The Noblest

Al-Qurʾān

Translation
with
Commentary

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّهٗ مِنْ سُلَيْمَانَ وَاِنَّهٗ

هُوَ اللّٰهُ وہ اللہ	الَّذِیْ لَآ اِلٰهَ کہ نہیں کوئی معبود	اِلَّا هُوَ مگر وہ	الرَّحْمٰنُ بڑا مہربان	الرَّحِیْمُ نہایت رحم والا
اَلْمَلِكُ بادشاہ حقیقی	اَلْقُدُّوْسُ ہر عیب سے پاک	اَلسَّلَامُ سلامت رکھنے والا	اَلْمُؤْمِنُ امن دینے والا	
اَلْمُهَيْمِنُ نگہبان	اَلْعَزِيْزُ سب سے غالب	اَلْجَبَّارُ ٹوٹے دلوں کو جوڑنے والا	اَلْمُتَكَبِّرُ بڑائی والا	اَلْخَالِقُ پیدا کرنے والا
اَلْبَارِئُ پیدا کرنے والا	اَلْمُصَوِّرُ صورت بنانے والا	اَلْغَفَّارُ بخشنے والا	اَلْقَهَّارُ سب سے طاقتور	
اَلْوَهَّابُ بہت دینے والا	اَلرَّزَّاقُ رزق دینے والا	اَلْفَتَّاحُ کھولنے والا	اَلْعَلِيْمُ جاننے والا	اَلْقَابِضُ بند کرنے والا
اَلْبَاسِطُ کشادہ کرنے والا	اَلْخَافِضُ پست کرنے والا	اَلرَّافِعُ بلند کرنے والا	اَلْمُعِزُّ عزت دینے والا	
اَلْمُذِلُّ خوار کرنے والا	اَلسَّمِيْعُ خوب سننے والا	اَلْبَصِيْرُ خوب دیکھنے والا	اَلْحَكَمُ فیصلہ کرنے والا	اَلْعَدْلُ عدل کرنے والا
اَللَّطِيْفُ باریک بین	اَلْخَبِيْرُ خبردار	اَلْحَلِيْمُ بردبار	اَلْعَظِيْمُ بہت بڑا	
اَلْغَفُوْرُ بخشنے والا	اَلشَّكُوْرُ بڑا قدردان	اَلْعَلِيُّ بلند مرتبہ	اَلْكَبِيْرُ سب سے بڑا	اَلْحَفِيْظُ سب کا محافظ
اَلْمُقِيْتُ قوت دینے والا	اَلْحَسِيْبُ کفایت کرنے والا	اَلْجَلِيْلُ بزرگ	اَلْكَرِيْمُ کرم کرنے والا	
اَلرَّقِيْبُ نگاہ رکھنے والا	اَلْمُجِيْبُ قبول کرنے والا	اَلْوَاسِعُ وسعت دینے والا	اَلْحَكِيْمُ حکمت والا	اَلْوَدُوْدُ محبت کرنے والا

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لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

اَلْمَجِیْدُ جل جلالہ بزرگ	اَلْبَاعِثُ جل جلالہ بھیجنے والا رسولوں کا	اَلشَّهِیْدُ جل جلالہ مشاہدہ کرنیوالا	اَلْحَقُّ جل جلالہ سچا	اَلْوَكِیْلُ جل جلالہ کارساز
اَلْقَوِیُّ جل جلالہ طاقت والا	اَلْمَتِیْنُ جل جلالہ مضبوط	اَلْوَلِیُّ جل جلالہ دوست	اَلْحَمِیْدُ جل جلالہ قابل تعریف	
اَلْمُحْصِیُ جل جلالہ گننے والا	اَلْمُبْدِئُ جل جلالہ آغاز کرنیوالا	اَلْمُعِیْدُ جل جلالہ دوبارہ لوٹانے والا	اَلْمُحْیِیْ جل جلالہ زندہ کرنے والا	اَلْمُمِیْتُ جل جلالہ مارنے والا
اَلْحَیُّ جل جلالہ زندہ	اَلْقَیُّوْمُ جل جلالہ ہمیشہ رہنے والا	اَلْوَاجِدُ جل جلالہ پانے والا	اَلْمَاجِدُ جل جلالہ بزرگی والا	
اَلْوَاحِدُ جل جلالہ اکیلا	اَلْاَحَدُ جل جلالہ یکتا	اَلصَّمَدُ جل جلالہ بے نیاز	اَلْقَادِرُ جل جلالہ قدرت والا	اَلْمُقْتَدِرُ جل جلالہ قوت والا
اَلْمُقَدِّمُ جل جلالہ آگے کرنے والا	اَلْمُؤَخِّرُ جل جلالہ پیچھے کرنے والا	اَلْاَوَّلُ جل جلالہ سب سے پہلے	اَلْاٰخِرُ جل جلالہ سب سے پیچھے	
اَلظَّاهِرُ جل جلالہ آشکارا	اَلْبَاطِنُ جل جلالہ پوشیدہ	اَلْوَالِیْ جل جلالہ مالک	اَلْمُتَعَالِیْ جل جلالہ سب سے بلند	اَلْبَرُّ جل جلالہ احسان کرنے والا
اَلتَّوَّابُ جل جلالہ توبہ قبول کرنے والا	اَلْمُنْتَقِمُ جل جلالہ بدلہ لینے والا	اَلْعَفُوُّ جل جلالہ معاف فرمانے والا	اَلرَّءُوْفُ جل جلالہ بہت مہربان	
مَالِكُ الْمُلْكِ جل جلالہ سارے ملکوں کا مالک	ذُوالْجَلٰلِ وَالْاِكْرَامِ جل جلالہ بزرگی اور انعام والا	اَلْمُقْسِطُ جل جلالہ انصاف کرنے والا	اَلْجَامِعُ جل جلالہ جمع کرنے والا	اَلْغَنِیُّ جل جلالہ غنی
اَلْمُغْنِیُ جل جلالہ دولت مند کرنے والا	اَلْمَانِعُ جل جلالہ منع کرنے والا	اَلضَّآرُّ جل جلالہ ضرر دینے والا	اَلنَّافِعُ جل جلالہ نفع دینے والا	
اَلنُّوْرُ جل جلالہ روشنی والا	اَلْهَادِیْ جل جلالہ راہ دکھانے والا	اَلْبَدِیْعُ جل جلالہ نیا پیدا کرنے والا	اَلْبَاقِیْ جل جلالہ ہمیشہ رہنے والا	اَلْوَارِثُ جل جلالہ مالک
اَلرَّشِیْدُ جل جلالہ سب کی رہنمائی کرنیوالا	اَلصَّبُوْرُ جل جلالہ بڑا تحمل کرنے والا			

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السلام علیکم ورحمۃ اللہ!

اللہ رب العزت کا خاص فضل وکرم ہے کہ جس نے آپ کو اپنے پاکیزہ اور نجات آفریں کلام کی تلاوت کا شرف عطا فرمایا اور ہمیں اپنی مقدس کتاب کی خدمت کی سعادت سے بہرہ اندوز کیا۔

ایک مسلمان کے لئے اس سے بڑھ کر خوش نصیبی کا اور کون سا مقام ہوسکتا ہے کہ وہ اللہ تعالیٰ کی بابرکت کتاب کی طباعت واشاعت کے ذریعے سے اس کے دینِ مبین کے پیغام کو عام کرنے میں حصہ لے۔ اس نعمت عظمیٰ پر اس بندہ ناچیز کا سر اپنے رحیم اور کریم پروردگار کے حضور میں اظہار تشکر کے لئے خم ہے۔

ادارہ کے کارکنان کی ہر ممکن کوشش ہوتی ہے کہ قرآن پاک کے صوری حسن میں کسی بھی قسم کی خامی نہ رہ جائے۔ اس وقت جو مبارک نسخہ آپ کے ہاتھوں میں ہے، میں اس کے بارے میں آپ کو یقین دلاتا ہوں کہ اس کی صحت کتابت کے لئے ہر ممکن کوشش کی گئی ہے اور بفضلہٖ تعالیٰ یہ نسخہ ہر قسم کی غلطی سے پاک ہے۔ طباعت اور بائنڈنگ کے معیار کو مکمل طور پر درست رکھنے پر بھرپور توجہ دی گئی ہے۔ لیکن بایں ہمہ کوشش وکاوش کسی بھی قسم کی بشری فروگزاشت کا امکان ہوسکتا ہے۔ اگر خدانخواستہ آپ کی نظر میں ایسی کوئی غلطی گزرے تو براہ کرم آپ ہمیں فوراً مطلع فرمائیں۔ ادارہ اس امر کا پابند ہے کہ بلا تاخیر آپ کی شکایت کا ازالہ کرے اور آپ کو متبادل نسخہ فراہم کرے۔

یہ ضروری نہیں کہ کسی غلطی کی صورت میں ہی آپ ادارہ سے رابطہ کریں آپ اپنی تلاوت میں رہنے والے نسخہ کو امعان نظر سے ملاحظہ فرمائیں۔ اس کی کتابت، حسن ترتیب، کاغذ، جلد بندی، سرورق کی ڈیزائننگ کے بارے میں کسی بھی قسم کا مشورہ خاکسار کے لئے انتہائی فرحت ومسرت کا باعث ہوگا۔ آپ کی جانب سے یہ شراکت میرے اور میرے جملہ رفقاء کے لئے انتہائی فخر کا موجب ہوگی۔

امید ہے کہ آپ اپنی توجہ سے بھی نوازیں گے اور دعاؤں سے بھی مستفید فرماتے رہیں گے۔

والسلام مع الاکرام

محمد حفیظ البرکات شاہ

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داتا گنج بخش روڈ، لاہور۔ فون:۔ 042-37221953-37220479

9۔ الکریم مارکیٹ اردو بازار، لاہور۔ فون:۔ 37247350-37225985

14۔ انفال سنٹر، اردو بازار، کراچی۔ فون:۔ 021-32210212-32212011

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سُوْرَةُ الْفَاتِحَةِ تَا سُوْرَةُ الْاَنْبِيَآءِ

ضیاء القرآن پبلی کیشنز

لاہور۔ کراچی ○ پاکستان

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Title:	**Commentary of The Holy Qur'an**
Urdu Translation:	A`laa Hazrat Imam Ahmad Raza Khan
Urdu Commentary:	Mufti Ahmad Yar Khan Naeemi
Translated into English:	Maulana Muhammad Husain Mukaddam
Initiated by:	Mufti Muhammad Akbar Hazarvi
1st Edition:	2003
2nd Edition:	Feb. 2010
3rd Edition:	Feb. 2012
Published by:	Muhammad Hafeez-ul-Barkat Shah Zia-ul-Quran Publications, Lahore-Pakistan.

Available at:

1) **South Africa:**
Darul Uloom Pretoria
P.O.Box 14296
Laudium 0037
R.S.A.
Tel: 27-12-374-1721
Fax: 27-12-374-0861

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17-Rose St.,
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FOREWORD

All praise and glory is due to Allah Almighty, our Creator and Master, Revealer of the Holy Qur'aan for our guidance, and choicest Darood and Salaams on Hazrat Muhammadur Rasulallah Sallallahu Alaihi Wasallam, the noblest creation of Allah Almighty, the Holy Qur'aan personified, the absolute guide for our success in this world and the Hereafter.

The Holy Qur'aan is Allah Almighty's final message for the guidance of mankind. Before one can put its message into practice, one has to understand it. Thus, it is an incumbent duty of every Muslim to read this message, understand it and then act upon it. This task is proving very difficult for us because there is no translation or commentary in English, which is Sunni orientated, other than a translation of Ala Hazrat's translation — Kanzul Imaan. This, too, is just a translation without commentary. All the other translations and commentaries that we have in English are not only scanty, but they are full of inconsistencies. In short, they do not cater for our needs. Many renowned commentators of the Holy Qur'aan like Imam Baidawi, Imam Jalaluddeen Suyuti, Maulana Abdul Haq Muhaddith Dehlvi (May Allah be pleased with them) and the like, are of the opinion that the Holy Qur' aan can only be understood if the commentator of it has a deep love for Allah Almighty - its Revealer, the Holy Prophet Sallallahu Alaihi Wasallam —its teacher, his illustrious Companions — the direct recipients of its message and the pious saints who are an embodiment of the Holy Qur' aan.

With this in mind, Hazrat Mufti Muhammad Akbar Hazarvi Saheb, the religious and educational head of the Darul Uloom Pretoria, in consultation with renowned international Sunni scholars like Flazrat Allama Shaikli ul Qur' aan and Hadith Maulana Sayed Haseenuddeen Shah Saheb, the Chancellor of Islamic University Jamia Razvia Rawalpindi (Pakistan) and Hazrat Ustadhul Ulama Mufti Gui Rahman Saheb of Birmingham (UK) showed a keen desire to have TAFSEER NOORUL IRFAAN of Mufti Ahmad Yaar Khan Badayuni translated into English, as it is a brief, but comprehensive, commentary based on the Sunni way of life. After much effort, trying to convince the officials of the Darul Uloom and the Pretoria Sunni Institute, it was finally decided to undertake this monumental task. Mufti Saheb then approached me for this important work. A meeting was then arranged between the officials, Hazrat Mufti Saheb and my self, in which this onerous and highly responsible task was placed on my shoulders.

It is purely through the Grace of Allah Almighty and the Bounties of the Holy Prophet Sallallahu Alaihi Wasallam that I have embarked on this huge task. How it came to my lot to be chosen for this blessed work, is beyond my imagination.

This translation is thus a humble effort made possible through the infinite Mercy and Grace of Allah Almighty, as well as through the constant assistance and guidance of Hazrat Mufti Akbar Hazarvi Saheb. May Allah Almighty and His Beloved Nabi Sallallahu Alaihi Wasallam shine the torch of guidance upon me to complete the task that I have undertaken. Aameen!

Mohamed Hoosain Mukaddam
A humble student of Mufti M. Akbar Hazarvi
Darul Uloom Pretoria

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The under mentioned Mashaa'ikh and Ulama share similar sentiments regarding this Translation and Commentary of the Holy Qur'aan.

Mashaa'ikh-e-Izaam

- Hazrat Pir Soofi Muhammad **Abdullah** Sahib, founder of Ghamgolia Centre, Birmingham, U.K.
- Hazrat Khwaja Pir Mohammad **Abdullah Jan**, Murshidabad, Peshawar, Pakistan
- Hazrat Pir Allama Mufti **Abdul Malik** Luqmanvi, Haripur, Pakistan.
- Hazrat Allama Pir Mufti Muhammad **Akhtar Raza** Khan Al-Azhary, great grandson of A'la Hazrat Imam Ahmad Raza Bereily (may Allah be pleased with him) the author of the orignal Urdu trnslation Kanzul Imaan.
- Hazrat Allama Pir **Allauddin Siddique**, Neiriyaan Sharief, Azad Kashmir.
- Hazrat Qiblah Pir Sayed Muhammad **Ameen Mia**, Darbar Aliyah Mahrehra Sharief, India.
- Hazrat Allama Maulana Muhammad **Ebrahim Khushtar**, Founder and Patron of Sunni Razvi Society International
- Hazrat Allama Pir **Habib-ur-Rehman** Mahboobi, Bradford U.K.
- Hazrat Allama Pir **Ameen-Ul-Hasanaat Shah**, son of Zia-ul-Ummat Pir Muhammad Karam Shah Sahib (May Allah be pleased with him), Bheira Sharief, Pakistan.
- Ghaazi-e-Miljat Hazrat Allama Sayed Muhammad **Hashmi Mia** Ashrafi, Khachaucha Sharief, India.
- Hazrat Qiblah Pir **Harun-ar-Rashid**, Mora Sharief, Pakistan.
- Hazrat Allama Pir Muhammad **Jilani Ashrafi**, Kachauchwi, Spiritual Foundation International.
- Hazrat Pir Sayed **Ma'roof Hussain** Shah Arif Qaderi Noushahi, founder and Patron Jamiat Tabligh-ul-Islam, Bradford U.K.
- Hazrat Professor Mohammad **Maqsood Elahi** Naqshbandi, Founder Islami Roohani Mission.
- Hazrat Allama Pir Sultan **Niyaaz-ul-Hassan** Sultan Bahu Trust, Birmingham UK

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- Hazrat Sheikh Khalifa **Saeed Ahmed** Chopdat, Sultan Bahu Centre, Johannesburg South Africa
- Hazrat Pir Soofi Muhammad **Saeed**, Soofi Darbar, Durban, South Africa.
- Hazrat Qiblah Pir Sayed **Shabier Alli** Shah Gilani, Chief Patron Jamaat Ahie Sunnat UK, (Choorah Sharief, Pakistan).
- Hazart Qiblah Pir **Tayyab-ur-Rahman**, Chauher Sharief, Haripur, Pakistan.

Internationally acclaimed Ulama-e-Kiraam

- Hazrat Allama Mufti Muhammad **Abdul Qayyum** Hazarvi, President Tanzeernul Madaaris Ahie Sunnat Wa Jama'at, Pakistan
- Hazrat Allama Mufti **Abdur Rasool** Mansoor, Redditch UK
- Hazrat Allama **Shah Ahmed Noorani** Siddique, President World Islamic Mission.
- Hazrat Allama Sahibzada **Faizul Aqtaab** Siddique, Principal Hijaaz College, U.K.
- Hazrat Allam **Ghulam Muhammad** Siyalvi, Member of Islamic Ideological Council of Pakistan
- Hazrat Allama Doctor Mufti **Ghulam Sarwar** Qaderi, Principal Jamia Razvia Model Town Lahore, Pakistan.
- Hazrat Ailama Mufti Muhammad **Gul Rahman**, Patron, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Haamid Saeed** Kazmi, son of Ghazaali-e-Doraan,Allama Sayed Ahmed Saeed Kazmi (May Allah be pleased with him), Multan, Pakistan.
- Hafizul Hadith Hazrat Allama Muhammad **Hussain Abul Haqqani**, India.
- Hazrat Allama Pirzada **Imdaad Hussain**, Founder and Patron of Jamiah Al-Karam U.K.
- Hazrat Allama Mufti **Iqtidaar Ahmed Khan**, the son of Mufti Ahmed Yaar Khan (May Allah be pleased with him), the author of this commentary *"Noorul Irfaan"*
- Hazrat Allama Qari **Javed Akhtar**, Chairman International Na'at Association.
- Hazrat Allama Doctor **Kaukab Noorani** Okarvi, Founder and Patron, Okarvi Academy International.

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- Hazrat Allama Qari **Khalil Ahmed** Haqqani, General Secretary, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Lakht-eHasanain** Shah, Founder, Muslim Hands International.
- Hazrat Allama Sahibzada **Misbahul Malik** Luqmanvi, Idara Misbahul Qur'aan, Birmingham, UK
- Hazrat Allama Mufti **Muneeb-ur-Rahman**, Karachi, Pakistan
- Hazrat Allama Professor Dr. **Noor Ahmad Shahtaz**, Karachi University of Karachi, Pakistan.
- Hazrat Allama **Qamruz Zamaan** Azmi, Manchester, UK
- Hazrat Allama Sayed **Riyaaz Hussain Shah**, General Secretary, Jama'at Ahie Sunnat, Pakistan.
- Hazrat Allama **Turaabul Haq Shah**, Principal Darul Uloorn Amjadiyyah, Karachi, Pakistan.
- Hazrat Allama Sayed Muhammed **Zaakir Hussain Shah**, Founder and Principal Jamia Zahra Ahle Sunnat, Rawalpindi, Pakistan.
- Hazrat Allama Sayed **Zia-ul-Haq Shah**, Principal Jamia Muhammadiyah, Rawalpindi Pakistan.

The under mentioned also expressed keenness to ensure fruition of this Publication

- Hazrat Allama **Abdul Gafoor** Chishti, Sheffield, UK
- Hazrat Allama Hafiz **Abdul Gafoor**, Edenborough UK
- Hazrat Qari **Abdul Ghani** Saeedi, Bartley, UK
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- Hazrat Allama **Abdul Khalick** Mujaddidi, Hanslough, UK
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- Hazrat Allama Pir **Muhammad Arshad**, Birmingham, UK
- Hazrat Moulna **Muhammad Aslam**, Maputo Mozambique
- Hazrat Allama **Muhammad Habib**, Watford, UK
- Hazrat Maulana **Muhammad Musaddiq**, Gabarone, Botswana
- Hazrat Maulana **Muhammad Nadeem**, Maputo Mozambique
- Hazrat Allama **Muhammad Sabir**, Scotland, UK
- Hazrat Allama **Muhammad Salim**, Watford, UK
- Hazrat Hafiz **Muhammad Salim**, Ayelsbury, UK
- Hazrat Qari **Muhammad Siddiq**, Acton, UK
- Hazrat Allama **Muhammad Siddiq** Hazarvi, Lahore, Pakistan
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- Hazrat Qari **Muhammad Sultan**, Birmingham, UK
- Hazrat Allama **Muhammad Tayyab**, Manchester, UK
- Hazrat Hafiz **Muhammad Yaqoob**, Ayelsbury, UK
- Hazrat Allama Sayed **Mujtaba Shah**, Fiji Islands
- Hazrat Allama **Munir Ahmed** Chishti, Wales, UK
- Hazrat Allama Mufti **Munir-uz-Zamaan**, Sheffield, UK
- Hazrat Allama Sayed **Muzammil Shah** Jama'ati, Manchester UK
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- Hazrat Allama Qari **Nazir Ahmed** Qaderi, London UK
- Hazrat Allama **Nisaar Ahmed** Sulaimani, London, UK
- Hazrat Allama Hafiz **Niyaaz Ahmed** Siddique, Birmingham UK
- Hazrat Allama Sayed **Noor Ahmed** Shah, London, UK
- Hazrat Hafiz Qari **Noor Hashim** Sahib, Dewsburry, UK
- Hazrat Allama **Omar Farooq** Saeedi, Mansehra, Pakistan
- Hazrat Hafiz **Qaisar Masood** Sahib, Dallas, USA
- Hazrat Shahzada **Raashid-ul-Malik**, Harrow, UK
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Some South African based Ulama, who have expressed their kind sentiments regarding the publication of this Translation and Commentary.

- Hazrat Allama Dr. **Abbas Khan**, Sunni Jamiat-ul-Ulama, Kwa Zulu Natal.
- Hazrat Allama **Abdul Haadi** Qaderi Razvi, Chairman Raza Academy, Durban.
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- Hazrat Allama **Ahmed Mukaddam** Al-Qaderi, Islamic College of South Africa, Cape Town.
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- Hazrat Qari **Ahmed Raza**, Laudium, Pretoria
- Hazrat Aliama Sayed **Aleemuddin Misbahi**, Principal Dami Uloom Qaderiyya Gharieb Nawaz, Ladysmith.
- Hazrat Maulana **Aurangzeb Raja**, Madressa Rasooliah, Durban

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- Hazrat Maulana **Muhammad Aslam** Suliman, Jumrnah Masjid Laudium Pretoria
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- Hazrat Allama **Yusuf Sayed**, Prinipal Zia-ul-Uloom Saberi Chishti, Lenasia, Johannesburg.
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ABOUT THIS PUBLICATION

In the Name of Allah, the Most Compassionate the Most Merciful

All Praise be to Allah Almighty and choicest blessings and salutations on the Final Prophet and Messenger, Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his Family and Companions (May Aiiah be pleased with them).

The Holy Qur'aan is undoubtedly the Word of Allah Almighty, communicated to humanity through the Beloved Prophet Sallallahu Alaihi Wasallam and is from the Heavenly Books. It is still in its original form and is protected, and will always be protected against any change, to this effect, that not even a single dot has or will be removed form it, because Allah Almighty has taken it upon Himself to protect the Holy Qur'aan. Since Hazrat Muhammad Sallallahu Alaihi Wasallam is the Final Messenger of Allah Almighty, the Holy Qur'aan is the closing episode of Divine revelation. It is a proclamation that, now humanity has no other choice but to receive guidance from the Holy Qur'aan. The beautiful style of language and order of the Holy Qur'aan is unique and there is none second to it.

The Holy Qur'aan challenged all its opponents, Arab and non-Arab alike, to produce a single verse like that of the Holy Qur'aan, but they had to decline. It is a glittering miracle, which removes the darkness of evil and sin.

The Holy Qur'aan is certainly the most read book in the world and its many translations and exegesis have been written hitherto. Imam Ahie Sunnah Maulana Ahmad Raza Khan's (May Allah be pleased with him) translation Kanzul Imaan is considered to be the best in Urdu translations. It deserves to be translated into other languages, particularly into English. This was accordingly carried out by Professor Shah Faridul Haq of Pakistan. Maulana Naeemuddeen Muradabadi wrote brief, but valuable notes on this rendering, which were later developed by Mufti Ahmad Yaar Khan (Rahmatullah Alaihe) under the title "Noorul Irfaan". The credit for presenting this worthwhile work goes to Maulana Mufti Muhammad Akbar Hazarvi and his colleagues, especially Br. Mohamed Hoosain Mukaddam, who is the translator of this work.

Maulana Mufti Muhammad Akbar Hazarvi's origination is from Ghazi Khot in Mansehra, Pakistan. He completed his Dars-e-Nizami course at Jamia Razvia Zia-ul-Uloom (Rawalpindi) and obtained his M.A. degree in Arabic from the

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International Islamic University in Islamabad (Pakistan). On the invitation of the late Abdul Haq Saleh Muhammad of Lenasia (Johannesburg), he travelled with me to South Africa in 1988 and I was asked to allow him to stay on in Laudium (Pretoria) for the education of the Muslims there. This was done on condition that a Darul Uloom is established, and the Darul Uloom Pretoria, of which Mufti Hazarvi is Principal, is now doing remarkable Islamic work.

They have commenced with the publication of books and this translation is a masterpiece in this series. Congratulations must go to the translator Mohamed Hoosain Mukaddam for the sterling work he has done, as well as to Mufti Muhammad Akbar Hazarvi and Hafez Muhammad Ismail Hazarvi and Maulana Abdul Wahhab Wookay.

I pray that Allah Almighty, through the intercession of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts the efforts of Mufti Hazarvi, Mohamed Hoosain Mukaddam, their colleagues as well as the officials of Darul Uloom Pretoria in producing this work. May Allah Almighty always keep them safe and under His Protection. Furthermore, I advise the purchase and distribution of this Tafseer as a means of sending Esaale Sawaab on the souls of your kindred, who have departed from this world.

Abul Khair Sayed Haseenuddeen Shah
Principal, Jamia Razvia Zia-ul-Uloom
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A Brief Profile on Maulana Shah Ahmad Raza Khan

Ala Hazrat, Imam Ahmad Raza Khan, a great jurist and a learned scholar of Islam, was born in 1858 at Bareilly (India) and died in 1921.

Imam Ahmad Raza Khan was a born genius. He read the Holy Qur'aan when he was oniy four years old. Later, he became astonishingly well-versed in more than fifty branches of learning pertaining to the Ancient and Modern Sciences, Hadith, Fiqh, Islamic Jurisprudence, Mathematics, Economics and many more. He left contributions in all these academic disciplines. He was a prolific writer and wrote about one thousand books relating to various aspects of Islam. He is considered to be the most learned and authentic authority on the Qur'aan, Sunnah and jurisprudence.

Although he was well versed in scores of branches of knowledge, yet in his later years, he restricted his interest to the following branches of religious learning:

1. To support and defend the Holy Prophet Sallallahu Alaihi Wasallam.
2. To uproot and rectify the innovations prevalent in Muslim Society.
3. To issue religious decrees according to the Hanafi School of jurisprudence.

Ala Hazrat's religious works have no parallel in his time. His ability, farsightedness and depth of thought have been recognized by the Ulama of the four schools of jurisprudence. Although he has written a large number of books on numerous topics, his two most famous works are the translation of the Holy Qur'aan in Urdu and Fatawa Razvia in twelve volumes.

It is an accepted fact that the revealed Arabic words of the Holy Our'aan cannot be actually transformed in any other language. A literal translation of the Arabic Qur'aan conveying the same meaning is not only difficult, but also impossible. Therefore, the translation of the Holy Qur' aan in any other language is usually an explanatory translation.

Ala Hazrat's Urdu translation, known as **KANZUL IMAAN** is an explanatory translation. This explanatory translation of the Holy Qur'aan into Urdu was completed in 1910. It is the most famous and accepted Urdu translation in the world. In his translation, Ala Hazrat has tried to assign such meanings to the words of the Holy Qur' aan that there may not be any contradiction in the meaning of the words and verses of the Holy Qur'aan. The other thing which he has kept in mind while translating the Holy Qur'aan is that such a meaning should be selected that may not slight the status and dignity of Almighty Allah and His Prophets.

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A Brief Profile on Mufti Ahmad Yaar Khan

Tafseer Noorul Irfaan is the first complete and comprehensive exegesis written in Urdu. Its author, Hazrat Mufti Ahmad Yaar Khan, the son of Maulana Muhammad Yaar Khan was born in 1906 and passed away on the 3rd of Ramadaan, 24 October 1971 in Gujarat (Pakistan). He received his primary education from his learned father and then studied at Madressa Shamsul Uloom in Badayun, India. Thereafter, he proceeded to Muradabad, also in India, to study under Sayed Muhammad Naeemuddeen at Jamia Naeemia

Besides this prominent work, he produced several other scholarly works mentioned hereunder:

1. Naeemul Ban Fi Inshirah-al-Bukhari
2. Mirat Sharah Mishkaat
3. Jaa Al-Haq
4. IlmulMiraas
5. Shaan-e-Habibur Rahman
6. Islami Zindagi
7. Ilmul Qur'aan
8. Risala-e-Noor

A true commentary of the Holy Qur'aan requires a thorough knowledge of Arabic grammar, semantics, lexicology, tradition, jurisprudence as well as various other branches of knowledge. Sheikhui Tafseer Hakeem ul Ummah, Mufti Ahmad Yaar Khan Naeemi was no doubt qualified in all the required branches of knowledge. The author studied all previously written exegesis and his work sums up concisely the major points discussed in these commentaries. Further, he has particularly summarized the contents of Tafseer Khazainul Irfaan of Maulana Sayed Muhammad Naeemuddeen Muradabadi. A great number of religious scholars have paid tribute and benefited from his immense knowledge.

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APPEAL TO READERS

It is the Grace and Bounty of Allah Almighty that he chooses some of His servants for His work. This has nothing to do with that person's level of education, his expertise in the field or his experience. Allah Almighty chooses whom He wills.

The task of printing and publishing is not an easy one. It is accompanied by a huge responsibility of maintaining good standards in respect of quality of work, accuracy of the subject matter, cohesion in its presentation and appropriateness of its format.

Taking into account the above requirements, we have made every possible effort to present this volume to the best of our ability. Nevertheless, no one can claim perfection besides our Supreme Lord, Allah Almighty. Thus, there may be errors terms of expression and presentation If you detect any, we humbly appeal to you to bring them to our notice.

The purpose of this effort is to make the Message of the Holy Qur'aan in accordance with the Sunni Aqaaid accessible to the Muslims globally. We therefore make a request to all our readers to make Dua that Allah Almighty, through the Waseela of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts this humble effort of ours in His Supreme Court so that it becomes a source of salvation for our Hereafter Aameen.

May Allah Almighty grant all of us the guidance to become active Muslims for promoting and glorifiing of Allah's Deen! Aameen

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Gratitude

The Darul Uloom Pretoria wishes to place on record its sincerest Thanks and Gratitude to the Zeeshan Siddiq & Family UK, for having acknowledged this tremendous work and effort of the Darul Uloom Pretoria. An effort of 14 years could only be made possible to reach the greater masses is through publication df this masterpiece of work. Having recognized this effort and to ensure that this is shared with the English speaking Muslim communities, the Zeeshan Siddiq & Family accepted responsibility to bear the cost of the printing of these two volumes,

Says Allah Almighty in the Holy Qur'aan:

> ***"The parable of those who spend their wealth in the way of Allah, is likened to a grain of corn which grows seven ears, and each ear bears a hundred grains. Allah gives manifold increase to whomsoever he pleases. And Allah cares for all and He is knower of all things."***

This is certainly a means of obtaining continuous rewards (Sadaq-e-Jariah). Whosoever would be reading this valuable translation and the commentary would be a recipient of rewards as well as those who made it possible for them to read. For as long as this is existent, members of the Zeeshan Siddiq & Family will be the recipients of equal rewards.

May Allahu Ta'ala aceept this efforts of the and we request you, the reader to remember them in your kind duas.

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Acknowledgements

We would like to place on record our sincerest appreciation to those who assisted in any way to ensure fruition of this publication, especially the following individuals:

Hafiz Mohammed Ismail Hazarvi — Deputy Principal, Darul Uloom Pretoria. Mazhar Iqbal Anjum, for the designing and composing of this publication. Arifah Khamker, for the typesetting, proof reading and various other related tasks. Br. Sadullah Khamker, for continuous proof reading. Dr. Noor Ahmed Shahtaaz, for the co-ordination of the printing, Moulana Abdul Wahab Wookay, Br. Goolam Mohideen Hasware for proof reading. Mrs. Fatima Khan, Br. Iqbal Allimia, Maulana Habibur Rehman Sulaimani, Maulana Sarfaraz Rehmatullah, Qari Noor Alam Ibraheem, Qari Sher Zaman, Maulana Imran Sayed, Mohammed Tahir Sheikh, Idris Rajab, Naveed Ahmed, Ameen Iqbal, Faqir Pitse, Ahmed Khorollo, Wasim Siddiq, Nasik Ahmed, Haroon Sayed, Hafez Siaf-ur-Rehman, Hafez Rashid-ur-Rehman Sulaimani, Hafez Jamil Ahmad, Hafez Ikram, Hafez Faisal Javed Akhtar, for proofreading, Qari Abdul Qader, for proof reading.

We would also like to place on record our sincerest thanks and gratitude to the Zeeshan Siddiq & Family who accepted responsibility to bear the cost of printing of these two volumes.

(Mufti Muhammad Akbar Hazarvi)

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سُوْرَةُ
۱ الْفَاتِحَةِ مَكِّيَّةٌ ۵

أياتها ۷ ركوعها ۱

SURAH AL-FATEHA (The Opening Chapter[1])
(MAKKAN) Revealed before Hijrah

1 Section 7 Verses : 27 Words , 140 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ○

In the Name[2] of Allah, the Most Affectionate, The Merciful[3]

1. The revelation of SURAH AL-FATEHA is connected with both Makkah and Madinah. And the "Opening chapter consists of seven Verses, twenty seven words and hundred and forty letters.

2. The *Bismillah* which precedes each Surah or Chapter is a complete Verse, while that which appears with Surah An-Nahl (The Bee) is just part of the Verse. It should be remembered that *Bismillah* was not revealed with each Surah, but at one place only. It is added with each Surah to separate one from the other. It is for this purpose that Bismillah is boldly written above each Surah and not joined with the rest of the Verses. The Imam in Salaah recites *Bismillah* silently, even in those Prayers in which Qira't (recitation of the Qur'aan) is read aloud. When Hazrat Jibraeel عليه السلام brought down the First Revelation, Surah Al-Alaq-first 5 verses *Bismillah* was not part of it. In Taraweeh Prayer it is important for the Hafizul Qur'aan leading the Salaah to recite *Bismillah* aloud once, before beginning any Surah. From this it can be deduced that to commence all good deeds with *Bismillah* is a blessed act. The letter, which Prophet Sulaiman عليه السلام wrote to Bilqees - the Queen of Yemen began with *Bismillah* from the blessing of which Allah granted him Yemen and its queen. Our Holy Prophet صلى الله عليه وآله وسلم commenced the writing of the Treaty of Al-Hudaibiyah with *Bismillah* as a result of which he was granted victory of Makkah. However, when slaughtering an animal, one should only recite **Bismillahi Allahu Akbar not** the full *Bismillah* because one is not allowed to read words of mercy at the time of any seemingly cruel act. It is for this reason that the merciful name of the Holy Prophet, صلى الله عليه وآله وسلم is not recited here.

3. The letter `BA` of *Bismillah* is a preposition which refers to seeking of help, while the preceding verb in the word is hidden therein. This would therefore mean "with the help of Allah's Name I begin. Thus, to seek the help from the Holy Prophet صلى الله عليه وآله وسلم or from the pious servants of Allah is acceptable as they too, like the Name of Allah, provide and proclaim the guidance of Allah.

اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۙ ○

2. All praise be unto Allah[4], Lord of all the worlds [5].

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4. If the article *"Al"* in the word *Al-Hamdu* is considered to be a Comprehensive Article, the meaning of word will be as provided by the illustrious translator Ala Hazrat (May Allah's mercy be upon him) i.e. directly or indirectly all praise belongs to Allah alone, because the praise of the creation is, in reality, praise of the Creator. But if this article is regarded as just a definite article, then its meaning would signify that only praise which is made in accordance with the teachings of the Holy Prophet

3. The Most Affectionate, the Merciful.

4. Master of the Day of Requital.

5. We worship [6] You alone, and beg You alone for help [7].

6. The word "We worship" collectively suggests that Fard Salaah should be performed, in congregation, for if one person's prayer in the congregation is accepted, everybody's Fard Salaah, too, will be accepted.

7. From this it can be understood that the actual or the absolute Help comes from, or is provided by Allah, just as absolute praise – direct or indirect is due to Allah. But it should be remembered, that just as all forms of worship are for Allah alone, absolute - the actual help, too, is sought from Allah. However, worldly or outward assistance can be sought from His Pious Servants. It is for this purpose that "we worship" and "we seek help" are expressed as separate entities. It should also be borne in mind that there is a distinct difference between 'worship' and 'help'. Outward or worldly help can be sought from those other than Allah. The Almighty Allah Himself says in the Qur'aan "*Without doubt Allah and His Prophet* صلى الله عليه وآله وسلم *are your helpers.* (S5:V55) In another verse Allah says: "*And help ye one another in righteousness and piety*" (S5: V2). But none can be worshipped besides Allah, neither directly or indirectly. Or, in any way if the true meaning of worship would be to accept someone as a creator then worship and obey him like a creator.

صلى الله عليه وآله وسلم is acceptable. Hence, all endeavours to glorify Allah by the non-believers would be regarded as futile and non-acceptable as they do not conform to the teachings of the Holy Prophet صلى الله عليه وآله وسلم *Tafseer Roohul-Bayaan*

5. From this one learns that although Almighty Allah is the Creator and Master of everything . He should only be referred in connection with His elevated creation e.g. Lord of Muhammad and not Lord of Abu Jahl.

الرَّحْمٰنِ الرَّحِيْمِ ۙ

مٰلِكِ يَوْمِ الدِّيْنِ ؕ

اِيَّاكَ نَعْبُدُ وَ اِيَّاكَ نَسْتَعِيْنُ ؕ

To give this status to anyone besides Allah is an act of Shirk - polytheism. But if seeking help from others was an act of Shirk like worship then Allah would have expressed as a single entity meaning: 'You alone do we worship and ask for help.' Furthermore, it should also be remembered, that it is for this reason that in times of one's material or religious needs, seeking of assistance from the sources or means provided by Allah is in reality, seeking from Allah's help. Thus for the ill person to seek the help of a doctor, for the oppressed people to lodge their complaint to the governing authority or for the sinner to entreat the Holy Prophet صلى الله عليه وآله وسلم is certainly not against this verse. As by praising a human being for doing a meritorious deed are we really interfering with the Divine verse "All praise is due to Allah alone"? It should also be remembered that the pious servants of Allah do give assistance after their demise. On the Night of Me'raj did Musa عليه السلام not help to reduce the 50 prayers to just 5? To this day non-believers enter the fold of Islam by reciting the Kalimah through the blessed name of the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the light of the above discussion seeking the help of the pious servants after their demise is in no way going against this verse.

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6. Guide us on the Straight Path [8].

اِهْدِنَا الصِّرَاطَ الْمُسْتَقِيْمَ ۙ

8. From this verse emerge three important facts:

i. From all the Bounties of Allah, the most revered bounty is being steadfast on the Straight Path as this is sought and supplicated in every Rak'at of Salaah.

ii. This Path is identified with the Path tread upon by the Saints and other Pious Sages of Allah, for those are the ones upon whom Allah has bestowed His Favours. Allah instructs us "*Be with those who are pious*" (S 9 : V 119) This Path can only be obtained by following the Path of the Ahle Sunnat, for all the saints of the past and present are from this Jama'at (group).

iii. True Guidance cannot be achieved by one's effort alone; as it is bestowed upon a person by the Grace of Allah. Therefore, following the path of those who are misguided and gone astray, helps only to invite the wrath of Allah. One should at no time associate with such persons nor imitate them in any way or accept any of their customs and traditions.

7. The path of those whom You have favoured. Not those who have earned Your anger [9] and nor of those who have gone astray.

صِرَاطَ الَّذِيْنَ اَنْعَمْتَ عَلَيْهِمْ ۙ غَيْرِ الْمَغْضُوْبِ عَلَيْهِمْ وَ لَا الضَّآلِّيْنَ ع

9. Those who earned the anger refers to the Yahud (Jews) while ' Those who are gone astray' refers to the Nasara (Christians). Two points emerge from this:

i. The Jews are non-believers on account of their hatred for the Prophets, while the Christians are non- believes on account of their love for Prophet Isa (Jesus) عليه السلام which exceeds the limits of mortality. Yet, Almighty Allah has listed the Yahud amongst "*Those who earned the anger of Allah*," while the Nasara are in the category of *"Those who are gone astray"*

ii. It is important of the believers to keep away from all types of beliefs, deeds, characteristics and friendship of the Yahud and Nasara and other types of non-believers. We should not imitate them in any way or follow any of their customs and traditions because all these acts will lead to the path of Kufr (disbelief).

IMPORTANT ISSUES:

a. It is not permissible to recite *Bismillah* when commencing any unlawful act as this leads to defaming Allah's name.

b. At the time of slaughtering an animal do not recite the full *Bismillah* but read just *Bismillah Allahu Akbar* for as explained in No.2.

c. To recite Hamd or Praise of Allah in the Jummah Khutbah is Wajib but rewardable to recite in the Marriage Khutbah, in dua or when doing any good . However, it is Sunnat Muakkidah to recite thanks and Praise of Allah after eating and drinking.

d. It is not permissible for a Muqtadee (one who follows the Imam in Salaah) to recite Surah Fateha or Qira't because *the Qira't of the Imam is the Qira't of the Muqtadee* (Hadith) as well. In terms of Allah's command it is Fard for the Muqtadee to remain silent and listen to the Imam's recitation . For further details of this issue refer to *Jaa- al-haq vol.2.*

e. When the Imam has recited Surah Fateha the Muqtadees should recite Amien silently because Ameen itself is dua. This is in accordance with the verse of the Qur'aan "*Make dua in the court of Allah softly and with humility*" (S7: V55) (The above is according to Hanafi. According to Shafa'ee *Bismillah* is part of every Surah and the Imam should recite it loudly in *Jahry Salaah*. The Muqtadee should recite Surah Al Fateha behind the Imaam softly and recite Ameen loudly).

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اٰیاتها ٢٨٦ ٢ سُوْرَةُ الْبَقَرَةِ مَدَنِيَّةٌ ٨٧ رکوعاتها ٤٠

SURAH AL BAQARA (THE CHAPTER OF THE COW)
(MADANI) Revealed After Hijrah.

40 Sections, 286 Verses, 6121 words and 25,500 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿١﴾

ذٰلِكَ الْكِتٰبُ لَا رَيْبَ ۛ فِيْهِ ۛ هُدًى لِّلْمُتَّقِيْنَ ﴿٢﴾

الجزء ١ معانقة

SECTION 1

1. *Alif Lam Meem* (Individual letters of the Arabic Alphabet)

2.That Sublime Book (Qur'aan) in which there is no doubt [11], in it there is guidance for the God-fearing. [12]

11. From this verse two important issues become evident.

11.1 In the QUR'AAN there is no room for an iota of doubt of any kind. Whosoever has any doubt, it is because of his own ignorance. It is for this reason that Allah says in the QUR'AAN (S 2 : V 33) "*And if you are in doubt...*". The QUR'AAN cites examples of negative and positive presence of doubt in the hearts of people. Therefore, the verses are free of any inconsistency or any form of confrontation.

11.2 One will not cast any doubt on the QUR'AAN as long as one does not harbour any doubt concerning Hazarat Jibraeel عليه السلام, the Holy Prophet صلى الله عليه وآله وسلم and his illustrious Companions, for it was Jibraeel عليه السلام who brought down the QUR'AAN the Holy Prophet صلى الله عليه وآله وسلم was its recipient and the Companions were the direct receivers from the Messenger of Allah. If there is any doubt concerning any of these three it will automatically make the Holy QUR'AAN doubtful. Thus, any person who regards the Companions as transgressors will doubt the veracity of the QUR'AAN. Hence to regard the Companions as callous and impious is just as heinous as regarding the Holy Prophet صلى الله عليه وآله وسلم or Hazrat Jibraeel عليه السلام in this light. All three have to be regarded as totally innocent and sinless. In addition, Allah Almighty, too, has to be regarded as absolutely infallible, for any erroneous belief regarding Allah will also cast doubt on the purity and veracity of the QUR'AAN.

12. The word (*Muttaqee)* denotes one who fears, or one who abstains. Hence, a *Muttaqee* is a person who fears Allah and refrains from all erroneous beliefs and impious deeds. *Taqwa* is of two types, physical and spiritual. The physical form of *Taqwa* is abstaining from sins and doing good deeds, while the spiritual *Taqwa* is the veneration of those who are dear to Allah as Allah says in the Qur'aan "*And whoso respects the signs of Allah, then it is from the piety of hearts*" (S27:V32). Here, the word *Muttaqeen* "God-conscious people" refers to the Companions of the Holy Prophet, صلى الله عليه وآله وسلم inferring that these God conscious people that you see (the Companions) are the direct result of the moulding guidance of the QUR'AAN. Is this not the greatness of the QUR'AAN? (Tafseer Azizi). The pious lives of the Companions is an indelible proof of the pristine purity and Truth of the QUR'AAN. Another important point to consider here is that the Holy Prophet's صلى الله عليه وآله وسلم guidance was not dependent on the QUR'AAN as he was already, a personification of Godliness before the revelation of the QUR'AAN. This fact can be illustrated

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by the following examples: Salaah was only given on the night of Me'raj; yet the Holy Prophet صلى الله عليه وآله وسلم had led the Prophets into Salaah in Jerusalem before proceeding to the journey ahead. Verses concerning Salaah were revealed before Hijra, but verses regarding Wudu came after Hijra in *Sura Al-Maidah*. Yet during this harsh period of persecutions in Makkah the Holy Prophet صلى الله عليه وآله وسلم performed Wudu and Salaah and taught the same to his Companions.

3.Those who believe without seeing[13], and establish [14] prayer and spend in Our path, out of Our provided sustenance.[15]

الَّذِيْنَ يُؤْمِنُوْنَ بِالْغَيْبِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ۙ﴿۳﴾

13. The unseen is that which is beyond one's sensory and extemporary perceptions. The unseen is of two types:

1. That for which no proof should be established - this is known as the personal knowledge of the unseen.
2. That for which proofs/guidelines are provided - this is knowledge of the unseen which is bestowed or granted. The first type for which no proof is required refers to the Absolute knowledge of Allah. No one has any share of this, while the second type is granted by Allah to His special servants. Regarding this first type, Allah says in the QUR'AAN: "*And with Him is the keys of the unseen, He only knows them*" (S36 : V 59).

In respect of the second category, proof is provided in several verses. Allah says: "*He reveals not His secrets except to His Chosen Messenger*" (S72 : V26-27). In this verse, reference is made to the second group - knowledge regarding Personality and Attributes of Allah, Prophethood, Qiyamah, etc. Thus, without acceptance of the unseen Imaan cannot be complete, because true Imaan is belief in the above mentioned things. Belief is not possible without knowledge. Furthermore, true Imaan is implicit faith in the Prophet of Allah صلى الله عليه وآله وسلم. Thus, believing in Qiyamah, etc. after seeing them will be contrary to the faith in the unseen.

14. By "Establish Prayers" means to perform Salaah regularly, on its prescribed times and according to its proper method. This means the true excellence lies not in mere performance of Salaah but in establishing it as a Principle of Deen. From this verse one learns that Salaah supercedes all other forms of worships (IBAADAAT) and that one should also perform Fard, Wajib and Sunnat prayers regularly with absolute sincerity and humility.

15. This infers that not the entire wealth should be spent aimlessly, some should be given in the way of Allah and some should be spent on oneself and one's family. A detailed explanation of this is found in Ahadith of the Holy Prophet صلى الله عليه وآله وسلم. From *RAZAQNA* one can infer that only lawfully earned wealth should be given in Allah's way, as Allah says in the QUR'AAN: "*You shall not attain good unless you spend your favourite things*" (S 3 : V 92). Furthermore, one should not only spend once but it should be a continuous practice. Compulsory charity or Zakaat is given once per year, but Nafl Charity can be given whenever one desires. Zakaat too, should be calculated strictly but its amount could be paid little at a time. Spending of wealth can also be utilized for Meelad gatherings and Gyarwee Shareef. In short, for all pious works, as they are all included in "*spending in the way of Allah*". It is also an appropriate way of conveying reward of virtuous deeds to the departed souls.

4. And who believe in what has been sent down to you, O Beloved Prophet! And what has been sent down [16] before you and are certain of the Hereafter. [17]

وَ الَّذِيْنَ يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ مِنْ قَبْلِكَ ۚ وَ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ؕ﴿۴﴾

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16. "That which is revealed" refers to the entire Qur'aan as well as the complete codes of Shariah. Ahadith too is part of this, because these too are God-inspired sayings. If this is taken to mean the QUR'AAN only, then such a long and emphatic passage would not have been addressed. Furthermore, it also means that belief in all the revealed Books too is Fard, while the beliefs in the past Books should be jointly in nature. Furthermore, it should be remembered that while it is *Fard Kifayah* to believe in the comprehensive nature of the QUR'AAN it is *Fard Ayn* to believe in the synopsis of the sacred book.

5.They alone are on the guidance from their Lord and they are to attain success. [18]

18. From this it is understood that permanent guidance is bestowed upon a person through the Grace of Allah and not as a result of his personal endeavours. Also, if such a person is guided by Allah then only will he remain steadfast on it, for a person on a mere temporary guidance can go astray. This verse

6. Surely those who are infidels [19], it is alike [20] whether you warn them or warn them not, they will never believe. [21]

19. 'Infidels' include all those non-believers who fall in the category in respect of Divine Knowledge. They will not benefit from any preaching because no matter how much you wash coal, it cannot become white. An inherently unclean person cannot be purified by mere water.

20.'Upon them' signifies that instilling fear in them about the consequences of their disbelief is futile, but not for you. Although they will be deprived of the benefits of preaching, you will be blessed for your efforts. It is for this reason that the word 'upon you' is not used. A person conveying the message of Truth to the one from whom he does not expect positive

17. The word 'Hereafter' includes the grave, resurrection, Paradise, Hell, etc. and it is compulsory to believe in all these. This suggests that besides the Muslims, the beliefs of the Yahud and Nasara regarding the above is incorrect. Hence, greater emphasis and reliance is placed on "*and they are certain (of the Hereafter)*". In addition, implicit faith in the Hereafter can only reach completion when belief is complemented by action. Muslims unmindful of their duties are not giving a practical demonstration of their Imaan, hence prior mention is made about good deeds.

أُولَٰئِكَ عَلَىٰ هُدًى مِّن رَّبِّهِمْ ۖ وَأُولَٰئِكَ هُمُ الْمُفْلِحُونَ ۝٥

further illustrates that material wealth and honour are not the true means of success, true success is to receive guidance and the will to do good deeds. Allah says in the QUR'AAN : "*Undoubtedly he attained to his goal who is purified*" (himself) (S 87 : V14).

إِنَّ الَّذِينَ كَفَرُوا سَوَاءٌ عَلَيْهِمْ أَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝٦

response shall be rewarded for his effort.

21. This verse was revealed in respect of avowed disbelievers like Abu Jahl, Abu Lahab, etc. who were destined to grope in the darkness of disbelief. Imaan (faith) was sealed from their hearts. It also hints that Almighty Allah has already given His Beloved Nabi صلى الله عليه وآله وسلم prior knowledge about good and bad endings of people. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of everybody's eventual end, because although the circumstances of its revelation is specific, the nature of expression is more general, hence priority will be given to expression.

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خَتَمَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَ عَلٰى سَمْعِهِمْ ؕ وَ عَلٰٓى
اَبْصَارِهِمْ غِشَاوَةٌ ۫ وَّ لَهُمْ عَذَابٌ عَظِيْمٌ ۝٧ ع ١ ١

7. Allah has set a seal on their hearts[22] and on their ears, and over their eyes there is a dark covering, and for them there will be severe torment.

22. Because they are steeped in evil, Allah has sealed their hearts, just as the sheep die because of the movement of the knife on its neck. The

SECTION 2

وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ وَ
بِالْيَوْمِ الْاٰخِرِ وَ مَا هُمْ بِمُؤْمِنِيْنَ ۝٨ وقف لازم

8. And of mankind are some who say,[23] "We have believed in Allah and the Last Day, yet they are not believers.[24]

23. Man is divided into three categories: the believers, the non-believers and the hypocrites. The believer is one whose tongue and heart is manifested with Faith; the non-believer is one whose tongue and heart have rejected faith, while a hypocrite is one who has blasphemy in his heart but merely feigns expression of Islam. The hypocrite is the worst of the three. The first deceiver was Iblees (the Devil) who was inwardly the enemy of Hazrat Adam عليه السلام but outwardly feigned friendship.
"*And he swore to them both that I am a well wisher of you both*" (S 7 : V 21). After referring to the two groups, the believers and non-believers, Allah now makes mention of the worst group - the despicable hypocrites. A fourth group is also found They are the concealed group who have faith in their hearts but do not express it with their tongues. In extreme necessity this is allowed, in fact, when in a state of total helplessness even for uttera-

يُخٰدِعُوْنَ اللّٰهَ وَ الَّذِيْنَ اٰمَنُوْا ۚ وَ مَا
يَخْدَعُوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ۝٩

9.They seek to deceive Allah [25] and the believers, and in fact they deceive none but themselves, and yet they perceive not.

25. Because they are trying to deceive the Holy Prophet صلى الله عليه وآله وسلم and deceiving the Prophet is equal to deceiving Allah. The rea-

فِيْ قُلُوْبِهِمْ مَّرَضٌ ۙ فَزَادَهُمُ اللّٰهُ مَرَضًا ۚ وَ
لَهُمْ عَذَابٌ اَلِيْمٌ ۢ بِمَا كَانُوْا يَكْذِبُوْنَ ۝١٠

10. In their hearts is a disease, so Allah has increased their disease and for them is a painful torment, because they falsify.[26]

nce of blasphemy, a person will not be guilty in the eyes of Allah. Says Allah in the QUR'AAN: "*Save him who is compelled and his heart is firm in belief*" (S 16 : V 106). In such circumstances one must migrate from such a place where religious freedom is denied to him.
24.The reason for not regarding them as believers is either because they have no faith in their hearts; what they are uttering is mere show of their tongues, or maybe they have expressed faith in Allah and the Day of Judgement but have omitted Prophethood from it. Believing in everything else, besides prophethood does not complete ones faith, such a person will still remain a non-believer. The classical example of this is the devil, although he was a firm believer in other requirements of faith, he still became a non believer because he rejected Prophethood. All the enemies of the Prophet صلى الله عليه وآله وسلم should take a lesson from this.

son being, the Holy Prophet صلى الله عليه وآله وسلم is the vicegerent of Allah on earth. (Tafseer Khazain).

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26. From this it is understood that deception is the worst type of vice and is deserving of the most heinous punishment. Any religion or creed whose foundation is based on deception is false. The deceivers without doubt deserve the most heinous punishment.

11. And when it is said to them, create not mischief on the earth, they say; "Nay, we are but reformists".[27]

وَ اِذَا قِيْلَ لَهُمْ لَا تُفْسِدُوْا فِي الْاَرْضِ ۙ قَالُوْٓا اِنَّمَا نَحْنُ مُصْلِحُوْنَ ⑪

27. In that they try to please both the believers and the non-believers diplomatically, trying to portray themselves as peace lovers. This goes to show that diplomacy is a root of mischief.

12. Beware! Surely, it is they who are the mischief-makers, but they perceive not.

اَلَآ اِنَّهُمْ هُمُ الْمُفْسِدُوْنَ وَلٰكِنْ لَّا يَشْعُرُوْنَ ⑫

13. And when it is said to them "Believe as others have believed", they say; "Shall we believe as fools believe?" Beware it is they who are the fools, but they know not.[28]

وَ اِذَا قِيْلَ لَهُمْ اٰمِنُوْا كَمَآ اٰمَنَ النَّاسُ قَالُوْٓا اَنُؤْمِنُ كَمَآ اٰمَنَ السُّفَهَآءُ ؕ اَلَآ اِنَّهُمْ هُمُ السُّفَهَآءُ وَ لٰكِنْ لَّا يَعْلَمُوْنَ ⑬

28. If the word 'People' is taken to mean Companions of the Holy Prophet then true Imaan (Faith) is that which was practised by them because the illustrious Companions are the embodiment of faith. Those whose faith is not like theirs, are imposters. But if the word is taken to indicate Muslims in general, then this would mean that the accepted way of life is that which is followed by Muslims in general. As recorded in Hadith, what Muslims choose as good practice, that is also likewise regarded by Allah as good, such as Meelad gatherings, Gyarwee Shareef, etc. are held in high esteem by the majority of Muslims, Allah too regards them likewise. From this, three points emerge:

28.1 To hurl insults at the pious is the custom of the hypocrites e.g. The Rafzis insult the illustrious Companions of the Holy Prophet صلى الله عليه وآله وسلم the Kharijiya abuse the Ahle Bait (Family of the Holy Prophet صلى الله عليه وآله وسلم . The Ghair Muqallid (those who do not follow any of the Four Imams), attack the personality of Imam Abu Hanifa R.A. and the Wahabis insult the dignity of the Saints of Allah . All these groups need to take a lesson from these verses.

28.2 That Allah Almighty Himself retaliates on behalf of His pious servants and refers to these hypocrites as thick-skulled idiots.

28.3 The Ulama (the learned) should not pay any heed to their insults because this has always been the practice of these irreligious people.

14. And when they meet believers, they say; "We believe", and when they are alone with their devils, [29] they say; "Surely, we are with you, we are only mocking at them".

وَ اِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚ وَ اِذَا خَلَوْا اِلٰى شَيٰطِيْنِهِمْ ۙ قَالُوْٓا اِنَّا مَعَكُمْ ۙ اِنَّمَا نَحْنُ مُسْتَهْزِءُوْنَ ⑭

29. From this verse emerge three important issues:

29.1 The non-believers and the hypocrites are like the devil in the sight of Allah, hence those who show respect to please them are, in reality, honouring the devil.

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29.2 To hurl abusive language secretly in Muslim gatherings is the practice of the hypocrites.

15.Allah mocks[30] at them (befitting His Dignity) and leaves them to wander about in their transgression.[31]

اَللّٰهُ يَسْتَهْزِئُ بِهِمْ وَ يَمُدُّهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١٥﴾

30. Allah punishes them for their mockery (disregard or undermining the dignity), and (this) punishment of their guilt has been expressed in a most lucid and an emphatic manner.

31. To adopt a vacillating policy towards Muslims and non-Muslims i.e. to regard Islam as a true way of life from position of advantage of Muslims, and to say Kufr (paganism) is on

16.They are those people who purchased error for guidance[32] but their trade earned them no profit, and surely they did not know the right path of guidance.

اُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الضَّلٰلَةَ بِالْهُدٰى ۪ فَمَا رَبِحَتْ تِّجَارَتُهُمْ وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿١٦﴾

32. This is so because both Islam and paganism were in front of them but they rejected Islam and adopted paganism. To them

17.Their example is like the one who kindled a fire, so when it lit up all around him, Allah took away their light and left them in darkness, where nothing is seen.[33]

مَثَلُهُمْ كَمَثَلِ الَّذِى اسْتَوْقَدَ نَارًا ۚ فَلَمَّآ اَضَآءَتْ مَا حَوْلَهٗ ذَهَبَ اللّٰهُ بِنُوْرِهِمْ وَ تَرَكَهُمْ فِيْ ظُلُمٰتٍ لَّا يُبْصِرُوْنَ ﴿١٧﴾

33. This comparison briefly intimates that while the hypocrites benefitted from their external show of Islam because physically and materially they were under the protection of the

18.They are deaf, dumb and blind, so they shall not return.[34]

صُمٌّۢ بُكْمٌ عُمْىٌ فَهُمْ لَا يَرْجِعُوْنَ ﴿١٨﴾

34. From this we learn that the eyes which did not perceive the signs (miracles) of Allah are blind; the ears which did not listen to the Book of Allah (Al-QUR'AAN), are deaf and the tongue which did not glorify Allah and sing the praises of the Holy Prophet صلى الله عليه وآله وسلم is dumb because these limbs did not accomp-

29.3 To make fun of Shariah or those who are from Shariah is an act of Kufr (blasphemy).

the right course from the position of wealth of the non-believers, without deciding between the two gives insight on two issues:

31.1 Close association with the non-believers is the root of hypocrisy.

31.2 Allah bestows serenity and tranquility to the Muslims, while the hypocrites are confounded in perplexities. The life of the believers becomes one of bliss and purity.

it was like business - buying one and selling the other.

Muslim soldiers, but in the Hereafter they are definite losers, for nothing but excruciating punishment awaits them.

lish that purpose of their creation. It is for this reason that Allah refers to the living non-believers as dead and the slain martyrs as living. Furthermore, we also learn that for the enemies of the Companions of the Prophet صلى الله عليه وآله وسلم of Allah to follow the Path of Guidance is virtually impossible, because

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Allah has referred to them "*So they are not to return*" (S 2 : V 18).

19.Or like a heavy rainstorm pouring from the sky, wherein is darkness [35] and thunder and lightning. They thrust their fingers in their ears because of the thunderclaps, for fear of death and Allah has encompassed the disbelievers.[36]

أَوْ كَصَيِّبٍ مِّنَ السَّمَآءِ فِيْهِ ظُلُمٰتٌ وَّ رَعْدٌ وَّ بَرْقٌ ۚ يَجْعَلُوْنَ اَصَابِعَهُمْ فِيْٓ اٰذَانِهِمْ مِّنَ الصَّوَاعِقِ حَذَرَ الْمَوْتِ ؕ وَاللّٰهُ مُحِيْطٌۢ بِالْكٰفِرِيْنَ ⑲

35. It should be remembered that clouds and rain are a blessing for those under shelter, but a curse for those travelling in the jungle. The Holy Prophet صلى الله عليه وآله وسلم is the sky of Prophethood, the Holy QUR'AAN is its clouds, the laws of QUR'AAN are its rain, the verses of punishment are the thunder and verses of restrictive ordinances are its lightning. To the illustrious Companions of the Holy Prophet صلى الله عليه وآله وسلم who were always within the confines of Shariah all this was Mercy, but to the unsheltered hypocrites all these are a source of punishment. What an appropriate example!

36. From this comparison it can be inferred that the Holy QUR'AAN is a spiritual rain for them. its proofs and arguments are flashes of lightning, the citing of Divine punishment is the peal of thunder for them and their blasphemous discussion are their cause of blackness. Just as darkness and thunder strike fear into the hearts of travellers lost in the jungle but which is momentarily alleviated by a flash of lightning, similar is the condition of the hypocrites. The strength of Islam makes them to lean towards them but when they have to undergo any difficulties they renegade themselves to the tormenting world of Kufr (apostasy).

20.It so seems that the lightning would snatch away their sight,[37] whenever there is some flashing they walk therein and when it is dark, they stand still, and if Allah willed, He would have taken away their sense of hearing and sight. Surely Allah has the power to do everything.[38]

يَكَادُ الْبَرْقُ يَخْطَفُ اَبْصَارَهُمْ ؕ كُلَّمَآ اَضَآءَ لَهُمْ مَّشَوْا فِيْهِ ۙ وَاِذَآ اَظْلَمَ عَلَيْهِمْ قَامُوْا ؕ وَلَوْ شَآءَ اللّٰهُ لَذَهَبَ بِسَمْعِهِمْ وَاَبْصَارِهِمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ⑳ ع ۲

37. As a result of their evil doings, the hypocrites should really have been left in a perpetual state of darkness and deafness. Yet, this is not the case. From this one learns that the philosophy of cause and effect is solely dependent on the Will of Allah.

38. Here, the word 'thing' refers to everything within the will of Allah, excluding absurdities and obligatories. Thus, neither can any form of imperfection be attributed to Allah which is impossible and absurd nor can an eternal entity destroy itself as it is eternal. From this verse it becomes evident that to believe that Allah can talk a lie (God forbid) is indeed the height of stupidity. For further clarity on this issue consult *Tafseer Naeemi*.

SECTION 2

21.O mankind! Worship your Lord[39] Who has created you and those before you[40], so that you may become God-fearing.[41]

يٰٓاَيُّهَا النَّاسُ اعْبُدُوْا رَبَّكُمُ الَّذِيْ خَلَقَكُمْ وَالَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ۙ㉑

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39. Before Allah can be worshipped, belief in Him is a pre-requisite Hence, worship of Allah is not the responsibility of the non-believers. Or, if you proclaim belief to be inequal to worship, in which case the true meaning would be Oh disbelievers: first believe in Allah (then only are you in a position to worship Him).

40. Expressing gratitude to our ancestors is, in fact, showing gratitude to oneself. It is for this reason that Allah has mentioned them before us. Thus, the elevated status which Allah has bestowed upon the Holy Prophet صلى الله عليه وآله وسلم is most gratifying for us. All glory be to Allah for having created us in the Ummah of the best Prophet صلى الله عليه وآله وسلم ,

22.(It is He) Who made for you the earth a bed (spread out) and made the sky a canopy and sent down from the sky water [42] and brought forth thereby fruits as provision for you. Therefore do not equate anyone with Allah while you know (that there is none similar to Him).

42.From the sky or from the higher regions through atmospheric causes, like forming vapour through intense heat, or condensation through intense cold, eventually coming down as rain. Thus, rain falls only from the sky. It

23. And if you have any doubt as to what We have sent down upon Our (exalted) servant, then bring just one chapter [43] like it and call upon [44] all your helpers besides Allah, if you are truthful.

43.From this one can understand that there is a great difference between human invention and Divine Creation. Whatever is man-made falls under human invention, while things produced which are beyond the capability of man are Divine creation. Gas and machines are man-made as there are many factories of these, but ants and glow worms are from Divine creation as these cannot be produced by man. Hence, the above discussion is based on this principle.

a position which was not granted to the previous Ummahs (people).

41. This hope is due to man's consideration, not with regard to Allah Almighty. From this one learns that man should not be under the impression that his good deeds will be accepted automatically, rather he should hope for its acceptance and develop in him fear of Allah. This is the essence of faith. Just doing good deeds is not piety, but it is a means of obtaining piety. True piety, is developing God-consciousnes in ones heart. This state is sometimes reached through doing good deeds, but mostly it is obtained through the company of pious people.

الَّذِىْ جَعَلَ لَكُمُ الْاَرْضَ فِرَاشًا وَّالسَّمَآءَ بِنَآءً ۖ وَّاَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ فَلَا تَجْعَلُوْا لِلّٰهِ اَنْدَادًا وَّاَنْتُمْ تَعْلَمُوْنَ ﴿٢٢﴾

should be remembered that the previous verse made mention of creation and invention, but in this verse mention is made of obtaining permanent existence, which is the highest form of blessing.

وَ اِنْ كُنْتُمْ فِىْ رَيْبٍ مِّمَّا نَزَّلْنَا عَلٰى عَبْدِنَا فَاْتُوْا بِسُوْرَةٍ مِّنْ مِّثْلِهٖ ۖ وَادْعُوْا شُهَدَآءَكُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٣﴾

44. Wherever the QUR'AAN makes reference to *'Those besides Allah'* it is meant to include all the enemies of Allah as well as those who reject Allah. In this context the word supporters will refer to the idols and the supporters of the idolators while the learned here, refers to the Yahud and Nasara priests. It does not mean to call upon Prophet Isa (Jesus) and Musa عليه السلام(Moses) or Abdullah bin Salaam and **Ka'ab Ahbaar,** etc.

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as Allah Almighty says: "*Undoubtedly You and what you worship beside Allah all are fuel of Hell*" (S 21 : V 98). Here, too, 'Those besides Allah refer to the rejectors of Allah and not to Isa and Uzayr although both have become objects of worship. The Nasara have given status of divinity to Isa عليه السلام and the Yahud to Uzayr .

24.But if you fail to do so – and surely you are bound to fail – then guard yourselves against the Fire whose fuel are men and stones [45], which has been prepared for the infidels.[46]

فَإِنْ لَّمْ تَفْعَلُوْا وَلَنْ تَفْعَلُوْا فَاتَّقُوا النَّارَ الَّتِيْ وَقُوْدُهَا النَّاسُ وَالْحِجَارَةُ ۖ أُعِدَّتْ لِلْكٰفِرِيْنَ ﴿٢٤﴾

45. Here, the word 'stones' refers to the idols which are worshipped by the non-believers. This further **elucidates** that those trees, moon, sun, the stars, etc. which the idol worshippers took as gods will all go into Hell (not to receive punishment but as a means of providing punishment for them. The Black Stone (Hajre Aswad) and Maqaame Ebrahim at the Ka'bah are excluded from these, though they may sometimes become objects of worship by the non-believers they are not idols but heavenly stones. Isa and Uzayr fall in the same category i.e. although the Nasara and the Yahud have made them objects of their worship they are both innocent and are inmates of Paradise . Thus the AL in *Al Hijaarah* is just a common article.

46. Two important issues emerge from this discussion:

1. Hell has already been created - because "made already" is in the past tense.
2. The believers will not be placed in Hell permanently, while the non-believers will not be taken out of it at all.

25.And give glad-tidings to those who believe and do righteous deeds [47], that for them there are gardens under which flow streams. Whenever they will be given fruits to eat therefrom; they will say "This is the same which we were fed before" [48]; whereas it was given to them resembling (in appearance). And for them, therein, will be pure wives[49] and they will dwell therein forever.

وَ بَشِّرِ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اَنَّ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ كُلَّمَا رُزِقُوْا مِنْهَا مِنْ ثَمَرَةٍ رِّزْقًا ۙ قَالُوْا هٰذَا الَّذِيْ رُزِقْنَا مِنْ قَبْلُ ۙ وَاُتُوْا بِهٖ مُتَشَابِهًا ؕ وَلَهُمْ فِيْهَآ اَزْوَاجٌ مُّطَهَّرَةٌ ۙ وَّهُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٥﴾

47. This also clarifies further issues:

1. Belief is a pre-requisite for good deeds i.e. First Belief then Deeds.
2. After accepting Faith, no one is exempted from doing good deeds every one is duty bound to do good deeds at all times.
3. Deeds should be performed within one's physical power. For a person who dies on accepting Islam, or Muslim infants who die in their infancy, Faith is good enough for them to enter paradise without the need of good deeds. It should be remembered that a person will enter Paradise on account of Faith, while the bounties of Jannat will be bestowed in proportion to good deeds, while the communion with Allah will be granted through His special favour. Thus, is the Law of Allah that possessors of Faith will enter Paradise but doers of good deeds will enjoy its many benefits. But what will be bestowed through

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the special favours of Allah will be something totally different.

48. Provisions of Allah are given in this world, or in Paradise (before). However, the fruits of Paradise will seem similar in shape but they will be totally different in taste.

49. These include wives one had in the world as well as the Hoories or the ladies of Paradise.

26.Surely, Allah is not ashamed to present a parable that of a mosquito or what is[50] larger than it. So, those who believe know that is the Truth from their Lord. But, the infidels say "What does Allah intend by such a parable?" He misleads[51] many thereby and guides many thereby. And He misleads thereby only those who are defiantly disobedient.

50. The non-believers of Arabia always taunted that if the Holy QUR'AAN was really the Book of Allah it would not have included allusions of insignificant things like the bee, because insignificant examples in comparison to the lofty position of Allah are unbecoming. In reply to this, Allah revealed this verse to impress upon people that the knowledge of anything, no matter how insignificant it may seem, is not ungraceful or unbecoming in any way, even though the thing itself may be bad. This verse provides a special lesson to those who claim that poetic expression undermines the elevated positions of the Holy Prophet صلى الله عليه وآله وسلم. If this does not underscore Allah's position how will it affect the position of the Holy Prophet صلى الله عليه وآله وسلم ?

51.This verse emphatically illustrates that every type of person will not receive guidance from the QUR'AAN as many have gone astray by

27. Those who break the covenant of Allah after[52] solemnly confirming it, and sever that which Allah has ordered[53] to be joined and cause mischief on earth. It is those who

The believing lady in Paradise will be with her last believing husband. This also intimates that marriage with different species will be permissible in Paradise, because the Hoors are neither human nor from the children of Hazrat Adam , yet they will be given in marriage to man. However, marriage in the world is permissible to one's own kind only.

إِنَّ اللّٰهَ لَا يَسْتَحْيِۦٓ أَنْ يَّضْرِبَ مَثَلًا مَّا
بَعُوْضَةً فَمَا فَوْقَهَا ۭ فَأَمَّا الَّذِيْنَ اٰمَنُوْا
فَيَعْلَمُوْنَ أَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۚ وَ أَمَّا
الَّذِيْنَ كَفَرُوْا فَيَقُوْلُوْنَ مَاذَآ أَرَادَ اللّٰهُ
بِهٰذَا مَثَلًا ۘ يُضِلُّ بِهٖ كَثِيْرًا ۙ وَّ يَهْدِيْ
بِهٖ كَثِيْرًا ۭ وَ مَا يُضِلُّ بِهٖٓ إِلَّا الْفٰسِقِيْنَ ۙ﴿٢٦﴾

وقف لازم

means of it. Those who are connected with the living example of the QUR'AAN i.e. the Holy Prophet صلى الله عليه وآله وسلم, his illustrious Companions, the Pious Saints of Allah, etc will receive guidance through it. Those whose hearts are bereft of the love and respect of these beloved souls will not benefit anything from the QUR`AAN. The QUR`AAN is like rain. If it waters a good seed a good tree will grow from it. It is for this reason that a person is made to recite Kalimah Tayyibah at the time of becoming a Muslim and not the QUR`AAN. In his very first address to the non-believers, the Holy Prophet صلى الله عليه وآله وسلم told them to understand him and his blessed personality. Recognition of the sublime personality of the Holy Prophet صلى الله عليه وآله وسلم is the foremost act of perfecting one's faith. This will be discussed in the later verses.

الَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ ۠
وَ يَقْطَعُوْنَ مَآ أَمَرَ اللّٰهُ بِهٖٓ أَنْ يُّوْصَلَ
وَيُفْسِدُوْنَ فِي الْأَرْضِ ۭ أُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٢٧﴾

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are the losers [54].

52. This covenant refers to the one which Allah had taken from the souls in respect of bringing Faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم Thus, at that stage all those who did not express faith on the Prophet صلی اللہ علیہ وآلہ وسلم of Allah will not receive any guidance from the QUR'AAN.

53. From this, two important issues come to light:

1. The Holy QUR'AAN has provided guidance as well as apostasy, but those in the company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم receive guidance only. Allah Almighty says: "*And undoubtedly, you most certainly guide to the Straight Path*" (S42 : V52)

2. The Holy QUR'AAN leads those people astray who have cut off all connection of love and obedience with the people of the QUR'AAN

28. How can you disbelieve in Allah? When you were lifeless [55] He brought you to life; then He will cause you to die; then He will bring you (back) to life once again and then to Him you will return.

55. In this verse 'dead' refers to lifeless, not to those living, who have been rendered lifeless. Allah Almighty says "*And He gives life to earth after its death*" (S30 V19). This refers to the process of creation i.e you were once just congealed blood then life was breathed in you then once again you will be rendered lifeless

29.It is He Who created for you all that is in the earth[56]. Thereafter He directed Himself to the heaven and formed seven heavens[57] exactly. And He has perfect knowledge of everything.

56. From this we learn that all beneficial things created by nature are lawful i.e. that which Allah and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم have not declared as unlawful is lawful because all lawful and wholesome things are for our benefit. There is no proof required for the permissibility of a

i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم, his beloved Companions, the pious saints etc. Thus, those whose hearts are filled with love for them will certainly receive complete guidance as these august souls will be there to guide them.

54. This verse elucidates two issues:

1. Allah has commanded us to cement relationship with some, and cut off connections with some. Cement and strengthen loyalty and obedience to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and cut off all ties with the non believers.

2. To be connected with the pious servants of Allah is a source of obtaining honour and dignity while remaining aloof from them will bring nothing but disgrace and loss.

كَيْفَ تَكْفُرُوْنَ بِاللّٰهِ وَ كُنْتُمْ اَمْوَاتًا فَاَحْيَاكُمْ ۚ ثُمَّ يُمِيْتُكُمْ ثُمَّ يُحْيِيْكُمْ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ﴿٢٨﴾

and eventually eternal life will be granted to you. It should be remembered that the outcome of life in the hereafter is dependent on the worldly life. If our deeds are good in the earthly life we will reap the rewards in the Hereafter, but if our life is full of evil deeds we will be punished in the Hereafter.

هُوَ الَّذِىْ خَلَقَ لَكُمْ مَّا فِى الْاَرْضِ جَمِيْعًا ۗ ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ فَسَوّٰىهُنَّ سَبْعَ سَمٰوٰتٍ ؕ وَ هُوَ بِكُلِّ شَىْءٍ عَلِيْمٌ ﴿٢٩﴾ ع ٢

thing, it is not being regarded as unlawful is a proof on its own. Even unlawful things are beneficial for a believer as abstention from them is a means of obtaining reward from Allah. To abstain from a pig with the intention of staying away from an unlawful object is an act of reward.

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57. The word 'Then' is used to indicate narrational order not the factual order. In terms of occurence the earth and the things of the earth came into existence after the sky. Says Allah Almighty: "*And after that He spread out the earth*" (S 79 : V 30). The earth is superior to the sky for several reasons. Firstly, the earth was designed for the purpose of creation of life. Secondly it is also the abode of all the Prophets of Allah. Hence the earth is mentioned before the sky.

SECTION 4

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّیْ جَاعِلٌ فِی الْاَرْضِ خَلِیْفَةً ؕ قَالُوْۤا اَتَجْعَلُ فِیْهَا مَنْ یُّفْسِدُ فِیْهَا وَیَسْفِكُ الدِّمَآءَ ۚ وَنَحْنُ نُسَبِّحُ بِحَمْدِكَ وَنُقَدِّسُ لَكَ ؕ قَالَ اِنِّیْۤ اَعْلَمُ مَا لَا تَعْلَمُوْنَ ﴿۳۰﴾

30. And (remember O Muhammad) when your Lord said to the angels: "Indeed, I will make upon the earth a successor (vicegerent)". They said; "Will you place upon it one who causes mischief[58] and bloodshed therein, while we declare your praise and sanctify[59] you?". He replied: "Surely, I Know that which you know not".

58. This intimates that the angels were blessed with the knowledge of the unseen because they had made the movements of man. We also learn that consultation is a Divine habit in which everyone has a full right to express his opinion. Furthermore, this verse also illustrates that to discuss about an indefinite person in his absence is permissible because the angels had talked about Hazrat Adam amongst themselves, though it was without any premeditation.

59. From this one learns that it is in order to make every effort to establish one's innocence or obtain one's privileges as was done by Hazrat Yusuf by requesting the king of Egypt, Yusuf said: "*Set me over the treasures of earth. No doubt, I'm watchful, knowing*" (S12: V55).

وَعَلَّمَ اٰدَمَ الْاَسْمَآءَ كُلَّهَا ثُمَّ عَرَضَهُمْ عَلَى الْمَلٰٓئِكَةِ ۙ فَقَالَ اَنْۢبِـُٔوْنِیْ بِاَسْمَآءِ هٰۤؤُلَآءِ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۳۱﴾

31. Allah taught Adam [60] the names of all things. Then He showed these to the angels and [61] said: "Inform Me of the names of these, if you are truthful" [62].

60. This tells us that Hazrat Adam knew these names because teaching involves instructing and not merely informing. In a lecture the speaker merely informs the people about certain issues without the certainty that the audience will learn these issues. But teaching requires effort in the hope that the pupil will learn it.

61. From the word 'presented' one learns that Allah Almighty not only informed the names but identified each thing by its name, otherwise the word 'presented' would seem superfluous. Another important thing we learn is that a Prophet is blessed with the power of seeing the invisible, because although all these things were not yet brought into existence, yet Hazrat Adam had seen them.

62. Here, the command is not for the purpose of inconvenience but to show the submissive nature of the angels. The non-believers of Arabia were commanded "*Then bring one chapter like this*" (S2:V23). If you are honest about your claim for the vicegerency then provide one proof.

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قَالُوْا سُبْحٰنَكَ لَا عِلْمَ لَنَآ اِلَّا مَا عَلَّمْتَنَا ؕ اِنَّكَ اَنْتَ الْعَلِيْمُ الْحَكِيْمُ ﴿۳۲﴾

32.They said: "Exalted are You! We have no knowledge except what You have taught us[63]. Indeed, You alone are the All-Knowing, the Wise"[64].

63. The speech in respect of humility and submission refers to all the angels only. Iblees, or the devil, is excluded from it. He had remained silent not only because he was envious, but, in reality, he had no knowledge of these names, therefore he, too, was included in the command to prostrate to Hazrat Adam عليه السلام This proves that Hazrat Adam's knowledge was far superior to that of the devil. Thus, whosoever says that the devil had more knowledge than the Holy Prophet صلى الله عليه وآله وسلم does so because he is bereft of faith.

64. That is, the angels are expressing: "Oh our Lord whatever we said was not with the intention of raising an objection or criticism, but it was to obtain your Divine Wisdom".

قَالَ يٰٓاٰدَمُ اَنْۢبِئْهُمْ بِاَسْمَآئِهِمْ ۚ فَلَمَّآ اَنْۢبَاَهُمْ بِاَسْمَآئِهِمْ ۙ قَالَ اَلَمْ اَقُلْ لَّكُمْ اِنِّيْٓ اَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ۙ وَاَعْلَمُ مَا تُبْدُوْنَ وَمَا كُنْتُمْ تَكْتُمُوْنَ ﴿۳۳﴾

33. He (Allah) said: "O Adam! Inform them of the names of these things"[65]. When he (Adam) informed them the names of all these things, Allah said: "Did I not tell you that I know all the hidden mysteries of the heavens and the earth; and I know whatever you disclose and whatever you conceal?".

65. From this it is understood that Hazrat Adam did not teach the names to the angels but merely told them thereof e.g. If a lecturer merely acquaints his audience with 50 different issues he has not made them learned people by any manner or means. Likewise, the angels had not become learned like Hazrat Adam by just learning these names. Thus, regarding Hazrat Adam the verb *'He taught'* is used and regarding the angels the word *'He informed'* is used.

وَاِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى وَاسْتَكْبَرَ ۫ وَكَانَ مِنَ الْكٰفِرِيْنَ ﴿۳۴﴾

34.And (recall) when We ordered the angels to prostrate before[66] Adam. All of them prostrated, except Iblis. He refused and was arrogant and became of the infidels [67].

66. The command for this Sajdah is not like the one for Shar'ee Sajdah i.e. in terms of Islamic law e.g. Sajdah in Salaah. The reason for this is Shariah or religious laws have been conveyed and taught through a Prophet. Thus, angels are free from carrying out religious laws. Also, only this one Sajdahh was commanded for the angels - no other command of Sajdah was given to them. This verse in no way expounds that there was Sajdah in the religion of Hazrat Adam. Sajdah of respect was accepted as a permissible act because at the time of this order to the angels the religion of Adam. had not been proclaimed upon man. Hence, Hadith can in no way negate the QUR'AAN but the QUR'AANIC law negates the Hadith. For a detailed discussion on this issue refer to *Surah Yusuf*. From this another important fact becomes evident. Knowledge is superior to action or deeds for it was the worshipping

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angels who prostrated to Hazrat Adam عليه السلام. Furthermore, knowledge itself is not bad because it is the knowledge of the names which proclaimed Hazrat Adam's superiority over the angels. Even the sorcerers of the Pharoah verified Hazrat Musa's truth from their knowledge of sorcery.

67. Allah Almighty destroyed the devil after he was made a devotee (worshipper) and a learned. He was disgraced from the position of loftiness, so that it remains a lesson for all the learned and the sages that hurl an insult at a Prophet, let alone the Holy Prophet صلى الله عليه وآله وسلم. They have been the cause of destruction, who have attempted this. The status and position of Prophethood is a most delicate and sensitive issue.

35. And We said: "O Adam dwell you and your wife in Paradise [68] and eat therefrom in abundance as you like, but do not approach this tree [69] lest you become one of the wrongdoers [70].

وَ قُلْنَا يٰۤاٰدَمُ اسْكُنْ اَنْتَ وَزَوْجُكَ الْجَنَّةَ وَ كُلَا مِنْهَا رَغَدًا حَيْثُ شِئْتُمَا ۪ وَلَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ﴿۳۵﴾

68. From this emerge a few important issues:

1. That Paradise is already in existence and its fruits are made as well.
2. That Hazrat Adam's residence in Paradise was not out of reward, but for his own personal training and instructions, i.e. to raise the population on earth after seeing the population of angels in Paradise.
3. At that point in time Bibi Hawa was his only wife, not the Hoors or ladies of Paradise.
4. That his stay in Paradise was temporary not a permanent one - for he was created to be Allah's vicegerent on earth. Thus, in Paradise he was entrusted with the laws of Allah and later sent upon the earth.

69. It should be remembered that order, intention and approval are three separate entities. Here, the order of Allah was to avoid eating, but Divine intention was that he should eat and the approval was also therein so that the eating of wheat would become the means of Hazrat Adam's عليه السلام coming in the world to become Allah's vicegerent on earth. It should be remembered that Hazrat Adam at that point in time was not in Paradise on account of his reward. He was a guest, thus free of any religious obligations.

70. In this verse the word 'injustice' or oppression' does not mean Shirk (polytheism) but rather means mistake. To call a Prophet an oppressor is an act of Kufr or blasphemy because it is abusing the dignity and innocence of the Prophet. However, if the Prophet uses the word for himself he will be doing it out of humility. If Allah Almighty uses it on the Prophet He does so in His capacity as the Absolute Master, but a human cannot use this undignified word for a Prophet.

36.Then Shaitaan caused the two to slip out [71] of it and removed them out of the abode. And We said: "Get down (all of you) [72] as enemies to one another. And you will have on the earth a place of settlement and provision for a time"[73].

فَاَزَلَّهُمَا الشَّيْطٰنُ عَنْهَا فَاَخْرَجَهُمَا مِمَّا كَانَا فِيْهِ ۪ وَقُلْنَا اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَلَكُمْ فِى الْاَرْضِ مُسْتَقَرٌّ وَّمَتَاعٌ اِلٰى حِيْنٍ ﴿۳۶﴾

71 At that point in time the devil was not barred from Paradise.Although he was expelled from it, he could still move in and out of it.

From this, one learns that no one should regard himself safe from the guiles of the devil, if he could trick Hazrat Adam عليه السلام, a sinless Prophet

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of Allah, in a safe place like Paradise then how safe can we be from his guiles in this mundane world..

72. *'Come down'* refers direct address to the progeny of Hazrat Adam who were still in his backbone. The Ulama or Islamic Scholars are of the opinion that it was not Hazrat Adam who came out of Paradise but man, his progeny, was responsible for bringing him out of Paradise. At that time his backbone was carrying his entire progeny which included the non believers, the hypocrites, etc. Thus, it was the will of Allah that Adam should come into the world to free himself of these evil wre-

37.Then Adam learnt certain words (of repentance)[74] from His Lord and He (Allah) accepted his repentance. Surely, He is the Most-Relenting, the Merciful[75].

74. These words which Hazrat Adam. was taught were to seek repentance through the intercession of the Holy Prophet and does not refer to *"Oh our lord we have erred"* as this dua is mentioned by Hazrat Adam before being out of Paradise as is mentioned in the other verses.

75. The word *'Accepter of Repentance'* is derived from repentance. This word means to

38. We said: "Go down from it (Paradise), all of you. And when guidance comes to you from Me, whoever follows My guidance, they shall have nothing to fear, nor shall they grieve" [76].

76. That is to say those who are on the path of righteousness shall have no grief or sorrow of any sort on the Day of Judgement. Allah Almighty says in the QUR'AAN:"*The great terror shall not grieve them*" (S21:V103). While in this world they shall have no fear of

39.And those who disbelieve and falsify Our signs, they will be the inmates of Hell and they will abide therein eternally"[77].

tches and thereafter return to Paradise. If Hazrat Adam had remained in Paradise all these wretched beings would have been born in Paradise and they are not fit for such a pure place. Hence, the plural form of the verb is used. Later *"some bearing enmity to others"*, should also be viewed in a similar context. Hazrat Adam was free of malice, hatred or enmity, but his progeny was part of it. Historically speaking it should be remembered that Hazrat Adam was left on a mountain in India while Bibi Hawa was left in Jeddah.

73. i.e. until their last breath they shall dwell upon the earth.

فَتَلَقَّىٰٓ اٰدَمُ مِنْ رَّبِّهٖ كَلِمٰتٍ فَتَابَ عَلَيْهِ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٣٧﴾

refer, to return. If it is used in respect of man then it would mean to return from disobedience to obedience, but when used in connection with the Divine Being then the meaning would be the return of wrath to Mercy. The word is one but referral changes its meaning. Our repentance consists of three aspects: remorse at committing the sin, firm intention of not repeating it and confession of the sin.

قُلْنَا اهْبِطُوْا مِنْهَا جَمِيْعًا ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى فَمَنْ تَبِعَ هُدَايَ فَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٣٨﴾

any worldly things. The only fear they have is of people's mischief or the fear of Allah e.g. Hazrat Musa was overcome with fear when his walking stick was changed into a snake for the first time but this was fear of harm.

وَالَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٣٩﴾ ع ١٠

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77. From this we learn that faith in all its manifestations and doing of good deeds become incumbent on those who have fully received the Prophetic message, and their disobedience of Prophetic laws will make them inmates of Hell. However, for those to whom Prophetic message is not conveyed, belief in the oneness of Allah is sufficient for their belief because Allah Almighty has commenced both these aspects from:*'Then if any guidance comes to you from me*' (S2 : V38). Thus, the Holy Prophet's parents are among the pardoned souls, and sinless because they had not received message from any Prophet. Their being monotheist is enough for their salvation.

SECTION 5

يٰبَنِيۡۤ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِىَ الَّتِىۡۤ اَنۡعَمۡتُ عَلَيۡكُمۡ وَاَوۡفُوۡا بِعَهۡدِىۡۤ اُوۡفِ بِعَهۡدِكُمۡ ۚ وَاِيَّاىَ فَارۡهَبُوۡنِ ﴿۴۰﴾

40.O Children of Israeel! Remember My favour which [78] I have bestowed upon you and fulfill your part of the covenant with Me then I will fulfill My part of the covenant with you, and fear none but Me.

78. This verse is a clear proof for the permissibility of Meeladun Nabi صلى الله عليه وآله وسلم gathering and for it to be an act of receiving the blessings of Allah. Meelad gatherings are a source of remembering the birth of the Holy Prophet صلى الله عليه وآله وسلم, the greatest gift of Allah to mankind.

وَاٰمِنُوۡا بِمَاۤ اَنۡزَلۡتُ مُصَدِّقًا لِّمَا مَعَكُمۡ وَلَا تَكُوۡنُوۡۤا اَوَّلَ كَافِرٍۢ بِهٖ ۪ وَلَا تَشۡتَرُوۡا بِاٰيٰتِىۡ ثَمَنًا قَلِيۡلًا ۫ وَّاِيَّاىَ فَاتَّقُوۡنِ ﴿۴۱﴾

41. And believe in what I have revealed (the Qur'aan) confirming that which is already with you[79], and be not the first to disbelieve therein [80]. And do not exchange My signs [81] for a small price, and fear only Me.

79. In this verse Allah Almighty is reminding the Bani Israel i.e. Yahud and Nasara that it is the Holy QUR'AAN which had verified the authenticity of their books - the Tauraat and the Injeel, which had prophecized the revelation of the QUR'AAN. Had it not been for the QUR'AAN the authenticity of the Tauraat, Injeel, etc. as the revealed Books of Allah would not have been established. Those who believe in the QUR'AAN will obviously believe in these revealed Books of Allah. Another important issue which is perceived from this verse is that neither a Prophet nor any revealed scripture will come after the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN respectively, as the QUR'AAN verifies, it does not prophesise. Past things require affirmation while prophesy is in respect of future happenings.

80. From this we understand that every non-believing leader is the first non-believer amongst his subordinates, be they parents, the learned, the chiefs, or the kings.

81. This refers to bartering of Divine Laws for money, which was the practice of the Jewish scholars. The printing and selling of the QUR'AAN receiving payment for teaching the QUR'AAN being employed as an Imam giving ta'weez etc. are not included in this. Although some of these too are forbidden under certain circumstances, but this is for different reasons - not because it is a form of selling QUR'AANIC verses. This is classified on the following verse "*And confound not....*" (S 2 : V 42).

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وَلَا تَلْبِسُوا الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوا الْحَقَّ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿۴۲﴾

42.And do not mix truth with falsehood and do not conceal the truth[82] while you know (it).

82. In this verse the word 'truth' refers to the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم mentioned in the Tauraat which the Jewish scholars tried to conceal. Not only is the Holy Prophet the embodiment of truth, but so are his beautiful qualities as well as those who become connected with him.

وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَارْكَعُوْا مَعَ الرّٰكِعِيْنَ ﴿۴۳﴾

43.And establish Prayer[83] and give Zakaat and bow with those who bow (in worship and obedience) [84].

83. From this verse a few important issues come to the fore:
1. Salaah is not just better than Zakaat, but it has priority over it.
2. The act of excellence lies not in the mere performance of Salaah, but in its establishment as a Pillar of Faith.
3. That man should commit himself for doing physical as well as monetary deeds.

84. Furthermore, this verse expounds that offering Salaah in congregation is an act of great virtue. There is also a hint that by joining the Imam in Ruku enables the person to be part of that raka'at, and that in congregational prayer if one person's Salaah is accepted, everyone's Salaah will be accepted as well.

اَتَاْمُرُوْنَ النَّاسَ بِالْبِرِّ وَتَنْسَوْنَ اَنْفُسَكُمْ وَ اَنْتُمْ تَتْلُوْنَ الْكِتٰبَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۴۴﴾

44. Do you enjoin righteousness[85] upon (other) people and forget [86] yourselves while you recite the Scripture? Then will you not reason?

85. When some Muslims enquired about the truth of Islam and the Holy Prophet صلى الله عليه وآله وسلم from their Jewish scholars who were their relatives, they confirmed the truth of both as found in their Tauraat. In response to their confirmation Allah revealed this verse to question the hypocrisy of these scholars, i.e. why do you persuade the people to remain firm on Islam but you yourselves remain aloof from it?

86. This tells us that Allah Almighty does not like those learned men and preachers who do not practise what they preach. The best preacher is he whose actions speak louder than his preaching and whose very sight would transform people into becoming God-conscious.

وَاسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ وَ اِنَّهَا لَكَبِيْرَةٌ اِلَّا عَلَى الْخٰشِعِيْنَ ﴿۴۵﴾ لا

45. And seek help through patience and prayer. And without doubt, prayer is difficult but to those who are humble and God-fearing.

الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَاَنَّهُمْ اِلَيْهِ رٰجِعُوْنَ ﴿۴۶﴾ ع ۵

46.Those who are certain that [87] they are going to meet their Lord and surely they will return[88] to Him.

87. Sometimes the word "Zwan" (presumption) is used to indicate positiveness and certainty as is the case here. A person must have a firm belief in concepts like Qiyamah (The Day of

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Judgement), mere presumption and speculation about them is not enough.

88. Two issues emerge from it:

1. Generally people are negligent about Salaah, though they will perform Hajj or keep their fasts with greater enthusiasm.

2. Permanent commitment to Salaah is a sign of true belief and humility.

SECTION 6

يٰبَنِيٓ اِسۡرَآءِيۡلَ اذۡكُرُوۡا نِعۡمَتِيَ الَّتِيۡٓ اَنۡعَمۡتُ عَلَيۡكُمۡ وَاَنِّيۡ فَضَّلۡتُكُمۡ عَلَى الۡعٰلَمِيۡنَ ﴿۴۷﴾

47. O Children of Israel! Remember My special favour[89], which I have bestowed upon you, and exalted you over the entire world [90].

89. The Children of Yaqub (Bani Israeel) are reminded that Allah Almighty has raised many Prophets from them and granted them kingdom and leadership of the world. Thus, the greater the favour, the greater should be their expression of gratitude and appreciation.

90. From this verse two issues emerge:

1. To remember the favours and bounties of Allah is an act of worship. Thus, to hold Meelad functions and celebrate the Night of Me'raj are acts of Ibadat (worship).

2. Being from the progeny of the noble ancestors is a means of leadership and recognition. The reason for obtaining world leadership by Bani Israeel was they were children of Prophets. It is for this reason that all Sayeds - descendants of the Holy Prophet صلى الله عليه وآله وسلم enjoy distinction, among the general Muslims.

وَاتَّقُوۡا يَوۡمًا لَّا تَجۡزِىۡ نَفۡسٌ عَنۡ نَّفۡسٍ شَيۡـًٔا وَّلَا يُقۡبَلُ مِنۡهَا شَفَاعَةٌ وَّلَا يُؤۡخَذُ مِنۡهَا عَدۡلٌ وَّلَا هُمۡ يُنۡصَرُوۡنَ ﴿۴۸﴾

48.And fear the Day when no soul will avail another in the least, nor will intercession [91] be accepted from it, nor will any ransom be received from it, nor will they (kaafir) be helped.

91. Non-believers are cut off from eternal salvation and intercession, while the believers will receive intercession on the Day of Judgement. The pious sages of Allah will through His permission intercede on their behalf. The non-believers will go into Hell as ransom for the believers. Hence, this verse is not contrary to those verses through which intercession is proven.

وَاِذۡ نَجَّيۡنٰكُمۡ مِّنۡ اٰلِ فِرۡعَوۡنَ يَسُوۡمُوۡنَكُمۡ سُوۡٓءَ الۡعَذَابِ يُذَبِّحُوۡنَ اَبۡنَآءَكُمۡ وَيَسۡتَحۡيُوۡنَ نِسَآءَكُمۡ ؕ وَفِىۡ ذٰلِكُمۡ بَلَآءٌ مِّنۡ رَّبِّكُمۡ عَظِيۡمٌ ﴿۴۹﴾

49. And recall, when We delivered you from Pharaoh's people[92] who subjected you to cruel oppression, slaying your sons and keeping your women[93] alive. And therein was a great trial from your Lord[94].

92. Followers are also regarded as family or progeny. Alhough Pharoah had no children his soldiers are referred to as his progeny, who had persecuted the Bani Israel until Allah Almighty had saved them for the clutches of those tyrants. On the basis of this the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم can be regarded as his progeny.

93. Pharoah saw in a dream a raging fire coming from the direction of Jerusalem which destroyed the houses of his followers, the Qibtees, but spared the homes of Bani Israel, followers of Hazrat Musa عليه السلام . His interpreters of dreams informed him that a child would be

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born from the Bani Israel who will destroy him and his followers. On hearing this, the Pharoah decreed that all male infants born to Bani Israel shall be put to death, and the females were to be used to serve them. In this way 70 thousand male infants were slain and 90 000 pregnancies were wasted. When the Qibtees saw that the male population of the Bani Israel was decreasing, they advised the Pharoah to limit this carnage. In response to this Pharoah decreed that the male infants shall hence be slain in alternate years. Hazrat Harun. was born in the year when infants were spared while Hazrat Musa was born in the year in which male infants were to be slain.

94. Was Pharoah's persecution a curse or was Allah's deliverance of the Bani Israel a reward for them?

50.And when We parted the sea for you (O Musa) and saved you and caused the people of Pharaoh to drown, while you were looking on.

وَ اِذْ فَرَقْنَا بِكُمُ الْبَحْرَ فَاَنْجَيْنٰكُمْ وَاَغْرَقْنَآ اٰلَ فِرْعَوْنَ وَ اَنْتُمْ تَنْظُرُوْنَ ﴿۵۰﴾

51. And (recall) when We made a promise [95] of forty nights with Musa (for communion), then you (Israelites) took the calf in worship (in his absence). And you were wrongdoers[96].

وَ اِذْ وٰعَدْنَا مُوْسٰٓى اَرْبَعِيْنَ لَيْلَةً ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿۵۱﴾

95. This verse is a clear proof of keeping 40 day seclusion. Thus, obtaining Allah's bounties through 40 days of I'tikaaf, Fasting, etc. is a way of the Prophets. Our Holy Prophet too would sit in meditation in the Cave of Hira prior to the commencement of Revelation.

96. This verse expounds the prohibition of making idols whether from sand, metal or through photography. Allah Almighty had referred to the idolising of the calf as an oppressive act.

52. Then We pardoned you after that, so that you might be grateful.

ثُمَّ عَفَوْنَا عَنْكُمْ مِّنْۢ بَعْدِ ذٰلِكَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۵۲﴾

53.And when We gave to Musa the Book and the Criterion to judge between right and wrong, so that you might follow the right path[97].

وَ اِذْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَالْفُرْقَانَ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۵۳﴾

97. In this verse guidance refers to guidance towards doing good deeds and not belief because the Bani Israel had already accepted faith. Therefore, Prophets give guidance for Faith while the Book provides guidance for doing good deeds through the medium of a Prophet. It is for this reason that a non-believer is made a believer via recitation of the Kalimah Tayyibah and is then taught the QUR'AAN.

54. And (recall) when Musa said to his people: "O my people! Indeed you have wronged[98] yourselves by taking the calf for worship. So, now repent to your Creator and kill yourselves [99] (the guilty amongst

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اِنَّكُمْ ظَلَمْتُمْ اَنْفُسَكُمْ بِاتِّخَاذِكُمُ الْعِجْلَ فَتُوْبُوْٓا اِلٰى بَارِئِكُمْ فَاقْتُلُوْٓا اَنْفُسَكُمْ ؕ

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you). That is best for (all of) you in the sight of your Creator". Then He accepted your repentance. Surely, He is the Most-Relenting, the Merciful.

98. From this we learn that the sinner, one who exhorts towards sins and one who approves of sins are all sinners. The golden calf was made by Samari, but he had involved all as its maker, as is said by *"taking of the calf for worship"* (S2 : V54) because some had assisted in its making while others approved of it.

ذٰلِكُمْ خَيْرٌ لَّكُمْ عِنْدَ بَارِئِكُمْ ؕ فَتَابَ عَلَيْكُمْ ؕ اِنَّهٗ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿٥٤﴾

99. From this verse one learns that the punishment of apostasy is death. Regarding the apostates Allah Almighty says: *"Here and kill (the guilty) yourselves"* does not refer to suicide but it means to submit oneself to be killed.

55. And (recall) when you said: "O Musa! We will never believe you until we see [100] Allah manifestly". Thereupon the thunderbolt struck you, while you were looking on.

وَاِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نُّؤْمِنَ لَكَ حَتّٰى نَرَى اللّٰهَ جَهْرَةً فَاَخَذَتْكُمُ الصّٰعِقَةُ وَاَنْتُمْ تَنْظُرُوْنَ ﴿٥٥﴾

100. To be desirous of seeing Allah is a good act. Hazrat Musa عليه السلام. too was desirous of seeing a glimpse of Allah. But to harbour a doubt in a Prophet is an act of Kufr (infidelity) and a cause of punishment. It is for this reason that the group that accompanied Hazrat Musa. to Mt Sinai were destroyed by lightning. It should be remembered that only

after their repentance of *"calf worshipping"* that Hazrat Musa. was commanded by Allah to take this group of men to Mt. Sinai to expose their pretentious pleas. On reaching the place they said that they were not prepared to listen to him but would like Allah to speak directly to them. This verse makes reference to this incident.

56.Then We brought you to life after your death that perhaps you might be grateful [101].

ثُمَّ بَعَثْنٰكُمْ مِّنْۢ بَعْدِ مَوْتِكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٥٦﴾

101. Hazrat Musa عليه السلام. supplicated to Allah to grant life to these 70 men or else the Bani Israel would accuse him of killing his group. Allah answered Hazrat Musa's. dua by bringing them back to life. From this incident we learn that the duas of the pious have great power in it. It can bring the dead back to life. Through their prayer one can get a second lease of life. Those 70 men who had been destroyed had completed their life span. Only when a person's life span is completed will he die Thus they were given a new life span through the blessed dua of Hazrat Musa عليه السلام. which goes to prove that the dua of the pious can change one's destiny.

57.And We shaded you with clouds and sent down upon you Manna and Salwa (quails)[102] saying: "Eat of the good things We have provided for you".And they did not wrong Us at all, but they wronged their own souls[103].

وَظَلَّلْنَا عَلَيْكُمُ الْغَمَامَ وَاَنْزَلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ؕ كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَلٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٥٧﴾

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102. On his return Hazrat Musa عليه السلام informed his people that Allah has commanded them to leave Egypt and migrate to Syria to fight the Amaliqa and establish their residence there. Eventually and sadly, they left Egypt. On their way they had to pass a jungle which had neither any shelter nor anything to eat or drink. On Hazrat Musa's عليه السلام dua Allah sent a white cloud to shelter them, manna and quails (a type of food with which the Israelites were fed during the exodus) to eat and illuminated pillars which provided light in the night. They stayed here for forty years but during this period neither their clothes showed any sign of dirt or wear and tear, nor did their hair and nails experience growth. This huge open ground is called Teeh - a place of bewilderment.

103. They were causing harm upon themselves by disregarding Divine instruction. They were told not to accumulate the manna and quails yet they gathered this in a big quantity which then rotted. Prior to this nothing had rotted. Manna is a type of sweetmeat (Halwa) while Salwa was a type of salty meat.

وَ اِذْ قُلْنَا ادْخُلُوْا هٰذِهِ الْقَرْيَةَ فَكُلُوْا
مِنْهَا حَيْثُ شِئْتُمْ رَغَدًا وَّادْخُلُوا
الْبَابَ سُجَّدًا وَّ قُوْلُوْا حِطَّةٌ نَّغْفِرْلَكُمْ
خَطٰيٰكُمْ ؕ وَ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۵۸﴾

(S2: V158)

58.And (recall) when We said: "Enter this city (Jerusalem)[104] and eat from it wherever you will, in abundance, and enter the gate with bowed heads [105] saying: "Forgive us our sins". We will then forgive you your sins and We will give added reward to the doers of good.

104. After gaining their freedom from Teeh the Israelites were ordered to go to Jerusalem or Areeha which was inhabited by the Amaliqa. Having destroyed them, the Israelites were now able to stay in ease as this place contained many orchards laden with a variety of fruit.

105. The Israelites were ordered to enter this city prostrating to Allah. The purpose for this was to show reverence to this sacred place. It also establishes an important fact that all sacred places should be shown utmost respect as Allah Almighty says: "*And whoso respects the signs of Allah, then it is from piety of the hearts* (S22 : V 32) This further illustrates that the cities of the pious are sacred as Jerusalem is the city of Prophets. Says Allah Almighty: *"Verily Safa and Marwa are from the signs of Allah".*

Another important fact which emerges from this is that in the environs of the pious, Allah not only accepts repentance and good deeds but increases the rewards of these good deeds Thus, one good deed in Madina Munawwarah is equivalent to 50 thousand deeds elsewhere. We also learn that repentance should be in accordance with the sin i.e. and if the sin is committed openly the repentance should be likewise. If the sin is committed in secrecy, so should be the repentance. In addition, it should be known that although Allah's Mercy is everywhere, it is readily available from an appointed place. The Mazaars of the Saints of Allah are without doubt the stations of Allah's Mercy.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا قَوْلًا غَيْرَ الَّذِيْ
قِيْلَ لَهُمْ فَاَنْزَلْنَا عَلَى الَّذِيْنَ ظَلَمُوْا
رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۵۹﴾ ع ۱۳/۶

59.But the wrongdoers changed [106] the word to a statement other than that which had been said to them. So We sent upon them a punishment (plague) [107] from the sky because they were defiantly disobedient.

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106. This verse points out that words of Durood or Wazeefa (incantations) should not be altered. Whatever is given to you by your Sheikh (Guide) to recite should be practised according to his instructions. These people had altered the word *Hittah* to *Huntah*. In the eyes of Allah this was an unjust and cruel act and thus became a cause of their punishment.

SECTION 7

60.And (recall) when Musa prayed for water for his people, then We said: "Strike the stone with your staff". At once, there gushed forth from it twelve [108] springs. And every group (tribe) knew its drinking place. "Eat and drink from the provisions of Allah and do not go about corrupting the earth with mischief" [109].

وَاِذِ اسْتَسْقٰى مُوْسٰى لِقَوْمِهٖ فَقُلْنَا اضْرِبْ
بِّعَصَاكَ الْحَجَرَ ؕ فَانْفَجَرَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَيْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ
مَّشْرَبَهُمْ ؕ كُلُوْا وَاشْرَبُوْا مِنْ رِّزْقِ اللّٰهِ
وَلَا تَعْثَوْا فِى الْاَرْضِ مُفْسِدِيْنَ ﴿٦٠﴾

108. This is the miracle of Hazrat Musa عليه السلام. which is equivalent to the incident when Allah had provided the necessities for the Israelites on their exodus to Jerusalem. He provided them with water where there was none, through this miraculous stone and the walking stick. This stone and walking stick were always with Hazrat Musa عليه السلام which he would use whenever and wherever water was needed.

109. This miracle too was performed at Teeh where the miracle of *Manna* and *Salwa* was performed. Allah responded to the dua of Hazrat Musa عليه السلام for blessing his people with water by commanding him to strike the stone with his walking stick. Lo and behold ! Twelve

61.And (recall) when you said: "O Musa! [110] We can never be satisfied[111] with one kind of food. So call upon your Lord to bring forth for us some of the varied produce of the earth, such as vegetables and cucumbers and wheat and lentils and onions". He (Musa) said: "Would you exchange what is better [112] for

وَ اِذْ قُلْتُمْ يٰمُوْسٰى لَنْ نَّصْبِرَ عَلٰى طَعَامٍ
وَّاحِدٍ فَادْعُ لَنَا رَبَّكَ يُخْرِجْ لَنَا مِمَّا
تُنْۢبِتُ الْاَرْضُ مِنْۢ بَقْلِهَا وَ قِثَّآئِهَا وَ
فُوْمِهَا وَ عَدَسِهَا وَبَصَلِهَا ؕ قَالَ
اَتَسْتَبْدِلُوْنَ الَّذِىْ هُوَ اَدْنٰى بِالَّذِىْ هُوَ

107. This punishment came in the form of a bubonic plague through which 24 thousand Israelites were destroyed instantly. One should not visit a place where this epidemic is rife, but if it strikes your area you should not run from it. This is a clear warning that disobedience and excessive sins are the cause of calamities and diseases.

fountains sprang from it to provide water for them.This incident clearly explains that Prophets are a means of obtaining Allah's bounties and blessings. Hazrat Musa's عليه السلام. miracle helps us to understand the miracle of our Holy Prophet صلى الله عليه وآله وسلم which is greater than this because while Hazrat Musa provided for them water from a stone our Holy Prophet صلى الله عليه وآله وسلم provided water for his Companions from his fingers. This incident helps us to understand that keeping a walking stick is a Sunnah of Prophets, to make dua for rain is also the Sunnah of Prophets and that sins and "mischief mongering" causes the closure of Allah's bounties and favours.

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خَيْرٌ ؕ اِهْبِطُوْا مِصْرًا فَاِنَّ لَكُمْ مَّا سَاَلْتُمْ ؕ وَ
ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ وَالْمَسْكَنَةُ ۗ وَ بَآءُوْ
بِغَضَبٍ مِّنَ اللّٰهِ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ
بِاٰيٰتِ اللّٰهِ وَ يَقْتُلُوْنَ النَّبِيّٖنَ بِغَيْرِ الْحَقِّ ؕ
ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿٦١﴾ ع ع ٧

what is less? Go back to Egypt (any town) and there you will find all that you have asked for". And they were covered[113]with humiliation and poverty and incurred the Wrath of Allah because they (repeatedly) disbelieved in the Signs of Allah and killed the Prophet unjustly[114].This was because they were disobedient and were (habitually) exceeding the limits.

110. This verse enables us to understand that it is permissible to request the pious to pray for you. Likewise it is permissible to turn to the pious in your time of need and distress. An example of this is the Bani Israel. Whenever they wanted to seek Allah's assistance they would first mention this to Hazrat Musa عليه السلام.

111. This incident took place at Teeh. When the Israelites had satiated themselves with *Manna* and *Salwa* they requested Hazrat Musa عليه السلام to ask his Lord to provide these victuals for them. This helps to illustrate that greed and covetousness are evil in the eyes of Allah and that we should turn to our Lord for all our needs.

112. Any position which can be obtained without much effort and which precludes all illegal means is a divine blessing, and is far greater than that which is obtained the hard way and through illegal means.

113. From this verse emerge two important issues:

1. Sinful deeds are the cause of worldly calamities.
2. Defamation of Allah's Prophets will bring about disgrace and misery upon oneself in this world and in the Hereafter, while respect and reverence of the Prophets will enable one to obtain honour and greatness. It is crystal clear that the word *'they'* refers to the same Israelites who had committed the above mentioned transgressions, as a result of which they failed to obtain any honour and dignity or any material wealth. However, if those Yahud that came after them were to be granted material wealth or sovereignty (power) it will not be in any way contradicting this verse e.g. establishment of a Jewish state in Palestine.

114. The killing of Prophets too was regarded as unjust in their article of faith. Otherwise, as a general rule, killing of a Prophet is a dastardly act in itself. It should also be remembered that only those Prophets were martyred by these Israelites on whom Jihad was not an incumbent duty, such as Hazrat Zakariya عليه السلام., Hazrat Yahya عليه السلام, and Hazrat Shuaib عليه السلام. No Prophet was ever martyred by the non-believers against whom holy war was declared. Nonetheless, the martyrdom of these Prophets had become a means of accomplishing their mission. Hence this verse does not negate their accomplishment, as Allah says "*And it is our grace to help the Muslims*" (S30 : V 47) "*Most surely I (Allah) will prevail and My Messengers*" (S 58 : V 21).

SECTION 8

اِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا
وَالنَّصٰرٰى وَ الصّٰبِـِٕيْنَ مَنْ اٰمَنَ بِاللّٰهِ
وَالْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَهُمْ

62. Indeed, those who believe and the Yahud, the Nasara and the Sabians, whoever believes in Allah and the Last Day and do righteous deeds; shall have their reward [115] with their

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اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

Lord. On them shall be no fear, nor shall they grieve.

ceptance. By faith in Allah means to believe in Allah through belief in the Holy Prophet صلى الله عليه وآله وسلم. otherwise the Nasara and the Yahud previously too had declared belief in Allah and the Day of Judgement. But now to believe in Allah as taught by Islam has been laid down as a condition to declaring faith. Says Allah Almighty "*And whoso will desire for a Religion other than Islam*" (S 3 : V85).

115. This verse gives a hint that whatever charity a person has given when in a state of non-belief turns into virtue after he has accepted Islam. Islam cleanses previous sins not previous good deeds. It should be remembered that these good deeds do not include fundamental acts of Islam i.e. if a person has performed Hajj or Salaah etc. None of these deeds are acceptable prior to accepting Islam, as Islam itself is a condition for their ac-

وَاِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَآ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿٦٣﴾

63. And (recall) when We took a covenant 116 from you and We caused [117] the Mount Tur to tower above you (saying): "Hold firmly to whatever We have bestowed upon you and remember what is therein, that perhaps you may become righteous"[118].

to accept and obey. Allah Almighty then raised mount Sinai to instil fear in them that if they fail to obey these commandments the mountain will come crushing down upon them. This goes to show how fortunate are the Muslims in relation to the Bani Israeel. By revealing the QUR'AAN over a period of 23 years, Allah out of His infinite Mercy made it easy for us to carry out the laws of the QUR'AAN in stages.

116. This incident took place prior to the exodus of the Israelites. Hazrat Musa عليه السلام. had taken a pledge from the 70 companions who had accompanied him to Mt Sinai to obey the teachings of Tauraat. It could also mean that once the Tauraat was revealed Hazrat Musa عليه السلام. proclaimed to the Israelites to obey the commandments revealed unto him. From this, one learns that the teachings of the pious Servants of Allah are in reality teachings of Allah as they are connected with Him. Although Hazrat Musa عليه السلام. had taken the pledge, Allah Almighty says "*We had taken the pledge*" . Likewise, the raising of Mt. Sinai was done by Hazrat Jibraeel عليه السلام, yet Allah says 'We have raised it' meaning that all this happens through the Will of Allah as it is His work.

117. The Tauraat was revealed at once, and all its commandments became incumbent upon the Israelites at one time, which they found difficult

118. All physical hardships which became a means of obtaining guidance is part of Divine Mercy e.g. the raising of the Sinai. The responsibility for the preservation of Tauraat was placed on the Israelites as indicated by "*Hold fast that which We give you*" (S2 : V63). but they failed in their duty . However the responsibility for the preservation of the Holy QUR'AAN is taken by Allah upon Himself, hence it shall remain unaltered eternally.

ثُمَّ تَوَلَّيْتُمْ مِّنْۢ بَعْدِ ذٰلِكَ ۚ فَلَوْلَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ لَكُنْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿٦٤﴾

64.Then you turned away after that. Had it not been for the Grace of Allah upon you and His Mercy, you would have been among the losers [119].

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119. Allah's bounty denotes the guidance to obtain Divine repentance, or the delay in the coming of Divine punishment or the arrival of the Holy Prophet صلى الله عليه وآله وسلم in this world. If the Holy Prophet صلى الله عليه وآله وسلم had not come into this world and mankind had not sought sanctuary in him it would have been made extinct. Thus it is clear that the Holy Prophet صلى الله عليه وآله وسلم is not only a Mercy unto the world, but Allah's Bounty as well.

وَلَقَدْ عَلِمْتُمُ الَّذِيْنَ اعْتَدَوْا مِنْكُمْ فِي السَّبْتِ فَقُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ﴿٦٥﴾

65. And, undoubtedly, you know those among you who rebelled [120] in the matter concerning the Sabbath (Saturday). So We said to them: "Be you apes [121], despised".

120. This punishment was brought upon the inhabitants of Aila a place situated on the shores of the Red Sea between Madina and Syria, during the Prophethood of Hazrat Dawood عليه السلام. During that time the Israelites were prohibited from indulging in all types of hunting on a Saturday. But they disobeyed this commandment by cunningly digging openings on the shores in an effort to trap the fish in them which they would take out on Sundays. This practice of theirs continued for 70 years unitl Allah punished them. This goes to show that even a trivial sin if continuously committed over a long period becomes a major sin.

فَجَعَلْنٰهَا نَكَالًا لِّمَا بَيْنَ يَدَيْهَا وَمَا خَلْفَهَا وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٦٦﴾

66.Thus We made this event (of that town) a warning to those who were present and those who succeeded (them) and a lesson for those who fear Allah [122].

121. Their faces were changed into that of monkeys but in other respects i.e. in body and spirit they remained humans. Thus, this verse in no way supports the Ayrian theory of transmigration or reincarnation of the soul as they are of the belief that the soul itself undergoes change.

122. From this it is evident that religious excuses and pretentions were disallowed for Bani Israel as they used these to transgress the laws of Allah, but the Ummah of the Holy Prophet صلى الله عليه وآله وسلم will be forgiven their minor excuses. The Israelites incurred the wrath of Allah for disregarding Allah's laws in respect of game hunting on Saturdays, as explained earlier.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖٓ اِنَّ اللّٰهَ يَاْمُرُكُمْ اَنْ تَذْبَحُوْا بَقَرَةً ؕ قَالُوْٓا اَتَتَّخِذُنَا هُزُوًا ؕ قَالَ اَعُوْذُ بِاللّٰهِ اَنْ اَكُوْنَ مِنَ الْجٰهِلِيْنَ ﴿٦٧﴾

67.And (recall) when Musa[123] said to his people: "Indeed, Allah commands you to slaughter a cow" [124].They said: "Do you make a laughing stock of us?" [125]. He said: "I seek refuge in Allah, from being among the ignorant".

123. Ameel, a person from Bani Israel killed a wealthy relative and secretly removed his body to a nearby village in order to loot his wealth and demand blood money. Having done this, he claimed blood money as the murderer could not be found.

124. From this verse it can be ascertained that the sacrifice of cows was practised during the times of the previous Prophets. Hazrat Ebrahim عليه السلام too had placed a calf in the presence of the angels.

125. The Israelites mockingly said to Hazrat

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Musa عليه السلام. that are you joking with us, for the wrath you are telling us about sacrificing a cow has nothing to do with our question regarding the murderer. This silly babbling of theirs was disrespectful towards Hazrat Musa عليه السلام. For whatever a Prophet of Allah says should be ob-

eyed implicitly without making any lame excuse. Furthermore we learn that a Prophet of Allah is totally free of all forms of deceit, pranks and mockery. Good naturedness is a praiseworthy quality, but making fun of some one is a vice.

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۚ قَالَ
اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا فَارِضٌ وَّلَا بِكْرٌ ۚ
عَوَانٌۢ بَيْنَ ذٰلِكَ ۚ فَافْعَلُوْا مَا تُؤْمَرُوْنَ ﴿٦٨﴾

68.They said: "Call upon your Lord to make clear to us what it is". He said: "He (Allah) says, it is a cow which is neither old nor a young heifer, but in between. So do what you are commanded" [126].

ementation of your Murshid's incantations which should be obeyed without asking any questions.

126. In respect of instructions do not get entangled into unnecessary enquiries and investigations. Whatever is told to you carry it out. This is more so when it comes to the impl-

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا لَوْنُهَا ۚ
قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ صَفْرَآءُ ۙ
فَاقِعٌ لَّوْنُهَا تَسُرُّ النّٰظِرِيْنَ ﴿٦٩﴾

69.They said: "Call upon your Lord to make clear to us what colour it is". He said: "Allah says, it is a yellow cow, bright in colour, pleasing to the sight of the beholder".

قَالُوا ادْعُ لَنَا رَبَّكَ يُبَيِّنْ لَّنَا مَا هِيَ ۙ
اِنَّ الْبَقَرَ تَشٰبَهَ عَلَيْنَا ۚ وَاِنَّآ اِنْ
شَآءَ اللّٰهُ لَمُهْتَدُوْنَ ﴿٧٠﴾

70.They said: "Call upon your Lord to make clear [127] to us what (type of cow) it is. Indeed, (all) cows look alike to us. And, surely, if Allah wills, we will be guided [128]".

128. From this verse two issues emerge:
1. For every work that is to follow one should say "if Allah wills". It has been related in Hadith that if these people had not said 'if Allah wills' they would not have found convincing replies to their satisfaction.
2.Should not be used when intending any evil deed but only when doing good deeds, e.g. you cannot say If God willing, I will steal, etc.

127. It should be remebered that the first *'what is this'* is used as a rhetorical question while the second is used for a personal question. In other words, the first *'what is this'* suggests is it a wild cow, a sea cow, a domesticated cow or a deserted cow. Now they were enquiring which of the domesticated cows must they slaughter. Thus, there is no contradiction in this inquiry.

قَالَ اِنَّهٗ يَقُوْلُ اِنَّهَا بَقَرَةٌ لَّا ذَلُوْلٌ تُثِيْرُ
الْاَرْضَ وَلَا تَسْقِي الْحَرْثَ ۚ مُسَلَّمَةٌ

71.He (Musa) said: "He (Allah) says; it is a cow neither trained to plough the earth, nor irrigate the fields, one free from fault, having no blemish on

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لَّا شِيَةَ فِيهَا ۗ قَالُوا الْآنَ جِئْتَ بِالْحَقِّ ۗ
فَذَبَحُوهَا وَمَا كَادُوا يَفْعَلُونَ ﴿٧١﴾ ع ٨ ١٠ ٨

her" [129]. They said: "Now you have come with the truth". Then they slaughtered her, though they were not willing to do so [130].

129. This verse suggests that animals used for sacrifice should be free of any physical defects. Only one person had a cow which satisfied the qualities mentioned by them. This person who had lost his father in his childhood was very obedient to his mother. As a price for the cow it was agreed to stuff its skin with gold. This goes to show that obedient children

are rewarded in this world and in the Hereafter.

130. Three points are clarified by this:

1. Service to your mother is an act of piety.
2. Sacrifice of a cow is given priority over other animals
3. Sacrifice should be made of well bred animals

SECTION 9

وَإِذْ قَتَلْتُمْ نَفْسًا فَادَّارَأْتُمْ فِيهَا ۗ وَ
اللَّهُ مُخْرِجٌ مَّا كُنتُمْ تَكْتُمُونَ ﴿٧٢﴾ ج

72.And (recall) when you slew [131] a man and disputed over it. But, Allah was to bring out that which you were concealing.

131. Although the murderer was one but there were many accomplices, hence the plural form of the verb is used. Also, the Yahud in the time of the Holy Prophet صلى الله عليه وآله وسلم were the descendants of these Israelites, therefore

they are being addressed. As an example, when we tell the Hindus we had ruled India for eight hundred years, what we really mean is that our forefathers had accomplished this feat over your forefathers. The same is the case here.

فَقُلْنَا اضْرِبُوهُ بِبَعْضِهَا ۗ كَذَٰلِكَ يُحْيِي اللَّهُ
الْمَوْتَىٰ ۙ وَيُرِيكُمْ آيَاتِهِ لَعَلَّكُمْ تَعْقِلُونَ ﴿٧٣﴾

73.So We said: "Strike him (i.e. the slain man) with a part of it (the cow). Thus, does Allah restore the dead to life and He shows you His Signs so that you may understand [132].

132. From this we deduce that Allah's power is far beyond our imagination. Allah out of His infinite power gave life to a corpse, when struck by a piece of this cow's meat, who gave information about his murder, then died once again. Also, that a sacrifice is a proven means of not only remedying difficult problems but receiving bounties of Allah as well. Thirdly, a thing which is proven by means of a miracle does not require further witnesses, as is the

case here - i.e. the testimony of the murdered was sufficient to prove the murderer. Similarly, Hazrat Yusuf عليه السلام.'s innocence was accepted on the testimony of a mere baby because the baby's speech itself was a miracle, and Hazrat Ayesha's R.A. was testified by a QUR'AANIC verse because the QUR'AAN , itself is the miracle of our Holy Prophet صلى الله عليه وآله وسلم . Can there be any greater witness than Allah?

ثُمَّ قَسَتْ قُلُوبُكُم مِّن بَعْدِ ذَٰلِكَ فَهِيَ
كَالْحِجَارَةِ أَوْ أَشَدُّ قَسْوَةً ۗ وَإِنَّ مِنَ

74. Then, thereafter, your hearts hardened [133]; so they are hard like stones, nay, even worse than stones in hardness, for verily, there are

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الْحِجَارَةِ لَمَا يَتَفَجَّرُ مِنْهُ الْاَنْهٰرُ ؕ وَاِنَّ مِنْهَا لَمَا يَشَّقَّقُ فَيَخْرُجُ مِنْهُ الْمَآءُ ؕ وَاِنَّ مِنْهَا لَمَا يَهْبِطُ مِنْ خَشْيَةِ اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٧٤﴾

some stones from which streams gush forth, some split asunder and water flows from them, and there are some that fall down for the fear [134] of Allah. And Allah is not unmindful of your doings [135].

133. Here, the present day Yahud are being addressed. The word *'then'* is used for distinctive purpose, i.e. the present from the past, after seeing and hearing so many miracles it has not softened their hearts.

134. It should be remembered that even stones have acquired mystical knowledge of Allah and they too have fear of Allah in them. In the same manner sticks and stones too had knowledge of the Holy Prophet صلى الله عليه وآله وسلم This can be seen from the Holy Prophet صلى الله عليه وآله وسلم saying "*Mt Uhud loves me and I love Mt Uhud*". This Hadith is a clear proof that if the Holy Prophet صلى الله عليه وآله وسلم could understand the inner thoughts of stones, is it difficult for him to read 'the thoughts of man' ? Any heart which is bereft of the love for the Holy Prophet صلى الله عليه وآله وسلم is certainly worse than a stone.

135. If a man's heart is pure he can surpass the angels, otherwise he degenerates to a level lower than animals and stones. We also learn that all stones do not have the same effect.

اَفَتَطْمَعُوْنَ اَنْ يُّؤْمِنُوْا لَكُمْ وَقَدْ كَانَ فَرِيْقٌ مِّنْهُمْ يَسْمَعُوْنَ كَلٰمَ اللّٰهِ ثُمَّ يُحَرِّفُوْنَهٗ مِنْۢ بَعْدِ مَا عَقَلُوْهُ وَهُمْ يَعْلَمُوْنَ ﴿٧٥﴾

75.(O Muslims) Do you desire that these (Yahud) would believe you? Whereas a group from them used to listen to the Word of Allah, then distort it (Tauraat) knowingly, after they had understood it [136].

136. Tauraat and Injeel: Old Testament and the New Testament, both had described the personal features and good qualities of the Holy Prophet صلى الله عليه وآله وسلم which their scholars and priests had deliberately distorted. Reference in this verse is to this despicable act of these Jewish and Christian scholars and also to emphasize that if they could distort the teachings of the bibles, instead of benefitting therefrom, they will not benefit from your company. Instead they will try to change your thoughts.

وَاِذَا لَقُوا الَّذِيْنَ اٰمَنُوْا قَالُوْٓا اٰمَنَّا ۚۖ وَاِذَا خَلَا بَعْضُهُمْ اِلٰى بَعْضٍ قَالُوْٓا اَتُحَدِّثُوْنَهُمْ بِمَا فَتَحَ اللّٰهُ عَلَيْكُمْ لِيُحَآجُّوْكُمْ بِهٖ عِنْدَ رَبِّكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٧٦﴾

76.And when they meet those who believe, they say: "We have believed". But, when they are alone with one another they say: "Do you tell them about what Allah has revealed to you, so that they can argue with you about it before your Lord". Have you no wisdom to understand (even that)? [137]

137. Circumstances of Revelation of this verse :

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When some insincere Yahud would tell the Muslims that we have brought faith in your Prophet صلى الله عليه وآله وسلم because our Holy Scriptures do speak of his Prophetic qualities, their priests would rebuke them for doing this,

77.Do they not know that Allah knows what they conceal and what they disclose? [138]

138. From this one can learn that preventing people from obtaining information about the Holy Prophet صلى الله عليه وآله وسلم or misleading them about this is the practice of the Yahud.

78.And among them, some are illiterate who do not know the Book (Scripture), except according to their own desires, but they are only assuming [139]

139. This verse makes it crystal clear that beliefs are not based on mere conjectures or speculations. Positive and firm faith in them is

79. So woe to those who write out the Book (Scripture) with their own hands and then say: "This is from Allah" [140], so that they may gain [141] a small price therewith. So woe to them for what their hands have written and woe to them for what they earn [142] thereby.

140. Unlike the case of the QUR'AAN the Tauraat was not accessible to every Jew nor was its recitation a practice of the common people. It was the privilege of the priests only. They were in the position to use it for their ulterior motives. Whenever any wealthy person would commit a crime for which a severe punishment was prescribed in the Tauraat, they would change this to show lighter punishment, for a price. An example of this is the punishment for adultery.The original punishment for this terrible crime was death by stoning but they had changed this to blackening of the face (act of disgrace). Due to the Mercy of Allah Almighty, the Holy QUR'AAN , is preserved from all such alterations and distortions.

saying if you inform them about these teachings they will corner you on the Day of Judgement regarding this. It was on this occasion that Allah revealed this verse.

اَوَ لَا يَعْلَمُوْنَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ﴿۷۷﴾

Present day Wahabis should take a lesson from this, as they, too try and dissuade Muslims from participating in gatherings in which the Holy Prophet's praises are sung or mentioned.

وَمِنْهُمْ اُمِّيُّوْنَ لَا يَعْلَمُوْنَ الْكِتٰبَ اِلَّآ اَمَانِيَّ وَ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿۷۸﴾

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needed. Also, beliefs are based on proven facts, not on blind following of customs and rituals.

فَوَيْلٌ لِّلَّذِيْنَ يَكْتُبُوْنَ الْكِتٰبَ بِاَيْدِيْهِمْ ثُمَّ يَقُوْلُوْنَ هٰذَا مِنْ عِنْدِ اللّٰهِ لِيَشْتَرُوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَوَيْلٌ لَّهُمْ مِّمَّا كَتَبَتْ اَيْدِيْهِمْ وَ وَيْلٌ لَّهُمْ مِّمَّا يَكْسِبُوْنَ ﴿۷۹﴾

141. It should be remembered that to distort verses on account of bribery is equal to selling them. However, mere printing of the Holy QUR'AAN , for commercial purposes, receiving salary for Imamat, (duties of Imam) to receive compensation for teaching the QUR'AAN for writing Taweez etc. is not included in this because this payment is not for altering the QUR'AAN but for rendering a service. The Four Righteous Caliphs; Khulafur-e-Rashideen too had received payment for rendering the duties of Caliphate.

142. A few important issues emerge from this verse:

1. The earnings from any illegal work is also illegal and unlawful.

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2. To write or print and publish misleading and false literature is forbidden.
3. All commentaries of the verses, termination of rukus, etc. must be clearly differentiated from the actual text of the QUR'AAN. Man made items must not be mixed in any way

with the words of Allah i.e. the QUR'AANIC text. It is for this reason that divisions of the Parah e.g. half, quarter, each ruku, are clearly marked off in the margin, and the names of Surahs are written boldly before each Surah commences.

80.And they say: "Never will the fire touch us, except for a few [143] days". Please declare: "Have you taken a covenant with Allah? That He will change His covenant [144]. Or, do you say about Allah of which you have no knowledge?"[145]

وَ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدَةً ؕ قُلْ اَتَّخَذْتُمْ عِنْدَ اللّٰهِ عَهْدًا فَلَنْ يُّخْلِفَ اللّٰهُ عَهْدَهٗٓ اَمْ تَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿٨٠﴾

143. From this, is suggested that to be arrogant about ones geneology and unmindful of one's actions is the practice of the non-believers, because the Bani Israel regarded themselves as children of Prophets and therefore exempt from good deeds. Furthermore, pious deeds are incumbent upon everyone. If the Prophets of Allah صلى الله عليه وآله وسلم were not exempted from piety and cleanliness then who are we!?
144. From this verse we learn that Allah Almighty is free of any form of falsehood or breaking a promise. Anyone who believes in the possibility of these in respect of Allah is out of the fold of Islam. It also explains that traditions cannot be proven through speculative sources. These can only be authenticated through QUR'AAN , and Hadith.
145. Whenever fear was instilled in these distorters of truth they would proudly say that whatever wrong we do we will not be punished for more then 40 days which are equal to the days our forefathers worshipped the golden calf. Allah rebukes them in this verse for uttering this nonsense.

81. Yes, why not. Whoever commits sin, and his sin has encompassed him. It is they who are the inmates of the Fire [146], and therein will they abide forever [147].

بَلٰى مَنْ كَسَبَ سَيِّئَةً وَّاَحَاطَتْ بِهٖ خَطِيْٓـَٔتُهٗ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨١﴾

146. In this verse there is a hint that the infants of the non-believers would not be sent to Hell because they are sinless. But Allah and His Rasool know best. People will be put into Hell on account of their sins.
147. A believing sinner will be put into Hell temporarily, because his heart is not totally immersed in sins. Alhough a sinner, he is not party to any wrong beliefs. On the other hand, a heart totally immersed in sin is not just polluted with impurity but is full of evil beliefs as well.

82. But, they who believe and do righteous deeds 148, those are the inmates of Paradise, and therein will they abide forever.

وَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٨٢﴾ ع ٩

148. Every opportunity one gets to do good deeds should be readily accepted. However, if a person had no such opportunity before his death his acceptance of faith is sufficient to

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take him to Paradise, as is the case of those who die at the time of accepting faith or slain in Jihad immediately after accepting Islam. Even the Muslim infants will be entered into Paradise on account of their parents faith. It is for this reason that the pious will be kept altogether.

SECTION 10

وَاِذْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ لَا تَعْبُدُوْنَ اِلَّا اللّٰهَ ۖ وَبِالْوَالِدَيْنِ اِحْسَانًا وَّ ذِى الْقُرْبٰى وَالْيَتٰمٰى وَالْمَسٰكِيْنِ وَقُوْلُوْا لِلنَّاسِ حُسْنًا وَّاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۭ ثُمَّ تَوَلَّيْتُمْ اِلَّا قَلِيْلًا مِّنْكُمْ وَ اَنْتُمْ مُّعْرِضُوْنَ ﴿٨٣﴾

83.And (recall) when We took the covenant [149] from the children of Israel that you worship none but Allah, and are kind to your parents[150] and relatives and to the orphans [151] and the needy and speak well with the people [152], and establish Prayer [153] and pay Zakaat. Then you turned away, except a few [154] of you. Surely, you are the backsliders.

149. This covenant was either taken from the Israelites in the Tauraat or on the occasion when a promise was taken from every soul in general and the Israelites in particular; in respect of their total subservience to Allah.

150. Obedience to parents in their life time include showing them utmost respect, serve them physically and materially, carry out all their lawfully accepted wishes. For their service one can leave out Nafl superogatory worships but not the Fard and Wajib (obligatory worships). If one's parents are committing sin or are in apostasy one should diplomatically try to bring them on the right path. Kindness to them after their death include fulfilling all their wishes and instructions, to respect their friends, bless their souls by reading Fateha, reciting the QUR'AAN and giving charity in their name, continue to carry out their good traditions and visit their graves at least once a week. The importance of parental obedience can be seen from the fact that Allah Almighty has mentioned it immediately after His worship i.e. in order of importance parental obedience

151. In order of preference listed, is first the rights of parents, then rights of relatives and thirdly come the rights of others. In the word *'others'* come destitutes, of whom the orphans are foremost in importance as they are poor as well as helpless, thereafter come the other poor.

152. Call them towards good and stop them from evil, through Islamic discourse and preaching.

153. From this one can learn that Salaah and Zakaat was obligatory in the Mosaic commandments though the method of Salaah was somewhat different from the Salaah offered by Muslims. Two Salaahs per day and a fourth of their wealth in Zakaat were obligatory upon them.

154. From this verse one can ascertain that the Israelites had not forsaken Mosaic law, some had remained steadfast on it. These were the people who had accepted Islam during the time of our Holy Prophet صلى الله عليه وآله وسلم in response to the dua of Hazrat Ebrahim. "*And from our offspring a nation submissive to you*" (S2 : V128).

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ لَا تَسْفِكُوْنَ دِمَآءَكُمْ وَ لَا تُخْرِجُوْنَ اَنْفُسَكُمْ مِّنْ

84.And (recall) when We took your covenant (saying): "Do not shed your (one another's) blood [155] nor expel one another from your towns". Then you acknowledged this while you

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were witness to it.

دِيَارِكُمْ ثُمَّ اَقْرَرْتُمْ وَاَنْتُمْ تَشْهَدُوْنَ ﴿٨٤﴾

155. Allah Almighty had commanded the Israelites not to kill one another nor should one tribe banish another and if any Jew was held captive he should be freed through payment of ransom. But they disregarded their command as can be seen from the examples of Banu Quraiza and Banu Nadeer who would fight one another, and on finding an opportunity would banish one another. However, when they would find one from them in captivity they would try their best to free him. This verse makes mention of this.

85. Then, you are those (same ones who are) slaying one another and expelling a group of your people from their homeland, assisting them (your enemy) in sin and aggression. And when they come to you as captives, you ransom them, although expelling [156] them was forbidden to you. So do you believe in part of the Scripture and disbelieve part of it? [157] Then what is the recompense for those who do that among you? Except, disgrace [158] in the worldly life, and on the Day of Resurrection they will be sent back to the severest punishment. And Allah is not unmindful of what you do [159].

ثُمَّ اَنْتُمْ هٰٓؤُلَآءِ تَقْتُلُوْنَ اَنْفُسَكُمْ وَتُخْرِجُوْنَ
فَرِيْقًا مِّنْكُمْ مِّنْ دِيَارِهِمْ تَظٰهَرُوْنَ عَلَيْهِمْ
بِالْاِثْمِ وَالْعُدْوَانِ ؕ وَاِنْ يَّاْتُوْكُمْ اُسٰرٰى
تُفٰدُوْهُمْ وَهُوَ مُحَرَّمٌ عَلَيْكُمْ اِخْرَاجُهُمْ ؕ
اَفَتُؤْمِنُوْنَ بِبَعْضِ الْكِتٰبِ وَتَكْفُرُوْنَ بِبَعْضٍ ۚ
فَمَا جَزَآءُ مَنْ يَّفْعَلُ ذٰلِكَ مِنْكُمْ اِلَّا خِزْيٌ فِي
الْحَيٰوةِ الدُّنْيَا ۚ وَيَوْمَ الْقِيٰمَةِ يُرَدُّوْنَ اِلٰٓى اَشَدِّ
الْعَذَابِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٨٥﴾

156. The Tauraat has declared the banishment as an unlawful act and freeing of captives as an incumbent act but you practise both i.e. you banish your tribe and you free your captives. Why this double standard? You must practise your Tauraat in its entirety.

157. It is incumbent upon everybody to practice every law of Shariah. No one is exempt from any of these laws unless exempted by Shariah itself e.g. A poor person is exempted from giving Zakaat, or menstruating women from Salaah.

158. From this verse a few issues emerge:

1. Everything prophesized in the QUR'AAN, is absolutely true. As per QUR'AANIC prophecy the Banu Quraiza were killed at the hands of the Muslims and the Banu Nadeer were banished, which for the Yahud was a source of disgrace.

2. At times sins do cause the descent of worldly calamities.

3. For the non-believers, worldly calamities will not serve as an atonement of their sins. They will be punished in the Hereafter as well. This is different in the case of a Believer. For him the worldly misfortunes too are a Mercy from Allah Almighty as these are a means of cleansing him of his sins. In sins both are equal, but the treatment by Allah is different.

159. In this verse both the believers and the non believers are addressed - that Allah is fully aware of the good deeds of the pious and the sins of the evil doers. Hence, the verse is in respect of reward and punishment.

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أُولٰٓئِكَ الَّذِيْنَ اشْتَرَوُا الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ز فَلَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَ لَا هُمْ يُنْصَرُوْنَ ﴿٨٦﴾ ع ١٠

86.These are the people who have bought the life of this world (in exchange) for the Hereafter, neither will their punishment be reduced, nor will they be aided [160].

160. From this verse emerge two issues:
1. The punishment of the leaders of the non believers will not lessen in intensity with the exception of leaders like Abu Talib whose punishment will be lighter on account of his service to the Holy Prophet صلى الله عليه وآله وسلم.

2. Those deprived of help on the Day of Judgement refers to the non-believers. As for the Muslims, Allah will appoint many helpers for them. He who says I have no helper is unwittingly admitting his disbelief.

SECTION 11

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَقَفَّيْنَا مِنْۢ بَعْدِهٖ بِالرُّسُلِ ز وَ اٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ط اَفَكُلَّمَا جَآءَكُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُكُمُ اسْتَكْبَرْتُمْ ج فَفَرِيْقًا كَذَّبْتُمْ ز وَفَرِيْقًا تَقْتُلُوْنَ ﴿٨٧﴾

87.And verily We bestowed upon Musa the Scripture and then appointed Messengers [161] of Allah (Rasools) in sequence. And We bestowed upon Isa, son of Mariam, clear proofs and supported him with the Pure Spirit (the angel Jibraeel)[162]. But is it (not) that every time a Messenger came to you with what your souls did not desire, you became arrogant? [163]. And you falsify a group (Messengers of Allah) and you kill another group [164].

161. After Hazrat Musa عليه السلام Allah sent four thousand Prophets who continued protecting and preaching the Mosaic Law. But becuase our Holy Prophet صلى الله عليه وآله وسلم is Allah's final Prophet the task of protecting the pristine purity of the QUR'AAN, and its laws is entrusted to the Muslim scholars (Ulema). Praise be to Allah! The Ulema have discharged their obligation without fail, therefore the Holy Prophet صلى الله عليه وآله وسلم has said: "The Ulema of my Ummah are like the Prophets of Bani Israel".

162. Ruhul Qud'us is the title of Hazrat Jibraeel عليه السلام because he is the spiritual being who had brought revelations to the Prophets of Allah. Hence revelation is the very spirit of Faith and free of all defects and blemishes. Hazrat Jibraeel عليه السلام. was always in the company of Hazrat Isa عليه السلام. when needed. This shows that it is not shirk to regard help from someone other than Allah. If Hazrat Jibraeel عليه السلام. can give help so can our Holy Prophet صلى الله عليه وآله وسلم who is the most superior creation of Allah.

163. It should be remembered that show of pride against the non believers is a good act, but it becomes sinful when shown against the believers, and any show of conceit in the presence of the Prophet is an act of profanity. Highest form of respect and civility is to be shown when in the presence of the Prophet صلى الله عليه وآله وسلم

164. No Prophet was ever killed by a non believer in any battle. Only those Prophets

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were martyred by the non-believers on whom Jihad (Holy War) was not obligatory. Thus, this verse does not contradict *'And it is Our grace binding to help the Muslims'* (S30 : V4) *'Most surely I (Allah) will prevail and My Messenger'* (S21: V58).

وَ قَالُوْا قُلُوْبُنَا غُلْفٌ ؕ بَلْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَقَلِيْلًا مَّا يُؤْمِنُوْنَ ﴿٨٨﴾

وَ لَمَّا جَآءَهُمْ كِتٰبٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ ۙ وَكَانُوْا مِنْ قَبْلُ يَسْتَفْتِحُوْنَ عَلَى الَّذِيْنَ كَفَرُوْا ۚۖ فَلَمَّا جَآءَهُمْ مَّا عَرَفُوْا كَفَرُوْا بِهٖ ۚ فَلَعْنَةُ اللّٰهِ عَلَى الْكٰفِرِيْنَ ﴿٨٩﴾

88.And they (the Yahud) said: "Our hearts are wrapped with covers". But (in fact) Allah has cursed them due to their disbelief. So a few among them accepted faith.

89.And when there came to them that Book (QUR'AAN ,) from Allah, confirming[165] the Book that was with them (Tauraat) and that before they used to entreat Allah for victory over the infidels (through the medium of that Prophet Muhammad) [166] and when there actually came to them the said Prophet whom they recognized, [167], they rejected him outright. So, the curse of Allah will be upon those who reject faith [168].

165. The word verification or affirmation in this verse means that it is the Holy QUR'AAN which has verified the authenticity of these revealed Books like the Tauraat (Old Testament), The Injeel (New Testament), etc because they had prophesised the coming of the QUR'AAN and all these prophesies became true after its revelation. It also means that the QUR'AAN was responsible for advocating that all these Books are indeed revealed Books of Allah because if it was not for the QUR'AAN , the world would not have known the truth of these Books. Although Allah had sent approximatley 124,000 Prophets for the guidance of man only those names are remembered which are mentioned in the QUR'AAN.

166. Circumstances of its Revelation:
Whenever the People of the Book (the true Yahud and Nasara) had fought with the heathens they would always pray for their victory and success by seeking the mediation of the Holy Prophet صلى الله عليه وآله وسلم "Oh Allah grant us success for the sake of the Final Prophet صلى الله عليه وآله وسلم", and Allah would always make them victorious. The previous revealed Books and the Prophets had all proclaimed the coming of the Final Prophet صلى الله عليه وآله وسلم In this verse these People of the Book are reminded by Allah that first you would pray through his blessed name, but now that he has come into the world you are rejecting his Prophethood. This verse makes it clear that seeking the Waseelah (intercession) and mediation of the Holy Prophet صلى الله عليه وآله وسلم. is an old practice of the previous nations and those who reject this mediation are worse than the Yahud and the Nasara. Also, the Holy Prophet's صلى الله عليه وآله وسلم mediation was the source of fulfilment of people's desires from time immemorial.

167. The word 'him' refers to the Holy Prophet صلى الله عليه وآله وسلم because when any being is discussed or mentioned with its attributes the word 'him' is used therewith. Says Allah Almighty *"And do not marry those women whom your fathers have married"* (S4 V22) Further, it can be inferred that the

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previous non believers must have prayed through the medium of the Holy Prophet صلى الله عليه وآله وسلم and not through the medium of the Holy QUR'AAN because only the Holy Prophet صلى الله عليه وآله وسلم was known to them through their Books i.e. Hazrat Isa عليه السلام had said: (S61: V 6) "*Convey the glad news of the Messenger who will come after me, his name is Ahmed*".

168. Almighty Allah did not denounce their mediation which was an acceptable act, but He rebuked their rejection of the Holy Prophet صلى الله عليه وآله وسلم For this reason the word 'upon them' was not used here, otherwise some would have misunderstood this to mean their denouncement was due to accepting the mediation of the Holy Prophet صلى الله عليه وآله وسلم .

90. For what a miserable price they had sold themselves [169], that they disbelieve in what Allah has revealed. Grudging out of jealousy, that Allah out of His Bounty would send down revelation [170] upon whom He wills, from among His servants. So they became worthy of wrath [171] upon wrath. And for the infidels there is a humiliating punishment.

بِئْسَمَا اشْتَرَوْا بِهٖٓ اَنْفُسَهُمْ اَنْ يَّكْفُرُوْا
بِمَآ اَنْزَلَ اللّٰهُ بَغْيًا اَنْ يُّنَزِّلَ اللّٰهُ
مِنْ فَضْلِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ۚ
فَبَآءُوْ بِغَضَبٍ عَلٰى غَضَبٍ ۭ وَلِلْكٰفِرِيْنَ
عَذَابٌ مُّهِيْنٌ ۝٩٠

169. Their rejection of Faith is associated with their fate. Every human being is likened to a merchant, and life is his place of business. Every breath of his life is its transaction which is decreasing with time. He is using these breaths to purchase the deeds which are increasing all the time. Whosoever has purchased good deeds is a succcessful merchant, while the one who is purchasing evil deeds and infidelity is heading towards bankruptcy.

170. The Bani Israel were envious that the honour of finality of Prophet instead of being bestowed upon a Jew, had been bestowed upon the Holy Prophet صلى الله عليه وآله وسلم It is out of this envy that they had rejected the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم . From this one can learn that at times envy can become an obstacle in the acceptance of Faith.

171. They were punished in different ways through various types of calamities which had befallen them.

91.And when it is said to them: "Believe in what Allah has revealed"[172], they say; "We believe (only) in what was revealed to us". And they reject what came besides it, though it is the truth confirming [173], that which is with them (Tauraat). Please declare (O Muhammad): "Then why did you kill the previous Prophets of Allah [174], if you were (indeed) believers (in your Scripture, the Tauraat)?

وَاِذَا قِيْلَ لَهُمْ اٰمِنُوْا بِمَآ اَنْزَلَ اللّٰهُ
قَالُوْا نُؤْمِنُ بِمَآ اُنْزِلَ عَلَيْنَا وَيَكْفُرُوْنَ
بِمَا وَرَآءَهٗ ۚ وَهُوَ الْحَقُّ مُصَدِّقًا لِّمَا
مَعَهُمْ ۭ قُلْ فَلِمَ تَقْتُلُوْنَ اَنْۢبِيَآءَ اللّٰهِ
مِنْ قَبْلُ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٩١

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172. This verse makes it clear that it is incumbent upon everybody to believe in all the revealed Books of Allah as well as upon all the commands of the Holy Prophet صلى الله عليه وآله وسلم. To reject any one of the above is an act of Kufr (disbelief). Such is the ruling regarding all the Prophets of Allah, as well as the pious descendants of the Holy Prophet صلى الله عليه وآله وسلم and his illustrious Companions whose respect, and in whom belief is incumbent too.

173. All those Prophets and books which are not mentioned in the QUR'AAN , have become an unknown entity and no one has any knowledge about them.

174. This verse makes it clear that slaying or slander of a Prophet is an act of Kufr (infidelity) while showing utmost respect and honour of Prophet is part of faith, condoning acts of Kufr amounts to Kufr (infidelity). This is true of the present day Israelites. Although they had not been responsible for martyring any Prophet but they do not denounce these killers. On the contrary, they hold them in esteem. Therefore they too are listed among these killers. Similar is the ruling regarding pious deeds.

92.And surely Musa came to you with clear proofs. Then you took the calf (in worship) [175] after them, while you were (indeed) unjust [176].

وَلَقَدْ جَآءَكُمْ مُّوْسٰى بِالْبَيِّنٰتِ ثُمَّ اتَّخَذْتُمُ الْعِجْلَ مِنْۢ بَعْدِهٖ وَاَنْتُمْ ظٰلِمُوْنَ ﴿٩٢﴾

175. From this verse one learns that the cow worship of the Hindus has its origin in the calf worship of the Israelites. Hence, for the Muslims to hold the cow in high esteem or to revere any holy days of the non believers is totally unlawful as this will amount to showing resemblance with the non believers in respect of the above.

176. In this verse the Israelites are condemned for their infidelity towards Hazrat Musa عليه السلام., for after having seen the miracle of 'The shining hand' they had still resorted to calf worship.

93.And (recall) when We took your covenant and raised above your head the Mount Tur (saying): "Hold firmly onto what We bestow upon you and listen". They said (instead): "We heard, but we disobeyed" [177]. And their hearts were absorbed (in the worship) of the calf because of their infidelity[178].Please declare(O Muhammad): "Most vile is that which this (queer) belief of yours commands you, if at all you are believers" [179].

وَ اِذْ اَخَذْنَا مِيْثَاقَكُمْ وَرَفَعْنَا فَوْقَكُمُ الطُّوْرَ ؕ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاسْمَعُوْا ؕ قَالُوْا سَمِعْنَا وَعَصَيْنَا ۗ وَ اُشْرِبُوْا فِىْ قُلُوْبِهِمُ الْعِجْلَ بِكُفْرِهِمْ ؕ قُلْ بِئْسَمَا يَاْمُرُكُمْ بِهٖۤ اِيْمَانُكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٩٣﴾

177. From this verse a few benefits emerge:

1. No believer can be allowed to turn to apostasy either he remains a believer, or he is to be destroyed. The Israelites too tried to become apostates after accepting the Mosaic Law, for which they were condemned to death.

2. The law of Shariah is applicable on the external show of disbelief, not what is on the deepest recesses of the heart e.g. On the Israelites verbal response by 'we heard' the Sinai was removed as an obstacle for them, although in their hearts they had said 'we did not hear'

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3. To bring Imaan or accepting faith under any duress or fear is not a means of obtaining eternal salvation.

178. From this verse we learn that the desire of evil things is a sign of infidelity e.g. the inclination of the Israelites towards the calf was due to their apostasy. Therefore inculcating love for the pious, and for good things is a sign of godliness. Every person can thus perceive his own faith from his natural inclinations.

179. In this verse faith is used sarcastically i.e. if faith can lead to things they were doing than certainly this type of faith is, in reality, faithlessness.

94.Please declare (O Muhammad) if the last home (Paradise) with Allah is for you alone and not for the other people [180], then wish for death, if you are truthful [181].

قُلْ اِنْ كَانَتْ لَكُمُ الدَّارُ الْاٰخِرَةُ عِنْدَ اللّٰهِ خَالِصَةً مِّنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٩٤﴾

180. The Yahud were arrogantly saying that no matter what they did they are the people of Paradise i.e. they are the children of Prophets, while no matter how much good the Muslims did they will not enter Paradise. In response to this nonsensical claim of the Yahud, Allah revealed this verse to challenge the Yahud that if you are the people of Paradise as you claim to be than desire death for yourselves, as death is the means of entering Paradise.

181. It should be remembered that to wish for death as a means of receiving Allah's salvation or achieving meeting with the Holy Prophet صلى الله عليه وآله وسلم is perfectly acceptable in Islam. But desiring death to overcome one's physical miseries is totally Haraam (unlawful). Thus the words of the Hadith in respect of death as a means of meeting the Holy Prophet صلى الله عليه وآله وسلم do not contradict this verse in any way. This verse merely talks of the desire for death.Suicide for any reason or any intention is totally unlawful.

95.And never will they [182] wish for it, ever, because of what their hands have put forth (evil deeds). And Allah is the Best Knower of the unjust.

وَ لَنْ يَّتَمَنَّوْهُ اَبَدًا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٩٥﴾

182. This verse gives tidings of the unseen which extends to the Day of Qiyamah. The non believers were very covetous of life and thus would try all means to escape death.

However, a believer who desires life will only do so because it will afford him the time to accumulate good deeds for the Hereafter.

96.And you will surely find them the greediest of people for life, (even) more than those who associate partners with Allah. Each of them wishes to remain alive for a thousand years [183]. Yet, this will not save them from the punishment even after such a long life. And Allah is aware of what they do [184].

وَلَتَجِدَنَّهُمْ اَحْرَصَ النَّاسِ عَلٰى حَيٰوةٍ ۛ وَ مِنَ الَّذِيْنَ اَشْرَكُوْا ۛ يَوَدُّ اَحَدُهُمْ لَوْ يُعَمَّرُ اَلْفَ سَنَةٍ ۚ وَ مَا هُوَ بِمُزَحْزِحِهٖ مِنَ الْعَذَابِ اَنْ يُّعَمَّرَ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٩٦﴾ ع ١٠ ١١

183. From this an important point emerges i.e. love for the world, love for worldly things and

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the greed for long life is the practice of the non believers. The believer is in no way covetous of this. However there is no harm to desire for a long life for the purpose of accumulating good deeds for one's Hereafter, because the intention of long life is not out of greed to live longer on this earth but to prepare for one's Hereafter.

184. From this verse one learns that mere receiving of abundance of wealth or long life does in no way indicate Divine approval or pleasure until such time that they are used to gain piety. Furthermore, the Islamic practice of Salaam (greetings) is far better than the customary greetings of the non-believers because in Salaam peace and blessing is sought for this world and the Hereafter, while the greetings of the non believers are limited to the prayers of this world only. Thirdly, we learn that the punishment of the renegades is very severe.

SECTION 12

97.Please declare (O Muhammad): "Whoever is an enemy to Jibraeel [185], it is he who brought it (Holy QUR'AAN ,) down upon your heart (Muhammad) [186], with the permission of Allah, confirming the previous books and as a guidance and glad-tidings for the believers" [187].

قُلْ مَنْ كَانَ عَدُوًّا لِّجِبْرِيْلَ فَاِنَّهٗ نَزَّلَهٗ عَلٰى قَلْبِكَ بِاِذْنِ اللّٰهِ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَ هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ﴿٩٧﴾

185. Once a Jew named Ibn Sorya had intimated to the Holy Prophet صلى الله عليه وآله وسلم that we do not accept the Holy QUR'AAN because Hazrat Jibraeel عليه السلام brings it down. If another angel was used for this purpose we would have accepted it. This verse was revealed on this occassion.

186. One important aspect we learn from this verse is that words of the QUR'AAN were revealed in the auditory manner, but the deeper mysteries of the QUR'AAN , were revealed in the heart of the Holy Prophet صلى الله عليه وآله وسلم from Almighty Allah. Says Allah Almighty *'Then it is upon Us, to make clear its minute details'* (S 75 : V 19)

Thus no one can claim to have the knowledge of the QUR'AAN equal to the Holy Prophet صلى الله عليه وآله وسلم because Allah Himself taught it to His Prophet صلى الله عليه وآله وسلم 187 The QUR'AAN , gives the guidance for pious deeds and the glad tidings of Paradise for the believers alone. The general guidance for mankind is given elsewhere e.g. "*It is a guidance for mankind*". Thus, there is no inconsistency in these verses i.e. both verses are correct in their own context.

98.Whoever is an enemy of Allah and His angels and His Messengers (Rasools) and Jibraeel [188] and Mikaeel. Then, surely, Allah is an enemy to the infidels [189].

مَنْ كَانَ عَدُوًّا لِّلّٰهِ وَمَلٰٓئِكَتِهٖ وَرُسُلِهٖ وَجِبْرِيْلَ وَمِيْكٰلَ فَاِنَّ اللّٰهَ عَدُوٌّ لِّلْكٰفِرِيْنَ ﴿٩٨﴾

188. From this verse we learn that Hazrat Jibraeel عليه السلام. is superior in status to all angels as his blessed name precedes the names of all angels, as he brought down Allah's Revelation which is the spiritual nourishment, while Hazrat Mikaeel عليه السلام.. brings down rain, which is the physical nourishment. Another important thing we learn is that the status of the teacher and the spiritual guide (Peer O Murshid) is greater than ones parents because the body is provided by ones parents but the knowledge and guidance is obtained from the teacher and the Peer (Murshid).

189. Love for Allah's pious and beloved

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personages is showing love for Allah, and to bear any malice towards these pious sages, is in reality expressing malice towards Allah - Says Allah "*Then follow me, Allah will love you*".(S3: V 31) It also expounds that the true servants of the Beloved of Allah are liked by Allah e.g. Because Hazrat Jibraeel عليه السلام.
is the

99.And, certainly, We have revealed to you (Muhammad) clear verses and none would ever deny them except the defiantly disobedient [190].

190. Hypocrites are among those who are sinful and disobedient in their beliefs and

100. Is it not (true) that whenever they made a promise, a party of them cast it aside? But, in fact, most of them do not believe.

101.And when a Messenger (Rasool) from Allah [191] came to them confirming that which was with them, a party [192] from among the people of the Book (Scripture) threw the Scripture of Allah behind their backs [193] as if they did not know (what it contained) [194].

191. From this verse we learn that before the Holy Prophet صلى الله عليه وآله وسلم came into this world he was in the Divine environs. From here he was sent at the expressed wish of Allah. He came into this world; the Holy Prophet صلى الله عليه وآله وسلم was sent; therefore, we are mere humans and not Messengers of Allah; we bear our own responsibilities, Allah is responsible for the Holy Prophet صلى الله عليه وآله وسلم .

192. The Yahud are divided into 4 groups: The first group of people were obedient to the Tauraat and later brought faith in the Messenger of Allah. The second group consists of those who openly transgressed the laws of Tauraat to become rebels in Allah's eyes. "*One party of them throws it out*" (the Covenant) (S 2 : V 100).

servant of Allah's Prophets, he is held in such high esteem by Allah; that his enemy is Allah's enemy. Furthermore, to show enmity to one angel is equal to showing enmity to all the angels. The same is with enmity in respect to Prophets and Saints of Allah.

وَ لَقَدْ اَنْزَلْنَآ اِلَيْكَ اٰيٰتٍۭ بَيِّنٰتٍ ۚ وَ مَا يَكْفُرُ بِهَآ اِلَّا الْفٰسِقُوْنَ ﴿٩٩﴾

action.

اَوَ كُلَّمَا عٰهَدُوْا عَهْدًا نَّبَذَهٗ فَرِيْقٌ مِّنْهُمْ ؕ بَلْ اَكْثَرُهُمْ لَا يُؤْمِنُوْنَ ﴿١٠٠﴾

وَ لَمَّا جَآءَهُمْ رَسُوْلٌ مِّنْ عِنْدِ اللّٰهِ مُصَدِّقٌ لِّمَا مَعَهُمْ نَبَذَ فَرِيْقٌ مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ ۙ كِتٰبَ اللّٰهِ وَرَآءَ ظُهُوْرِهِمْ كَاَنَّهُمْ لَا يَعْلَمُوْنَ ﴿١٠١﴾

The third group violated the laws of Tauraat through their ignorance, they are among those "*As if they had no knowledge*" (S 2 :V 101). The fourth group consist of those who outwardly remained loyal to the Tauraat but inwardly were hostile to Mosaic law and made mockery of these laws. They are among the "*Nay, most of them have no faith*".(S2 :V 100)

193. From this we learn that not acting upon the commandments of the QUR'AAN , is equivalent to turning away from them, even although it is recited daily and decorated in beautiful cloth. Though the Yahud did the same with the Tauraat they did not believe in the Holy Prophet صلى الله عليه وآله وسلم which was not just totally going against its teachings, but it was like turning away from it.

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194. In this verse, is a hint that one should not show one's back to the QUR'AAN , as this is a sign of indifference and being offensive.

Secondly, an unpractising learned man is like an ignorant person, nay even worse.

وَ اتَّبَعُوْا مَا تَتْلُوا الشَّيٰطِيْنُ عَلٰى مُلْكِ
سُلَيْمٰنَ ۚ وَ مَا كَفَرَ سُلَيْمٰنُ وَلٰكِنَّ
الشَّيٰطِيْنَ كَفَرُوْا يُعَلِّمُوْنَ النَّاسَ السِّحْرَ ۗ
وَمَآ اُنْزِلَ عَلَى الْمَلَكَيْنِ بِبَابِلَ هَارُوْتَ
وَمَارُوْتَ ؕ وَ مَا يُعَلِّمٰنِ مِنْ اَحَدٍ حَتّٰى
يَقُوْلَآ اِنَّمَا نَحْنُ فِتْنَةٌ فَلَا تَكْفُرْ ؕ
فَيَتَعَلَّمُوْنَ مِنْهُمَا مَا يُفَرِّقُوْنَ بِهٖ بَيْنَ
الْمَرْءِ وَزَوْجِهٖ ؕ وَ مَا هُمْ بِضَآرِّيْنَ بِهٖ
مِنْ اَحَدٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَيَتَعَلَّمُوْنَ
مَا يَضُرُّهُمْ وَلَا يَنْفَعُهُمْ ؕ وَ لَقَدْ عَلِمُوْا
لَمَنِ اشْتَرٰىهُ مَا لَهٗ فِى الْاٰخِرَةِ مِنْ
خَلَاقٍ ؕ وَلَبِئْسَ مَا شَرَوْا بِهٖٓ
اَنْفُسَهُمْ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ۝١٠٢

102.And they followed (instead) what the devils had recited during the reign of Sulaiman [195]. It was not Sulaiman, who disbelieved, but the devils who disbelieved [196], teaching people magic and that which was revealed to the two angels at Babylon, Harut and Marut [197]. And they (two angels) do not teach anyone anything unless they say; "We are merely a test. Therefore do not be infidels" [198]. And they learn from them that which they cause separation [199] between husband and his wife. But, they do not harm anyone through it, except by permission of Allah. And they learn what will harm them and not benefit them [200]. And, certainly, they knew whosoever traded in it (magic) will have no share [201] in the Hereafter. And, surely, most evil is that for which they have sold themselves, if only they had known.

195. From this verse two issues emerge:
1. Witchcraft has come into existence since the time of Hazrat Sulaiman عليه السلام.
2. Those responsible for spreading this evil were the devils, not the angels.

196. From these, emerge two issues:
1. To vindicate the Prophets of all blame is the way of Allah. When people accused Hazrat Sulaiman عليه السلام of witchcraft, Allah absolved him of all blame in this verse.
2. To practise witchcraft can be infidelity, especially when words of blasphemy are used in its practice.

197. Harut and Marut were two angels who were foremost in piety and worship amongst all angels. Once they were sent into the world in human form as a governor and a judge. They hopelessly fell in love with a pretty damsel whose case they had to judge. In her love they committed many sins. This was in the period of Hazrat Idrees عليه السلام, through whose mediation their sins were forgiven, but they were imprisoned in the well of Babil and were appointed as instructors of witchcraft. From this, one can

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learn that when refulgent angels assume human form they can have the power to eat, drink, even to cohabit. Hazrat Musa's عليه السلام walking stick could eat when in the state of a snake. "*It began to swallow their fabrications*(S26 :V45). The Holy Prophet صلى الله عليه وآله وسلم is the Light (refulgence) of Allah but when he came in human state he would eat, drink sleep and be awake, but when he assumed the refulgent state he would abstain from eating and drinking as was the case during Meraj, Hazrat Isa's عليه السلام in the Fourth Heaven and the Companions of the Cave are alive for thousands of years without eating and drinking. All this is out of the manifestation of light.

198. From this verse emerge few issues:

1. The devils are the inventors or originators of witchcraft not the angels. After becoming victims of witchcraft they had come to face those who had fallen prey to this hellish practice.
2. Most forms of witchcraft is idolatory in form because either pagan words are used for it or they are paganistic in their conditions.
3. To teach witchcraft is not an act of Kufr provided it is taught to make a person aware of its evils, thereby staying away from it. But it will become a blasphemous act if it is taught to practise it as it was taught by the devils. It should be remembered that the jurists have taught blasphemous words for prevention of it. To know infidelity is not infidelity, to accept and act upon it is infidelity.

199. From this verse two issues emerge:

1. Witchcraft has harmful effects if it contains blasphemous words.
2. The non-believers too can cause physical harm through witchcraft. Thus if witchcraft can possess the power to cause harm, can the verses of the QUR'AAN not have the power of providing cure? Without doubt they have. Says Almighty Allah: "*And we send down in the QUR'AAN that which is a healing*" (S 17 : V 82). Likewise, when the non believers can cause harm through witchcraft, so can the pious servants of Allah provide benefits through their miracles. Hazrat Isa عليه السلام has said: "*And I heal the one born blind, and the leper and I make the dead alive, by the command of Allah*" (S3 : V49).

200. From this verse one can assume that witchcraft is also from Divine knowledge, the existence of which is approved by Allah (Tafseer Azizi) It is for this reason that angels were appointed for its instruction.

Islamic Issue: Any witchcraft which entails blasphemy leads to apostasy, but witchcraft which is not of a blasphemous nature but is used to destroy people is equivalent to the decree of robbery. Furthermore, it is not blasphemy when witchcraft is studied purely as an antidote to witchcraft, provided such learning does not contain any blasphemous words.

201. Two issues emerge from this:

1. Witchcraft studied with the intention of causing harm is totally forbidden, but it is allowed for the purpose of removing its harmful effects.
2. Even the people of the Book knew that witchcraft is harmful and a means of depriving oneself of the Hereafter.

103.And had they believed and followed the course of righteousness, then the reward from Allah would have been far better [202], had they but only known.

وَلَوْ اَنَّهُمْ اٰمَنُوْا وَاتَّقَوْا لَمَثُوْبَةٌ مِّنْ عِنْدِ اللّٰهِ خَيْرٌ ؕ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۱۰۳﴾ ع ۱۲

202. The smallest blessing of the Hereafter is superior to the highest blessing of this world.

SECTION 13

104. O you who believe! Say not (to Allah's Messenger) "Ra'ina" [203] but say "Unzurna"[204]. Right from the beginning

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقُوْلُوْا رَاعِنَا وَقُوْلُوا انْظُرْنَا وَ اسْمَعُوْا ؕ وَلِلْكٰفِرِيْنَ

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عَذَابٌ اَلِيْمٌ ﴿١٠٤﴾

listen attentively (to his discourse) [205]and for the disbelievers a painful punishment.

203. To utter the slightest undignified word about the Holy Prophet صلى الله عليه وآله وسلم is forbidden, even when insult is not intended, but when insult is intended, it becomes an act of Kufr blasphemy. Similarly one should avoid using ambiguous words in respect of Allah and His beloved Prophet صلى الله عليه وآله وسلم which could give anyone an opportunity of causing any slander e.g. Do not refer to Allah as Allah Mia because Allah Mia can mean Master as well as husband.

204. From this verse it is understood that Allah Almighty Himself is teaching us the dignified manner of addressing the Holy Prophetصلى الله عليه وآله وسلم through Divine decrees. Also, it is total blasphemy to utter any word of slight in respect of the Holy Prophet صلى الله عليه وآله وسلم as indicated by *"For the disbelievers"*.

205. Sometimes the Noble Companions when in the discourse of the Holy Prophet صلى الله عليه وآله وسلم would say"Oh Messenger of Allah صلى الله عليه وآله وسلم show kindness towards us through clarity of speech. The word RA'INA was regarded vulgar in Jewish terminology and they would use this word to slight the dignity of the Holy Prophet صلى الله عليه وآله وسلم.On hearing this word Hazrat Sa'ad R.A. became inflamed and threatened to behead any Jew who would use this word. At this, the Yahud would say that Muslims too are using this word.It is on this occassion that Allah revealed this verse after which Muslims, too, were stopped from?

105.Those who disbelieve from the people of the Book (Scripture) or the polytheists. Do not wish [206] that any good should be sent down to you from your Lord. But Allah chooses for His Mercy whom He wills and Allah is the Possessor of Great Bounty.

مَا يَوَدُّ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ
وَ لَا الْمُشْرِكِيْنَ اَنْ يُّنَزَّلَ عَلَيْكُمْ مِّنْ
خَيْرٍ مِّنْ رَّبِّكُمْ ؕ وَاللّٰهُ يَخْتَصُّ بِرَحْمَتِهٖ
مَنْ يَّشَآءُ ؕ وَ اللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿١٠٥﴾

206.This verse teaches us that infidels and idolators cannot become well wishers of Muslims, and those who think thus will eventually become victims of their treachery.

106.When We abrogate [207] a verse or cause it to be forgotten, except that We bring forth (one) better [208] than it or similar to it [209]. Do you not know that Allah has the power to do everything? [210]

مَا نَنْسَخْ مِنْ اٰيَةٍ اَوْ نُنْسِهَا نَاْتِ بِخَيْرٍ
مِّنْهَآ اَوْ مِثْلِهَا ؕ اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ
عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٠٦﴾

207 Some infidels would wag their tongues when the QUR'AAN abrogated certain earlier decrees by saying that none of the decrees of Tauraat or Injeel have been abrogated. In reply to them, this verse was revealed. It should be remembered that abrogation is of three types:

1. Abrogation of recitation
2. Abrogation of decree
3. Abrogation of both

208. In the same manner as the QUR'AAN enjoys superiority over the old and the New Testaments, or some abrogatory verses of the QUR`AAN are better and more beneficial than those abrogated.

209. Some existing verses are regarded better than others e.g. to recite Surah Ikhlas three times is equal to the reward of reciting the complete QUR'AAN but Reciting Surah Lahab.

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300 times is not equal in reward to reciting Surah *Ikhlas* 3 times, yet both are Divine verses.

210. From this is meant that some verses are abrogated in respect of recitation or decree which is a change of prescription for mankind.

This is certainly within the power of Allah, an example of which is a change in prescription by a doctor in accordance with the condition of the patient. The same is the meaning of "S*hall bring one better or the like thereof* ". (S2 V : 106).

107.Do you not know that to Allah belongs the kingdom[211] of the heavens and the earth and besides Allah you have no protector nor any helper?[212].

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۱۰۷﴾

211. It is the prerogative of Allah to upkeep whichever Law He Wants in His kingdom, to whatever extent and in whatever manner He so desires. When the laws of creation can continuously change e.g. changing of day and night, which brings about all types of changes, then laws of Shariah, too, can change which is there for mankind to ponder over.

212. *'None who can save'* from the punishment of Allah. This does not include the Prophets and Saints of Allah because their help is in reality, Allah's help. Thus, by 'none' is meant the idols upon whom the idol worshippers were counting on for help. Says Allah Almighty "*Only Allah is your friend and His Messenger and the believers that they establish the prayer*" (S5 : V55). In the verses of this nature we learn that whoso wants to help against the wishes of Allah cannot do so by defying the authority of Allah. It should be remembered that "*Friend other than Allah*" are different to Friends of Allah. Hence, one should not forget the difference between these two groups.

108.Would you seek to question your Rasool (Muhammad) as Musa was questioned before?[213] And whoever exchanges faith for infidelity has certainly strayed from the Straight Path.[214]

اَمْ تُرِيْدُوْنَ اَنْ تَسْـَٔلُوْا رَسُوْلَكُمْ كَمَا سُئِلَ مُوْسٰى مِنْ قَبْلُ ؕ وَ مَنْ يَّتَبَدَّلِ الْكُفْرَ بِالْاِيْمَانِ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ﴿۱۰۸﴾

213. The Yahud had come to the Holy Prophet صلى الله عليه وآله وسلم asking the Messenger of Allah to let the entire QUR'AAN , be revealed at once. In reply to them Allah's Messenger had said your request is just as meaningless as when your forefathers had asked Hazrat Musa عليه السلام. to let them behold Allah Almighty. From this two issues emerge:

1. Questions bedevilled with mischief are prohibited.
2. To direct meaningless questions at the pious people is an act of showing disrespect to them. The correct thing is to speak less but act more. People who talk too much are usually bereft of action.

214. Irrelevant and mischievous questions are a sinful act, as was the case with the Yahud who had asked similar types of questions to the Holy Prophet صلى الله عليه وآله وسلم in respect of immediate revelation of the entire QUR'AAN and Hazrat Musa too, was asked to make it possible for them to behold Allah Almighty. Such types of questions are not only meaningless, but to raise them is totally prohibited.

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وَدَّ كَثِيْرٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يَرُدُّوْنَكُمْ
مِّنْۢ بَعْدِ اِيْمَانِكُمْ كُفَّارًا ۚ حَسَدًا مِّنْ
عِنْدِ اَنْفُسِهِمْ مِّنْۢ بَعْدِ مَا تَبَيَّنَ لَهُمُ
الْحَقُّ ۚ فَاعْفُوْا وَاصْفَحُوْا حَتّٰى يَاْتِيَ اللّٰهُ
بِاَمْرِهٖ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ قَدِيْرٌ ۝١٠٩

109.Many of the people of the Book (Scripture) wished they could turn you back to disbelief after you have believed , on account of envy[215] from themselves (even) after the truth has become manifest to them. So pardon them and overlook them until Allah delivers His Command[216] Surely, Allah has power over everything.

215. From this verse we learn that envy is a disease which can destroy one's faith. The devil was destroyed because of envy. May Allah protect us from envy. On the occasion of the Battle of Uhud, the Yahud began to taunt the Muslims that had they been on the path of Truth they would not have lost this war. In reply to the Jewish mischief, this verse was revealed.

216. Fom this verse one learns that the decree of pardoning has been abrogated from the verses in respect of Jihad (Holy War). All such verses have one decree that these verses are abrogated from verses concerning Jihad.

وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ ۭ وَمَا
تُقَدِّمُوْا لِاَنْفُسِكُمْ مِّنْ خَيْرٍ تَجِدُوْهُ عِنْدَ
اللّٰهِ ۭ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝١١٠

110.And establish Prayer and pay Zakaat[217] and whatever good you send forward for yourselves you will find it with Allah [218]. Indeed, Allah is seeing over what you do[219].

217. This verse hints that Salaah is greater than Zakaat because it precedes Zakaat in this verse. All laws of Shariah were revealed on earth but Salaah was presented to the Holy Prophet صلى الله عليه وآله وسلم in the heaven on the occasion of Me'raj (the Night of Ascension) Salaah is indeed Allah's cherished gift for man.

218. This verse suggests that on the Day of Judgement you will either receive the reward of these good acts, or acts equal to these. In the Hadith it is mentioned that on the Day of Judgment all good deeds will appear in a beauteous manner in front of their doers.

219. This verse hints that only those good deeds will be rewarded which were done during one's lifetime. After death certain servants of Allah are engaged in remembrance of Allah (Zikrullah) and the recitation of the QUR`AAN, but there is no reward attached to these good deeds. However, the reward of Sadqa-e-Jariyah e.g. building of a Mosque or Madressa, etc will continue to accrue to the person even after his death because such deeds were accomplished by the person during his lifetime. The benefits of such deeds are eternal. This helps to solve the question of conveying the reward of virtuous deed to souls of the deceased. Although the pious people are engaged in the remembrance of Allah in their grave, but those living people who are engaged in the remembrance of Allah for which they receive reward, can convey this to the souls of the deceased.

وَ قَالُوْا لَنْ يَّدْخُلَ الْجَنَّةَ اِلَّا مَنْ كَانَ
هُوْدًا اَوْ نَصٰرٰى ۭ تِلْكَ اَمَانِيُّهُمْ ۭ قُلْ
هَاتُوْا بُرْهَانَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝١١١

111. And the people of the Scripture said: "None will enter Paradise except one who is a Jew or a Christian[220]". This is (merely) their wishful thinking221. Please declare (O Muhammad) to them:

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"Bring forth your proof if you are truthful"[222].

220.The Yahud of Madina would boastfully tell the Muslims that only the Yahud will enter Paradise while the Nasara would say that only they will enter Paradise. This claim of theirs was their attempt to mislead the Muslims from the path of Islam. In refutation of their claim, Allah revealed this verse which states that this idle claim of theirs is their opinion which is bereft of any proof from the Old Testament (Tauraat) or the New Testament (Injeel).

221. From this verse one learns that redemption is not dependent on ancestory or geneology. Likewise to regard anyone on the path of guidance without any concrete evidence is the practice of the infidels.

222. Furthermore, those who claim to negate any affirmation too, have to produce evidence in support of such a claim. Any claim without proof is invalid be it regarding negation or affirmation. In Kalimah Tayyibah there is a claim of both negation of all deities and affirmation of Allah the only deity and both claims are supported by concrete proof. Thus those who claim that the Holy Prophet صلى الله عليه وآله وسلم did not possess the knowledge of the unseen must produce concrete evidence in support of their claim.

112.Yes, why not! Whoever submits himself to Allah while being a doer of good [223] will have his reward with his Lord and they shall have nothing to fear nor shall they grieve [224].

بَلٰى ۚ مَنْ اَسْلَمَ وَجْهَهٗ لِلّٰهِ وَ هُوَ
مُحْسِنٌ فَلَهٗۤ اَجْرُهٗ عِنْدَ رَبِّهٖ ۪ وَ لَا
خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۱۱۲﴾ ع ۱۳ ۹ ۱۳

223. From this verse one understands that good deeds will not be accepted before one accepts Islam. Once the roots are destroyed it is useless watering the branches. Islam is the root, and good deeds are the water.

224. From this verse a few issues emerge:

1. All those people of correct beliefs whose good deeds are practised sincerely are the true friends of Allah. Such is said about the Friends of Allah or the Saints of Allah and similar is the reference in this verse regarding people of correct beliefs.
2. The word *'doer of good'* intimates that guidance now is dependent on acceptance of Islam only. Says Allah Almighty "*And whom so will desire for a religion other than Islam*". (S 3 : V 85) "*Verily only Islam is the Religion before (acceptable to) Allah*". (S3 : V19) If one could have benefited by following any other religion the Holy Prophet صلى الله عليه وآله وسلم would not have propagated and invited people towards Islam. Instead he would preach that everybody should remain firm on his own religion and do good deeds. But this was not so. Hence it is absolutely necessary to accept Islam before one's good deeds can be accepted.

SECTION 14

113.The Yahud said: "The Nasara have nothing (true) to stand on". And the Nasara said: "The Yahud have nothing to stand [225] on although they recite the Scripture" [226]. Thus, the illiterate speak the same words as them.

وَقَالَتِ الْيَهُوْدُ لَيْسَتِ النَّصٰرٰى عَلٰى شَىْءٍ ۖ
وَّ قَالَتِ النَّصٰرٰى لَيْسَتِ الْيَهُوْدُ عَلٰى شَىْءٍ ۙ
وَّهُمْ يَتْلُوْنَ الْكِتٰبَ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ

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لَا يَعْلَمُوْنَ مِثْلَ قَوْلِهِمْ ۚ فَاللّٰهُ يَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿١١٣﴾

But, Allah will judge between them on the Day of Resurrection, concerning that over which they are disputing 227.

contradiction.

227. It should be remembered that Allah sent down punishment upon the Nasara and then the Yahud for rejecting one another's Prophets. However, by accepting all the Prophets of Allah, the Muslims by virtue of their faith are refuting the beliefs of the Nasara and the Yahud. Hence there is a world of difference between the former and the latter, thereby removing the presence of any contradiction in the verse.

وَ مَنْ اَظْلَمُ مِمَّنْ مَّنَعَ مَسٰجِدَ اللّٰهِ اَنْ يُّذْكَرَ فِيْهَا اسْمُهٗ وَسَعٰى فِيْ خَرَابِهَا ؕ اُولٰٓئِكَ مَا كَانَ لَهُمْ اَنْ يَّدْخُلُوْهَآ اِلَّا خَآئِفِيْنَ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ وَّلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿١١٤﴾

225.On one occassion the Nasara of Najraan and the Yahud of Madina heatedly debated in the presence of the Holy Prophet صلى الله عليه وآله وسلم each claiming that his religion was superior to the other. In response to this, Allah revealed this verse.

226. Although the Yahud read the Tauraat and the Nasara read the Injeel both of which affirm the truth about Musa عليه السلام . and Isa عليه السلام respectively, yet both reject the veracity of one another. In this verse Allah is repudiating their

114.And who is more unjust than him who prevents the Name of Allah[228] to be mentioned in His mosques and strive towards their destruction [229]. It is not for them to enter the mosques [230] except in fear. For them in this world is disgrace and they will have severe punishment in the Hereafter [231].

228. This verse explains that it is unlawful to keep the mosque under lock and key at the time of Salaah, or deny any Muslim use of the Mosque for Salaah. However, infidels can be stopped from coming to the mosque as said by Allah Almighty: "*The idolators are altogether unclean, then let them not approach the Sacred Mosque*" (S 9: V 28). Similarly, even a Muslim can be denied the use of the Mosque on the grounds of any religious constraint e.g. a person in the state of janabat (impure due to sexual intercourse) a person from whose mouth a foul odour is emanating, a person whose mouth smells of garlic, onions or hookah. To keep such people away from the Mosque is like keeping dirt out of the Mosque.

229. From this verse one learns that it is not permissible to construct a new mosque near an existing one to depopulate the former. This is included in the desolation of a Mosque.

230. This verse was revealed regarding those idolators who were preventing the Muslims from offering their Salaah in the Holy Ka'bah. The occasion of its revelation is also connected with the Treaty of Hudaibiya.

231.From this verse a few benefits have been derived:

1. Every prophecy of the QUR'AAN is true as its informer has been Allah Almighty.e.g. The Holy QUR'AAN foretold that soon a time will come when the infidels themselves, would not be able to enter the Holy Mosque of Makkah out of fear, and the same took place.

2. Those who prevent the use of the Mosque for recitation of Na'at (poems sung in praise of the Holy Prophet صلى الله عليه وآله وسلم Khatmul QUR'AAN holding Meelad gatherings etc. fall under the above fearsome decree; as those activities constitute remembrance of Allah, provided they do not violate any congregational

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rites.

3. Lighting, plating, sweeping are activities necessary for the maintenance of the Mosque.

115.And to Allah belongs the East and the West [232]. So, wherever you might turn there is the presence of Allah. Verily, Allah is All-Embracing, All-Knowing [233].

وَلِلّٰهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ فَاَيْنَمَا تُوَلُّوْا فَثَمَّ وَجْهُ اللّٰهِ ؕ اِنَّ اللّٰهَ وَاسِعٌ عَلِيْمٌ ﴿۱۱۵﴾

232. Once a party of the beloved Companions travelling at night had to perform their Esha Prayers. As it was dark they could not establish the direction of the Qibla and thus faced towards the direction of their thinking. Later, when they mentioned this incident to the Holy Prophet, Allah revealed this verse in which Muslims are instructed that whenever Muslims are in doubt about the true direction of the Qibla they should face the direction which they think is the Qibla as this is acceptable to Allah. This verse also relates to the Nafl Prayers offered by travellers in the conveyances (Vide Khazain, etc).

233. This verse is abrogated from the following verse: "*Turn your faces (Oh Muslims) towards the same wherever you be*" (S 2 : V 150). When a traveller performs his Nafl prayers in the conveyance or when a person in a state of fear, offers his prayers then this verse will be followed.

116.And they (Nasara) said: "Allah has taken unto Him a son". Rather, exalted is He. To Him belongs whatever is in the heavens and the earth. All are devoutly obedient to Him [234].

وَقَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۙ سُبْحٰنَهٗ ؕ بَلْ لَّهٗ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ﴿۱۱۶﴾

234. It should be remembered that the son cannot be the property of his father, he will always be a free person. This becomes clear by the use of *'bal'*. Thus, everything between the heavens and the earth belongs to Allah and as such cannot be regarded as His children.

117.The Originator of the heavens and the earth. And when He commands anything to happen He only says to it: "Be" and it comes into being [235].

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۱۱۷﴾

235. This verse refers to the supreme power of Allah, while verses like *"in seven days"* (S7:V54) and *"Creates you from a sperm"* (S 76: V2) mention divine decrees. In essence there is no contradiction in these verses, i.e. they too expound the inexorable power of Allah. Although He can bring anything into existence by mere *'Be'* but the law of nature is that the child is created from the sperm which then develops into a clot and then into flesh. The word *'command'* denotes world of commands like souls etc. which all came into being through the command *'Be'*. *"Say, the spirit is a thing by the 'command' of My Lord"* (S17:V 85) while this is the world of matter. Verses relating to this world are those mentioned above.

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وَ قَالَ الَّذِيْنَ لَا يَعْلَمُوْنَ لَوْ لَا يُكَلِّمُنَا اللّٰهُ
اَوْ تَاْتِيْنَآ اٰيَةٌ ؕ كَذٰلِكَ قَالَ الَّذِيْنَ مِنْ
قَبْلِهِمْ مِّثْلَ قَوْلِهِمْ ؕ تَشَابَهَتْ قُلُوْبُهُمْ ؕ
قَدْ بَيَّنَّا الْاٰيٰتِ لِقَوْمٍ يُّوْقِنُوْنَ ﴿١١٨﴾

118.And those who are ignorant say: "Why does Allah not speak [236] direct to us or send to us a sign?" Thus, spoke those before them similar words. [237] Their hearts resemble each other. Verily, We have made crystal clear signs for people who are certain of faith.

infidelity.However, when Hazrat Musa عليه السلام. beseeched the Lord saying "*Oh my Lord, show me Your sight.*" (S 7 : V 143) it reflects Hazrat Musa's عليه السلام state of extreme love.

236. For ordinary mortals to desire direct communication with Allah or to see Him with the naked eye is an act of infidelity but when the same desire is based on love and devotion for Allah it becomes faith personified. The motive of the infidels was that they would not pay heed to the teachings of the Prophets but that Allah should communicate directly with them as can be seen when they approached Hazrat Musa عليه السلام Saying "*We will not bring faith without seeing Allah*" (S2 :V 55) This desire of theirs was sufficient for their

237. To reach Allah without the medium of Prophets is indeed the practice of the infidels. When Allah Almighty does not want to reach us without the mediation of His Prophets, although He is rich and all powerful, how can we reach Him directly without the mediation, being totally subservient and poor.

اِنَّآ اَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّنَذِيْرًا ۙ وَّلَا
تُسْـَٔلُ عَنْ اَصْحٰبِ الْجَحِيْمِ ﴿١١٩﴾

119.Indeed, We have sent you (O Muhammad) with the truth, a bearer of glad-tidings [238] and a warner. And you will not be questioned regarding the inmates of Hell [239].

be ascertained by Allah. But regarding our Holy Prophet صلى الله عليه وآله وسلم not even a non-believer will be able to say that there was any shortcomings in his efforts in respect of conveying the Message of Allah. This verse refers to the investigations regarding the case on the Day of Judgement. "*Our Messenger a witness over yourselves.* (S 2: V143) This verse could also mean that Oh my Beloved, You will not be questioned regarding the non-belief of those who would be sent into Hell.

238. The word *'bearer of glad tidings'* refers to the Holy Prophet صلى الله عليه وآله وسلم as a giver of glad tidings about Paradise and a warner about Hell. In this verse *'giver of news'* is not connected with verification or to affirm action but with *'warner'*. The Holy Prophet صلى الله عليه وآله وسلم did not come to convey news about any Prophet but to verify their authenticity as he is the final Prophet of Allah.

239. The followers of other Prophets will be inclined to reject their propagation which will

وَ لَنْ تَرْضٰى عَنْكَ الْيَهُوْدُ وَ لَا النَّصٰرٰى
حَتّٰى تَتَّبِعَ مِلَّتَهُمْ ؕ قُلْ اِنَّ هُدَى اللّٰهِ
هُوَ الْهُدٰى ؕ وَلَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ
بَعْدَ الَّذِيْ جَآءَكَ مِنَ الْعِلْمِ ۙ مَالَكَ

120.And never will the Nasara and Yahud be pleased with you, until you follow their [240] creed. Please declare (O Muhammad) to them: "Surely, the guidance of Allah is the true guidance". If you were to follow their desires after receiving knowledge from Allah, you will have

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no protector or helper against Allah[241].

مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۱۲۰﴾

وقف منزل

240. The meaning of this verse is that non believers will never be in agreement with the believers. Agreement can only be reached with them on two grounds:

1. Either they become believers.
2. Or (God forbid) we become non believers like themselves. Besides these two issues any other reason for reaching a common bond will be for their selfish motives which has been proven on numerous occasions.

241. It should be remembered that not having a friend and helper is a sign of Allah's punishment. Allah has appointed friends and helpers for the believers. Says Allah Almighty: "*Only Allah is your friend and His Messenger and the believers that they establish the prayer and pay the poor due and bow down before Allah*" (S5 : V55)

121.Those to whom We have given the Scripture [242], recite it, as it ought to be recited. They alone have faith in it. And those who disbelieve in it, they are the losers.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَتْلُوْنَهٗ حَقَّ تِلَاوَتِهٖ ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَمَنْ يَّكْفُرْ بِهٖ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۲۱﴾ ع

ع ۱۴ ۹ ۱۴

242. From this verse we learn that only he will be from the people of the Book who has been blessed with the guidance of practising it and remaining steadfast upon it. Just to be called among the People of the Book while misusing and misreading it, is sheer hypocrisy and a meaningless claim of being from the Ahle Kitaab. One who reads the Book of Allah with sincerity and devotion is a true believer in the Holy Prophet صلى الله عليه وآله وسلم and hence only those who have brought Imaan in the Holy Prophet صلى الله عليه وآله وسلم are the true followers of these Books, while those who have rejected the Holy Prophet صلى الله عليه وآله وسلم are not the true followers of these Books.

SECTION 15

122.O Children of Israel! Remember My favour [243] which I bestowed upon you and that I exalted [244] you over all the people of the (then) worlds.

يٰبَنِيْٓ اِسْرَآءِيْلَ اذْكُرُوْا نِعْمَتِيَ الَّتِيْٓ اَنْعَمْتُ عَلَيْكُمْ وَ اَنِّيْ فَضَّلْتُكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۲۲﴾

243. From this verse emerge two issues:

1. To be among the descendants of a Prophet is a great honour and a source of receiving Divine blessings.
2. To discuss and publicize the bounties of Allah and to remember these is a way of showing gratitude to Allah. This in itself is a proof for holding Meelad gatherings.

244. In those days the Bani Israel were regarded more noble than any other human race, angels and other creation of Allah because they were from the descendants of Allah's Prophets. Many pious people were found among them. Only after rejecting the Prophethood of Allah's Beloved Nabi صلى الله عليه وآله وسلم and rebelling against Allah's decrees, have they fallen into disgrace. From this we learn that true honour can only be obtained by accepting the servitude of the Holy Prophet صلى الله عليه وآله وسلم , while those who turn away from him will certainly be in the depths of degradation.

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وَاتَّقُوْا يَوْمًا لَّا تَجْزِىْ نَفْسٌ عَنْ نَّفْسٍ شَيْـًٔا وَّ لَا يُقْبَلُ مِنْهَا عَدْلٌ وَّ لَا تَنْفَعُهَا شَفَاعَةٌ وَّ لَا هُمْ يُنْصَرُوْنَ ﴿١٢٣﴾

123.And fear [245] the day when no soul shall suffice for another soul [246] at all. And no compensation will be accepted to save it, nor will any intercession benefit an infidel nor will they be helped [247].

245. It should be remembered that whenever fire has been mentioned after Taqwa (piety), it denotes a means of prevention and safeguarding e.g. save us from fire, while if after it follows discussions of Qiyamah (Day of Judgement) or Remembrance of Allah it will mean awe and fear e.g.*'Develop fear of Allah'*. In this verse the word denotes fear of Allah because no one can save himself from Allah Almighty or the Day of Judgement.

246. In this verse the reference to first *'soul'* is to show all living things while the second refers to the infidels i.e. no one will be a substitute for the infidels. Mention of believers has been made in other verses. All the chastisements mentioned are for the infidels.

247. All these things (chastisements) are for the non-believers, Muslims are in no way connected to these. They will be held as ransom for Muslims. Help and intercession will also be provided for the Muslims, a view which is supported by other verses e.g. Says Allah Almighty: "*My righteous bondsmen will inherit this land*" (S 21: V 105).

وَاِذِ ابْتَلٰٓى اِبْرٰهٖمَ رَبُّهٗ بِكَلِمٰتٍ فَاَتَمَّهُنَّ ؕ قَالَ اِنِّىْ جَاعِلُكَ لِلنَّاسِ اِمَامًا ؕ قَالَ وَ مِنْ ذُرِّيَّتِىْ ؕ قَالَ لَا يَنَالُ عَهْدِى الظّٰلِمِيْنَ ﴿١٢٤﴾

124. And when His Lord tested Ebrahim with certain words [248], then he fulfilled them. He (Allah) said: "Surely, I will appoint you the leader[249] for all the people". He (Ebrahim) requested: "And of my offspring too?" He (Allah) said: "My promise does not include the unjust [250].

248. Hazrat Ebrahim عليه السلام . was given certain religious duties like clipping of moustache, gargling, using water in the nose, making miswaak, cutting the nails, cleaning of armpits and removing of pubic hair, circumcision, using water after relieving onself. All of these were incumbent upon Hazrat Ebrahimعليه السلام. Other forms of tests were the sacrifice of a son, leaving the child and wife in the wilderness without food or water, etc.

249. Here the word Imamat (leadership) does not mean Prophethood because he was already blessed with this honour, but the word is used to denote those special attributes conferred upon Hazrat Ebrahimعليه السلام . like being made Khaleelullah (Friend of Allah), Prophets coming from his lineage, fraternity with other religions, etc.

250. The word tyrant can be used to denote a sinner, an infidel and a miscreant. Here the word does definitely refer to the third mentioned. If the word covenant is taken to mean Prophethood, then tyrant will be understood to mean an infidel. From this verse one learns that to pray for one's children is the practice of the Prophets. Also, a Prophet cannot be a sinner, nor can a sinner be a Prophet. Futhermore, an infidel cannot be a religious head of the believers, nor is it permissible for Muslims to follow him. In fact, Hazrat Imam Hussain R.A. gave his life by opposing the sinful Yazid, but did not surrender to his demands.

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وَ اِذْ جَعَلْنَا الْبَيْتَ مَثَابَةً لِّلنَّاسِ وَ اَمْنًا ؕ وَ اتَّخِذُوْا مِنْ مَّقَامِ اِبْرٰهٖمَ مُصَلًّى ؕ وَعَهِدْنَآ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ اَنْ طَهِّرَا بَيْتِىَ لِلطَّآئِفِيْنَ وَ الْعٰكِفِيْنَ وَ الرُّكَّعِ السُّجُوْدِ ﴿۱۲۵﴾

125.And (recall) when We made the House (Ka'bah) a centre of peace[251] for the people and made the standing place [252] of Ebrahim a station for prayer. And We enjoined upon Ebrahim and Ismail: "Purify [253] My House for those who perform Tawaaf and those who are staying there for devotion, and those who bow down and prostrate (in prayer)"[254].

251. From this verse we learn that Muslims throughout the world turn towards the Ka'bahh for the fulfilment of all their religious obligations, they undertake its journey to perform their Hajj and Umrah, turn towards it when offering their prayers and duas, and are buried facing towards it. Not only are all forms of killings and plundering prohibited therein; it is also a sanctuary for a believer and a protection from Allah's punishment.

252.'Maqaam e Ebrahim' is that stone on which Hazrat Ebrahim عليه السلام . had stood to build the Ka'bahh and is to date found near the Ka'bah. By *'Station of prayer'* is meant Nafl Salaah or Tawaaf should be offered in this sacred ground as is the practice of the pilgrims to this day. From this, one learns that any stone on which the blessed feet of a Prophet have fallen is sanctified. Furthermore even in Salaah respect and veneration of non-godly things is allowed as is the case with Maqaam-e Ebrahim. Thus, the veneration of the Holy Prophet صلى الله عليه وآله وسلم in Salaah will not nullify it, but instead will help to reach its excellence.

Also if a mere stone can gain sanctity through the touch of a Prophet, how great must be the status of the beloved wives of the Holy Prophet صلى الله عليه وآله وسلم? This also serves as a proof for the sanctity of relics from Mazaars (Shrines).

253. From this verse one learns that the mosques should be kept clean and pure at all times. No filthy thing should be brought within its precincts. This has been the practice of the Prophets. Furthermore, it helps to expound that I'tikaaf is an act of worship and that the Salaah of the Previous Ummahs, too, included Ruku and Sajdah. In addition, it helps us to know that Mosques should have trustees consisting of pious people.

254. This verse is a clear instruction to maintain the Haram Shareef, pure and clean for those who offer their Salaah, sit for I'tikaaf, make Tawaaf. From this one learns that Salaah, Tawaaf, I'tikaaf are being performed since ancient times, even during the time of Hazrat Ebrahim عليه السلام.

وَ اِذْ قَالَ اِبْرٰهٖمُ رَبِّ اجْعَلْ هٰذَا بَلَدًا اٰمِنًا وَّ ارْزُقْ اَهْلَهٗ مِنَ الثَّمَرٰتِ مَنْ اٰمَنَ مِنْهُمْ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ قَالَ وَمَنْ كَفَرَ فَاُمَتِّعُهٗ قَلِيْلًا ثُمَّ اَضْطَرُّهٗٓ اِلٰى عَذَابِ النَّارِ ؕ وَبِئْسَ

126. And (recall) when Ebrahim requested: "O My Lord! Make this city a region of peace [255] and provide its residents with all kinds of fruits, whoever of them believes in Allah and the Last Day". He (Allah) said: "And whoever disbelieves, I will grant him [256] enjoyment for a while. Then I will force him to the punishment of the fire, and wretched

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is that destination".

الْمَصِيْرُ ﴿١٢٦﴾

255. It should be remembered that offering dua for the acceptance of one's good deeds is the practice of Hazrat Ebrahim عليه السلام. Hence, dua after Janaza Prayers and at the time of Iftaar (breaking one's fast) are commendable acts as acceptance of Allah is sought there through.

256. From this verse it is understood that sometimes Allah Almighty accepts the dua of His Prophets with modification. The previous duas were selectively accepted while this dua is accepted with modification. It does not mean that this dua was rejected in any way but modification, too, is accepted by Allah.

وَ اِذْ يَرْفَعُ اِبْرٰهٖمُ الْقَوَاعِدَ مِنَ الْبَيْتِ وَاِسْمٰعِيْلُ ؕ رَبَّنَا تَقَبَّلْ مِنَّا ؕ اِنَّكَ اَنْتَ السَّمِيْعُ الْعَلِيْمُ ﴿١٢٧﴾

127.And (recall) when Ebrahim was raising the foundation [257] of this House (Ka'bah) and with him Ismail saying: "O our Lord! Accept (this) from us. Indeed you are the All-Hearing, the All-Knowing [258].

257. Some noble people employ pious Muslims for the construction of Mosques. These people do this noble work in a state of Wudu. This verse is a proof for it, as Hazrat Ebrahim عليه السلام completed the construction of the Ka'bah reciting this dua.

258. The reference to *'city'* in this verse suggests that Makkah was a city and will always remain one. It will never be reduced to a village. Also, even if there is no growth, its people will always be fed. Furthermore, the true servants of Allah are a key to immediate results as they obey Allah and Allah in return answers their call.

رَبَّنَا وَ اجْعَلْنَا مُسْلِمَيْنِ لَكَ وَمِنْ ذُرِّيَّتِنَآ اُمَّةً مُّسْلِمَةً لَّكَ ۠ وَ اَرِنَا مَنَاسِكَنَا وَ تُبْ عَلَيْنَا ۚ اِنَّكَ اَنْتَ التَّوَّابُ الرَّحِيْمُ ﴿١٢٨﴾

128.O our Lord! Make us submissive to Your will and raise from our descendants [259] a nation submissive to you, and teach us the method of your worship and relent to us with Your Mercy. Surely, you alone are Most Relenting, the Ever Merciful.

259.From this it is understood that all descendants of the Holy Prophet صلى الله عليه وآله وسلم will not go astray as they are from the children of Hazrat Ebrahim عليه السلام for whom the great Prophet had offered this accepted dua.

رَبَّنَا وَابْعَثْ فِيْهِمْ رَسُوْلًا مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِكَ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ وَيُزَكِّيْهِمْ ؕ اِنَّكَ اَنْتَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٢٩﴾ ع ١٥ ٨ ١٥

129.O our Lord! And send among them a Messenger [260] from themselves and who will recite to them Your verses [261] and teach them the Scripture and wisdom [262] and purify them 263. Surely, You are the Most Exalted, the Wise.

260.This verse refers to Hazrat Ebrahim's عليه السلام dua in which he had prayed to Allah to bless the Ummah with the Final Prophet صلى الله عليه وآله وسلم , thus the Holy Prophet

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صلى الله عليه وآله وسلم is the prophecy of Hazrat Isa عليه السلام.and the glad tidings of Hazrat Ebrahimعليه السلام.

261. It must be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in the class of believers. His forefathers too were all monotheistic believers - as a result of the dua which was made by Hazrat Ebrahimعليه السلام. Allah Almighty had protected his parents and his forefathers from idolatory, infidelity, adultery, etc. For a detailed discussion on this subject refer to Tafseer Naeemi.

262. Hazrat Ebrahim عليه السلام had offered many duas in respect of the Holy Prophet صلى الله عليه وآله وسلم all of which were accepted by Allah to the letter. These included:

The Holy Prophet صلى الله عليه وآله وسلم should be born in the class of believers, he should be born in Makkah, he should be a Messenger with a Book; besides the Book he should be blessed with wisdom, which is Hadith; the Holy Prophet should be a universal educator from whom all should learn while he himself should be taught by Allah alone; those who sit in his blessed company should be all pure believers not sinners and evil doers. From this discussion it can be seen that those who regard the Companions of the Holy Prophet صلى الله عليه وآله وسلم as sinners and evil doers are most certainly rejecting the above dua of Hazrat Ebrahimعليه السلام

263. How fortunate is that group who was purified in all respects by such an enlightened instructor صلى الله عليه وآله وسلم . One also learns that the Holy Ka'bah is a place for the acceptance of dua.

SECTION 16

130.And who can turn away from the religion of Ebrahim except he who has made a fool of himself? And, verily, We have chosen him in this world and surely in the Hereafter (too) he will be among the righteous[264].

وَ مَنْ يَّرْغَبُ عَنْ مِّلَّةِ اِبْرٰهٖمَ اِلَّا مَنْ
سَفِهَ نَفْسَهٗ ؕ وَلَقَدِ اصْطَفَيْنٰهُ فِي الدُّنْيَا ۚ
وَ اِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿۱۳۰﴾

264. This verse teaches us that the true Religion is that which was practiced by our illustrious predecessors, as they are cogent proof of guidance. Allah Almighty, too, cites the religion of Ebrahim عليه السلام as a proof of the authenticity of Islam. Furthermore, if we ourselves are not noble who should be in the company of pious persons i.e. when a trailer is attached to a motor it is transported, thread too is sold with the beads.

131.And (recall) when his Lord said to him: "Submit". He replied: "I have submitted to Him Who is the Lord of the Worlds".

اِذْ قَالَ لَهٗ رَبُّهٗۤ اَسْلِمْ ۙ قَالَ اَسْلَمْتُ
لِرَبِّ الْعٰلَمِيْنَ ﴿۱۳۱﴾

132.And Ebrahim instructed his sons to do the same and (so did) Yaqub (saying): "O my sons! Indeed Allah has chosen for you the religion, so die not except as Muslims" [265].

وَوَصّٰى بِهَاۤ اِبْرٰهٖمُ بَنِيْهِ وَيَعْقُوْبُ ؕ
يٰبَنِيَّ اِنَّ اللّٰهَ اصْطَفٰى لَكُمُ الدِّيْنَ فَلَا
تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۳۲﴾ ؕ

265. From this verse we learn that real success lies not merely in being a Muslim, but dying as

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lims refers to the followers of Religion of Hazrat Ebrahim عليه السلام.

اَمْ كُنْتُمْ شُهَدَآءَ اِذْ حَضَرَ يَعْقُوْبَ
الْمَوْتُ ۙ اِذْ قَالَ لِبَنِيْهِ مَا تَعْبُدُوْنَ
مِنْۢ بَعْدِىْ ؕ قَالُوْا نَعْبُدُ اِلٰهَكَ وَ اِلٰهَ
اٰبَآئِكَ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ اِلٰهًا
وَّاحِدًا ۚ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ ﴿۱۳۳﴾

and without faith it is worthless of being even an offspring or son of a Prophet.

267. This verse explains that true Lord is He who is the Lord of these Prophets as they were the proof of the Divine Knowledge of God Almighty. Likewise, the true religion is that which was practised by the pious sages, and the True Lord is He in whom the Prophets and saints had believed.

تِلْكَ اُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ
وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَ لَا تُسْـَٔلُوْنَ عَمَّا
كَانُوْا يَعْمَلُوْنَ ﴿۱۳۴﴾

you have earned through your deeds will help, not your ancestry. Also, bodily worships cannot be performed on behalf of another person as is evident from the word *'what they have earned.'* As far as monetary worship is concerned it is permissible to deputize another to do these on your behalf, and that the reward of good deeds can be conveyed to the souls of those whom you may wish.

وَ قَالُوْا كُوْنُوْا هُوْدًا اَوْ نَصٰرٰى
تَهْتَدُوْا ؕ قُلْ بَلْ مِلَّةَ اِبْرٰهٖمَ حَنِيْفًا ؕ
وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿۱۳۵﴾

one. May Allah grant us Faith at the time of our death, Ameen. In this verse the word Musl-

133.Well, were you present when death came to Yaqub [266], when he asked his sons: "Whom will you worship after me?" They said: "We will worship only Him Who is worthy of your worship and the worship of your forefathers Ebrahim, Ismail and Is'haaq. The only One God [267] and to Him do we submit"

266. The Yahud would boastfully say that Hazrat Yaqub عليه السلام had counselled his sons to remain firm on Judaism. Allah revealed this verse to discredit this claim of theirs. The will of Hazrat Yaqub عليه السلام throws light on several issues: the safety of his children is the most important act of a father; that religion is the most important entity in one's life, therefore Hazrat Yaqub advised his sons to remain firm on it;

134.That was a nation that has passed on, they will have what they have earned and you will have what you have earned and you will not be questioned for their deeds [268].

268. Whenever the Yahud would become powerless of providing any proofs in support of their beliefs they would eventually resort to saying even if their beliefs and actions may be wrong they will be redeemed by the pious deeds of their ancestors like Hazrat Yaqub This verse was revealed to disprove this claim of theirs (Vide Tafseer Roohul-Bayaan). From this we learn that in the Hereafter what

135.And they (people of the Book) say: "Be Yahud or Nasara, so you will be guided". Please declare (O Muhammad): "Rather we follow the religion of Ebrahim, inclining towards truth [269] and he was not of the polytheists"[270].

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269. Hazrat Ebrahim عليه السلام was a true believer. A religion of pristine purity is that which is free from any form of mixture of another religion. Such was the religion of Hazrat Ebrahim عليه السلام pure and unadulterated Just as one would appreciate pure milk or genuine gold, so is the honour given to faith in its pure form. A pure and staunch Sunni is he who is free of any beliefs of Wahabi, Rafzi, Khawarij, etc. May Allah bless us with such a type of Faith. Ameen.

270. In this verse is a refutation of both, the Nasara and the Yahud because although they would claim to be on the Path of Hazrat Ebrahim عليه السلام yet by practice they were idol-worshippers. Allah says an Ebrahim is he who follows the path of Hazrat Ebrahim عليه السلام and without doubt Ebrahim عليه السلام was not an idolator.

Since you are idol worshippers how can you claim to be his followers. Two issues emerge from this:

1. Allah has blessed Hazrat Ebrahim with such widespread popularity that a follower of every religion was proud to be associated with him.

2. It is not enough to be children of noble parentage, one's deeds should be like theirs too. Furthermore, differences in opinions should be dispelled by turning towards those pious personages whose guidelines are acceptable to both parties e.g. turning to the Companions and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم when faced with juristic differences. Another point taken from this verse is that in order to show the greatness of the religion it is important to show the greatness of the founder of the religion. Almighty Allah threw light on the greatness of Ebrahim's عليه السلام religion through describing the greatness of Hazrat Ebrahim عليه السلام The holding of Meelad gatherings is based on this same principle.

136. Say (O Muslims): "We have believed in Allah and what has been revealed to us and what has been revealed to Ebrahim, Ismail, Is'haaq[271], Yaqub and the descendants [272] and what has been bestowed upon Musa and Isa and what has been bestowed to the rest of the Prophets [273] from their Lord. We make no distinction (in faith) [274] between any of them and we have submitted to Him".

قُوْلُوْٓا اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَمَآ اُنْزِلَ اِلٰٓى اِبْرٰهٖمَ وَ اِسْمٰعِيْلَ وَاِسْحٰقَ وَيَعْقُوْبَ وَالْاَسْبَاطِ وَ مَآ اُوْتِيَ مُوْسٰى وَعِيْسٰى وَ مَآ اُوْتِيَ النَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۚ لَا نُفَرِّقُ بَيْنَ اَحَدٍ مِّنْهُمْ ۖ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿١٣٦﴾

271. Hazrat Is'haaq عليه السلام and Hazrat Yaqub عليه السلام were not given new Sahifas (Scrolls), but they were preaching the SAHIFA revealed to Hazrat Ebrahim عليه السلام, hence in the verse the word *'has been revealed'* is not used separately by them.

272. Some Ulema use this verse as a proof for regarding that all the children of Hazrat Yaqub عليه السلام were Prophets including the brothers of Hazrat Yusuf عليه السلام as his entire lineage has been included herein by Allah Almighty.

273. From this we should remember to believe in all the Prophets of Allah without specifying an exact number to the Prophets, for this (exact number) has not been conclusively proven from any definite source. We also learn that there is a difference in status between individual Prophets, but there is no difference in Prophethood.

274. We do not possess the right to distinguish one Prophet from the other. Our duty is to believe in all the Prophets without

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rejecting any one of them. However, we should accept whatever distinction Allah has made between His Prophets. From this verse two issues emerge:

1. All the Prophets are equal in respect of Prophethood, none is counterfeit or transitory, all are genuine and authentic.

QUR'AAN in respect of Muslims, states that

2. It is Fard (obligatory) to believe in all the Prophets To reject even one is an act of Kufr (infidelity). However there is a difference in status between them, some enjoy a higher rank than others.

فَاِنْ اٰمَنُوْا بِمِثْلِ مَآ اٰمَنْتُمْ بِهٖ فَقَدِ اهْتَدَوْا ۚ وَاِنْ تَوَلَّوْا فَاِنَّمَا هُمْ فِيْ شِقَاقٍ ۚ فَسَيَكْفِيْكَهُمُ اللّٰهُ ۚ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ۝١٣٧

137.So if they, too, believe in the same as you believe in [275], then they have been (rightly) guided, but if they turn away, then they are merely in dissension, and (O My Beloved) Allah will be sufficient [276] for you against them and surely Allah is the All-Hearing, the All-Knowing [277].

275. From this verse we learn that a true believer is he whose beliefs are similar to those of the companions of the Holy Prophet صلى الله عليه وآله وسلم . Those whose beliefs are contrary to the Companions of the Holy Prophet صلى الله عليه وآله وسلم, they are bereft of Faith and are gone astray because these beloved Companions are indeed the cornerstone of faith.

276. From this it becomes clear that it is impossible to accept all issues which are connected with faith, rejecting one is equivalent to rejecting all. Note: When Hazrat Uthman bin Affan (on whom be peace) was martyred by the dissident Egyptians, they first struck him on his hands while he was engaged in the recitation of the QUR'AAN. Blood fell in this very verse "*Allah will be sufficient for you against them*". While the great Caliph was cleaning the QUR'AAN he was continuously saying "*I swear on the Name of Allah* - it is this hand that first wrote the QUR'AAN" For a long while people had the privilege of seeing this QUR'AAN on which the blood stains were still present.

277. In this verse is a prophecy of the unseen - that although the Muslims at that stage were fewer in number and hopelessly ill-equipped in comparison to the infidels, the eventual victory will be theirs. With the help and grace of Allah this is exactly what had happened. Some Yahud of Madina were killed, some were banished. If Muslims remain true to Allah and His Rasool صلى الله عليه وآله وسلم even until the Day of Judgement, Muslims in lesser number will be able to defeat the infidels who might boast of superior might. It is the Promise of Allah Almighty: Who says: "*And you are the very same who shall overcome if you have faith*". (S 3 : V 139).

صِبْغَةَ اللّٰهِ ۚ وَمَنْ اَحْسَنُ مِنَ اللّٰهِ صِبْغَةً ۖ وَّنَحْنُ لَهٗ عٰبِدُوْنَ ۝١٣٨

138.We take on the colour (Islamic piety) [278] of Allah and whose colour is better than the colour of Allah? We worship Him alone.

278.Nasara anoint their children as well as the new converts with their holy water, as is the case of Hindus at their festival of Holi. The they do not require to be anointed by such water, their very hearts and lives are deeply hued in the very colours of Islam.

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قُلْ اَتُحَآجُّوْنَنَا فِي اللّٰهِ وَهُوَ رَبُّنَا وَ
رَبُّكُمْ ۚ وَلَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ۚ
وَنَحْنُ لَهٗ مُخْلِصُوْنَ ۙ﴿۱۳۹﴾

139.Please declare (O Muhammad): "Do you dispute [279] with us concerning Allah, while He is our Lord and your Lord? For us are our deeds and for you are your deeds. And we are sincere (in deed and intention) to Him alone"[280].

279. The Yahud were continuously wagging their tongues that if the Holy Prophet صلى الله عليه وآله وسلم was the true Prophet he would have been from the Bani Israel (the children of Israel). To silence them, this verse was revealed. From this it can be observed that raising argument regarding the Holy Prophet صلى الله عليه وآله وسلم is equal to arguing about Allah.

280. By totally belonging to Allah really means total loyalty to His Holy Prophet صلى الله عليه وآله وسلم He who is loyal to the Prophet صلى الله عليه وآله وسلم is indeed loyal to Allah. Allah Almighty says: "*Whoso obeys the Messenger has indeed obeyed Allah*" (S4:V80) This loyalty to Allah cannot be achieved without being loyal to His Prophet صلى الله عليه وآله وسلم as is the view of the present day Wahabis (A Wahabi is one who accepts the views of Abdul Wahab of Najd in matters of religion, views which have been condemned by Ulema of Arabia and Indo-Pak)

اَمْ تَقُوْلُوْنَ اِنَّ اِبْرٰهٖمَ وَاِسْمٰعِيْلَ
وَاِسْحٰقَ وَ يَعْقُوْبَ وَالْاَسْبَاطَ كَانُوْا هُوْدًا
اَوْ نَصٰرٰى ؕ قُلْ ءَاَنْتُمْ اَعْلَمُ اَمِ اللّٰهُ ؕ وَ
مَنْ اَظْلَمُ مِمَّنْ كَتَمَ شَهَادَةً عِنْدَهٗ مِنَ
اللّٰهِ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۴۰﴾

140.Or, do you say [281] that Ebrahim and Ismail and Is'haaq and Yaqub and the descendants were Yahud or Nasara? Please declare (O Muhammad): "Are you more knowing [282] or is Allah, and who is more unjust than one who conceals[283] a testimony he has from Allah? And Allah is not unmindful of what you do.

281. The Yahud claimed that Hazrat Ebrahim عليه السلام was a Jew, the Nasara claimed that he was Nasara. This verse was revealed to refute their claims, that Christianity and Judaism came after Hazrat Ebrahim عليه السلام so how could he be from any one of them?

282. From this one learns: to dispel erroneous beliefs from the enemies of the Prophets and to support the Prophets is the practice of Allah, while accusing the Prophets is the practice of infidels. He who accuses the Holy Prophets and finds faults in them is certainly acting on the teachings of the devil, while those who work in support of them are following the teachings of Allah, the Merciful.

283. To conceal testimony concerning religious principles is infidelity as was the practice of the Yahud. Similarly, to conceal testimony and news about acts of worship is also forbidden e.g. concealing news about sighting of the moon of Ramadaan. However, it is better to conceal some testimonies which can prove beneficial to the Muslim cause - but concealing a testimony which encroaches rights of any Muslims - is also regarded as Haraam. Under this the first category is concerning the Yahud who although they had testimony of the Holy Prophet's Prophethood in the Tauraat, they wilfully concealed and changed this. For this reason they are referred to as unjust tyrants. This categorically explains that Muslims should openly propagate their creed. When the Muazzin openly declares:
"I bear witness that Hazrat Muhammed صلى الله عليه وآله وسلم is the Messenger of Allah", how can this be regarded as objectionable.

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تِلْكَ أُمَّةٌ قَدْ خَلَتْ ۚ لَهَا مَا كَسَبَتْ وَلَكُمْ مَّا كَسَبْتُمْ ۚ وَلَا تُسْـَٔلُونَ عَمَّا كَانُوا يَعْمَلُونَ ﴿١٤١﴾ ع ١٢ ١٦

141.That is a nation which has passed on. They will have what they have earned [284] and you will have what you have earned and you will not be questioned for their deeds.

284. In this verse Allah tells the infidels that because you have rejected faith you will not benefit from the pious deeds of these Prophets similarly as your infidelilty was not in accordance with their teachings, it too will not harm them in any way. It should be remembered that the pious deeds of our illustrious predecessors will benefit us sinful Muslims. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf of his Ummah. Furthermore, whosoever is responsible for making anyone an infidel or idol worshipper he will have to bear this sin. In the light of this discussion, the meaning of this verse is crystal clear.

PART 2

SECTION 17

سَيَقُولُ السُّفَهَآءُ مِنَ النَّاسِ مَا وَلَّىٰهُمْ عَن قِبْلَتِهِمُ الَّتِي كَانُوا عَلَيْهَا ۚ قُل لِّلَّهِ الْمَشْرِقُ وَالْمَغْرِبُ ۚ يَهْدِي مَن يَشَآءُ إِلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿١٤٢﴾

142.The foolish [285] among the people will say [286]: "What has turned them (Muslims) away from their Qibla [287] which they used to face?" Please declare (O Muhammad): "To Allah belongs [288] the east and the west, He guides whom He wills to the Straight Path".

285. This verse is revealed regarding the Yahud, or the idolators or the hypocrites all of whom were wagging their tongues, about the change of Qibla by the Holy Prophet صلى الله عليه وآله وسلم because they were not inclined to accept this change. The previous revealed Books had mentioned the Holy Prophet صلى الله عليه وآله وسلم as the Prophet of two Qiblas, hence this change in Qiblas actually serves as a proof of his Prophethood. But the malicious Yahud in conjunction with the idolators tried to belie the Holy Prophet صلى الله عليه وآله وسلم

286. It should be remembered that at all times pilgrimage was performed at the Holy Ka'bah, never at Baitul Muqaddas in Jerusalem. From the time of Adam عليه السلام up to Musa عليه السلام the Ka`bah was the Qibla (direction), while from Musa عليه السلام to Isa عليه السلام it had changed to Baitul Muqaddas. During the early history of Islam, Jerusalem was still the Qibla. Then one year and five and a half months after Hijra the command to change the Qibla came in the Zohr Salaah in Masjid Qiblatain on the 25th day of Ramadaan 2AH. Allah Almighty has in this verse expressed the objections and its reply i.e. to make both the objection and the objectors look foolish.

287. The Yahud objected to the Muslims changing their direction from Jerusalem to the Ka'bah in Makkah. From this we learn that any person who raises unnecessary objections without understanding the wisdom behind it, is really a fool, even though he may be very

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cunning in worldly matters.

288. The Muslim reply to this objection was we do not worship East or West, to remain stub-born in facing any directions. We worship Allah and face any direction in Salaah commanded by Him.

وَ كَذٰلِكَ جَعَلْنٰكُمْ اُمَّةً وَّسَطًا لِّتَكُوْنُوْا
شُهَدَآءَ عَلَى النَّاسِ وَ يَكُوْنَ الرَّسُوْلُ
عَلَيْكُمْ شَهِيْدًا ؕ وَ مَا جَعَلْنَا الْقِبْلَةَ الَّتِىْ
كُنْتَ عَلَيْهَآ اِلَّا لِنَعْلَمَ مَنْ يَّتَّبِعُ
الرَّسُوْلَ مِمَّنْ يَّنْقَلِبُ عَلٰى عَقِبَيْهِ ؕ وَ
اِنْ كَانَتْ لَكَبِيْرَةً اِلَّا عَلَى الَّذِيْنَ هَدَى
اللّٰهُ ؕ وَ مَا كَانَ اللّٰهُ لِيُضِيْعَ اِيْمَانَكُمْ ؕ
اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿۱۴۳﴾

143.And thus We made you an exalted [289] community among all the nations that you may be a witness [290] over the people and the Rasool (Messenger) will be a witness over you [291]. And (O Beloved) We did not make the Qibla, which you used to face (Baitul Muqaddas) but that We might make evident who would follow the Rasool from who would turn back on his heels. And, surely, it is difficult, except for those whom Allah has guided [292], and never would Allah cause you to lose your faith [293]. Surely, Allah is to the people, Most Kind and Merciful [294].

289. The Ummah of the Holy Prophet صلى الله عليه وآله وسلم in relation to time is the last Ummah. But in relation to status is central i.e. superior to other Ummahs, just as the pivotal point is in a circle, an axle is in a wheel, the sun among the stars, a floral design in a necklace or the Mehrab in a Mosque. In addition, Islam is not rigid like the religions of Hazrat Musa عليه السلام nor easy going like Christianity, it follows the middle path.

290. From this discussion numerous issues emerge:

1. Whom the Muslims regard as a saint is indeed a saint.

2. Whatever act the Muslims regard (as permissble and good, it is permissble e.g. the Meelad gatherings is a commendable act as Muslims are steadfast upon it.

3. The conformity of Muslims is a proof of validity in any religious matters;

4 The rule of the Righteous Caliphs is correct as Muslims have accepted its validity and are unanimous in respect of it.

291. On the Day of Judgement the Holy Prophet صلى الله عليه وآله وسلم will testify about the piety and godliness of his Ummah, as they are worthy of testimony, and not about the sinners. For this reason *'upon you'* is used in this verse. In addition, this testimony of the Holy Prophet صلى الله عليه وآله وسلم. will not be merely hearing, because the believers have already testified about what they have heard. This means that the Holy Prophet صلى الله عليه وآله وسلم . had seen the state of affairs of all the Prophets and is an eye witness over the deeds of his followers, be they open or hidden. We also learn that the noble Companions are all inmates of Paradise because the Holy Prophet صلى الله عليه وآله وسلم himself has given glad tidings of this. It should also be borne in mind that on the Day of Judgement when the followers of other Prophets reject the propagation of these Prophets, it is the Muslims who will testify in favour of these Prophets and the Holy Prophet صلى الله عليه وآله وسلم will verify the testimony of his followers. From this we learn that the investigations and inquiries of a trial or law suit is no proof for the ignorance of the judge because Allah on the Day of Judgement

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will only pass judgement after all investigation. From this discussion numerous issues are deduced:

1. Under certain circumstances one can testify from what one has heard as the followers of the Holy Prophet will only testify about what they have heard from the Messenger of Allah.

2.The word *"Alaikum"* means an eye witness as well as informed custodian. Says Almighty Allah "*Undoubtedly everything is before Allah*" Hence, both these meanings of the translator are appropriate in respect of this word in the verse.

292. With the change of Qibla several people with weak faith turned away from Islam, which gave the hypocrites chance to wag their tongues about Islam. But those whose faith was strong remained steadfast and resolute. The QUR'AAN , makes mention of these resolute believers in this verse.

293. Here, the word FAITH refers to those believers who had died before the change of the Qibla. All their prayers Salaah as well as their Salaah offered facing Jerusalem are all accepted by Allah. Hence, the word IMAAN is used to indicate this.

294. The illustrious Companions enquired from the Holy Prophet صلى الله عليه وآله وسلم about the Salaah of those Companions who had passed away prior to the changing of he Qibla as well as their Salaah offered before this event. In reply, this verse was revealed in which they were told that their Salaah will be rewarded by Allah.

قَدْ نَرٰى تَقَلُّبَ وَجْهِكَ فِي السَّمَآءِ ۚ فَلَنُوَلِّيَنَّكَ قِبْلَةً تَرْضٰىهَا ۪ فَوَلِّ وَجْهَكَ شَطْرَ الْمَسْجِدِ الْحَرَامِ ۭ وَحَيْثُ مَا كُنْتُمْ فَوَلُّوْا وُجُوْهَكُمْ شَطْرَهٗ ۭ وَاِنَّ الَّذِيْنَ اُوْتُوا الْكِتٰبَ لَيَعْلَمُوْنَ اَنَّهُ الْحَقُّ مِنْ رَّبِّهِمْ ۭ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ۝١٤٤

144.Surely, We have observed you turning [295] your face (O Muhammad) towards heaven repeatedly[296], and We will surely turn you to a Qibla with which you will be pleased [297]. So, turn [298] your face towards the Sacred Mosque (Ka'bah) at once, and wherever you (believers) are, turn 299 your face towards it. Those who were given the Scripture, surely, know that it is the truth [300] from their Lord and Allah is not unmindful of their deeds.

295. It was the desire of the Holy Prophet صلى الله عليه وآله وسلم that the Holy Ka'bah becomes the new Qibla of the Muslims. Once, while in Salaah the Holy Prophet صلى الله عليه وآله وسلم looked skywards instead of towards the earth eagerly awaiting the revelation for the changing of the Qibla. At this stage he was given the glimpse of the forthcoming change. This verse suggests that the change of Qibla was the expressed wish of the Holy Prophet صلى الله عليه وآله وسلم If Allah can make the Holy Ka'bah as Qibla to fulfil the Holy Prophet's desire it is certain that Allah will not reject the forgiveness of sinners like us as desired by the Holy Prophet صلى الله عليه وآله وسلم

296. In this verse Allah is joyously telling the Holy Prophet صلى الله عليه وآله وسلم that he had approved the Holy Prophet's صلى الله عليه وآله وسلم loving gaze skywards in Salaah. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم gaze skywards while in Salaah in anticipation of revelation was not a Makrooh act for him, but we certainly cannot do this while in Salaah.

297. From this it can be seen that the Ka'bah itself was dependent on the Mercy of the Holy Prophet صلى الله عليه وآله وسلم to be made the Qibla. Thus, if the Ka'bah is dependent than the entire creation is dependent on the Messenger of Allah to receive Divine Mercy. Furthermore,

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we learn that while the entire creation seeks Allah's Pleasure, Almighty Himself is even ready to please the Holy Prophet صلى الله عليه وآله وسلم as Allah Almighty says: "*And undoubtedly soon your Lord will give you so much that you shall be satisfied*". (S93:V5).

298. The command was to change to the directions of the Ka'bah immediatley while in Salaah.

299. From this it is understood that to face the Ka'bah when offering Salaah is FARD (compulsory), but for those who are away from Makkah, to face the direction of the Ka'bah is sufficient. However, it is compulsory for the residents of Makkah to face the Ka'bah as expounded by the word *'towards it.'*

300. The Yahud from their Religious Scriptures knew deep down in their hearts that the Holy Prophet صلى الله عليه وآله وسلم was the leader of both directions, Jerusalem as well as Makkah, but on the surface they were believing this fact. Thus, the changing of Qibla is indeed an excellent proof of the Holy Prophet's صلى الله عليه وآله وسلم Prophethood.

وَلَئِنْ اَتَيْتَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ بِكُلِّ اٰيَةٍ
مَّا تَبِعُوْا قِبْلَتَكَ ۚ وَمَآ اَنْتَ بِتَابِعٍ قِبْلَتَهُمْ ۚ
وَمَا بَعْضُهُمْ بِتَابِعٍ قِبْلَةَ بَعْضٍ ۭ وَلَئِنِ
اتَّبَعْتَ اَهْوَآءَهُمْ مِّنْۢ بَعْدِ مَا جَاۗءَكَ مِنَ
الْعِلْمِ ۙ اِنَّكَ اِذًا لَّمِنَ الظّٰلِمِيْنَ ۝۱۴۵

145.And if you were to bring to the people of the Scripture [301] every sign, they would not follow [302] your Qibla, nor should you follow their Qibla [303], nor would they be followers of each other's Qibla [304]. (O listeners) If you were to follow their desires, after the knowledge of the truth has come to you, then indeed you would then be among the transgressors [305].

301. This verse explains that the people of the Book were cut off from belief as they harboured envy in their hearts for the Holy Prophet صلى الله عليه وآله وسلم This tells us that anyone whose heart is full of envy for the Holy Prophet صلى الله عليه وآله وسلم is bereft of guidance. Such a person will neither benefit from the Holy QUR'AAN, miracles of the Prophets, nor from any intellectual or assumed proofs.

302. This verse is from the Ayaate-Mohkamat-fundamently irrevocable verses in which Allah stresses that the direction towards the Ka'bah is now permanent i.e. you will not be asked to face Jerusalem. Like this is an irrevocable verse, the command, too, is likewise and will not be abrogated.

303. Both the Nasara and the Yahud accept Jerusalem as their Qibla, but while the Yahud accept the Western side, the Nasara accept its Eastern side where Hazrat Mariam had been in the state of pregnancy.

304. By this verse is meant that both the Nasara and the Yahud disagree about their Qibla and as such do not turn towards it.

305. From this verse we learn the transgression of the learned is worse than that of an ignorant person. Likewise it is absolutely disastrous for the learned to curry favour with the ignorant or be controlled by them. Knowledge is the key factor here and knowledge is above everything else.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا
يَعْرِفُوْنَ اَبْنَآءَهُمْ ۭ وَاِنَّ فَرِيْقًا مِّنْهُمْ
لَيَكْتُمُوْنَ الْحَقَّ وَهُمْ يَعْلَمُوْنَ ۝۱۴۶

146. Those to whom We gave the Scripture recognize him (Nabi Muhammad) as they recognize their own sons [306]. And, certainly, a group of them knowingly concealed [307] the truth.

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306. Faith is not in the knowing of the Holy Prophet صلى الله عليه وآله وسلم but to believe in him. To know and to believe are poles apart. In this verse the recognition of the Holy Prophet صلى الله عليه وآله وسلم is compared with the father's recognition of the son although the Holy Prophet صلى الله عليه وآله وسلم is like a father. There are two reasons for this comparison.

1. The father recognizes his son from concrete proofs while the son accepts the father by word of mouth.
2. The father has knowledge about his son before his birth while the son recognises the father only after reaching the age of discretion. These infidels knew about the Holy Prophet صلى الله عليه وآله وسلم before his blessed birth through their religious scriptures.

307. There were two groups of Jewish religious scholars, one was envious of the Holy Prophet صلى الله عليه وآله وسلم and out of this envy would try to conceal his beautiful attributes from the people, while the second group brought faith in him like Hazrat Abdullah bin Salaam, Hazrat Ka'b Ahbaar, etc. From this one can understand that the sin of a learned person is more despicable than common people.

147.(O listener) This is the truth[308] from your Lord. So beware! Never be among those who are doubtful.

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿١٤٧﴾ ع ١٧ ١

308. The word *Al-Haq 'The truth'* in the verse refers to the Holy QUR'AAN the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم the changing of Qibla or the Holy Prophet صلى الله عليه وآله وسلم himself because his eating, drinking, walking, talking, sleeping, etc. are all inspired by Allah and as such manifestations of truth. All actions of the Holy Prophet are صلى الله عليه وآله وسلم are free of any blemish. The Messenger of Allah says: "*Write every word I say because only Truth will emerge from it*"

SECTION 18

148.For every person there is a direction [309] to which he faces, so strive to surpass [310] others in doing good deeds. Wherever you may be, Allah will bring you forth altogether[311]. Verily, Allah has power over everything.

وَ لِكُلٍّ وِّجْهَةٌ هُوَ مُوَلِّيْهَا فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اَيْنَ مَا تَكُوْنُوْا يَاْتِ بِكُمُ اللّٰهُ جَمِيْعًا ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿١٤٨﴾

وقال الذين

309. By this it is meant that the Qibla of the body is the Ka'bah. The Qibla of the heart is the The Holy Prophet, صلى الله عليه وآله وسلم the Qibla of the carnal life is the devil. The entire world and its people have direction towards which they turn when engaged in worship.

310. From the word "*strive to surpass*" we learn that it is permissable to surpass one another in religious deeds. The desire to amass virtues is commendable but greed in material matters is contemptuous religious issue. If anyone sitting in the first row in the mosque offers his place to a latecomer out of respect and religious obligation, it is permissible, but if it is done out of any other considertion, it will be a baseless act.

311. This verse "Bring you all together" intimates the following In the beginning of the Day of Judgement, first all will be together, believers and non believers alike, that's why it is known as Hashar, or towards the end each will be with his own group i.e. the Believer will be with the Belilevers, the non-believers will be with the non-believers. For this reason it is called the Day of Separation or Day of Harvest. Says Allah Almighty "*And today, be separate, O you culprits*" (S36 : V59).

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وَ مِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ
الۡمَسۡجِدِ الۡحَرَامِ ؕ وَاِنَّهٗ لَلۡحَقُّ مِنۡ
رَّبِّكَ ؕ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعۡمَلُوۡنَ ﴿۱۴۹﴾

149.So from whichever direction you come forth [312], turn your face towards the Sacred Mosque and surely, it is the truth from your Lord[313] and Allah is not unmindful of what you do.

312. From this we learn that wherever we may be, or in whichever part of the city we may be, we must face the direction of the Ka'bah when offering our Salaah. The same goes when we may be on a journey or in a settled state.

313. In terms of their holy scriptures one of the signs mentioned of the Final Prophet was that he will be the Prophet of Haramain (the two Harams) i.e. Makkah and Madina, and Prophet of the two Qibla's i.e. Jerusalem and Makkah. As it was important for him to migrate from Makkah (one Haram) to Madina (second Haram), it was just as necessary for the direction from Jerusalem to change to Makkah for these prophecies to become true. Thus, instead of accepting the Holy Prophet صلى الله عليه وآله وسلم and believing in Islam, the Yahud and the Nasara are meddling in meaningless arguments, although they have seen this prophecy fulfilled.

وَمِنۡ حَيۡثُ خَرَجۡتَ فَوَلِّ وَجۡهَكَ شَطۡرَ
الۡمَسۡجِدِ الۡحَرَامِ ؕ وَحَيۡثُ مَا كُنۡتُمۡ فَوَلُّوۡا وُجُوۡهَكُمۡ
شَطۡرَهٗ ۙ لِئَلَّا يَكُوۡنَ لِلنَّاسِ عَلَيۡكُمۡ حُجَّةٌ اِلَّا
الَّذِيۡنَ ظَلَمُوۡا مِنۡهُمۡ فَلَا تَخۡشَوۡهُمۡ وَاخۡشَوۡنِىۡ ۙ وَ
لِاُتِمَّ نِعۡمَتِىۡ عَلَيۡكُمۡ وَلَعَلَّكُمۡ تَهۡتَدُوۡنَ ۙ﴿۱۵۰﴾

150.And from wherever you (O Muhammad) come forth, turn your face towards the Sacred Mosque [314]. And wherever you (believers) may be, turn your face towards it so that people will not have any argument[315] against you, except for those who are unjust [316]. So fear them not but fear Me alone. And it is so that I may complete my favour upon you and that you may be guided [317].

314. In this verse "*And from wherever*" is expounded various possibilities.
1.Oh Beloved Nabi صلى الله عليه وآله وسلم whenever you leave the home do so by facing the Ka'bah or wherever you may be in journey face the Ka'bah. Thus, the first *'whichever'* of the earlier verse place is intended, while in this verse, *"and from wheresoever"* time should be kept in mind. 2.Or, while the first may refer to the streets of Madina the second word is used to refer to other places and jungles.
3.Thirdlly, in the first *'whensoever'* Allah is addressing the Holy Prophet صلى الله عليه وآله وسلم specifically, while in this verse Allah is addressing the believers in general. Looking at it in the above context the verse does not contradict in any way, it merely focuses our attention on the different possibilities.

315. Now, the idolaters of Makkah had no ground to grouse that Holy Prophet صلى الله عليه وآله وسلم called himself from the clan of Hazrat Ebrahim عليه السلام but did not face the Ka'bah of Hazrat Ebrahim عليه السلام when offering Salaah.

316.In this verse Allah Almighty is making the believers aware that these ignorant people will still taunt the believers by virtue of following different directions at different times, but this cannot be given any credence or trust. No attention should be paid to such people whose only work is to taunt and discredit others.
From this we learn that in matters of religion

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one should not worry about anyone's taunting or reproach but continue doing the good deed. He who revives one forgotten Sunnah will receive the reward of a hundred martyrs, because the martyr dies with one single blow, while this person holding firm on the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم is contin-

ously subjected to verbal abuse.

317.The reason for the changing of the Qibla is for the completion of bestowing Divine bounties and blessings upon the believers i.e. while the previous people faced only one direction, you Oh Believers are blessed with two Qiblas (directions).

151.Just as We have sent among you a Rasool (Messenger) [318] from yourselves, who recites to you Our verses and purifies [319] you and teaches you the Book and wisdom and teaches you that which you knew not [320].

كَمَآ اَرۡسَلۡنَا فِيۡكُمۡ رَسُوۡلًا مِّنۡكُمۡ يَتۡلُوۡا
عَلَيۡكُمۡ اٰيٰتِنَا وَ يُزَكِّيۡكُمۡ وَيُعَلِّمُكُمُ
الۡكِتٰبَ وَ الۡحِكۡمَةَ وَيُعَلِّمُكُمۡ مَّا لَمۡ
تَكُوۡنُوۡا تَعۡلَمُوۡنَ ﴿۱۵۱﴾

معانقة ٢

318.From this verse a few issues emerge:

1.The Holy Prophet's صلى الله عليه وآله وسلم coming to this world is without doubt Alllah's greatest bounty for believers. Says Allah Almighty: "*Undoubtedly Allah did a great favour to the Muslims*" (S3 : V164).

2.The Holy Prophet صلى الله عليه وآله وسلم is sent as a Universal Prophet صلى الله عليه وآله وسلم, without distinction of race and creed. Says Allah Almighty: "*That he may be a warner unto the entire world*" (S25 : V1).

3.Mankind is raised to the highest honour because the Holy Prophet صلى الله عليه وآله وسلم is raised from them. Man is the highest creation of Allah, solely because of the Holy Prophet صلى الله عليه وآله وسلم as clarified by the words *"From yourselves"*

4.We have received the QUR'AAN all its laws and divine secrets, all its bounties and blessings from the Holy Prophet as indicated by *"recite to you"*. Thus, he who has cut himself away from the Holy Prophet صلى الله عليه وآله وسلم has indeed cut himself from the QUR'AAN ,

5. After the QUR'AAN, Hadith of the Holy Prophet صلى الله عليه وآله وسلم is foremost.

Hence the word 'Mature Knowledge' is reference to the Ahadith of the Holy Prophet صلى الله عليه وآله وسلمfollow *'The Book'* meaning. the Holy QUR'AAN ,.

319.From the word *"And purifies you"* we learn that one will not be purified through one's good deeds - the real purification will come from the graceful attention of the Holy Prophet صلى الله عليه وآله وسلمSays Allah Almighty "*O Beloved Prophet! Realize the poor due (Zakaat) out of their wealth to purify them and cleanse them therewith*"(S9 : V103)

320.The last part of this verse suggests that the Holy Prophet صلى الله عليه وآله وسلم has taught all the unseen knowledge to his gracious companions as confirmed by the tradtion of Bukhari Shareef whether they had remembered it or forgotten thereof. It also indicates that the Holy Prophet صلى الله عليه وآله وسلم had taught the complete code of Shariah to the Companions. The first part is more emphatic because the code of Shariah is included in the QUR'AAN , and Hadith. Hence, the word *'teaches you'* refers more to the knowledge of the Unseen.

152. So remember Me, I shall remember you [321] and be grateful to Me and never be ungrateful [322]

فَاذۡكُرُوۡنِىۡۤ اَذۡكُرۡكُمۡ وَاشۡكُرُوۡا لِىۡ وَ لَا
تَكۡفُرُوۡنِ ﴿۱۵۲﴾ ع

ع ١٨ ٥ ٢

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321.Allah Almighty commands us in this verse to worship him with our bodies, with our heart and with every limb of ours. This includes all types of worship. Allah promises that if you remember Me in your lifetime I will remember you after your death. The whole world will be passionately devoted to you as can be seen from the Mazaars shrines of the Saints of Allah which have become the object of the passionate devotion of the peoples of all walks of life and of all creeds and followers. Remembrance also means that after transgressing if we turn to Allah, He will remember us with forgiveness. If we remember Allah openly and secretly he will reciprocate likewise, as is mentioned in the Hadith. In terms of remembrance this verse is very comprehensive.
322.Whenever the word infidelity is used as an opposite of gratitude it will mean ingratitude but when it is used against Islam or Faith it will mean infidelity. In this verse the word will mean ungrateful.

153.O you who believe! Seek help through patience and prayer [323]. Surely, Allah is with those who have patience [324].

يَاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَعِيْنُوْا بِالصَّبْرِ وَالصَّلٰوةِ ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ﴿۱۵۳﴾

323.From this verse emerge two important issues:
1.Salaah is not compulsory upon the infidels, hence it is not necessary for a convert to repeat the Salaahs he had missed while he was a non-believer.
2.It is better to offer specific Nafl Salaah when such a calamity befalls a person.
324.This verse teaches us that a patient believer is better than a grateful believer because there is a promise of increased wealth for the grateful as can be seen from "*If you will be grateful, I will give you more*" (S14 : V7) but for the one who is patient, Allah Almighty is with him. The word patience has different manifestations patience in calamity, patience in fulfilling Divine Obligations, etc.

154. And do not say about those who are slain [325] in the path of Allah [326] as dead [327]. Rather, they are alive, but you are unaware of it [328].

وَ لَا تَقُوْلُوْا لِمَنْ يُّقْتَلُ فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتٌ ؕ بَلْ اَحْيَآءٌ وَّ لٰكِنْ لَّا تَشْعُرُوْنَ ﴿۱۵۴﴾

325. This verse was revealed in respect of the Martyrs. Some people were expressing remorse that Martyrdom was depriving them of the blessings of life. In this verse Allah silences such critics by informing them that by sacrificing their mortal lives in Allah's Path they are being blessed with immortality an eternal life.
326.Those Muslims who are murdered will be counted among the martyrs. However, among them those who are killed in defence of their religion achieve much higher status. Among the martyrs in basic immortality both are equal. In comparison to the martyrs, the eternal life of the Prophets is very much superior both in rank and virtue their wealth is not distributed as inheritance, their wives cannot be married, etc.
327. By *'Dead'* is meant neither call them dead nor regard them as such. In another place Allah Almighty says:"*And those who have been slain in the way of Allah, never think of them as dead*" (S 3: V169).
328.The lives of the martyrs is not based on worldly perception. Therefore they are not governed by all laws pertaining to the ordinary deceased, e.g. burial, inheritance of their wealth, marriage of their wives after the period of Iddat (four months and ten days) etc.

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وَلَنَبْلُوَنَّكُمْ بِشَيْءٍ مِّنَ الْخَوْفِ وَالْجُوْعِ وَ نَقْصٍ مِّنَ الْاَمْوَالِ وَالْاَنْفُسِ وَالثَّمَرٰتِ ؕ وَ بَشِّرِ الصّٰبِرِيْنَ ۙ﴿۱۵۵﴾

155.And We will surely test [329] you with something of fear and hunger and loss of wealth and lives and fruits. And give glad-tidings to the patient.

329.The test mentioned in this verse is regarding fear of Allah, hunger as experienced due to fasting in Ramadan, decrease of wealth in paying Zakaat, death of children who are the fruit of one's eyes. In addition, believers are tested in many other ways.

الَّذِيْنَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌ ۙ قَالُوْٓا اِنَّا لِلّٰهِ وَ اِنَّآ اِلَيْهِ رٰجِعُوْنَ ؕ﴿۱۵۶﴾

156. Those when they are afflicted by some misfortune say: "Surely, we belong to Allah and to Him is our return".

اُولٰٓئِكَ عَلَيْهِمْ صَلَوٰتٌ مِّنْ رَّبِّهِمْ وَرَحْمَةٌ ۟ وَ اُولٰٓئِكَ هُمُ الْمُهْتَدُوْنَ ﴿۱۵۷﴾

157.Those are the ones upon whom are blessings and Mercy [330] from their Lord, and it is those who are rightly guided.

330. On such patient people Allah showers his special as well as general blessings and bounties. The fruit of patience is always sweet.

اِنَّ الصَّفَا وَالْمَرْوَةَ مِنْ شَعَآئِرِ اللّٰهِ ۚ فَمَنْ حَجَّ الْبَيْتَ اَوِ اعْتَمَرَ فَلَا جُنَاحَ عَلَيْهِ اَنْ يَّطَّوَّفَ بِهِمَا ؕ وَمَنْ تَطَوَّعَ خَيْرًا ۙ فَاِنَّ اللّٰهَ شَاكِرٌ عَلِيْمٌ ﴿۱۵۸﴾

158.Surely, Safa and Marwa are of the symbols [331] of Allah. Then whosoever performs Hajj and Umrah of the Sacred House, there is no sin [332] upon him walking between [333] the two of them. And whoever volunteers to do any good, then, surely, Allah is the Most Appreciative, All-Knowing [334].

331.From this verse three issues emerge:
1.Anything which is connected with the pious, gains sanctity e.g. the Hills of Safa and Marwa have been sanctified because Hazrat Hajira (on whom be peace) had run between them. They are objects of esteem in the eyes of Allah.
2.To show respect to Holy relics is among the religious teachings. It is for this reason that Saee (running seven times between Safa and Marwa) has become one of the rites of Hajj.
3.If sins are committed at sacred places, every effort should be made to eradicate such mal practices from there, These places should be regarded sacred at all times. Although these hills at one stage were associated with idolatory both enjoy a sacred place in Islam.
332.In fact, not making Saee is sinful because running between Safa and Marwa (SAEE) is a Wajib rite of Hajj. Muslims are told that they should not stop performing Saee due to impudence of the idolators.
333. In the days of the Jahiliyya (Days of Ignorance) the idol worshippers had placed two idols Asaaf and Naila on Safa and Marwa. During their season of pilgrimage while making SAEE between these hills they would pay homage to these idols. After the conquest of Makkah although these idols were removed from the hills, Muslims felt it undesirable to make the Saee between Safa and Marwa

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because they felt this act was resembling the act of the infidels. To dispel this doubt from their minds Allah revealed this verse in which they are told they should not think of the days when idols were kept there but think of Hazrat Hajira عليه السلام through whose blessed feet these hills became among the symbols of Allah. Because the pious Companions once regarded SAEE of these hills as sinful, Allah in this verse informs that this SAEE is not sinful, but a Wajib - compulsory rite of Hajj, and its omission is sin.

334.Any person performing Nafl Hajj, Umrah or Tawaaf will be rewarded by Allah. From this emerge two issues:
1.Performing a Nafl act is rewardable, but its omission is no sin.
2.Allah's appreciation really means Allah bestows His blessings upon His thankful servants. This is the same as Allah's repentance, meaning those who seek repentance from Allah, they will be forgiven. Hence, all these are rewardable acts.

إِنَّ الَّذِينَ يَكْتُمُونَ مَآ أَنزَلْنَا مِنَ الْبَيِّنَٰتِ وَالْهُدَىٰ مِنۢ بَعْدِ مَا بَيَّنَّٰهُ لِلنَّاسِ فِى الْكِتَٰبِ ۙ أُولَٰٓئِكَ يَلْعَنُهُمُ اللَّهُ وَيَلْعَنُهُمُ اللَّٰعِنُونَ ﴿١٥٩﴾

159. Surely, those [335] who conceal [336] what We have sent down as clear proofs and guidance after We made it clear for the people [337] in the Scripture. Upon them is the curse of Allah and the curse of those who curse.

335. This verse was revealed to identify those Jewish scholars who were deliberately hiding the Mosaic Laws as well as those verses in which the Holy Prophet's صلى الله عليه وآله وسلم praiseworthy qualities are mentioned.
336. To conceal religious instructions is a sinful act, even if one inadvertently forgets to mention these when a need arises, or deliberately misinterprets them. The Jewish priests were guilty of both i.e. they would not tell the people of the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم and wilfully altered the punishment prescribed for adultery from death by stoning, to mere blackening of the face.

337. It should be remembered that under no circumstances must a law of Shariat be concealed from people as this is sinful, while revealing matters connected with the mystic way of life is for the selected. Acknowledgement of sin is necessary for repentance. Regarding those who are concealing the verses it has been mentioned that they must express regret at the previous malpractice and show honesty with the future practice by revealing the once concealed verses. Then only will their repentance be accepted. A mere empty repentance will not suffice for the pardoning of their sin.

إِلَّا الَّذِينَ تَابُوا۟ وَأَصْلَحُوا۟ وَبَيَّنُوا۟ فَأُولَٰٓئِكَ أَتُوبُ عَلَيْهِمْ ۚ وَأَنَا التَّوَّابُ الرَّحِيمُ ﴿١٦٠﴾

160.Except for those who repent and reform themselves and make evident (what they concealed). So, I (will) accept their repentance [338]. And, verily, I am the Most Relenting, the ever Merciful.

338. This verse gives a hint that every sin can be pardoned through sincere repentance. The word *"those who repent"* is not confined to any sins or time. However, at the time of death, when Divine punishment becomes visible, repentance from infidelity will not be accepted.

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Almighty Allah said to the Pharoah "*And what now! And you had been disobedient from before* " (S10 : V91). Further it is stated:"*The repentance whose acceptance has been undertaken by Allah*" (S4 : V17).

161.Verily, those who disbelieved and died as disbelievers [339], upon them [340] will be the curse of Allah and of the angels and of the people altogether.

إِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَ هُمْ كُفَّارٌ
أُولٰٓئِكَ عَلَيْهِمْ لَعْنَةُ اللّٰهِ وَالْمَلٰٓئِكَةِ وَ
النَّاسِ اَجْمَعِيْنَ ۙ﴿١٦١﴾

339. Religious issue; If one is not certain of a person dying an infidel he should not be cursed or condemned. Similarly, do not condemn a sinner by name but by his sinful act. Says Allah Almighty: "*Curse of Allah be upon the liars*" (S3 : V61)

340.The word *'People'* either denotes Muslims - or it refers to the Day of Judgement when infidels would be cursing infidels, when friends will turn foes.

162.They will abide eternally therein. Neither will the punishment be lightened for them [341], nor will they be granted respite [342].

خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ
وَلَا هُمْ يُنْظَرُوْنَ ﴿١٦٢﴾

341. From this verse we learn that the punishment of the infidels will be unchanged from the time of commencement until eternity, but this will not be the case with believers - their punishment will continue to lessen.

342. From this it is inferrred that the infidels will not be relieved from their punishment. It could also mean that they will not be given an opportunity to repent and do good deeds. It should be remembered that this predicament is of infidels in general. However, there are exceptions to this rule. A Hadith from Bukhari Shareef mentions that Abu Lahab's punishment lessens on every Monday, on account of setting free his servant Suaibah on that day when she informed him of the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم Suaibah had breastfed the Holy Prophet صلى الله عليه وآله وسلم This falls under a special decree.

163.And your God is the one God (Allah). There is no God, but He. He is the Most Affectionate, Most Merciful [343].

وَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ لَآ اِلٰهَ اِلَّا هُوَ
الرَّحْمٰنُ الرَّحِيْمُ ﴿١٦٣﴾ ع ١٩

343. As Allah's Mercy supercedes His wrath, therefore, on places like these, only His Mercy is mentioned. In terms of general show of Mercy He is Ar-Rahman - The Most Affectionate, while due to special show of Mercy He is Ar Raheem - The Most Merciful and compassionate e.g. Sometimes small,big, cold and hot, darkness and bright moonlight, comfort and suffering, etc.

SECTION 19

164.Surely, in the creation of the heavens and the earth and the alternation of the night [344] and the day. And the (great) ships, which sail through the sea with that which

اِنَّ فِيْ خَلْقِ السَّمٰوٰتِ وَالْاَرْضِ وَ
اخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَالْفُلْكِ الَّتِيْ
تَجْرِيْ فِي الْبَحْرِ بِمَا يَنْفَعُ النَّاسَ وَ مَآ

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benefit people [345], and in the water that Allah sends down from the sky [346]. And giving life to the earth after its death [347]. And dispersing on the earth every kind of creature. In the veering of the winds and the clouds controlled between the heaven and the earth [348]. Surely, in all these are signs for those who are wise [349].

اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ مَّآءٍ فَاَحْيَا
بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ بَثَّ فِيْهَا
مِنْ كُلِّ دَآبَّةٍ ۪ وَّ تَصْرِيْفِ الرِّيٰحِ
وَالسَّحَابِ الْمُسَخَّرِ بَيْنَ السَّمَآءِ وَ
الْاَرْضِ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ﴿۱۶۴﴾

344. At the time when the infidels had asked the Holy Prophet صلى الله عليه وآله وسلم for proof concerning Allah's oneness, this verse was revealed.

345. By this it is meant ships sail to their destination carrying the cargo, the merchants as well as their heavy merchandise, without sinking. alhough heavy things should sink in water, but this is not the case here. It should be remembered, that just as iron floats with the help of wood, likewise, with the will of Allah we too will sail to our destination with the help of the Holy Prophet صلى الله عليه وآله وسلم.

346. By sending down of water we learn a scientific law: The water of the ocean turns to vapour; due to heat of the sun vapour turns to clouds then due to condensation comes down once again as water (rain). Thus, there is no contradiction in this verse. What the verse really means is that although the actual reservoir of water is the earthly oceans, its place of origin is the sky. Thus, the rain comes down from the sky only. Says Allah Almighty: "*And in heaven is your provision, and that you are promised*" (S51 : V22).

347. Just as the earth is dependent on the water from the sky for its production so is the creation dependent on the Holy Prophet's صلى الله عليه وآله وسلم favourable attention, as without his mediation nobody's good deeds will be accepted. Our deeds are the seeds and the approval of the Holy Prophet صلى الله عليه وآله وسلم is the shower of Mercy.

348. The clouds, winds etc. work in obedience to Divine instructions, always ready to benefit man, likewise you, Oh man, should always work in obedience to Allah and His Holy Prophet صلى الله عليه وآله وسلم .

349. From this verse it becomes apparent that to study Physical Science, Mathematics, Astronomy, etc. in order to understand the Mystical knowledge of Allah is good, provided these sciences are made subservient to Religion, not controlling Religion. These should help you to establish that just as the world is inconsistent, so are the things therein. Nations and leaders will always be subject to rise and fall.

165.And (yet) among the people are those who take deities, other than Allah [350]. They love them as Allah is loved. And those who believe are strongest in love for Allah [351]. And how will it be when the unjust will see the punishment of Allah before their eyes? Then they will be certain that all power belongs to Allah. And, surely, Allah is severe in punishment.

وَمِنَ النَّاسِ مَنْ يَّتَّخِذُ مِنْ دُوْنِ اللّٰهِ
اَنْدَادًا يُّحِبُّوْنَهُمْ كَحُبِّ اللّٰهِ ؕ وَالَّذِيْنَ
اٰمَنُوْٓا اَشَدُّ حُبًّا لِّلّٰهِ ؕ وَلَوْ يَرَى الَّذِيْنَ
ظَلَمُوْٓا اِذْ يَرَوْنَ الْعَذَابَ ۙ اَنَّ الْقُوَّةَ لِلّٰهِ
جَمِيْعًا ۙ وَّ اَنَّ اللّٰهَ شَدِيْدُ الْعَذَابِ ﴿۱۶۵﴾

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350. By this verse we understand that some people give status of divinity to mortals. They love these beings as Allah Almighty should be loved because they accept these as their gods. However, true believers do not confer divinity on mortal beings.

351. There are various manifestations of love. Foremost in these is the love for the Divine Being based on the Master-slave relationship. This is followed by love for the Prophet صلى الله عليه وآله وسلم on the basis of Prophethood, for the Saint on the basis of Sainthood, for the parents on the basis of parenthood, etc. But all these come after Love for Allah.

166.When those who were followed will be disgusted [352] with their followers and they shall all see the torment [353] and all their ties will be cut off.

إِذْ تَبَرَّأَ الَّذِينَ اتُّبِعُوا مِنَ الَّذِينَ اتَّبَعُوا وَرَأَوُا الْعَذَابَ وَتَقَطَّعَتْ بِهِمُ الْأَسْبَابُ ﴿١٦٦﴾

352. It means they will be disgusted in their graves or on the Day of Judgement i.e. if the infidels can only reflect on this punishment they would not commit infidelity. This verse also clarifies that the disgust and disappointment of the followers concerning their religious leaders is in itself the punishment of the infidels. The Holy Prophet صلى الله عليه وآله وسلم will, if Allah wills, not be disgusted with his Ummah (followers), but will intercede on their behalf. The Hadith in which the Holy Prophet صلى الله عليه وآله وسلم is reported to have said : "*I will not intercede for those who default with the payment of Zakaat*" refers to those people who reject the institution of Zakaat, or it is said to instil fear in believers so that they will pay their Zakaat as prescribed by Allah. Otherwise, the Messenger of Allah صلى الله عليه وآله وسلم himself says: "*My interces-sion will be for those who have committed major sins as well.*" Furthermore, the Hadith which says that the defaulters of Sunnah will be deprived of the Holy Prophet's صلى الله عليه وآله وسلم intercession is regarding the highest form of intercession and not the one for which repentance is obtained. Thus, there is no contradiction of any type in the verses of the QUR'AAN , and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم

353.On the Day of Judgement family relation and connection will not help the infidels in any way, but these will benefit the believers. The Holy QUR'AAN , says: "*We joined them with their off-spring and diminished not anything from their deeds*"(S52 : V21). It is for this reason that small children of Muslims will be in Paradise with their parents. The cutting off of other ties is mentioned in respect of infidels.

167.And the followers will say: "Alas! If we had another turn (at worldly life) [354] we would disassociate ourselves from them as they have disassociated themselves from us. Thus, will Allah show them their (evil) deeds as a source of deep anguish [355] to them. And they are never to emerge from the (blazing) fire [356].

وَقَالَ الَّذِينَ اتَّبَعُوا لَوْ أَنَّ لَنَا كَرَّةً فَنَتَبَرَّأَ مِنْهُمْ كَمَا تَبَرَّءُوا مِنَّا ۗ كَذَٰلِكَ يُرِيهِمُ اللَّهُ أَعْمَالَهُمْ حَسَرَاتٍ عَلَيْهِمْ ۖ وَمَا هُمْ بِخَارِجِينَ مِنَ النَّارِ ﴿١٦٧﴾

354. A believer will never show any desire to return to this mundane world after his death. Death for him is an escape from the physical world. This will be the express wish of the infidels. It should be remembered that when-ever anything is mentioned regarding the punishment of the non-believers, it is in no way connected with the believers.

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355. On the Day of Judgement the followers of the infidel leaders, on seeing their disgust, will wish that they were given another opportunity to come back in the world to take vengeance by cutting all ties from these leaders.

356. On the Day of Judgement the deeds of the believers will be their source of happiness, not despondency. Their good deeds will be accepted by Allah, while most sinners will be despondent, but it will not be to the extent of the infidels because even their good deeds will be rejected. Secondly, torment of Hell will not be everlasting for the believers.

SECTION 21

يَاَيُّهَا النَّاسُ كُلُوْا مِمَّا فِي الْاَرْضِ حَلٰلًا طَيِّبًا ۖ وَّلَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ۭ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿١٦٨﴾

168. O Mankind! Eat of whatever is in the earth [357], lawful and clean[358]. And never follow the footsteps of the devil. Surely, he is to you an open enemy.

357. This verse was revealed concerning those idol worshippers who regarded eating of those animals like the she-camel and she goat (Saibah) offered to the idols as unlawful. They are told that they should not regard these animals unlawful to eat i.e. they should eat these animals and accept Islam. Eat everything from the earth which is lawful and clean. From this discussion emerge a few issues:

1.Eating is in accordance with Divine Command. He who starves himself to death is a sinner. Hence participating in a hunger strike or fasting unto death is totally unlawful in Islam.

2.One should eat from lawfully earned livelihood because anything obtained by unlawful means is forbidden. The Holy Prophet صلى الله عليه وآله وسلم once told Hazrat Sa'd (on whom be peace) "*Eat lawful food, it is a means of acceptance of dua (Prayers)*"

3.Saintliness and piety does not mean to make lawful things unlawful upon oneself, but true piety and saintliness will be achieved by abstaining from all types of unlawful and forbidden things.

4.Any animal reared in the name of a saint does not become unlawful as long as it is slaughtered by reciting Allah's name.

5.An infidel converted to Islam is entrusted with Laws of Shariah. Hence, Laws of Shariah cannot be enforced upon the infidels.

358. Anything which is not made unlawful by Allah and His Beloved Rasool صلى الله عليه وآله وسلم is lawful. There is permissibility given for all basic things without any conditions or restraint, as these are mentioned as good and lawful.

اِنَّمَا يَاْمُرُكُمْ بِالسُّوْۗءِ وَالْفَحْشَاۗءِ وَاَنْ تَقُوْلُوْا عَلَي اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿١٦٩﴾

169.He (the devil) only orders you to do evil and indecency, and to attribute [359] that about Allah what you do not know [360].

359. Your claim that animals like Baheerah she-camel, Saibah – she-goat - (names of sacred animals to the pagan Arabs) are unlawful, is absolutely baseless because Allah has not made them unlawful. In fact, Allah warns these idolators that they should refrain from such false accusations.

360. From this we learn that to label anything as unlawful without a clear proof is acting upon the dictates of the devil, like the infidels of Makkah were doing, by labelling animals like Baheerah and Saibah as unlawful without any substantiation. The Wahabis should take heed from this type of devilish practice of labelling Fatiha, Meelad gatherings, etc. as haraam - unlawful, without any supporting evidence.

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وَ اِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَآ اَلْفَيْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْقِلُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ ﴿۱۷۰﴾

170. And when it is said to them: "Follow what Allah has revealed". They say: "We will rather follow that on which we found our forefathers". Even though their forefathers had no sense nor were they guided [361].

those whom you have favoured"(S1:V7) The Holy Prophet صلى الله عليه وآله وسلم says: "*Whatever the Muslims regard as virtuous, it is virtuous by Allah as well.*" Therefore Allah has used: "*When we found our forefathers*" (V2 : S170).

361.To follow the path of misguided ancestors in opposition to Laws of Shariah is totally forbiddden. Likewise, treading the path of our pious predecessors which is based on Islamic laws is a commendable act. Says Allah Almighty"*And be with the truthful*" (S9 :V119). And the QUR'AAN , further states "*The path of*

وَ مَثَلُ الَّذِيْنَ كَفَرُوْا كَمَثَلِ الَّذِيْ يَنْعِقُ بِمَا لَا يَسْمَعُ اِلَّا دُعَآءً وَّ نِدَآءً ؕ صُمٌّۢ بُكْمٌ عُمْيٌ فَهُمْ لَا يَعْقِلُوْنَ ﴿۱۷۱﴾

171.And the examples of those who disbelieve is like that of one who hears nothing, but calls and cries. (They are) Deaf dumb and blind so they do not understand.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ اشْكُرُوْا لِلّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۱۷۲﴾

172.O you who believe! Eat from the good things [362], which We have provided for you and be grateful to Allah if it is (indeed) Him that you worship [363].

is just as important as when getting an opportunity for worship, as seen from the use of commands in this verse - Hence the gratitude of every bounty will be equivalent to the bounty.

362. From this verse two issues emerge:
1. Like worship, eating and drinking when necessary is incumbent as the energy to fulfil our daily obligations is dependent on them.
2.One should consume wholesome and lawful food at all times. Taqwa - 'God Consciousness' does not mean to abstain form wholesome food - but Taqwa is based on abstention from all forbidden things.

2.All the decrees are for the believers, therefore the discussion begins with *'O you who believe!'* If the infidel wonders about eating anything it is of no consequence, the Islamic governors cannot force him to desist from it.

363.Two issues emerge from this verse:
1.To express gratitude for receiving any bounty

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَ لَحْمَ الْخِنْزِيْرِ وَ مَآ اُهِلَّ بِهٖ لِغَيْرِ اللّٰهِ ۚ

173. He has [364] only forbidden these to you carrion, blood and the flesh of swine [365] and the flesh of animals slaughtered [366] by invoking a name other than Allah.

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فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۷۳﴾

But, whoever is forced to eat (by necessity) [367], neither desiring (it) nor transgressing (its limits), there is no sin upon him [368]. Indeed, Allah is the Most Forgiving, Ever Merciful [369].

how will its mere connection with them make it unlawful?

367. Helplessness or constraint is of different types If a person is dying of hunger and besides the forbidden food nothing lawful is available; if a person is forcefully made to eat anything unlawful, if a person is critically ill, or if a specialist doctor states that the cure lies in eating this unlawful food, then under these circumstances it becomes incumbent to eat the forbidden. If without eating it the person dies, it will be regarded as suicide. However, if one eats more than required unintentionally, Allah will pardon him.

368. From this verse we learn that unlawful things become lawful under abnormal circumstances; that under these circumstances only the necessary quantity will be lawful i.e. if 1/6 is necessary, than 1/2 or 1/4 will be deemed unlawful, as such, excess quantity should not be eaten.

369. If one cannot estimate the exact quantity, and thus eats more than is necessary, Allah will forgive him as He is Most Forgiving, Most Merciful.

364. In this verse *INNAMA* (only these) is used to denote relative time not actual time i.e. those animals which you have taken to be forbidden, like Baheera and Saibah are not unlawful at all. Forbidden animals are those which are declared unlawful by Allah. From this verse it is not necessarily meant that a dog or a cat will be regarded as lawful. That which the Holy Prophet صلى الله عليه وآله وسلم has declared as unlawful is equivalent to a Divine decree.

365. Every part of a pig is forbidden e.g., flesh, marrow, kidneys, etc. Says Allah Allmighty: "It is absolutely filthy' and what is filthy is forbidden. However, it was Allah's will to make its flesh unlawful, while its other parts should be made unlawful by His Beloved Prophet صلى الله عليه وآله وسلم . Likewise, whilst Allah made the pig unlawful, His beloved Prophet صلى الله عليه وآله وسلم declared cats, dogs, etc. unlawful.

366. Any animal which in its lifetime is likened to anyone besides Allah is lawful to eat e.g. Baheera, (she camel), Saibah, (she goat), Zaid's cow, Amar's goat etc. If the water of the Ganges is not forbidden, and the cow, which is the deity of the idolators is not unlawful then

اِنَّ الَّذِيْنَ يَكْتُمُوْنَ مَآ اَنْزَلَ اللّٰهُ مِنَ الْكِتٰبِ وَ يَشْتَرُوْنَ بِهٖ ثَمَنًا قَلِيْلًا ۙ اُولٰٓئِكَ مَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ اِلَّا النَّارَ وَ لَا يُكَلِّمُهُمُ اللّٰهُ يَوْمَ الْقِيٰمَةِ وَ لَا يُزَكِّيْهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۷۴﴾

174.Verily, those who conceal [370] the Scripture of Allah and exchange[371] it for a small price, consume not into their bellies [372] only the fire and Allah will not speak to them on the Day of Judgement, nor will He purify them and they will have a painful torment [373].

370.There are various ways of concealing the Book: to conceal the actual verses; not to explain the meaning of the verses, to deliberately misinterpret the verses or to wilfully change the Divine decrees.

371. Prior to the birth of the Holy Prophet

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صلى الله عليه وآله وسلم the Yahud of Madina were under the impression that the Final Prophet would be from the Bani Israel. Therefore, in anticipation of this, they would propoagate the beautiful attributes of the Holy Prophet صلى الله عليه وآله وسلم as revealed in the Tauraat (Old Testament). However, after the Holy Prophet's صلى الله عليه وآله وسلم birth, the fear of the loss of their income and property in Madina, made them secretly envious of the Holy Prophet صلى الله عليه وآله وسلم, so they began either to conceal these verses wherein the Holy Prophet's صلى الله عليه وآله وسلم 's attributes were mentioned, or to alter them. To expose this act of the Jewish scholars, this verse was revealed, in which Allah Almighty explains that these people conceal the verses of Tauraat for material gains which is termed *'small price'* in this verse.

175. Those are the ones who have purchased error in exchange for guidance [374] and punishment in exchange for forgiveness. And to what extent will they endure the fire?

374. *'Guidance'*, here refers to that which was within their power to obtain, or which they had received on the Day of the Covenant and were

176.This is because Allah has revealed the Scripture [375] with truth. And, surely, those who differ over the Scripture are in extreme dispute.

375. The word *'Scripture'* in this verse either refers to the Holy QUR'AAN , or Tauraat. In the first instance i.e. in respect of the Holy QUR'AAN, putting doubt and differences will amount to non-belief of it; in the second case i.e. TheTauraat not to believe in it in a correct

SECTION 22

177.True righteousness [376] is not that you turn your faces to the east or to the west, but true righteousness is that a person who has faith [377] in

372. They *'fill their bellies with fire'* by eating unlawful and forbidden food, which will send them to Hell. Alternately, these forbidden foods themselves will be transformed into tormenting Hell fire which will become the diet of these inmates.

373. From this verse two issues emerge;

1.On the Day of Resurrection, Allah's silence will be a means of torment and punishment for the infidels, Similarly, His withholding of merciful talk from them, too, will have similar consequences for the infidels.

2. The above mentioned three forms of punishment are especially prescribed for those criminal infidels who are guilty of concealing divine verses. Allah will save the Muslims from these by speaking to them, pardoning their sins and saving them from tormenting punishment.

أُولَٰئِكَ الَّذِينَ اشْتَرَوُا الضَّلَالَةَ بِالْهُدَىٰ وَالْعَذَابَ بِالْمَغْفِرَةِ ۚ فَمَا أَصْبَرَهُمْ عَلَى النَّارِ ﴿١٧٥﴾

born therewith. Besides this, these unfortunate wretches had no other guidance.

ذَٰلِكَ بِأَنَّ اللَّهَ نَزَّلَ الْكِتَابَ بِالْحَقِّ ۗ وَإِنَّ الَّذِينَ اخْتَلَفُوا فِي الْكِتَابِ لَفِي شِقَاقٍ بَعِيدٍ ﴿١٧٦﴾ ع ٢١ ٥

manner. This assumption is reached because on one hand the Yahud totally rejected the QUR'AAN while though they accepted the Tauraat they did not believe in it genuinely. Had they done so, they would have believed in the Messenger of Allah.

لَيْسَ الْبِرَّ أَنْ تُوَلُّوا وُجُوهَكُمْ قِبَلَ الْمَشْرِقِ وَالْمَغْرِبِ وَلَٰكِنَّ الْبِرَّ مَنْ آمَنَ

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بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَالْمَلٰٓئِكَةِ وَالْكِتٰبِ
وَالنَّبِيّٖنَ ۚ وَ اٰتَى الْمَالَ عَلٰى حُبِّهٖ ذَوِى
الْقُرْبٰى وَ الْيَتٰمٰى وَ الْمَسٰكِيْنَ وَ ابْنَ
السَّبِيْلِ ۙ وَالسَّآئِلِيْنَ وَ فِى الرِّقَابِ ۚ وَ
اَقَامَ الصَّلٰوةَ وَاٰتَى الزَّكٰوةَ ۚ وَ الْمُوْفُوْنَ
بِعَهْدِهِمْ اِذَا عٰهَدُوْا ۚ وَالصّٰبِرِيْنَ فِى
الْبَاْسَآءِ وَالضَّرَّآءِ وَحِيْنَ الْبَاْسِ ؕ اُولٰٓئِكَ
الَّذِيْنَ صَدَقُوْا ؕ وَاُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿۱۷۷﴾

Allah and in the Last Day and the angels and the Scripture and the Prophets [378] and give from his dear wealth [379] out of love for Allah to relatives and to orphans and the needy and to travellers [380] and the beggars [381] and for freeing slaves and (who) establishes prayer [382] and gives Zakaat [383]., and those who fulfill their promise when they make a promise [384] and are patient in adversity and hardship and in times of crusade (Jihad) [385]. Those are the ones who have been true and it is those who are God-fearing [386]

376. If Allah is addressing the Muslims in this verse, then it would mean that it is not sufficient just to face the direction of the Ka'bah when reading Salaah, having correct beliefs is just as important. From this we learn that every follower of the Qibla is not a believer, among them some are apostates as well, e.g. the defamers of the Holy Prophet صلى الله عليه وآله وسلم and his noble Companions, etc. When Imam Abu Hanifa (on whom be peace) had said: "I do not regard the followers of Qibla as infidels", he meant those followers whose hearts are a seat of correct beliefs, and not merely those who just face the Qibla to offer prayers. This issue is dealt with in *Sharah Fiqh Akbar*. However, if the verse is addressed to the Yahud and the Nasara, the meaning would be now the eastern and western parts of Baitul Muqaddas - Mosque in Jerusalem - is no longer the Qibla as it used to be. Your salvation now lies in becoming Muslims and offering your Prayers facing the Ka'bah.

377. From this verse we learn that Faith has priority over action. The order is to believe, than to do good deeds, because the base takes root before the branches. Faith is the base, actions or good deeds are its branches. In the chapter of faith, the first is to believe in Allah.

378. '*Imaan Mufassil*' taught to the children has its origin in this verse as well as other verses.

379. By *"dear wealth"* is meant to give wealth in the path of Allah which is dear to oneself, during one's lifetime, when one is still healthy and in need of that wealth. Says Allah Almighty:"*You shall never attain good unless you spend your favourite things*"(S3:V92). In the distribution of wealth, relatives should be given priority.

380. From this one learns that if a wealthy traveller away from home is stranded due to unforeseen circumstances, he can become a recipient of Zakaat and other forms of charity. If this verse only meant destitute traveller, than this, is covered in the word *'The needy'*. It should be remembered that by the wayfarer is meant that person who is in a state of travelling, and not the one who became resident in another place.

381. From this verse emerge two issues:

1. Although begging is not always permissible, but to give alms to the beggar is allowed. Says the Holy Prophet صلى الله عليه وآله وسلم "*Except the one who asks at the Mosque.*"

2. It is not necessary to investigate about a person's poverty. Even if the person was wealthy and you had given him Zakaat thinking he is a beggar and later he turns out to be wealthy, your zakaat is discharged.

382. The establishment of the institution of Salaah has greater excellence than mere

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performance of it. By this is meant offering Salaah regularly, correctly and with a degree of sincerity and humility.

383.The word *'give wealth'* entails more types of expenditure than just Zakaat because a specific command for discharging one's Zakaat is discussed separately.

384. This verse refers to all types of just and permissible promises, whether, to one's Creator, to the Holy Prophet صلى الله عليه وآله وسلم , to one's Religious Guide, to one's wife at the time of marriage or with any

178.O you who believe! Prescribed upon you is legal retribution [387] for those murdered – the free for the free, the slave for the slave and the female for the female [388]. But, whoever is pardoned by his brother [389], then let there be a suitable payment to him (heir of the deceased) with good conduct. This is indeed a concession from your Lord and a Mercy [390]. He who transgresses [391] thereafter, then for him is a painful torment.

387. The Holy Prophet صلى الله عليه وآله وسلم is not part of this command in respect of *'retaliation of blood'* because the Prophet صلى الله عليه وآله وسلم is not liable for retaliation of blood by a follower as is stated in the Holy QUR'AAN,. "*Oh believers raise not your voices above the voice of the Prophet*" (S49 : V2) and in another place:"*Oh believers, exceed not over Allah and His Messenger*" (S49 : V1) The Holy Prophet صلى الله عليه وآله وسلم is not included in these.

388. For only the murderer will be put to death: even if he is a free person or a slave; man or a woman e.g. if a woman has murdered a man it is she who would be put to death. It should be remembered that if a Muslim kills an infidel under protection, he is liable to be put to death for the murder. The Holy Prophet صلى الله عليه وآله وسلم would say in respect of people under protection. "*Their blood is like*

one else, provided that these were just and lawful promises To fulfil an unlawful promise is forbidden.

385.This word means a crusade or war. In the context of the verse it refers to participating in a holy war against the infidels for which steadfastness will be rewarded, while terminating war between Muslims will be rewarded.

386.The word *'The god fearing'* indicates that only those people are true to their beliefs and word, whose deeds are good.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ
الْقِصَاصُ فِي الْقَتْلٰى ؕ اَلْحُرُّ بِالْحُرِّ وَ
الْعَبْدُ بِالْعَبْدِ وَالْاُنْثٰى بِالْاُنْثٰى ؕ فَمَنْ
عُفِيَ لَهٗ مِنْ اَخِيْهِ شَيْءٌ فَاتِّبَاعٌۢ
بِالْمَعْرُوْفِ وَاَدَآءٌ اِلَيْهِ بِاِحْسَانٍ ؕ ذٰلِكَ
تَخْفِيْفٌ مِّنْ رَّبِّكُمْ وَرَحْمَةٌ ؕ فَمَنِ
اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿١٧٨﴾

our blood" The Hadith which states that a believer should not be killed for the death of an infidel is in respect of infidels in war Hence the meanings of both the verses and the Ahadith are crystal clear.

389. Forgiveness for capital punishment exercised by the next of kin is acceptable in Islam, but it should be remembered that if the father kills the son there is no retaliation for it. Likewise, if the master kills the slave there is no retaliation for it. Similarly, if a follower is killed at the hands of a Prophet, there is no retaliation. The Holy Prophet's صلى الله عليه وآله وسلم giving himself for retaliation was for the purpose of educating the followers (believers).

390. By next of kin accepting payment of the murder of their dear one, and they are exercising the right of forgiveness instead of seeking a life for a life.This indeed is due to the

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mercy of Allah.
391.By 'one who transgresses' means taking the life of an innocent person and that of the actual murderer, is tortured inhumanely in retaliation e.g. cutting any limbs of his body or by disfiguring him.

179.And there is life for you in retaliating [392] for blood, O people of understanding. So that you may become pious.

وَلَكُمْ فِي الْقِصَاصِ حَيٰوةٌ يّٰٓاُولِي الْاَلْبَابِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٧٩﴾

392. Retaliate against the infidels, against your inner self, against a heartless Muslim. If you have sinned, immediatley seek repentance and do good deeds. In it lies the success of this world and the Hereafter. Any nation that does not retaliate against transgression and oppression is a dead nation, because "*in retaliation there is life for you*" (S2 : V179).

180.Made obligatory [393] upon you that when death approaches anyone of you and if he leaves property [394] (behind him) that he should make a bequest for the parents and near relatives, according to existing customs. This is compulsory for those who fear Allah [395].

كُتِبَ عَلَيْكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ اِنْ تَرَكَ خَيْرَا ۖ الْوَصِيَّةُ لِلْوَالِدَيْنِ وَ الْاَقْرَبِيْنَ بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُتَّقِيْنَ ﴿١٨٠﴾

393. Prior to the introduction of the laws of inheritance in Islam, it was an incumbent duty to make a will, but distribution of wealth was done only in accordance with the will. When the laws of inheritance were revealed, the obligation in respect of leaving a will was abrogated.
394. The word *'Property'* indicates will in respect of your wealth and not concerning someone else's wealth.

395. Since the introduction of the laws of inheritance, it is no longer necessary to leave a will for the heirs as their rights are covered by these laws. However, wills can be made in respect of non-inheritance. From this it is learnt that a QUR'AANIC verse can be abrogated by a Hadith because a will for the heir is proven from the QUR'AAN yet its abrogation is mentioned in the Hadith which states:"*There is no will required for an heir*".

181.Then whoever alters it (the bequest) after he has heard it; the sin is only upon those who have altered it. Surely, Allah hears and knows [396].

فَمَنْۢ بَدَّلَهٗ بَعْدَ مَا سَمِعَهٗ فَاِنَّمَآ اِثْمُهٗ عَلَى الَّذِيْنَ يُبَدِّلُوْنَهٗ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿١٨١﴾

396. From this discussion emerge two issues:
1. To alter a legal will is forbidden.
2. Those who alter a legal will, though they be a Mufti, Jurist, a Judge, a witness or anyone else, all will be sinners.

182.Then if one fears that a testator has committed certain injustice or sin and then makes reconciliation between them (the concerned parties),

فَمَنْ خَافَ مِنْ مُّوْصٍ جَنَفًا اَوْ اِثْمًا فَاَصْلَحَ بَيْنَهُمْ فَلَآ اِثْمَ عَلَيْهِ ؕ اِنَّ اللّٰهَ

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غَفُوْرٌ رَّحِيْمٌ ﴿١٨٢﴾ ع ٢٢ ع ٢

there is no sin [397] upon him. Verily, Allah is Most Forgiving, Ever Mercif ul.

397. If any learned person (Alim) governer, executor, arbitrator etc. comes to know that the person about to die has infringed anyone's rights or transgressed the limits of Islamic law in his will, they become duty bound to persuade the person to correct the will. Such a correction will not be regarded as an act of sin, because this is being done to uphold truth and not its negation.

SECTION 23

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُتِبَ عَلَيْكُمُ الصِّيَامُ كَمَا كُتِبَ عَلَى الَّذِيْنَ مِنْ قَبْلِكُمْ لَعَلَّكُمْ تَتَّقُوْنَ ﴿١٨٣﴾ لا

183. O you who believe! Fasting [398] has been made obligatory [399] upon you as it was made obligatory upon those before you, so that you may become pious [400].

398. Fasting in this verse refers to the compulsory fasts of Ramadaan. It should be remembered that the first compulsory fast in Islam was that of the Day of Ashurah - (10th Muharram) i.e. one fast per year only. This was followed by 3 monthly fasts on the 13, 14, and 15th of each month. Thereafter came the command for the Fasting in the month of Ramadaan as per this verse, which abrogated the obligation of the other above mentioned fasts. One important fact emerging from this is a QUR'AANIC verse can abrogate the command laid down in the Hadith e.g. the obligation of the earlier fasts is proven from the Hadith without any QUR'AANIC injunction but their abrogation is made by this verse. Fasting in the month of Ramadaan became obligatory only in the year second Hijrah.

399. From this verse we learn that the non - believers are not responsible for carrying out religious duties, thus, on accepting Islam they are not duty bound to fulfil their Islamic obligations missed while they were out of the fold of Islam.

400. From this discussion emerge a few issues:
1. Fasting is a very ancient form of worship which was obligatory during the period of previous Prophets.
2. Fasting is a means of achieving piety and nearness of Allah because fasting controls the action of the inner-self (*Nafs-e-Ammarah*). i.e. when a person fasts he controls all his basic passions, thereby avoiding committing a sin.
3. Man should not merely rely on his good deeds but rather seek the blessings of Allah. For this reason the word "*that you may*" is used. This expectation and hope is with regard to man and not with regard to Allah.

اَيَّامًا مَّعْدُوْدٰتٍ ؕ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ وَعَلَى الَّذِيْنَ يُطِيْقُوْنَهٗ فِدْيَةٌ طَعَامُ مِسْكِيْنٍ ؕ فَمَنْ تَطَوَّعَ خَيْرًا فَهُوَ خَيْرٌ لَّهٗ ؕ وَاَنْ

184.The days are counted [401], so whoever among you is ill [402], or on a journey [403], then an equal number of days (are to be made up) on other days [404] and upon those who have no strength (to fast) [405] a ransom of a meal [406] to a needy person (each day) and whoever volunteers good it is better for him [407]. But, to fast is

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better for you if you only know 408.

تَصُوْمُوْا خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿١٨٤﴾

401. The counted days of fasting are 29 to 30. Therefore, do not shirk your duty due to the fear of hunger and thirst. That Kind Lord who satisfies your hunger and thirst for eleven months of the year, and commands you to give up eating and drinking during the day for just one month, are you not going to obey Him?

402. By *'ill'* it is meant fasting will cause him harm, but if fasting proves beneficial to the ill person than under such circumstances that ill person is not given permission to forego the fast.

403. By journey is meant a journey of 57 miles (+- 92Km) whereby a person can be defined as a Musafir or traveller in terms of Islamic law i.e. such a person does not intend to stay for fifteen days away from his house (Hanafi). Such a person is relieved of the obligation of fasting while on a journey if he or she is unable to fast.

404. From this we understand that a traveller does not necessarily have to miss his fast while on a journey. He can either fast or offer Qaza of those fasts he had missed while on a journey after Ramadan. But Qasr (curtailment of Salaah), for a traveller is incumbent as explained in the Hadith.

405. Here the verb *'to have strength'* negates the root word or the word *Laa* is concealing in it. Thus the word should really be, they do not have the strength. Therefore there is no abrogation in the verse, but its decree is firm and unalterable. Thus by *'no strength'* is meant such a person who has no strength to fast at that point in time nor is there hope in the future of gaining strength to fast e.g. a very aged, weak, or a person who has contracted a fatal disease. Such a person can give compensation for missing a fast, however, after having paid the compensation he does get strength to fast, then he should offer Qaza i.e. keep the fasts that he had missed.

406. The compensation for missing the fasts is to provide two meals per day to a destitute, or give one beggar 2 1/4 kg wheat equal to the grain given as Fitrah on the occasion of Eidul Fitr on a daily basis.

407. From this verse one understands that one can increase the amount if one so desires but not decrease it, as is indicated by the word *"whoever volunteers"*.

408. From this it can be deduced that although the traveller is allowed Qaza of the fast while on a journey keeping the fasts is better than missing them.

شَهْرُ رَمَضَانَ الَّذِيْٓ اُنْزِلَ فِيْهِ الْقُرْاٰنُ هُدًى لِّلنَّاسِ وَ بَيِّنٰتٍ مِّنَ الْهُدٰى وَالْفُرْقَانِ ۚ فَمَنْ شَهِدَ مِنْكُمُ الشَّهْرَ فَلْيَصُمْهُ ؕ وَ مَنْ كَانَ مَرِيْضًا اَوْ عَلٰى سَفَرٍ فَعِدَّةٌ مِّنْ اَيَّامٍ اُخَرَ ؕ يُرِيْدُ اللّٰهُ بِكُمُ الْيُسْرَ وَ لَا يُرِيْدُ بِكُمُ الْعُسْرَ ۫ وَ لِتُكْمِلُوا الْعِدَّةَ وَلِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿١٨٥﴾

185.Ramadaan is the month [409] in which was sent [410] the QUR'AAN as guidance to mankind, with clear proofs [411] of guidance and criterion, then whoever among you sights the moon let him fast [412] in it. And whoever is ill or on a journey, then an equal number of fasts on the other days [413]. Allah desires for you ease and does not desire hardship for you. And (He wants) for you to complete [414] the period and to glorify Allah as He has guided you and (so that) perhaps you may be grateful[415].

409. Ramadaan was chosen for Fasting because it is in this month that the Glorious QUR'AAN was brought from the Loh-e-Mahfooz (Divine Tablet) to the First Heaven from where it was

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gradually revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم over a period of twenty three years. Because it is the month of the revelation of the QUR'AAN fasting in it should be remembered. This is the only month mentioned by name in the QUR'AAN. No other woman is mentioned in the QUR'AAN besides Mariam and no other Companion is mentioned by name besides Zaid (peace be upon both)

410. From this discussion emerge few issues:

1. If time or period is connected with anything noble, it will remain noble until the Day of Judgement.
2. Even if a blessing was given in it once only, whenever that date or month appears, this blessing should always be commemorated in it;
3. During that period expression of joy and offering prayers are praiseworthy acts. e.g. celebrating Meelad in the month of Rabiul Awwal is a commendable act.

411. The Holy QUR'AAN has 23 names, of which QUR'AAN is just one. Literally the word QUR'AAN means a Book which unites - a Book which has united mankind on the Religion of Al-Islam, or a recited Book which was not revealed in written form. Its Second name is Furqan (criterion) which makes distinction between the believer and an infidel, Halaal (permissible) and Haraam (forbidden things).

186.And (Oh Beloved) when My servants ask [416] you concerning Me. Indeed, I am near. I accept [417] the prayer of the supplicant when he calls upon Me, so let them obey [418] Me and believe in Me, that they may be guided.

416.Once some people asked the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Allah far from us that we should call upon Him aloud, or near that we should call softly. In response to this enquiry the verse was revealed in which Allah assures the Believers *'My Mercy is near'* The following verse"*Surely the Mercy of Allah is near to the good-doers*"(S7 : V56). There is a hint in this verse that Oh My Beloved Prophet صلی اللہ علیہ وآلہ وسلم those who seek Me from who remain aloof from you I remain aloof from them.

For further information on the subject refer to Tafseer Naeemi.

412. From this verse one learns that fasting in the month of Ramadaan, is obligatory, and also learns that if a person is unconscious in the whole Raadaan fasting is not obligatory upon him. Because he did not find the Ramadaan, and if he perceived even for a moment the whole fasting is obligatory upon him.

413. However the obligation of fasting in Ram-adaan does not alter the permission of Qaza.

414. By period is meant completing the 29 or 30 days of fasting. It should be remembered that the proof of the moon will be acceptable on either its sighting or by an eye witness who has sighted it. Credence cannot be given to astrological calculations, or word of an astronomer for the possible visibility of the moon. Similarly, assumptions in the newspaper, radio or telegram, too, cannot be given any credence regarding its visibility.

415. This verse is a clear proof for offering Eid Salaah, reciting Takbeers (Glorification of Allah) on this day, celebrating the blessings and favours of Ramadaan, etc. The expression of happiness is not for the termination of Ramadaan but for having received the guidance and bounties in this glorious month.

وَ اِذَا سَاَلَكَ عِبَادِیْ عَنِّیْ فَاِنِّیْ قَرِیْبٌ ؕ اُجِیْبُ دَعْوَةَ الدَّاعِ اِذَا دَعَانِ ۙ فَلْیَسْتَجِیْبُوْا لِیْ وَلْیُؤْمِنُوْا بِیْ لَعَلَّهُمْ یَرْشُدُوْنَ ﴿۱۸۶﴾

417. 'Answer' in this verse means whenever My bondsmen call upon Me I answer their call which reaches the caller through the 'medium' of the Prophet. As far as fulfilment of the bondsman's plea is concerned - it is either fulfilled or sometimes left unanswered, especially when this plea is for something worthless and ungraceful.

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418. The great sages of Allah, concerning this verse, say that if you want Allah to respond to you, you should respond to the commands of Allah. If you think that Allah will respond to you without being obedient to Him is indeed a foolish thought. From this we learn that to pay heed to the commands of the Holy Prophet صلى الله عليه وآله وسلم and acting upon them is without doubt obeying Allah.

187.It has been made lawful [419] for you the night preceding fasting to go to your wives. They are a garment for you and you are a garment for them. Allah knows that you used to put your soul in defalcation [420]. He has accepted your repentance and pardoned you [421]. Now, copulate with them and seek what Allah has written [422] for you. And eat and drink [423] until the white thread becomes clear to you from the black thread of the dawn. Then complete[424] the fast upto the fall of night (sunset). Do not touch your women (wives) [425] while you are in the mosques in secluded devotion (I'tikaaf). These are the limits of Allah. So do not approach them. Thus does Allah make clear His verses to the people that they may become pious..

أُحِلَّ لَكُمْ لَيْلَةَ الصِّيَامِ الرَّفَثُ إِلٰى
نِسَآئِكُمْ ؕ هُنَّ لِبَاسٌ لَّكُمْ وَاَنْتُمْ لِبَاسٌ
لَّهُنَّ ؕ عَلِمَ اللّٰهُ اَنَّكُمْ كُنْتُمْ تَخْتَانُوْنَ
اَنْفُسَكُمْ فَتَابَ عَلَيْكُمْ وَعَفَا عَنْكُمْ ۚ فَالْـٰٔنَ
بَاشِرُوْهُنَّ وَابْتَغُوْا مَا كَتَبَ اللّٰهُ لَكُمْ ۠
وَكُلُوْا وَ اشْرَبُوْا حَتّٰى يَتَبَيَّنَ لَكُمُ الْخَيْطُ
الْاَبْيَضُ مِنَ الْخَيْطِ الْاَسْوَدِ مِنَ الْفَجْرِ ۠
ثُمَّ اَتِمُّوا الصِّيَامَ اِلَى الَّيْلِ ۚ وَ لَا
تُبَاشِرُوْهُنَّ وَ اَنْتُمْ عٰكِفُوْنَ ۙ فِي الْمَسٰجِدِ ؕ
تِلْكَ حُدُوْدُ اللّٰهِ فَلَا تَقْرَبُوْهَا ؕ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ اٰيٰتِهٖ لِلنَّاسِ لَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۸۷﴾

419. The lawfulness referred to in this verse is absolute and categorical, rejection of which is infidelity. Sometimes even the rejection of permissible acts can result in infidelity.

420.In the early days of Islam, sex with the wives during the nights of Ramadaan was forbidden. However, Umar (on whom be peace) and some other Companions (on them be peace) had sex during Ramadaan. When this matter was brought in the presence of the Holy Prophet صلى الله عليه وآله وسلم this verse giving permission for sexual intercourse in the nights of Ramadaan was revealed. From this we learn that sometimes an error of the pious turns out to be a gift for the ordinary people. Adam عليه السلام came into this world due to the eating of wheat. Thus their errors are better than our obedience.

It should be remembered that default in this context means errors, fault, a slip and not major sins. Just as the QUR'AAN refers to the faults of the Prophets as harm or wrong.

421. From this discussion one important issue arises:

Allah Almighty had forgiven the previous transgressions of the Blessed Companions of the Holy Prophet صلى الله عليه وآله وسلم without decreeing any compensation for these transgression on them. This is a special favour which Allah had bestowed upon them. However, if any person now casts any objectionable remarks about their past, they will be regarded as sinners. After all, if Allah Almighty has forgiven them who are we to object?

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422. In this verse the permission to have sexual intercourse is given for the purpose of procreation and not for the satisfaction of one's lust. On this ground *Mut'a "arranged marriage"* is forbidden because its purpose is sexual gratification. It can also mean vaginal sex only. Anal, under the armpits or in the thighs is totally forbidden. Furthermore, this could also mean that Ramadaan nights should be spent in remembrance of Allah rather than in these types of activities which would keep you away from worshipping Allah.

423. In the early period of Islam, after Iftaar, (meal at the time of breaking the fast) people were commanded to eat and drink prior to retiring for the night. After going to bed eating and drinking would be forbidden. However, once Hazrat Surma ibn Quais, a very illustrious Companion of the Holy Prophet صلى الله عليه وآله وسلم. went to bed after breaking his fast. When he awoke, his wife dished out food, but he fasted without eating. In the afternoon he fainted due to hunger. This verse was revealed on this occasion, allowing eating and drinking until early dawn.

424. This verse decrees that it is incumbent to break one's fast on the approach of night. Thus to keep Roza-e-Wisal i.e. fasting continuously without iftaar (eating) is forbidden. The Holy Prophet صلى الله عليه وآله وسلم is excluded from this injunction because the Holy Prophet صلى الله عليه وآله وسلم was allowed Saum-e-Wisa. (Fasting continuously without Iftaar)

425. A few issues emerge from this verse:

1.Sexual intercourse during I'tikaaf (sitting in seclusion in the Mosque) is totally forbidden, whether it is compulsory, Sunnah or just voluntary I'tikaaf.

2. Males can only sit for I'tikaaf in a mosque not at home. By I'tikaaf is meant sitting in seclusion in a mosque with the expressed intention of worshipping Allah. It is of three types. Compulsory I'tikaaf for which Fasting is necessary; Sunnat I'tikaaf which is observed during the last ten days of Ramadan. Fasting for both these is a pre-requisite. The third is voluntary It'kaaf which can be observed for a short while. Fasting is not an essential for it, just an intention of I'tikaaf when entering the mosque would be sufficient.

188. And do not consume another's wealth unjustly [426] or send it to the rulers in order that (they might aid) you to devour [427] a portion of the wealth in sin, while you know (it is unlawful) [428].

وَ لَا تَاْكُلُوْٓا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ وَتُدْلُوْا بِهَآ اِلَى الْحُكَّامِ لِتَاْكُلُوْا فَرِيْقًا مِّنْ اَمْوَالِ النَّاسِ بِالْاِثْمِ وَ اَنْتُمْ تَعْلَمُوْنَ ﴿۱۸۸﴾ ع ۲۳

426. From this verse we learn that wealth earned through illegal means, too, is illegal e.g. singing, dancing, shaving off beards, hiring of the cinema, etc. are all forbidden means of earning one's living.

427. Devouring money through illegal means too, is forbidden, so is using money to bribe officers and people in authority.

428. From this verse we learn that taking money for advocacy, false judicial verdicts and opinions, for instituting false legal procedure, etc. are all forbidden. However, it would not be considered wrong if these were erroneously taken to be true, thus the words "*while you know*" are used here.

SECTION 24

189.They ask you (O Muhammad) [429] regarding the new moon. Please declare (O Muhammad): "These are signs [430] of time for the people and for Hajj". And it is not virtuous that

يَسْـَٔلُوْنَكَ عَنِ الْاَهِلَّةِ ؕ قُلْ هِيَ مَوَاقِيْتُ لِلنَّاسِ وَالْحَجِّ ؕ وَ لَيْسَ الْبِرُّ بِاَنْ تَاْتُوا الْبُيُوْتَ مِنْ ظُهُوْرِهَا وَ

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لٰكِنَّ الْبِرَّ مَنِ اتَّقٰى ۚ وَاْتُوا الْبُيُوْتَ مِنْ اَبْوَابِهَا ۪ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۸۹﴾

you may enter your houses from the back [431], but virtue is in piety that you enter your houses from their (proper) doors [432], remaining pious to Allah, which will give you prosperity.

429. By enquiring about the crescent is meant why does the moon vary in its phases, why is it not constant in its appearance like the sun. In reply, the advantageous effects of the moon are told, not the reason for its various phases, as this reply is more beneficial.

430. From this verse we learn that Muslims should conduct their affairs in accordance with lunar dates as Allah Almighty has cited the moon as an auspiciouis symbol. We also learn that lunar months are better than solar months because the almanac of these months is in the heaven. The moon is a means of determining the dates. On the other hand, the almanac of solar months is found in this world only.

431. The non-believers of Arabia regarded entering their homes through the front gate while in Ihraam as sinful. They would go to and from the house through the back entrance or from the house top. In refutation of this practice this verse was revealed. From this we learn that to regard anything as prohibited without any prohibition is the practice of the ignorant. Also, regarding uselesss and absurd things as commendable acts, too is the practice of fools. Reward will only be obtained for doing those permissible acts which are performed well.

432. This is a command of permissibility i.e. whether in Ihraam or otherwise, one can enter the house from the door. However, this does not mean that one cannot enter the house through the ceiling when necessary.

وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يُقَاتِلُوْنَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْمُعْتَدِيْنَ ﴿۱۹۰﴾

190.And fight in the way of Allah against those who fight [433] with you but do not transgress [434]. Surely, Allah does not love the transgressors.

433. By this verse it is meant those who are presently engaged in battle with you or those who are preparing for a battle, fight them. Thus, this verse is not abrogated but unshakable in its order i.e. the children, the aged, the retired priests, women etc. of the non-believers who have nothing to do with the battle, are not to be killed.

434. There are various ways of transgressing the limits e.g. to kill those who are prohibited from killing, to fight in breach of treaty, to fight against those non-believers without first inviting them to accept Islam, to kill those non-believers who have accepted to pay Jizyah (poll tax) etc. as Islam has prohibited all this.

وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ وَاَخْرِجُوْهُمْ مِّنْ حَيْثُ اَخْرَجُوْكُمْ وَالْفِتْنَةُ اَشَدُّ مِنَ الْقَتْلِ ۚ وَ لَا تُقٰتِلُوْهُمْ عِنْدَ الْمَسْجِدِ الْحَرَامِ حَتّٰى يُقٰتِلُوْكُمْ فِيْهِ ۚ فَاِنْ قٰتَلُوْكُمْ فَاقْتُلُوْهُمْ ؕ كَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿۱۹۱﴾

191. And slay [435] them (the infidels) wherever you find them, and turn [436] them away as they turned you away and mischief is worse than murder. And do not fight them near the Sacred Mosque [437], unless they fight with you there. And if they attack you (first) then kill them. This is the penalty of such infidels.

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435. From this verse we learn that while it is a good act to forgive a personal enemy, it is necessary to seek vengeance in respect of national and religious enemies, for forgiving them could lead to the destruction of the nation or the Religion. In all personal matters forgiveness is commendable.

436. Therefore, on the day of the Victory of Makkah those who accepted Islam remained in Makkah, but those who did not accept Islam were either killed, like Ibn Khatal etc. or escaped from Makkah, like Hazrat Akramah who later returned to accept Islam. From this we learn that non-believers must not be permitted to stay in Makkah. It is stated in a Hadith that all Yahud and Nasara must be expelled from Arabia; only the believers should be allowed to inhabit Hijaz.

437. By Masjid-e-Haraam is meant the Holy Ka'bah or that sacred mosque in the precinct of which the Ka'bah is found, while the word '*near*' indicates the boundaries of the sacred Haram, which constitute territory of several miles on all four sides of Makkah. The respect of the Sacred Haram can be seen from the fact that no battle is allowed to commence from here, neither a person committing crime outside its boundary is punished here after he has sought its sanctuary.

192.And if they desist [438], then surely, Allah is Forgiving, Merciful.

فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۲﴾

438. If they abstain from infidelity and polytheism - because there is no eternal salvation for the infidels. What this verse infers is that even now if these infidels accept Islam, all their past sins will be forgiven.

193.And fight with them until there is no more mischief [439]. And be there worship [440] of only one Allah. But, if they desist, there should be no hostility, except against the oppressors [441].

وَ قٰتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّيَكُوْنَ الدِّيْنُ لِلّٰهِ ؕ فَاِنِ انْتَهَوْا فَلَا عُدْوَانَ اِلَّا عَلَى الظّٰلِمِيْنَ ﴿۱۹۳﴾

439. From this verse we learn that the purpose of Jihad is not the total annihilation of the infidels but to destroy the power of infidelity so that they do not become an obstacle in the propagation of Islam.

440. The might of the infidels should be destroyed so that the institution of worship of One True God can be established without any obstacle. Another meaning of this verse is that only Muslims should inhabit the sacred city of Makkah to worship the One True Allah, no one else should be granted residential rights.

441. From this we learn that a tyrant Muslim can be killed e.g. a dacoit (bandit) a murderer, a rebel, etc. The details of this are found in books on jurisprudence.

194.The sacred month is in exchange for the sacred month [442], and for all violations is legal retribution. So, whoever has violated you, then violate [443] him in the same way that he has violated you and fear Allah and know that Allah is with the God-fearing [444].

اَلشَّهْرُ الْحَرَامُ بِالشَّهْرِ الْحَرَامِ وَالْحُرُمٰتُ قِصَاصٌ ؕ فَمَنِ اعْتَدٰى عَلَيْكُمْ فَاعْتَدُوْا عَلَيْهِ بِمِثْلِ مَا اعْتَدٰى عَلَيْكُمْ ۪ وَاتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿۱۹۴﴾

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442. Reference in this verse is made to all activities leading to the Treaty of Hudaibiyah. In the year 6 A.H. when the infidels of Makkah stopped you, Oh Prophet صلى الله عليه وآله وسلم from performing Umrah in Zil Qadah, and threatened you with war in the boundary of the Haram territory, which was against accepted practice as fighting in Zil-Qadah, in the sacred territory was forbidden. Your retaliatory preparation for defensive war, the taking of the Oath of Ridwaan and the subsequent performance of Umrah in 7th year A.H. will not be regarded as offensive. This verse is a reply to those people who were making adverse criticism against the Muslims for showing readiness for military confrontation at Hudaibiya in Zil Qadah, a month in which all military action was prohibited.

443. To return high mindedness with high mindedness is the same as calling the punishment of evil as evil. Thus, the punishment of highminded is not being highminded but meting out justice. For this reason the word high minded or excessiveness is used. Says Allah Almighty "*And the response of the evil is evil and the life of it*" (S42 : V40).

444. In terms of mercy and bounty the commentary of this verse would be:"*Surely the Mercy of Allah is near to the good doers*"(S7:V56). This does not mean that Allah is unmindful about the disbelievers and wicked sinners. Allah Almighty says: "*He is with you wherever you may be*"(S57 : V4).

195. And spend [445] in the Way of Allah and cause not destruction [446] by your own hands, and do good. Surely, Allah loves those who are kind.

وَ اَنْفِقُوْا فِيْ سَبِيْلِ اللّٰهِ وَ لَا تُلْقُوْا
بِاَيْدِيْكُمْ اِلَى التَّهْلُكَةِ ۛ وَاَحْسِنُوْا ۛ اِنَّ اللّٰهَ
يُحِبُّ الْمُحْسِنِيْنَ ﴿١٩٥﴾ ملع

445. Spend on Holy War, religious education and all those things which will gain the pleasure of Allah and His Holy Prophet صلى الله عليه وآله وسلم

446.Stopping charitable deeds is indeed placing oneself in ruination. Thus, it becomes incumbent to guard oneself against destructive measures, like suicide, hunger strike, eating poison, deliberately going to places of plague, etc.

196. And complete the Hajj [447] and Umrah [448] for the sake of Allah. Then if you are prevented [449], offer a sacrificial animal [450] that can be obtained with ease. And do not shave [451] your heads until the sacrificial animal has reached its place of slaughter. And, however, if anyone among you is ill or has an ailment of the head [452], a ransom of fasting (of three days) or charity or sacrifice [453]. And when you are at ease [454], then whoever takes advantage [455] of combining Umrah with Hajj, on him there is sacrifice, which may be obtained easily. Then,

وَاَتِمُّوا الْحَجَّ وَ الْعُمْرَةَ لِلّٰهِ ۭ فَاِنْ
اُحْصِرْتُمْ فَمَا اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ وَ لَا
تَحْلِقُوْا رُءُوْسَكُمْ حَتّٰى يَبْلُغَ الْهَدْيُ
مَحِلَّهٗ ۭ فَمَنْ كَانَ مِنْكُمْ مَّرِيْضًا اَوْ
بِهٖٓ اَذًى مِّنْ رَّاْسِهٖ فَفِدْيَةٌ مِّنْ صِيَامٍ
اَوْ صَدَقَةٍ اَوْ نُسُكٍ ۚ فَاِذَآ اَمِنْتُمْ وقفة
فَمَنْ تَمَتَّعَ بِالْعُمْرَةِ اِلَى الْحَجِّ فَمَا
اسْتَيْسَرَ مِنَ الْهَدْيِ ۚ فَمَنْ لَّمْ يَجِدْ
فَصِيَامُ ثَلٰثَةِ اَيَّامٍ فِي الْحَجِّ وَ سَبْعَةٍ

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إِذَا رَجَعْتُمْ ۚ تِلْكَ عَشَرَةٌ كَامِلَةٌ ۗ ذٰلِكَ لِمَنْ لَّمْ يَكُنْ اَهْلُهٗ حَاضِرِى الْمَسْجِدِ الْحَرَامِ ۗ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٩٦﴾ ع

who cannot afford (sacrifice) he should fast [456] for three days during Hajj and seven days when he returns home, these are ten days complete. This command is for him who is not a dweller of Makkah [457]. And remain fearful of Allah and know that the punishment of Allah is severe.

447. There are two distinct differences between Hajj and Umrah. Firstly W*uqoof-e Arafat* (waiting in the Field of Arafat) on the 9th day of Zil Hajj. is Fard for Hajj, which is not required for Umrah. Only Tawaaf and Saee are incumbent for Umrah. Secondly, while Umrah can be made during any time of one's life, Hajj can only be performed in its prescribed month i.e. between the 8 - 12 Zil Hajj only. Sometimes Umrah is referred to as *Hajj-e-Asgar*, (minor Hajj) and Hajj is called *Hajj-e-Akbar*, the greater Hajj. From this verse we learn that of the three types of Hajj, i.e. *Efraad, Qeraan* and *Tamatto*, Hajj-e- Qeraan is the most superior. In this form of Hajj one Ihraam is worn for Umrah and Hajj.

448. From this verse we learn that a non-incumbent worship or duty begun, becomes incumbent to complete. If a person wears the Ihraam for a voluntary Hajj or voluntary Umrah, he is now duty bound to complete this in terms of this verse. Likewise, if a person starts a voluntary Salaah or voluntary fast he is duty bound to complete it.

449. *'Prevented'* means after wearing the Ihraam you are unable to complete the Hajj due to illness.

450. If a Muslim wears the Ihraam for Hajj or Umrah, but is unable to perform this due to some unforseen circumstances, such a person should send an animal to be slaughtered at the Haram Shareef with the expressed instruction of slaughtering the animal on a specific day. On the appointed day the animal will be slaughtered at the Haram while he should take a haircut and relieve himself of the Ihraam.

451. From this issue we learn that sacrificial animals can only be slaughtered within the boundary of the Haram. Part of the Hudaibiyah territory forms the boundary of the Haram wherein the Holy Prophet صلى الله عليه وآله وسلم offered sacrifice during the signing of the Treaty of Hudaibiyah.

452. By *'ailment of the head'* would include all ailments of the head which would force a pilgrim to take a haircut e.g. delirium , acute headache etc. for which a specialist doctor prescribes an immediate haircut. This also includes presence of lice etc. and any other affliction.

453.By *'sacrifice'* is meant any pilgrim who is forced to take a short haircut should keep three fasts or feed six poor people, giving 2 1/4 kg wheat per person or offer sacrifice of an animal. It should be remembered that if a Wajib act is omitted in *Salaah* it can be corrected by performing *SAJDAH-E-SAHU*, but if a wajib act of Hajj is left out, a sacrifice of an animal in its place becomes incumbent.

454. The word '*ease*' means that Allah out of His infinite bounty saves the pilgrims from experiencing any obstacle or removes his obstacle which can enable him to perform Hajj. On such a person Hajj or Umrah becomes incumbent N.B. On the occassion of the Treaty of Hudaibiya, the Holy Prophet صلى الله عليه وآله وسلم had sent Hazrat Uthman bin Affan (on whom be peace) to the infidels in Makkah to initiate peace talks. Although the infidels had granted him permission to perform his Umrah, Hazrat Uthman (on whom be peace) refused, saying "How can I perform Umrah when the Ka'bah of my heart and the nucleus of my Faith, the Holy Prophet صلى الله عليه وآله وسلم is prevented from performing the Umrah." This was indeed the excellence of Hazrat Uthman's faith. Good

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manners and wisdom is one thing but, the grief of love is another matter.

455. In this verse *Tamatto* is used literally, which in terms of Islamic law includes *Qeraan* and *Tamatto*. Hence, a person who is able to perform *Qeraan* and *Tamatto* would offer sacrifice to express his gratitude for being able to perform the above. Furthermore, as this sacrifice is one of gratitude and not a penalty, he can eat the meat of it himself and distribute its meat to the rich and the poor.

456. Fast on the 7, 8, and 9, of Zil Hajj.

457. The permissibility of *Hajj-e-Tamatto* and *Hajj-e-Qeraan* is only for the non-residents

SECTION 25

197. Hajj is (during) well-known months[458] and whosoever undertakes to perform Hajj [459] therein, is not permitted to indulge in obscenity, nor any wickedness no acrimonious quarrelling [460] during the period of Hajj. And whatever good you do, is known to Allah. And take full provision [461] for the journey, but the best of such provisions is piety [462]. And fear Me, O people of understanding [463].

458. Although the rites of Hajj are performed from the 7th to the 12th of Zil-Hajj, Shawwal and Zil Qaidah are included as months of Hajj because during these months Ihraam can be worn without any restriction and one can perfrom *Hajj-e-Tamatto* with the same Ihraam.

459. This verse hints that Ihraam should not be worn before Shawwal. The months of Hajj are complete - Shawwal, Zil Qaidah and the ten days of Zil Hajj. By quarrels and arguments means worldly arguments. Religious debates are, however, permissible.

460. From this we learn that while rewards of good deeds increase in sacred places, the punishment of the sins multiplies as well. If the reward of good deeds in Makkah is 100 000 the punishment of the sins will be likewise. Although impiety and wickedness are sinful acts wherever they are committed, but during of Makkah, because the residents of Makkah are prohibited from performing Umrah during the period of Hajj. Hence, they cannot perform neither of these two forms of Hajj. It is important to remember that *Masjid-e Haraam 'The Sacred Mosque'* includes Makkah and all its suburbs. Hence all those who reside within the boundaries of Haram would not be governed by this law, i.e. he will not be allowed to perform Umrah during the period of Hajj. The word "*AHL*" of a 'family' signifies wife i.e. a person residing in Makkah cannot perform *Hajj-e-Tamatto*. From this we learn that the wife is part of the family.

اَلْحَجُّ اَشْهُرٌ مَّعْلُوْمٰتٌ ۚ فَمَنْ فَرَضَ
فِيْهِنَّ الْحَجَّ فَلَا رَفَثَ وَ لَا فُسُوْقَ ۙ وَ لَا
جِدَالَ فِي الْحَجِّ ۭ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ
يَّعْلَمْهُ اللّٰهُ ۭ وَتَزَوَّدُوْا فَاِنَّ خَيْرَ الزَّادِ
التَّقْوٰى ۡ وَ اتَّقُوْنِ يٰٓاُولِي الْاَلْبَابِ ۝۱۹۷

Hajj in Makkah their punishment will magnify. It is for this reason *'during Hajj'* or the period of Hajj is stipulated as a restriction. This does not mean that after Hajj one should indulge in sinful activities like fights, and quarrels, without any fear of Allah.

461. From this verse we understand that to equip ourselves fully with the necessities of the journey is not going against reliance on Allah, but on the contrary, it is an essential part of it. Another important thing we learn is that one cannot go for Hajj through begging or taking a loan. Hajj is only Fard on those who have the financial means at their disposal.

462. From it we also learn that poverty is a root of many evils. A poor person can turn to stealing, banditry, begging, etc. Hence the decree is, keep your necessities with you while on Hajj to maintain piety, thereby safeguarding

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yourself from stealing and begging.
463. True wisdom is that which inculcates fear of Allah in a person. Any wisdom with which one obtains the world and not the Hereafter, is no wisdom at all. Abu Jahl whose wisdom was inclined towards worldly gains, proved to be foolish, while Hazrat Bilal (on whom be peace) who showed religious inclination, proved to be wisdom personified.

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ ؕ فَاِذَآ اَفَضْتُمْ مِّنْ عَرَفٰتٍ فَاذْكُرُوا اللّٰهَ عِنْدَ الْمَشْعَرِ الْحَرَامِ ۪ وَ اذْكُرُوْهُ كَمَا هَدٰىكُمْ ۚ وَاِنْ كُنْتُمْ مِّنْ قَبْلِهٖ لَمِنَ الضَّآلِّيْنَ ﴿١٩٨﴾

198. There is no blame upon you for seeking bounty [464] from your Lord (during Hajj), then when you return from Arafaat [465], remember Allah at Al Mash'aril Haraam [466]. And remember [467] Allah as He has guided you, though before that you were among those who were astray [468].

464. From this verse we learn that Islam does not prohibit trading, hiring of camels, etc during Hajj, as such an activity will not have any adverse effect on Hajj. However, if this were to prove an obstacle for proper completion of the rites of Hajj, than abstention from it will be better. In this verse there is a hint for the permissibility of hiring an Imam on a salary basis, hiring a worker for the general upkeeping of the mosque, will not have any harmful effect on Salaah. This verse is also a proof for decorating and hiring stalls for lawful business at the Urs of the Saints. During Hajj, mercantile market is in full progress. Thus, this verse was revealed to reply to those critics who advocate that commerce should not be allowed during Hajj, i.e. material activities should not be mixed with spiritual activities like Hajj.
465.From this verse emerge two issues:
1.To be at Arafat is a Fard part of Hajj - for one can only return from Arafat if one has gone there.
2.The rich and the poor are all equal in respect of the basic principles of Hajj. Prior to Islam, only the wealthy people went to *Muzdalifa* while the poor went to *Arafat*. In this verse Allah Almighty has brought uniformity by addressing all the rich and the poor - to return from *Arafat* The word Arafat is derived from *'URF'* which means to know, to accept, to declare. Hazrat Adam met Sayidah Hawa علیہ السلام here, and came to know one another. Likewise, it is at this sacred place that the piligrims make an open declaration and confession of their sins. Hence this place is named *Arafat*, and this day, the 9th day of *Zil Hajj*, is called *Arafah*.
466. During Hajj, waiting at the Plain of *Muzdalifa* is Wajib. Here, the staying at the sacred hill of *Masharul-Haraam* is regarded very auspicious, where Allah Almighty should be remembered the most.
467. From the word *'and remember Him'* is understood that at certain stipulated places one should engage in those prayers and invocations which are narrated by the Holy Prophet صلی اللہ علیہ وآلہ وسلم as Allah Almighty has provided guidance thereof. The purpose of this is to obtain the efficacy of the tongue through constant invocation or remembrance of Allah - an exercise which is very effective towards realisation of spiritual goals.
468. By *'gone astray'* means mankind had gone astray in respect of their beliefs, deeds, forms of worship, etiquettes. Through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم mankind was salvaged of these ills. From this one learns that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the greatest bounty of Allah for which one should expresss one's heartfelt gratitude.

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ثُمَّ اَفِيْضُوْا مِنْ حَيْثُ اَفَاضَ النَّاسُ وَ
اسْتَغْفِرُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۹۹﴾

199. Then return from the place (O Quraish) [469] from where (all) the other people return and seek forgiveness of Allah. Surely, Allah is The Most Forgiving, Ever Merciful.

469. In this verse Allah addresses the Quraish, while '*people*' refers to all the pilgrims in general. What this really means is, Allah is informing the Quraish like other pilgrims they too should return from Arafat with the rest of the pilgrims.

فَاِذَا قَضَيْتُمْ مَّنَاسِكَكُمْ فَاذْكُرُوا اللّٰهَ
كَذِكْرِكُمْ اٰبَآءَكُمْ اَوْ اَشَدَّ ذِكْرًا ؕ فَمِنَ
النَّاسِ مَنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا وَ
مَا لَهٗ فِى الْاٰخِرَةِ مِنْ خَلَاقٍ ﴿۲۰۰﴾

200. Then when you have completed your rites of Hajj, remember Allah as you remembered your forefathers [470] or with greater remembrance. And among the people there are some who say: "O our Lord, grant us (your bounties) in this world". But, they will have no share in the Hereafter [471].

470. From *'So remember Allah'* we learn that loud invocations of Allah is a good act because Allah Almighty Himself has decreed that when you return after completing your Hajj do so in the manner in which you remembered your ancestors. It was the practice of the infidels of Arabia that whenever they invoked the name of their ancestors they did so aloud and in a gathering. Likewise, Allah's name, too, should be invoked aloud and in public.

471. From this verse two issues emerge:

1.To seek material benefits only is undesirable; in every worship and prayer of ours we should seek the pleasure and approval of Allah.

2.While generous people show disapproval on asking of them, Allah Almighty is so Benevolent and Generous that He becomes angry for asking Him less or not asking Him at all. Therefore, ask from Him as much as you want and whenever you want. It should be remembered that this verse is concerning those infidels who had not acknowledged the belief in the Hereafter , therefore they were only hankering after the worldly things. Hence, Allah says that they shall have no share in the things of the Hereafter.

وَمِنْهُمْ مَّنْ يَّقُوْلُ رَبَّنَآ اٰتِنَا فِى الدُّنْيَا
حَسَنَةً وَّ فِى الْاٰخِرَةِ حَسَنَةً وَّ قِنَا
عَذَابَ النَّارِ ﴿۲۰۱﴾

201.And of them there are some who say: "O our Lord, bestow upon us the best of this world and the Hereafter, and protect us from the punishment of Hell-fire" [472].

472. This is an all comprehensive Prayer - in which through just a few words every good of this world and the Hereafter is sought. The Holy Prophet صلى الله عليه وآله وسلم would always recite this Prayer.

اُولٰٓئِكَ لَهُمْ نَصِيْبٌ مِّمَّا كَسَبُوْا ؕ وَ اللّٰهُ
سَرِيْعُ الْحِسَابِ ﴿۲۰۲﴾

202. To such people there is a share from their earnings [473]. And Allah is swift at reckoning [474].

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473. From this verse emerge two issues:
1. Prayer is a means of acquisition as well as an action and incantation.
2. It is desirable to ask for one's needs after doing any good deed. Hence, dua is made after *Salatul Janazah* because this Prayer is a good deed.
474. Soon Allah will take account, (reckoning) of good deeds will be hastened. It also means Allah will take account of the entire creation quickly, while the greater part of the Day of Judgement will be devoted to portraying the dignity, praise and greatness of the Holy Prophet صلى الله عليه وآله وسلم , as this is the main purpose of the Day of Judgement. Says Allah: *"It is near, that your Lord may make you stand at a place where all should praise you"* (S17 : V79).

203.And remember Allah during the numbered days (3 days after 9th Zil-Hajj) [475]. Whoso hastens (his departure) in 2 days, there is no sin upon him and whoso delays (until the 3rd day) there is no sin upon him either, provided he is God-fearing [476]. And fear Allah and know surely, you have to return to Him.

وَاذْكُرُوا اللّٰهَ فِيْٓ اَيَّامٍ مَّعْدُوْدٰتٍ ؕ فَمَنْ
تَعَجَّلَ فِيْ يَوْمَيْنِ فَلَآ اِثْمَ عَلَيْهِ ۚ وَ مَنْ
تَاَخَّرَ فَلَآ اِثْمَ عَلَيْهِ ۙ لِمَنِ اتَّقٰى ؕ وَ اتَّقُوا
اللّٰهَ وَ اعْلَمُوْٓا اَنَّكُمْ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٠٣﴾

475. *'The numbered days'* in this verse refers to the 'Days of Tashreeq'which begin from Fajr of the 9th of Zil Hajj to the Asr of the 13th day of Zil-Hajj. During these days (10th - 13th of Zil Hajj) proclaim the Remembrance of Allah at Mina - The word *'zikr'* or remembrance refers to Proclaiming of the Glory of Allah in the form of Takbeer, because the actual Talbiya of Haj is completed on the 10th of Zil Hajj after stoning the Jamratul Uqba. Talbiya is reciting of Labbaik during Hajj.
476. From this we learn that it is permissible for the pilgrims to return from Mina on either the 12th of Zil Haj - but it is better to return on the 13th. One can also perform *Ramee* (stoning of the devils) before the Zawaal of the 13th of Zil Hajj as explained in Books of Jurisprudence. However, the staying at Mina on the 13th should only be to gain nearness of Allah (*Taqwa*) and not for any personal glory.

204.And of the people, there is one whose speech pleases [477] you about this worldly life and brings Allah as a witness [478] on what is in his heart, while he is the greatest disputer [479].

وَ مِنَ النَّاسِ مَنْ يُّعْجِبُكَ قَوْلُهٗ فِي
الْحَيٰوةِ الدُّنْيَا وَ يُشْهِدُ اللّٰهَ عَلٰى مَا فِيْ
قَلْبِهٖ ۙ وَ هُوَ اَلَدُّ الْخِصَامِ ﴿٢٠٤﴾

477. This verse was revealed concerning *Akhnas bin Shareeq*, a well known hypocrite, who would use words of flattery when in the august gathering of the Holy Prophet as an outward show of his love for the Messenger of Allah, but inwardly was busy sowing seeds of mischief among the Muslims, destroy their quadrupeds (animals) burn their property, etc. From this we learn that without practice, mere verbal demonstration of love is the way of the hypocrites.
478. This verse teaches us that to make Allah a witness over falsehood or to swear His Name in vain is a sin upon sin. Even to mention Allah's Name when committing a forbidden act is in itself forbidden e.g. reading Bismillah at the time of drinking alcohol, or gambling or taking a bribe, etc, as this is defaming the Glorious Name of Allah.

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479.From this we learn that flatterers are usually deceivers as can be seen from the example of Akhnas bin Shareeq - whose tongue was sweet but his action was diabolical , and concerning whom this verse was revealed. Test a person through deed and not through word Remember, all that glitters is not gold.

وَ اِذَا تَوَلّٰى سَعٰى فِي الْاَرْضِ لِيُفْسِدَ فِيْهَا وَيُهْلِكَ الْحَرْثَ وَ النَّسْلَ ؕ وَ اللّٰهُ لَا يُحِبُّ الْفَسَادَ ﴿۲۰۵﴾

205.And when he turns back, he runs about spreading mischief in the earth, and destroys crops and human lives. And, surely, Allah does not like such mischief.

وَاِذَا قِيْلَ لَهُ اتَّقِ اللّٰهَ اَخَذَتْهُ الْعِزَّةُ بِالْاِثْمِ فَحَسْبُهٗ جَهَنَّمُ ؕ وَلَبِئْسَ الْمِهَادُ ﴿۲۰۶﴾

206.And when it is said to him: "Fear Allah". He is prompted by arrogance to commit more sins[480]. For such people, Hell is sufficient. It is, undoubtedly, a wretched resting place.

480. A hypocrite will increase his sinful and wicked actions even when one tries to stop him. Such a person thinks that it is beyond his dignity to pay heed to the words of the learned. From this we learn that repitition of a minor sin becomes a major sin.

وَ مِنَ النَّاسِ مَنْ يَّشْرِيْ نَفْسَهُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ ؕ وَ اللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ﴿۲۰۷﴾

207.And among the people is he, who sells his life in seeking the pleasure of Allah. And Allah is Compassionate to His bondsmen [481]

481. This verse was revealed in honour of Suhaib bin Sinaan (on whom be peace) who while migrating from Makkah fell into the hands of the polytheists, but gained his freedom to reach Madina after disclosing to them the whereabouts of his entire possessions. From this we learn that no one can ever reach the high status of a Sahabi (Companion of the Holy Prophet صلى الله عليه وآله وسلم as the Holy QUR'AAN endorses the acceptance of their good deeds. How can anyone else obtain this lofty position?

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا ادْخُلُوْا فِي السِّلْمِ كَآفَّةً ۪ وَ لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿۲۰۸﴾

208.O you who believe! Enter into Islam as a whole [482] and do not follow the footsteps [483] of the devil. Surely, he is your open enemy [484].

482. Hazrat Abdullah ibn Salaam was the leader of the Yahud in whose religion eating of the flesh of the camel was forbidden. After accepting Islam he avoided eating the meat of the camel thinking that eating it was not Fard in Islam, while it was forbidden in Judaism, thus not eating it will not be regarded sinful. In response to this Allah revealed this verse to proclaim that no other religion should be given priority over Islam; that Islam should be accepted in its entirety in order to become complete believers.

483. Shaving of the beard, imitating the non-believers in their dressing, etc contributes towards the weakening of one's faith. When one accepts Islam one must become a Muslim

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outwardly and inwardly. Can one drink sweet water from a dirty glass? Similarly, how can one read the QUR'AAN in the traditional garb of infidels! One must become a personification of Islam in its entirety. This can only become possible if one does not imitate actions of any other religion which is equal to following the footsteps of the devil.

484. Because the devil is an open enemy of Muslims, imitating the actions of other religions or other religious personages is falling into the trap of the devil, e.g. avoiding eating the meat of the camel for the sake of respecting the law of Judaism is a serious sin. Similarly, to avoid offering Qurbani (sacrifice) of the cow in India, just to please the Hindus or stopping of Azaan or giving it softly in certain places, is part of this sinful act.

209.And if you slip after you have received clear command, then know unto you Allah is Mighty, the Most Wise [485].

فَاِنْ زَلَلْتُمْ مِّنْۢ بَعْدِ مَا جَآءَتْكُمُ الْبَيِّنٰتُ فَاعْلَمُوْٓا اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٠٩﴾

485. From this verse we learn that the law pertaining to sins committed out of ignorance is different to the sins committed knowingly. The punishment of the latter is more severe.

210. For what they are waiting, but only for this, that (torment of) Allah [486] should come to them in the coverings of clouds and the angels descending as well. And the matter is then decided. And to Allah are all matters returned.

هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ يَّاْتِيَهُمُ اللّٰهُ فِيْ ظُلَلٍ مِّنَ الْغَمَامِ وَ الْمَلٰٓئِكَةُ وَ قُضِيَ الْاَمْرُ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿٢١٠﴾

486. Allah is personally free from all movement and space. Thus, in this verse the word *'should come'* refers to the coming of His Mercy or His punishment sent upon the sinful.

However, in this verse reference is made to His punishment in the form of a possessive pronoun.

SECTION 26

211.Ask [487] the children of Israel how many clear signs We have sent to them and whoso changes Allah's favour after it has come to him, then, surely, Allah is severe in punishment [488].

سَلْ بَنِيْٓ اِسْرَآءِيْلَ كَمْ اٰتَيْنٰهُمْ مِّنْ اٰيَةٍۭ بَيِّنَةٍ ؕ وَ مَنْ يُّبَدِّلْ نِعْمَةَ اللّٰهِ مِنْۢ بَعْدِ مَا جَآءَتْهُ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢١١﴾

487. This asking is to convince and embarrass the Yahud, and to make them admit their disobedience and confess about the Bounties of Allah.

488. The Yahud deliberately altered and distorted those verses of the Tauraat in which the beautiful qualities of the Holy Prophet صلى الله عليه وآله وسلم were described. This question refers to Yahud i.e. *ask them about this alteration and distortion*. From this we learn that the verses of Allah are His supreme bounties. To alter or distort them in word or meaning is inviting Divine wrath and punishment. Unlearned and misleading commentators of the QUR'AAN should take a lesson from this act of the Yahud.

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زُيِّنَ لِلَّذِيْنَ كَفَرُوا الْحَيٰوةُ الدُّنْيَا وَ يَسْخَرُوْنَ مِنَ الَّذِيْنَ اٰمَنُوْا ۘ وَالَّذِيْنَ اتَّقَوْا فَوْقَهُمْ يَوْمَ الْقِيٰمَةِ ؕ وَ اللّٰهُ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٢١٢﴾

وقف لازم

212.To the infidels this worldly [489] life is attractive and they laugh [490] at those who believe, but those who fear (Allah) will be above them on the Day of Resurrection [491]. And Allah gives provisions to whom He pleases, without account [492].

489. Worldly life is that which is wasted on one's whims and fancies while that which is spent on acquiring the means for the Hereafter, by the the Grace of Allah is religious life. In this verse reference is made to those who are unmindful about the Hereafter.

490.From this verse we learn that to make fun of poor Muslims or to disgrace a believer is the way of life of the disbelievers. No matter how wealthy a sinner or a disbeliever may be, he is in reality disgraceful, while a believer from any race or 'clan' may be materially poor, but he is honourable, provided he is pious.

491. It should be remembered that the believers on the Day of Judgement will be given prominence and dignity and sent to Paradise while the non-believers will be in Hell. In reality, even today the believers are given prominence over the non-believers. Allah the Almighty says: "*The honour is for Allah, and His Messenger and the believers*" (S63 : V8).

492. Wealthy in this world. From this verse we understand that having abundance of wealth in this world is no criteria for possessing the love of Allah. Many a times the non-believers are found to be wealthy, and the believers to be poor. Although Hazrat Imam Hussain (on whom be peace) was martyred and the people of Yazid gained outward victory, this victory of theirs was the most detestable in the sight of Allah. Thus the sign of Allah's love is marked by being on the path of guidance.

كَانَ النَّاسُ اُمَّةً وَّاحِدَةً ۟ فَبَعَثَ اللّٰهُ النَّبِيّٖنَ مُبَشِّرِيْنَ وَ مُنْذِرِيْنَ ۪ وَ اَنْزَلَ مَعَهُمُ الْكِتٰبَ بِالْحَقِّ لِيَحْكُمَ بَيْنَ النَّاسِ فِيْمَا اخْتَلَفُوْا فِيْهِ ؕ وَمَا اخْتَلَفَ فِيْهِ اِلَّا الَّذِيْنَ اُوْتُوْهُ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ بَغْيًۢا بَيْنَهُمْ ۚ فَهَدَى اللّٰهُ الَّذِيْنَ اٰمَنُوْا لِمَا اخْتَلَفُوْا فِيْهِ مِنَ الْحَقِّ بِاِذْنِهٖ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢١٣﴾

213.Mankind was on one religion. Then Allah sent the Prophets 494 as bearers of glad-tidings and warners, and sent down with them a true Scripture 495 to judge between the people in their differences. And none differed over it (Scripture) except those to whom it was given, even after the clear commands 496 were given to them, out of jealousy among themselves [497]. Then Allah, by His Grace, guided the believers to the truth, concerning which they had differed. And Allah guides whom He wills to the Straight Path [498].

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493. Hazrat Imam Hassan (on whom be peace) says that once there came a period when the Light of Prophethood had disappeared from this world and all the people had become non-believers. Then Allah out of His infinite Mercy sent Prophets for the guidance of man (*Tafseer Kabeer*). This verse could also mean from the period of Hazrat Adam عليه السلام up to Hazrat Nuh عليه السلام people remained believers. Then differences of beliefs began to creep into them, i.e. some remained believers, others became non-believers. As a result of this Allah sent Prophets to bring the people on the path of guidance.

494. From this we learn that any unity which is based on religious misconceptions should be abolished. If people are united on sin and wickedness, unbelief and polytheism, it should be abolished because this is not a healthy order. Any order that is established should be on the principles of good, disciplined order.

495. In this verse the word "*with them*" is used and not *'upon them'* so that it should be understood that every Prophet was not given a new Book. On some Prophets new Books were revealed while others propagated the message of earlier Books. It should be remembered that only Four Books were revealed, while the revealed scrolls totalled 110. Hazrat Adam عليه السلام was given 30, Hazrat Sheeth عليه السلام was given 50 scrolls; Hazrat Idrees عليه السلام was given 10 Hazrat Musa عليه السلام given 10 and Hazrat Ebrahim عليه السلام was given 10.

214.Are you under the impression that you will enter Paradise without such a trial has not come [499] to you as it came to those who passed on before you. They were touched by poverty and hardships and were shaken until even their Rasool (Messenger) and those who believed with him said: "When will come the help of Allah?"[500]. Hark! surely the help of Allah is near [501].

499. During the siege of the Battle of the Trench, Muslims were greatly afflicted by hunger, bitter cold and fear. These verses were revealed to console them.

496. The uneducated people accepted and acted upon the teachings of the Prophets, but it was the educated group who rejected the Prophets of Allah, just because they felt that this would lessen their authority, dignity and wealth. Thus, the educated group continued to oppose the Prophets of Allah. In this verse there is solace for the Holy Prophet صلى الله عليه وآله وسلم i.e. if the general learned group of the Yahud are bent on opposing you, Oh My Beloved Prophet صلى الله عليه وآله وسلم do not feel disheartened because they have been doing this to My earlier Prophets too.

497. From this we learn that the quarrelsome people are those who are on the path of falsehood. The truly guided Ulama cannot be regarded as disputers or quarrelsome. In the fight between the police and the criminals, the police cannot be termed as quarrelsome , it is the criminals who are disturbing the order. Furthermore, we learn that if Divine Guidance cannot provide assistance then mere knowledge becomes a means of dissent and quarrel. If knowledge is Divine, inspired it becomes the source of dispelling dissension. Sometimes knowledge, too, becomes the means of heresy e.g. the knowledge of the devil. Says Allah Almighty "*Allah led him astray in spite of his knowledge*"(S45 : V23).

498. From this verse we understand that true Guidance is obtained only from the Grace of Allah-This is not dependent on knowledge, creed nationality being descendants of Prophets etc.

أَمْ حَسِبْتُمْ أَنْ تَدْخُلُوا الْجَنَّةَ وَلَمَّا
يَأْتِكُمْ مَثَلُ الَّذِينَ خَلَوْا مِنْ قَبْلِكُمْ ط
مَسَّتْهُمُ الْبَأْسَاءُ وَالضَّرَّاءُ وَزُلْزِلُوا حَتّٰى
يَقُولَ الرَّسُولُ وَالَّذِينَ اٰمَنُوا مَعَهٗ مَتٰى
نَصْرُ اللّٰهِ ط اَلَآ اِنَّ نَصْرَ اللّٰهِ قَرِيْبٌ ﴿٢١٤﴾

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500.These words "*When will come the help of Allah*" were uttered by the *Sahabah* (Companions of the Prophet) during the Battle of the Trench under extreme anxiety. They were not uttered to express their doubt or dissatisfaction about Allah. From this we learn that the utterance of "*Oh Allah*! when will you help us" by an anxious and restless person too is a kind of a prayer, as dua takes many forms.
501.To such a question Allah's response to the Prophets and the Believers was: Allah's help is near ! Or it is a direct reply to the Holy Prophet's صلى الله عليه وآله وسلم beloved Companions Do not Fear ! Allah's help is near!

215. They ask you (O Muhammad) as to what should they spend [502], please declare (O Muhammad): "Whatever you spend of good in charity. The most deserving are your parents and near relatives [503] and the orphans and the needy and the wayfarers"And whatever good you do[504], surely, Allah is fully aware of it.

يَسْـَٔلُوْنَكَ مَاذَا يُنْفِقُوْنَ ؕ قُلْ مَآ اَنْفَقْتُمْ
مِّنْ خَيْرٍ فَلِلْوَالِدَيْنِ وَالْاَقْرَبِيْنَ وَالْيَتٰمٰى
وَ الْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ؕ وَ مَا تَفْعَلُوْا
مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿۲۱۵﴾

502.From this verse two issues are hinted:
1.Only wholesome and legally earned wealth should be given in the Path of Allah as suggested by the word '*good*'. Says Allah Almighty: "*You shall never attain good unless you spend your favourite things*" (S3:V92) e.g.The sweetmeats distributed on the *Night of Baraah* or the (15th night of Shabaan), to offer Fatiha for the deceased on food which the deceased liked.
2. It is an act of excellence to spend in the way of Allah in one's lifetime as indicated by "*you spend*".
503. This verse teaches us that charity begins at home i.e. it should first be given to one's relatives than to others. However Zakaat can not be given to one's parents, one's children, one's spouse, it can be given to any other needy and destitute Muslim.
504. From this emerge two issues:
1.One should not only suffice on monetary worships, but perform all types of worships because after "*what you spend*" is mentioned "*whatever wealth you spend in good*".
2. In all types of worships one should not only stop at *Faraid* (compulsory) worships but perform *Nawafil* (voluntary or optional worships) as well, as deduced from "*out of good*" The compulsory worships are spiritual nourishment, but the voluntary worships are spiritual fruit.

216.(Fighting in the Way of Allah) is made obligatory upon you, although it is disliked by you [505]. This may be so, that you dislike a thing which actually may be good for you. And perhaps you desire a thing, but it may be bad for you. And Allah knows (the actual truth) while you know not 506.

كُتِبَ عَلَيْكُمُ الْقِتَالُ وَ هُوَ كُرْهٌ لَّكُمْ ۚ
وَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ هُوَ خَيْرٌ
لَّكُمْ ۚ وَعَسٰٓى اَنْ تُحِبُّوْا شَيْـًٔا وَّ هُوَ شَرٌّ
لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۲۱۶﴾ ع ۲۶ ۱۰

505.The word '*disliked*' means disliked by ones inner self and not by the Beloved Companions as they never disliked any Divine Order. Disapproval is an act of heresy, and kufr. From this

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we learn that *JIHAD* (fighting in the way of Allah), is compulsory only when all its conditions are satisfied. Sometimes *Jihad* becomes *Fard-e-Kifaya* - (if few take part in it the rest will be absolved of its obligation i.e. a general obligation, sometimes it is *Farde-Ayn* (implicit obligation) from which none is absolved. Further, it should be borne in mind that to satisfy the requirements of an obligation, becomes obligatory too, when *Jihad* becomes obligatory the reparations for it become obligatory as well. Allah Almighty says:
"*And keep ready for them the strength you can.....*" (S8 : V60).
506. Man should not become dissatisfied with Allah when he is afflicted by material problems or when his prayer is unanswered. On the contrary he should realize that something good lies therein for him e.g. a patient asks for sweet medicine but the doctor provides him with bitter medicine.

SECTION 27

يَسْـَٔلُوْنَكَ عَنِ الشَّهْرِ الْحَرَامِ قِتَالٍ فِيْهِ ؕ
قُلْ قِتَالٌ فِيْهِ كَبِيْرٌ ؕ وَ صَدٌّ عَنْ سَبِيْلِ
اللّٰهِ وَ كُفْرٌۢ بِهٖ وَالْمَسْجِدِ الْحَرَامِ ۫ وَ
اِخْرَاجُ اَهْلِهٖ مِنْهُ اَكْبَرُ عِنْدَ اللّٰهِ ۚ وَ
الْفِتْنَةُ اَكْبَرُ مِنَ الْقَتْلِ ؕ وَ لَا يَزَالُوْنَ
يُقَاتِلُوْنَكُمْ حَتّٰى يَرُدُّوْكُمْ عَنْ دِيْنِكُمْ اِنِ
اسْتَطَاعُوْا ؕ وَ مَنْ يَّرْتَدِدْ مِنْكُمْ عَنْ دِيْنِهٖ
فَيَمُتْ وَ هُوَ كَافِرٌ فَاُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ
فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَاُولٰٓئِكَ اَصْحٰبُ
النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢١٧﴾

217.They ask you (O Muhammad) about fighting in the sacred month, please declare (O Muhammad): "Fighting therein is a great sin [507], but to prevent somebody from the Way of Allah and disbelief in Him and (preventing access to) Masjid-al-Haraam and driving out its residents are greater sins [508] in the sight of Allah. (Their) Mischief is more grievious than killing" [509]. And they will continue to fight with you until they force you to renounce your faith [510] if they can. And whoever of you turns back from his faith [511] and dies while he was a disbeliever, for them their deeds have become worthless in this world[512] and in the Hereafter and they are the inmates of the Fire and they will abide therein forever.

507. In the early days of Islam war was forbidden during 4 months, namely Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even the idol worshippers of Makkah, prior to Islam, observed this rule. Once, when Hazrat Abdullah bin Jahash inadvertently declared war on the idol worshippers on 1st Rajab thinking it to be 30th of Jamadil Akhir, many objections were raised. It is on this occasion that the above verse was revealed. It should be remembered that Allah Almighty did not refer to this war of the Companions of the Holy Prophet صلى الله عليه وآله وسلم as a serious violation of the above, but as a general decree, because this Jihad of theirs was inadvertent. The word '*great*' is literally used and not to mean "*serious violation*", because during this period too, war in these four months was not regarded as a grave sin.
508. From this discussion, two issues emerge:
1. To prevent a Muslim from worshipping without a valid reason, and to expel Muslims from their land is a grievous sin.
2. One sinner does not have the right to taunt or reproach another wrong doer until he abstains from his sins. Allah Almighty, too, is telling the

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non-believers that you are taunting the Muslims for their one error - why don't you first take stock of yourselves?

509. Gist of the matter is Hazrat Abdullah bin Jahash's declaration of war was an inadvertent act and as such, is free of sin, but, you Oh disbelievers, are willfully committing despicable sins and yet you are reproaching the Muslims for their one minor fault. From this, one learns that when the pious persons are taunted, Allah Almighty Himself replies to these taunters - without the pious having to reply. This incident highlights the status of the Companions of the Holy Prophet صلى الله عليه وآله وسلم

510. From this discussion two issues emerge:

1. A non believer can never be a friend of a believer;

2. By the Grace of Allah the non-believers could never get the better of the Companions because their faith is impregnable as indicated by "*if they can*"

511. Apostasy results in the ruination of all one's good deeds. Therefore if a pilgrim becomes an apostate (MURTAD) and thereafter accepts Islam, he will have to perform his Haj again as his first Hajj becomes null and void. Likewise, all good deeds performed in the state of apostasy are all null and void and not acceptable. However, an original non-believers good deeds become worthy of reward after he accepts Islam. One can also deduce that the Tauba of a Murtad (one who sincerely seeks forgiveness) is acceptable even though he may be worse than the original non-believer.

512. The apostate loses out in this world in the following manner: his wife comes out of his Nikah (marriage), he is no longer liable to receive any inheritance from his relatives, his wealth can be changed into booty, a decree can be issued for his death, all forms of love relations with Muslims are forbidden for him, no assistance can be rendered to him by a Muslim, and in the Hereafter he is beyond redemption and void of any reward. In the light of this it should be borne in mind that one should always be mindful of one's end (the moment of departure from this world). May Allah grant all Muslims a blissful end (death with faith).

218.Surely those who have believed and those who have left their homes for Allah and fought [513] in the way of Allah, it is those who look forward [514] to the Mercy of Allah. And Allah is Most Forgiving, Ever Merciful [515].

إِنَّ الَّذِينَ آمَنُوا وَالَّذِينَ هَاجَرُوا وَجَاهَدُوا فِي سَبِيلِ اللَّهِ أُولَٰئِكَ يَرْجُونَ رَحْمَتَ اللَّهِ ۚ وَاللَّهُ غَفُورٌ رَحِيمٌ ﴿٢١٨﴾

513. It should be remembered that Allah Almighty has mentioned different types of worships at different places. Sometimes only decrees regarding Salaah, Fasting or Zakaat are revealed, sometimes, regarding migration, sometime regarding JIHAD (Holy War). This is because different injunctions were revealed on different occassions. When only *Salaah* and *Zakaat* were made obligatory then these verses were revealed. When fasting or migration and Jihad became incumbent they were mentioned thereafter. Hence there is no contradiction in any verse.

514. From this verse emerge three issues:

1. A believer never relies on his good deeds but hopes for the better which is sometimes accompanied by fear.

2. True salvation will be obtained through the Grace of Allah and not through his good deeds.

3. True hope is one which is based on having done good deeds. Minus doing good deeds and hoping for the best is merely deceiving oneself.

515. Mujahideen of Islam participated in the inadvertent battle with Hazrat Abdullah bin Jahash. However, as the Muslims were already extricated of this blame, some thought that although the Muslims would not be held sinful, they would neither be rewarded for it. This verse was revealed to negate this thought with a proclamation that those who participated in that

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battle are deserving of reward. From this discussion two issues emerge:
1. If a person fighting for the cause of Allah does inadvertently err, he is still worthy of reward.

219. They ask you about wine and gambling [516]. Please declare (O Muhammad): "In them is a great sin". Though they have some profits for people [517], their sins are far greater than their profits [518]. And they ask you what should they spend, please declare (O Muhammad): "Whatever is saved [519] beyond your needs". Thus, Allah makes clear to you the verses (of revelation) that you might ponder.

يَسْـَٔلُوْنَكَ عَنِ الْخَمْرِ وَ الْمَيْسِرِ ؕ قُلْ
فِيْهِمَآ اِثْمٌ كَبِيْرٌ وَّ مَنَافِعُ لِلنَّاسِ ز وَ
اِثْمُهُمَآ اَكْبَرُ مِنْ نَّفْعِهِمَا ؕ وَيَسْـَٔلُوْنَكَ
مَاذَا يُنْفِقُوْنَ ۬ ؕ قُلِ الْعَفْوَ ؕ كَذٰلِكَ
يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ
تَتَفَكَّرُوْنَ ۙ﴿٢١٩﴾

516.The word '*MAISAR*' is used to indicate gambling because one can easily gain wealth of the loser. Anything in which winning and losing is left to chance would be regarded as gambling. Hence, all games of chance of today would be regarded as gambling. Similarly all speculative trade based on winning or losing is completely forbidden. The same is the case with playing card games, chess, etc.
517. The word *'profit'* is used here to indicate that the non-believers were making some money out of them.
518. In it, two issues are hinted:
1. This verse was revealed after alcohol was made forbidden, otherwise its consumption would not be labelled as sinful.
2. Making consumption of alcohol a major sin is a supplementary act i.e. its sin is greater than gain. Otherwise, consumption of alcohol and gambling though minor sins, do become major sins, incessantly.
519. In this command the verb is understood (is hidden) spend that which is surplus. If this command is for an obligatory act, it is abrogated from the verse concerning Zakaat, but if it is regarding supererogation (doing more than required) the command still holds good i.e. to give optional charity is also an act of reward.

220.In the works [520] of this world and the Hereafter. And they ask you about the orphans [521], please declare (O Muhammad): "Improvement for them is better [522] and if you associate with them, they are your brothers" [523]. And Allah knows better the one who means mischief from the one who means good. And had Allah desired, He could have put you in difficulty. Surely, Allah is Most Exalted, All - Wise.

فِي الدُّنْيَا وَ الْاٰخِرَةِ ؕ وَيَسْـَٔلُوْنَكَ عَنِ
الْيَتٰمٰى ؕ قُلْ اِصْلَاحٌ لَّهُمْ خَيْرٌ ؕ وَ اِنْ
تُخَالِطُوْهُمْ فَاِخْوَانُكُمْ ؕ وَاللّٰهُ يَعْلَمُ
الْمُفْسِدَ مِنَ الْمُصْلِحِ ؕ وَلَوْ شَآءَ اللّٰهُ
لَاَعْنَتَكُمْ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٠﴾

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520. Calculate carefully your expenditure and your surplus. However, an error in its calculation will be pardonable.

521. An orphan is that minor child whose father is deceased. If such a child possesses wealth and is under the care of a guardian, the decrees of guardianship are explained in this verse. The guardian may either mix the wealth of the orphan with his and spend from it on him, or he should keep the orphan's wealth separately and spend out of it on him as necessary. Although the best thing would be not to include the orphan's wealth with his, if he does do so it should not be with any ulterior motive.

221.And do not marry polytheistic women until they believe, and [524] a believing slave woman is better than a polytheist, even though she might please you. And do not accept polytheistic men to marry your women until they believe [525] and a believing slave is better than a polytheist, even though he might please you. They invite you to Hell [526] and Allah invites you to Paradise and to forgiveness by His command [527]. And He makes clear His verses to the people so that perhaps they may remember.

524. This verse was revealed concerning Hazrat Murthad Ghanawi (on whom be peace) who, during the Period of Jahiliyya, had an affair with a lady named Inaaq. After coming into the fold of Islam he migrated to Madina Tayyibah from where he was sent to Makkah to get the Muslims secretly out of there. When Inaaq heard of his arrival, she went up to him and requested her conjugal rights. He replied that I have become a Muslim and in Islam adultery is forbidden. On hearing this, she asked him to marry her. To this he replied that he will do so after seeking advice of the Holy Prophet صلى الله عليه وآله وسلم On returning to Madina he related the incident to the Messenger of Allah.

522. Although the revelation of this verse is pertaining to monetary reformation and corrective measures, but the word reformation is of a comprehensive nature i.e. the orphan's moral, social, educational upbringing should be taken care of. Think of the orphans as the children of the Muslim Ummah and as such proper care should be taken of them.

523. As these orphans are Muslims they are part of the Islamic brotherhood. As brothers, one can eat his brother's wealth in a lawful manner Thus if their salt, flour, etc, while eating does mix with yours, you will not be held responsible for it.

وَ لَا تَنْكِحُوا الْمُشْرِكٰتِ حَتّٰى يُؤْمِنَّ ؕ
وَلَاَمَةٌ مُّؤْمِنَةٌ خَيْرٌ مِّنْ مُّشْرِكَةٍ وَّ لَوْ
اَعْجَبَتْكُمْ ۚ وَ لَا تُنْكِحُوا الْمُشْرِكِيْنَ
حَتّٰى يُؤْمِنُوْا ؕ وَ لَعَبْدٌ مُّؤْمِنٌ خَيْرٌ مِّنْ
مُّشْرِكٍ وَّ لَوْ اَعْجَبَكُمْ ؕ اُولٰٓئِكَ يَدْعُوْنَ
اِلَى النَّارِ ۖۚ وَ اللّٰهُ يَدْعُوْٓا اِلَى الْجَنَّةِ
وَالْمَغْفِرَةِ بِاِذْنِهٖ ۚ وَيُبَيِّنُ اٰيٰتِهٖ لِلنَّاسِ
لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۲۲۱﴾ ع ۲۷ ۵ ۱۱

As a reply Allah Almighty revealed this verse It should be remembered by polytheist woman is meant all non-believing women who do not belong to *Ahle-Kitaab* (People of the Scriptures). Marriage with women belonging to the *Ahle-Kitaab* is permissible, but with all other non-believers it is totally forbidden. Even marriage to a Muslim woman who becomes a Christian is forbidden as she is now an apostate, not one belonging to *Ahle-Kitaab*.

525. In this verse the word *Mushrik* indicates a non-believer as the marriage of a believing woman to a non-believer is totally forbidden. Likewise in the verse:

"*Allah forgives not that anyone be associated*

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with Him" (S4 : V116).
Shirk (idolatory) is used to indicate paganism. Thus, one who rejects the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is an infidel, even though he believes in the oneness of Allah.
526. It is possible that a non-believer after marrying a believing woman will impose his paganistic life upon her. Hence there is a religious danger for her. From this verse we learn that a believing woman cannot marry apostates like Shias, Mirzais, Qadyanis, Chakraldwis, etc. Past experiences have taught us that such marriages had never been successful.
527. From this entire verse a few issues have emerged:

1. Muslims and non-Muslims can never be regarded as kindred, even though they may be relatives.
2. If a polytheist woman becomes a follower of *Ahle-Kitaab*, a Muslim male may marry her because marriage to women from Ahle Kitaab is permissible.
3. Even if a polytheist male turns to Christianity, a Muslim woman cannot marry him.
4. Companionship of the non-believers is not lawful for a Muslim as they will invite him towards Hell.
5. The Laws of Allah are thousand times based on Divine wisdom even though they may be beyond our understanding. He is always inviting us towards Paradise.

SECTION 28

222. And they ask you regarding menstruation, please declare (O Muhammad): "It is a pollution so keep away [528] from women during menstruation and do not approach them until they are pure [529]. And when they are pure you may approach them as Allah has commanded you"[530]. Indeed, Allah loves those who are constantly repentant and He loves those who purify themselves.

وَ يَسْـَٔلُوْنَكَ عَنِ الْمَحِيْضِ ؕ قُلْ هُوَ
اَذًى ۙ فَاعْتَزِلُوا النِّسَآءَ فِي الْمَحِيْضِ ۙ
وَلَا تَقْرَبُوْهُنَّ حَتّٰى يَطْهُرْنَ ۚ فَاِذَا
تَطَهَّرْنَ فَاْتُوْهُنَّ مِنْ حَيْثُ اَمَرَكُمُ
اللّٰهُ ؕ اِنَّ اللّٰهَ يُحِبُّ التَّوَّابِيْنَ وَ
يُحِبُّ الْمُتَطَهِّرِيْنَ ﴿٢٢٢﴾

528. Sodomy is totally forbidden. Allah has commanded complete separation from women when they are in a state of menstruation. If this was permissible, there would have been a qualifying statement to this effect. From this we learn that just as menstruation is impure so is sodomy. If the defect or cause of the defect is one, the law is similar.
529. If the bleeding (menses) stops before ten days then sex can be resumed after the woman has taken Ghusal (Bath), but if it stops on the tenth day sexual relationship can be resumed immediately. It is for this reason that it is used without the *Tashdeed* and is found with *Tashdeed*. The word means until they are clean (they had taken the bath- Ghusal).
530. From this verse we learn that anal sex with a woman is forbidden because
"*Whence Allah has commanded you*" is a restriction imposed upon sexual intercourse, i.e. Allah does not want you to indulge in anal sex with a woman.

223. Your wives are tilth for you, so approach your tilth at your will (when clean) [531]. And send forward for yourselves good deeds [532]and fear

نِسَآؤُكُمْ حَرْثٌ لَّكُمْ ۪ فَاْتُوْا حَرْثَكُمْ اَنّٰى
شِئْتُمْ ۫ وَ قَدِّمُوْا لِاَنْفُسِكُمْ ؕ وَ اتَّقُوا اللّٰهَ

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Allah and know that you will meet Him. Give glad-tidings to the believers.

وَاعْلَمُوْٓا اَنَّكُمْ مُّلٰقُوْهُ ؕ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿۲۲۳﴾

531. By *'come to your tilth'* means sex can be had in sleeping, sitting and standing position provided it is only vaginal intercourse as this is the route to procreation. Here, the adverb '*as*' is used for indicating general condition and not for any sexual inclinations. Explicit verses forbidding anal sex with boys is found in the QUR'AAN .

532. Amorous indulgence with the wives should not make you unmindful from worshipping Allah. This could also mean to recite Bismillah before sexual intercourse, as this is a means of having pious children. Without reciting Bismillah, Shaitaan becomes part of the sexual act.

224.And make not Allah the target of your oaths [533] that you take an oath [534] for not doing good, nor fearing Allah nor making peace among people. And Allah is All-Hearing, All-Knowing

وَلَا تَجْعَلُوا اللّٰهَ عُرْضَةً لِّاَيْمَانِكُمْ اَنْ تَبَرُّوْا وَ تَتَّقُوْا وَتُصْلِحُوْا بَيْنَ النَّاسِ ؕ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۲۴﴾

533. Once Hazrat Abdullah bin Rawaha (on whom be peace) had taken an oath that he will neither speak to his brother-in-law Hazrat No'man bin Bashir (on whom be peace) nor go to his house nor make his peace with his opposition. On this occassion the above verse was revealed. From this, two issues emerge:
1. Taking too many oaths is a bad practice.
2. If an oath is taken for a good act it should be broken and compensation should be given in its place.

534. From this verse a few issues emerge:
1. It is forbidden to take too many oaths as this can lead to the decrease of one's sustenance;
2. Oaths must not be made as an excuse for indulging in sinful acts or abstaining from good deeds e.g. "How can I read Salaah when I have already taken an oath not to read it".
3. To bring about peace between Muslims is the best form of Ibaadat (worship) just as causing dissension between them is the worst form of crime.

225. Allah does not impose accountability [535] upon you for what is unintentional [536] in your oaths. Yes, but He will take you to task for the oaths which are intended by your hearts. And, surely, Allah is Most Forgiving, Most Forbearing.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَ لٰكِنْ يُّؤَاخِذُكُمْ بِمَا كَسَبَتْ قُلُوْبُكُمْ ؕ وَاللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿۲۲۵﴾

535. Such an unintentional oath is called 'meaningless oath' for which there is neither compensation nor sin, if a false oath was taken for anything in the past it becomes a sinful act but there is no compensation to be paid for it. This is called (Qasme Ghamoos). If an oath is taken in the future and is broken one will be liable to pay compensation for breaking it. This is called (Qasme Mun'aqidah). Full discussion on these oaths will be found in another place.

536. In the Hanafi Code of Law "*what your hearts have done*" is meant intentionally taking a false oath. However, if an oath was taken for an incident which he thought to be true but later turns out to be false, the oath in question will be regarded as Qasme Laghw or an unintentional oath and as such bereft of sin.

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According to Imam Shafee (on whom be peace) a QASME LAGHW is that oath which is uttered unintentionally e.g people of Lukhnow are in the habit of saying:By God! Come -By God!

226.Those who swear not to go to their wives [537] should wait for four months. Then if they return (to normal relations) then surely, Allah is Most Forgiving, Ever Merciful [538].

537. From this verse one learns that (an oath taken by the husband to break off sexual relations with his wife) can only take place with one's lawfully wedded wife and not with a slave girl. Further, one learns that temporary marriage is equal to adultery, because such a woman will not be given the status of a wife. It is for this reason that breaking an oath is not allowed in the Shiah code of law. Thus temporary marriage in Islam is totally forbid-

227.And if they decide firmly [539] to divorce, then surely, Allah is All-Hearing, All-Knowing.

539. From this we learn that if the husband does not establish sexual relations with his wife within the period of four months, EELAA

228.And the divorced women will remain in waiting for three menstrual courses [540]. And it is not lawful for them to conceal what Allah has created in their wombs [541], if they have faith in Allah and the Last Day. And the husband has more right to take them back provided they want to reconcile [542]. And women shall have similar rights of equality [543] as is due from them (husbands). But, the men have a degree over them (in responsibility and authority) [544]. And Allah is Most Almighty, All Wise.

540. From this it is understood that an adult

Go. This - by God - according to Imam Shafee (on whom be peace) is QASME LAGHW - as there is no intention involved in saying this.

لِلَّذِيْنَ يُؤْلُوْنَ مِنْ نِّسَآئِهِمْ تَرَبُّصُ
اَرْبَعَةِ اَشْهُرٍ ۚ فَاِنْ فَآءُوْ فَاِنَّ اللّٰهَ
غَفُوْرٌ رَّحِيْمٌ ﴿٢٢٦﴾

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538. To take an oath to break off sexual relations with one's wife for a period of four months. Its law is that if the husband breaks his oath by having sex with his wife within four months or verbally says it or promises to have sex with her, it then becomes compulsory upon him to pay compensation. Otherwise, after four months revocable divorce will take place. In this verse the above is discussed.

وَاِنْ عَزَمُوا الطَّلَاقَ فَاِنَّ اللّٰهَ سَمِيْعٌ
عَلِيْمٌ ﴿٢٢٧﴾

divorce will take place but marriage will not be annulled. After this, he can give a second divorce.

وَالْمُطَلَّقٰتُ يَتَرَبَّصْنَ بِاَنْفُسِهِنَّ ثَلٰثَةَ
قُرُوْٓءٍ ؕ وَ لَا يَحِلُّ لَهُنَّ اَنْ يَّكْتُمْنَ مَا
خَلَقَ اللّٰهُ فِيْٓ اَرْحَامِهِنَّ اِنْ كُنَّ يُؤْمِنَّ
بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ وَبُعُوْلَتُهُنَّ اَحَقُّ
بِرَدِّهِنَّ فِيْ ذٰلِكَ اِنْ اَرَادُوْٓا اِصْلَاحًا ؕ وَلَهُنَّ
مِثْلُ الَّذِيْ عَلَيْهِنَّ بِالْمَعْرُوْفِ ۪ وَ لِلرِّجَالِ
عَلَيْهِنَّ دَرَجَةٌ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٢٢٨﴾ ع ١٢

woman is fully independent concerning her

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affairs. No guardian can compel her because in this verse the woman is given the right to keep herself away from marriage. This verse does not say: Oh Guardians you keep them away. Religious issue: The period of Iddat (4 months &10 days) is liable on that divorced woman who had sexual intercourse with her husband prior to the divorce, otherwise this is not applicable, as mentioned elsewhere in the QUR 'AAN .

541. From this verse, two issues emerge:

1. It becomes incumbent upon the woman in Iddat not to conceal her pregnancy or menstruation, nor make an error therein. Due to her error if there is any fault with her second marriage or remarriage she will be guilty of a grave sin.

2. In the matter of the period of Iddat and pregnancy the wife's word will hold more credence than that of the husband i.e. if the wife says that her days of Iddat are over and the husband denies this, the wife's word will be accepted.

542. From this we learn that in the case of revocable (*Raj 'ee*) divorce it is not necessary to remarry - only revocation is needed. Further, revocation can be effected without the permission of the wife - The husband can do this, but no force must be used by the husband. In fact to make the marriage work, it is better to effect revocation mutually.

543. From this verse two issues emerge:

1. The wife's duty is to serve her husband and the husband's duty is to provide for her needs.

2. A man cannot marry his slave-girl (maid) because the wife has legal rights over her husband while the maid has no such right over her master. Hence, wifehood and maidhood cannot be given equal status.

544. From this we learn that whosoever claims that the rights of husband and wife are equal is a liar. Man is superior to a woman, hence his rights are greater. Because, the wife's material needs and her *Mehr* (dower) are man's responsibility, the husbands rights should also be greater. Justice, too, demands this.

SECETION 29

229. Divorce is twice [545]. Thereafter (a woman) must be retained with good [546] or released with kindness. And it is not lawful for you to take back [547] from her anything that you (husbands) have given them (wives). But, if both fear that they could not keep in the limits of Allah. Then, if you fear that the two [548] will not be able to observe the limits of Allah, it is no offence for them, for that of which the woman ransoms herself [549]. These are the limits of Allah, so do not transgress them and those who transgress the limits of Allah, it is they who are the unjust.

اَلطَّلَاقُ مَرَّتٰنِ ۖ فَاِمْسَاكٌۢ بِمَعْرُوْفٍ اَوْ
تَسْرِيْحٌۢ بِاِحْسَانٍ ۗ وَلَا يَحِلُّ لَكُمْ اَنْ
تَاْخُذُوْا مِمَّآ اٰتَيْتُمُوْهُنَّ شَيْـًٔا اِلَّآ اَنْ
يَّخَافَآ اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۗ فَاِنْ خِفْتُمْ
اَلَّا يُقِيْمَا حُدُوْدَ اللّٰهِ ۙ فَلَا جُنَاحَ عَلَيْهِمَا
فِيْمَا افْتَدَتْ بِهٖ ۗ تِلْكَ حُدُوْدُ اللّٰهِ فَلَا
تَعْتَدُوْهَا ۚ وَمَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ
فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٢٢٩﴾

545. In the case of revocable divorce in which man has the right to annul this divorce within the period of Iddat the divorce will be regarded as two divorces. The use of the word *AT-TALAAQ* points to this fact that the revocable divorce is an obvious divorce if not annulled, while using words of divorce intentionally usually becomes irrevocable divorce, in which case it becomes necessary to perform Nikah again.

546. *'Retain with good'* means to revoke the divorce within the period of waiting (Iddat) with the intention of making up and not causing further problems; while *'release with kindness'*

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means to give the third divorce or not to revoke the divorce within the period of waiting (Iddat) in which case it will become an irrevocable divorce.

547. In it there is a hint that the husband and wife cannot take back the gifts given to one another, as marriage serves as an obstacle for returning these. There are seven obstacles mentioned by the jurists and are accountable in the letters of *WAMA KHIZQEHI* The letter "*Z*" denotes *ZOJIYAH* meaning marriage. Similarly the husband cannot take back the Mehr as well.

548. In this verse the leaders, guardians and the heirs of the married couple are addressed who usually try to patch up the differences whenever there is a rift between the couple.

549. The divorce under discussion is *Khula* (divorce obtained on wife's initiative) This verse was revealed in the matter of Hazrat Jameela bint Abdullah who obtained her divorce by returning the garden which was given to her in Mehr by her husband Thabit bin Qais. From this incident a few issues arise:

1. Khula is a divorce, but not the annullment of marriage because here, the giving of ransom is mentioned which is the work of a woman, the work of the husband is not mentioned here. From this it can be deduced that the husband's work in this respect is what is mentioned above, to give the divorce.

2. A woman's work in respect of *Khula* is to give the ransom; the divorce itself will be given by the husband, not the wife.

3. Whatever ransom is agreed in respect of *Khula* has to be paid even though it may be` higher than the value of Mehr (dower). However, it is *MAKROOH* (undesirable) to take the value in excess of Mehr.

4. For *Khula* to take place the value has to be given by the wife; no other person may pay this amount for the purpose of obtaining the divorce without the knowledge of the wife, otherwise Khula will not take place. Such a custom is followed in Punjab.

5. In *Khula* (Talaaq-e-Bain) irrevocable divorce takes place, because ransom is that amount which the wife pays to the husband to secure her freedom, while through *TALAAQ RAJ'EE* (revocable divorce) the wife does not obtain her freedom.

230.Then, if she is divorced for the third time [550], then that woman will not be lawful to him, until she lives (marries) with another husband [551]. Then, if that second (husband) divorces her, then there is no sin on them if they re-unite [552], provided they will now observe the limits of Allah. And these are the limits of Allah, which He makes clear for those who possess knowledge.

فَإِنْ طَلَّقَهَا فَلَا تَحِلُّ لَهُ مِنْ بَعْدُ حَتّٰى تَنْكِحَ زَوْجًا غَيْرَهُ ۭ فَإِنْ طَلَّقَهَا فَلَا جُنَاحَ عَلَيْهِمَآ اَنْ يَّتَرَاجَعَآ اِنْ ظَنَّآ اَنْ يُّقِيْمَا حُدُوْدَ اللّٰهِ ۭ وَتِلْكَ حُدُوْدُ اللّٰهِ يُبَيِّنُهَا لِقَوْمٍ يَّعْلَمُوْنَ ﴿٢٣٠﴾

550. After the second divorce if the third is given with, or without the ransom, the divorce now becomes complete i.e. marriage is now annulled. From this we learn that although *Khula* is an irrevocable divorce it will not annul the marriage until the third divorce is given. Otherwise, the giving of the third divorce would not have been mentioned in this verse.

551. By *HALAALA* is meant if the husband and wife want to come together after the third divorce, the wife will first have to remarry a second time. In *Halaala* mere marriage to the second husband will not be regarded as sufficient, this marriage will have to be consumated because the word *TANKIHA* suggests consumation of marriage while the word *ZAWJAN* proves marriage only.

552. From this discussion a few issues emerge:

1. In the case of three divorces the wife can remarry the former husband after *HALAALA*

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takes place, without any problem.
2. The coming together of this divorced would be dependent on the mutual agreement of the couple. It is for this purpose that "*come together again*" and "*if they think*" are both in dual form.
3.After the *Halaala* the second husband has to give three divorces before the wife is in the position to return to the first husband. This is deduced from the verb "*for the two to return again*" because the word *'to return'* suggests going back to the former state, and because the former state was annulled by three divorces, its rectification can only be achieved through three divorces

231.And when you have divorced women and they have completed the prescribed period, retain them with honour and release them [553] with kindness. And do not retain them intending harm that you may transgress the limit [554]. And whoever does so, wrongs only himself [555]. And do not mock [556] at the revelations of Allah and remember the favour [557] of Allah upon you and what has been revealed to you of the Scripture (QUR'AAN) and wisdom (Prophet's Sunnah) [558], admonishing you with it. And remain fearing Allah, and know, surely, Allah is the Best Knower of everything [559].

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ
فَاَمْسِكُوْهُنَّ بِمَعْرُوْفٍ اَوْ سَرِّحُوْهُنَّ
بِمَعْرُوْفٍ ۪ وَ لَا تُمْسِكُوْهُنَّ ضِرَارًا
لِّتَعْتَدُوْا ۚ وَ مَنْ يَّفْعَلْ ذٰلِكَ فَقَدْ
ظَلَمَ نَفْسَهٗ ؕ وَ لَا تَتَّخِذُوْٓا اٰيٰتِ اللّٰهِ
هُزُوًا ۠ وَ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ وَ
مَآ اَنْزَلَ عَلَيْكُمْ مِّنَ الْكِتٰبِ وَالْحِكْمَةِ
يَعِظُكُمْ بِهٖ ؕ وَ اتَّقُوا اللّٰهَ وَ اعْلَمُوْٓا اَنَّ
اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٢٣١﴾ ع ٢٩ ١٣

553. The releasing of the wife with kindness means she should either be left by giving the third divorce or after her period of waiting. Under no circumstances must the husband return to her.
554. To increase her period of waiting merely to gain something from her or return to her with the intention of gaining something from her or for the sake of ill -treating her will be regarded as cruel and sinful. If this is done with the intention of taking care of her or patching up the differences it is another matter altogether.
555. This verse was revealed regarding Hazrat Sabit bin Yasaar Ansari who after divorcing his wife increased her period of waiting after the actual period of *IDDAT* was reaching completion, returned to her several times with the purpose of harassing her.
556. The laws of Allah must not be treated in jest by using marriage or divorce as a means of tormenting the spouse. If you do this, you will be in greater harm than the wife, as you will become the convict of Allah.
557. Remember the Bounty of Allah is a reminder that He showered his Bounty upon you by making you from the followers of His Beloved Prophet صلى الله عليه وآله وسلم From this one learns that holding Meelad gatherings is a virtuous act as it is the means of remembering and learning about the Holy Prophet صلى الله عليه وآله وسلم who is the greatest bounty of Allah.. Says Allah Almighty: "*And publicize well the favours of your Lord*" (S97 : V11).
558. From this we learn that having knowledge of the Hadith is just as important as knowing the Holy QUR'AAN because the word '*Book*' in this verse signifies the Holy QUR'AAN while '*wisdom*' denotes Hadith of the Holy Prophet صلى الله عليه وآله وسلم

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559. He who firmly believes that Allah is Knower of all he is doing, will, if Allah pleases, never think of going near a sinful act. This type observance of it is another matter. In this verse "*and know*" refers to observe, take heed, etc.

SECTION 30

وَ اِذَا طَلَّقْتُمُ النِّسَآءَ فَبَلَغْنَ اَجَلَهُنَّ فَلَا تَعْضُلُوْهُنَّ اَنْ يَّنْكِحْنَ اَزْوَاجَهُنَّ اِذَا تَرَاضَوْا بَيْنَهُمْ بِالْمَعْرُوْفِ ؕ ذٰلِكَ يُوْعَظُ بِهٖ مَنْ كَانَ مِنْكُمْ يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ ؕ ذٰلِكُمْ اَزْكٰى لَكُمْ وَ اَطْهَرُ ؕ وَاللّٰهُ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿٢٣٢﴾

232. And when you have divorced women and their Iddat (prescribed period) is complete, do not prevent them from marrying [560] their husbands, when they agree among themselves according to (Islamic) law [561]. This instruction is given to those among you who believe in Allah and the Last Day. This is cleaner and purer [562] for you. Verily, Allah Knows and you do not know [563].

560. From this one can understand that an adult woman can enter into a marriage on her own volition, without the actual permission of her guardian because marriage is referred to the woman in this verse. However, she cannot enter into marriage with someone out of her clan (uncomparable in status or character etc) which can become a source of embarrassment and disgrace to her parents or clan.

561. The word *'according to law'* suggests that nothing un-Islamic or un-wholesome should be agreed upon in matters of marriage. If any such thing is agreed upon it will not be religiously acceptable e.g. if alcohol or flesh of the swine is agreed in Mehr this will not be accepted as the customary dowry (mehr-e misal) has to be paid because *'according to law'* is a stipulation for this.

562. From this we learn that to prevent a girl from marrying the person of her choice can lead to numerous problems. Marry your children to those whom they have chosen or allow them the opportunity to do so. Furthermore, we learn that the Laws of Islam are binding on the Muslims, not the non-Muslims because the verse is proclaiming to give advice to the Muslims.

563. This verse was revealed regarding the action of Hazrat Mu'qil bin Yasaar whose sister was married to Asim bin Adi (on whom be peace) When Hazrat Asim divorced her and wanted to remarry her after her period of waiting, Hazrat Mu'qil refused her permission. This verse was revealed to counter such measures.

وَ الْوَالِدٰتُ يُرْضِعْنَ اَوْلَادَهُنَّ حَوْلَيْنِ كَامِلَيْنِ لِمَنْ اَرَادَ اَنْ يُّتِمَّ الرَّضَاعَةَ ؕ وَ عَلَى الْمَوْلُوْدِ لَهٗ رِزْقُهُنَّ وَ كِسْوَتُهُنَّ بِالْمَعْرُوْفِ ؕ لَا تُكَلَّفُ نَفْسٌ اِلَّا وُسْعَهَا ۚ لَا تُضَآرَّ وَالِدَةٌ

233. And the mothers should suckle their children for two complete years [564]. For whoever desires to complete [565] the suckling period, on him, to whom the child belongs, there is (responsibility of) feeding and clothing of the women in the prescribed manner [566]. No soul shall be burdened, but within his capacity. The mother should

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بِوَلَدِهَا وَلَا مَوْلُوْدٌ لَّهٗ بِوَلَدِهٖ ۚ وَعَلَى
الْوَارِثِ مِثْلُ ذٰلِكَ ۚ فَاِنْ اَرَادَا
فِصَالًا عَنْ تَرَاضٍ مِّنْهُمَا وَتَشَاوُرٍ فَلَا
جُنَاحَ عَلَيْهِمَا ۗ وَاِنْ اَرَدْتُّمْ اَنْ
تَسْتَرْضِعُوْٓا اَوْلَادَكُمْ فَلَا جُنَاحَ عَلَيْكُمْ
اِذَا سَلَّمْتُمْ مَّآ اٰتَيْتُمْ بِالْمَعْرُوْفِ ۗ وَ
اتَّقُوا اللّٰهَ وَاعْلَمُوْٓا اَنَّ اللّٰهَ بِمَا
تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٣﴾

not suffer on account of her child. Nor, should the father suffer on account of his child [567]. And the same is incumbent [568] on the father's heir. And then, if both decide on weaning, by mutual consent and consultation, there is no sin [569] upon both of them. Then, if you wish that your children should be suckled by nurses then, too, there is no blame [570] on you; provided what was agreed [571] is paid by you with kindness. And remain fearing Allah, and know that, surely, Allah observes what you do.

564. The mothers can breastfeed their children for a period of two years. If parents find any valid reasons, it can be stopped before two years. However, breastfeeding cannot be continued after two years.

565. From this verse emerge a few issues:
1. The child belongs to the father and he is responsible for its material needs.
2. After the divorce, if the mother wishes to breastfeed the child, the father cannot give it to another woman for this purpose.
3. The mother can take a fee for breasfeeding the child after she is divorced.
4. Giving of food and clothing can serve as the fee of breastfeeding although one will not be able to calculate this accurately in terms of monetary value.

566. The words suggest that the off-spring belongs to the father, because father is *MAULOOD LAHU.* From this a number of issues can be deduced.
1. Family lineage is from the father, not from the mother.
2. If the father is a Sayyed (descendant of the Holy Prophet صلى الله عليه وآله وسلم and the mother is a non-Sayyed, the child will be a Sayyed.
3. The material needs of the off-spring is the responsibility of the father, not the mother.
4. Education of the off-spring, too, is the responsibility of the father.
5. The wages of care taking of the off-spring is the responsibility of the father, not the mother.

567. By this is meant to force the divorced mother to suckle the baby, the father's loss is paying the divorced mother more to suckle the baby than what another woman is prepared to charge for the same purpose. Neither of the two should take place.

568. From this verse we learn that the guardians should take care of the orphans. The responsibilities of the parents should now be shouldered by the guardian. The guardians are those relatives who will be first in line for the purpose of inheritance, after whom will follow other relatives.

569. From this we learn that when it is beneficial to suckle the baby for less than two years its should be done i.e. the period of suckling should not exceed two years.

570. From this verse we learn that if the parents so wish to employ a foster mother to suckle their baby they may do so providing they pay her the price agreed upon for this purpose. Our Holy Prophet صلى الله عليه وآله وسلم was suckled by Hazrat Shafa bint Abdullah, Hazrat Thuwaibah and Hazrat Halima .

571. This verse makes it clear that wages as well as other related expenses for the suckling of the baby is the responsibility of the father, not of the mother or anyone else. Furthermore, if the mother is willing to breastfeed the child, the father should not forcefully use the services of a foster mother. We also learn that if a child grows through suckling by a foster mother or by drinking the milk of a goat, this will in no way decrease the motherly rights over the child. Similarly, even if the divorced mother charges the father a fee for suckling the baby,

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her motherly rights will remain the same. Even though Hazrat Musa's mother took a fee

234.Those of you who die [572] and leave wives behind. They (widows) should wait for a period [573] of four months and ten days, so when they complete their Iddat then, there is no blame [574] on you for what they do with regard to themselves according to (Islamic) [575] law. And Allah is fully aware of whatever you do.

572. After the death of the husband, period of waiting upon the widow is compulsory, even if sexual intercourse may not have taken place, but in the case of divorce there is no period of waiting for a divorcee if sexual intercourse has not taken place. Says Allah Almighty "*Then divorce them before touching them, in that way you have no period of waiting*" (S33:V49). The reason being, sexual intercourse, etc. is not stipulated in this verse, and this period of waiting is of a woman who is not pregnant. The waiting period of a pregnant woman is upon delivery, as can be seen from other verses.
573. During this period of waiting these women should abstain from marriage, using make-up. The minor girls, adult women and old ladies are all included in this injunction whose husb-

235.And there is no sin on you in that you propose to such women for marriage by indirect hint or conceal what you have in your hearts. Allah knows that soon you will remember them. But, make no secret contract [576] with them, except to say to them only that which is known in law. And do not resolve any marriage ties [577] until the prescribed period reaches its end. And know that Allah knows what

for suckling the baby, her motherly rights remained intact.

وَ الَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ
اَزْوَاجًا يَّتَرَبَّصْنَ بِاَنْفُسِهِنَّ اَرْبَعَةَ
اَشْهُرٍ وَّعَشْرًا ۚ فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَلَا
جُنَاحَ عَلَيْكُمْ فِيْمَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ
بِالْمَعْرُوْفِ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٢٣٤

ands have passed away. The period of waiting is the same for all.
574. From this verse two issues emerge:
1. It becomes incumbent upon the woman to observe mourning during her period of waiting i.e. she should refrain from applying make up.
2. If she applies make-up during this period then her guardian, who fails to stop her, too, will become a sinner. Not preventing a sin when in the position to do so is also a sin.
575. "*Anything to do*" refers to beautifying and using make-up because applying make-up is prohibited during the waiting period. Thus when the waiting period is over, so is the prohibition, providing no unlawful make-up is used, nor walk about without purdah (without covering their bodies) as is understood from "*within the law*".

وَلَا جُنَاحَ عَلَيْكُمْ فِيْمَا عَرَّضْتُمْ بِهٖ مِنْ
خِطْبَةِ النِّسَاۗءِ اَوْ اَكْنَنْتُمْ فِيْٓ اَنْفُسِكُمْ ۭ
عَلِمَ اللّٰهُ اَنَّكُمْ سَتَذْكُرُوْنَهُنَّ وَلٰكِنْ
لَّا تُوَاعِدُوْهُنَّ سِرًّا اِلَّآ اَنْ تَقُوْلُوْا قَوْلًا
مَّعْرُوْفًا ۬ وَلَا تَعْزِمُوْا عُقْدَةَ النِّكَاحِ
حَتّٰى يَبْلُغَ الْكِتٰبُ اَجَلَهٗ ۭ وَاعْلَمُوْٓا اَنَّ

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اللّٰهَ يَعْلَمُ مَا فِيْٓ اَنْفُسِكُمْ فَاحْذَرُوْهُ ۚ وَ
اعْلَمُوْٓا اَنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿٢٣٥﴾ ع ٣٠ ١٣

is in your heart [578], so fear Him [579] and know that Allah is Most Forgiving, Forbearing.

576. From this two issues emerge:
1. During the period of waiting explicit proposal for marriage is prohibited.
2. Indirect proposal is permissible during the period of waiting e.g. the person who intends to marry her can volunteer to pay her expense during her period of waiting, or say I need to get married, or say Allah will not inflict any difficulties upon you, etc.

577. By *'do not resolve wedding tie'* is meant let alone getting married, do not even have thought of getting married **Issue**: within the period of waiting, marriage is invalid, and if marriage takes place by error i.e. thinking that the period of waiting is over, it would be considered as evil. To acquaint yourselves with the differences between void and evil Nikah refer to *FATAWA NAEEMIYAH.*

578. From this it is hinted that the mere intention of sin is a punishable act because the intention of sin is sin itself. However, the thought of sin, will not be regarded as sin. Furthermore, to get married wilfully and intentionally in the period of waiting will render the marriage null and void as can be seen from the words "*And do not resolve*" i.e. do not have declaration of intent for marriage. Intention is associated with purpose, and the purpose in this instance is marriage.

579. The use of '*yourselves*' shows that these laws are to be followed by Muslims not the non-Muslims. As far as the non-Muslims are concerned the Muslim ruler will decide according to their religion. They shall enjoy religious freedom. However, political decrees will be binding upon them as well e.g. if any among them is guilty of stealing, their hands will be cut off.

SECTION 31

لَا جُنَاحَ عَلَيْكُمْ اِنْ طَلَّقْتُمُ النِّسَآءَ مَا
لَمْ تَمَسُّوْهُنَّ اَوْ تَفْرِضُوْا لَهُنَّ
فَرِيْضَةً ۖ وَّ مَتِّعُوْهُنَّ ۚ عَلَى الْمُوْسِعِ
قَدَرُهٗ وَ عَلَى الْمُقْتِرِ قَدَرُهٗ ۚ مَتَاعًا
بِالْمَعْرُوْفِ ۚ حَقًّا عَلَى الْمُحْسِنِيْنَ ﴿٢٣٦﴾

236. There is no demand against you if you divorce women whom you have not even touched [580], or have not fixed for them their dowry [581]. And the wealthy should give them something to carry on [582] for use, according to his capability. And the poor (man) according to his capability. This is incumbent on the well doers [583].

580. The word "*touching*" has sexual connotations while privacy between the husband and the wife is included with the decree of sexual intercourse. By (*KHILWAT E SAHIHA*) is meant privacy between the husband and wife in which there is no stoppage of sexual advances by the wife. In some instances no stoppage of such advances from the husband is also acceptable.

581. From this we learn that the customary dowry is either fully incumbent or not at all. There are no half measures regarding it e.g. in the case where marriage is solemnied without discussing or determining dowry and the man divorces his wife after having sex with her, he will be liable for full payment of the dowry; if no sex has taken place, he will not be liable for any dowry, just one suit of clothes will be deemed sufficient. Furthermore, we learn that marriage without dowry is permissible. The determining of dowry is not a precondition for marriage, so much so that if one says I will not

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give any dowry, marriage will still take place, If he now divorces the wife after sexual intercourse the payment of customary dowry will become incumbent on the husband. In addition, we learn that in the matter of divorce the husband remains independent i.e. just as marriage takes place upon mutual consent of husband and wife, in the case of divorce, too, there is no restraint. Only the husband can give divorce, irrespective of whether the wife accepts it or rejects it.

582. If marriage is entered into without a woman determining the dowry, and she is given a divorce without sexual intercourse, she should only be given one suit of clothes. The clothes given depend on the social status,

237. And if you divorced them without touching them [584], but you have already fixed for them a dowry, then half of what you fixed is incumbent. Unless the wives forego (their right) [585] or he gives more in whose hands is the marriage tie [586]. And (O men) if you give more, it is nearer to piety [587]. And never forget to deal with each other gracefully among yourselves [588]. Surely, Allah is fully observant of what you do.

584. The words "*giving divorce without touching them*" hints that if the husband dies before establishing sexual relation with his wife, she will be entitled to the full dowry determined at the time of marriage. The question of half dowry is pertaining to the woman divorced before sex had taken place.

585. In respect of the woman foregoing the payment of dowry she should collect less than half the value of the dowry and forego the rest; in respect of men they should pay more than half or full amount of the agreed dowry.

586. From this we learn that the knot of marriage is in the hands of man, hence dissolutions of marriage i.e. divorce is also his prerogative and not the right of the woman, neither in Khula nor without Khula i.e. in the case of Khula the divorce will be dependent on the willingness of the husband. The present day concept of Khula among the Muslim masses that of a woman pays an amount to her husband to obtain her divorce irrespective of whether the husband is prepared to agree on the divorce is totally wrong, because if the husband is not willing to give the divorce, it will not take place.

587. In the way of divorce try and give the wife the most you possibly can, don't try to forego the payment, for you are the chief. The chief will appear better when he gives, not when he takes.

588. After divorce there should be no ill feeling or jealousy between the couple. One should take into account duties imposed by Islam as well as their family ties.

i.e. a rich man has to give an expensive suit of clothes, a poor man will buy a cheap suit of clothes. However, if dowry was agreed upon, and divorce is given before sexual intercourse, the wife is entitled to get half of the dowry.

583. From this discussion, emerge two issues:

1. If one marries any woman without the prior agreement of dowry and is then divorced without having sex with her, it becomes compulsory to pay one suit of clothes made of dress, pants and a scarf.
2. The suit of clothes paid should be according to the financial position of the husband. These two issues are declared from the words *'upon'* and *'his resources'*.

وَاِنْ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ
وَ قَدْ فَرَضْتُمْ لَهُنَّ فَرِيْضَةً فَنِصْفُ مَا
فَرَضْتُمْ اِلَّاۤ اَنْ يَّعْفُوْنَ اَوْ يَعْفُوَا الَّذِىْ
بِيَدِهٖ عُقْدَةُ النِّكَاحِ ؕ وَ اَنْ تَعْفُوْۤا
اَقْرَبُ لِلتَّقْوٰى ؕ وَ لَا تَنْسَوُا الْفَضْلَ
بَيْنَكُمْ ؕ اِنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٣٧﴾

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حٰفِظُوْا عَلَى الصَّلَوٰتِ وَ الصَّلٰوةِ الْوُسْطٰى ۚ وَ قُوْمُوْا لِلّٰهِ قٰنِتِيْنَ ﴿٢٣٨﴾

238. Watch over all your prayers [589] and (especially) the middle prayer [590], and stand [591] before Allah with true devotion.

589. In the command "*watch over*" there is an order to establish Salaah regularly, to offer it in congregation, perform it correctly and punctually. This is the commentary of this verse "*Establish Prayer*".

590. By *'middle Salaah'* is meant *Salatul Asr*. From this we learn that Fard Salaah are five in number. The central or middle Salaah is that which has two Salaahs before and two after it. For the purpose of counting the least number will be two. In terms of this calculation we will get Five Fard Salaahs. There are two reasons for placing greater emphasis on being specially mindful of Salatul Asr. Firstly, the angels of the day and night meet at this time, secondly at this time commerce is at its height, many people get involved in their recreational activities.

591. From the command *'stand'* emerge few issues:

1. *Qiyaam* (standing erect in Salaah) is Fard – (compulsory), as the *'stand'* is a command.
2. Salaah should be offered in congregation as *'Qumoo'* is used for plural.
3. To talk, eat and drink in Salaah is totally forbidden as understood from the word "*with devotion*".

It should be remembered that speaking in Salaah is abrogated by this verse and Qira'at of the QUR'AAN when following the Imam is abrogated by "*And listen attentively*".

فَاِنْ خِفْتُمْ فَرِجَالًا اَوْ رُكْبَانًا ۚ فَاِذَآ اَمِنْتُمْ فَاذْكُرُوا اللّٰهَ كَمَا عَلَّمَكُمْ مَّا لَمْ تَكُوْنُوْا تَعْلَمُوْنَ ﴿٢٣٩﴾

239.And if you fear (danger of enemy) [592], then establish prayer while on foot [593] or riding. Then when you are secure, remember Allah as He has taught you what you knew not.

592. "*If you are in fear*" suggests that if the intensity of fear is such that you are unable to stand on one place due to it. However, if it becomes possible to stand, then the solution for it is as given in this verse *'And O Beloved! (Prophet صلى الله عليه وآله وسلم) when you are amidst them, then lead them in prayer'* (S4 : V102).

593. Although there is permission to perform Salaah on foot or in a conveyance due to extreme fear, but when normal circumstances prevail all the *ARKAAN* of Salaah (the Faraid in Salaah e.g. Qiyaam - standing erect in Salaah, Ruku, Sajdah, etc.) become compulsory to carry out. Present day travellers who perform their Salaah in the train in a sitting position without any valid reason are violating the above law. This would only be allowed if there is a fear of expiry of the time of Salaah due to the train not making any stops. However, on reaching your destination you should perform your Salaah again.

وَالَّذِيْنَ يُتَوَفَّوْنَ مِنْكُمْ وَيَذَرُوْنَ اَزْوَاجًا ۖ وَّصِيَّةً لِّاَزْوَاجِهِمْ مَّتَاعًا اِلَى الْحَوْلِ غَيْرَ اِخْرَاجٍ ۚ فَاِنْ خَرَجْنَ فَلَا

240. Those of you, who die and leave wives behind, should make a will [594] for their wives to provide for their maintenance [595] for one year, without expelling them out. Then, if they themselves leave, then you are

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جُنَاحَ عَلَيْكُمْ فِيْ مَا فَعَلْنَ فِيْٓ اَنْفُسِهِنَّ مِنْ مَّعْرُوْفٍ ۭ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ۝٢٤٠

not accountable [596] for which they did themselves in their matters [597] in a prescribed manner. And Allah is Almighty, All Wise.

his death, but she was entitled to be fed and clothed. But this was dependent on the wife to use her prerogative or forego it. Nevertheless she could not marry within a year of her husband's death. This decree is now abrogated.

597. In "*things they did*" included permissible ways of beautifying themselves, applying make up, giving up mourning, preparing for re-marriage, etc. From this verse we learn that even in those days the period of waiting of a year for the wife after the death of her husband was not compulsory, instead the law was if she wanted to sit in mourning for her deceased husband she was entitled for a year's maintenance from his wealth i.e. the wife was totally independent in the matter, while the husband's heirs were duty -bound.

594. This verse is abrogated from the verse pertaining to inheritance. Now, after the death of the husband the wife will not get maintenance but her ancestral property. In this way the verse is abrogated in two ways - from giving maintenance as well as regarding the period of a year.

595. According to all jurists this verse is abrogated from the verse concerning the period of waiting, because with death the question of period of waiting arises or delivery in the case of pregnancy, or the waiting period of four months and ten days; whereas in this verse mention is made of one year.

596. From this verse it is understood that previously the wife not only had the right to dwell in her husband's house for one year after

وَلِلْمُطَلَّقٰتِ مَتَاعٌۢ بِالْمَعْرُوْفِ ۭ حَقًّا عَلَى الْمُتَّقِيْنَ ۝٢٤١

241. And for the divorced women, a prescribed maintenance be made. This is obligatory on the God-fearing [598].

wife receives maintenance from ancestral wealth, she is not entitled to receive maintenance during her period of waiting (IDDAT) from her late husband's wealth.

598. During the period of waiting in the case of divorce, the responsibility of her maintenance was upon the husband giving divorce. In the case of the death of the husband, because the

كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ۝٢٤٢ ع ١٥

242.Thus, Allah makes clear to you His signs so that perhaps you may understand [599].

wisdom cannot be understood through one's intellect. The wisdom of many such laws are easily fathomed through one's keen sense of reasoning. For skills in understanding and interpreting religious issues consult the book - *ASRARUL AHKAAM.*

599. From the word "*You may understand*" emerge two issues:

1. All laws of Shariah are not understood through one's intelligence only - If this was the case it was not necessary to reveal verses in this respect.

2. All laws of Shariah are not intricate that their

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SECTION 32

اَلَمْ تَرَ اِلَى الَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ وَ هُمْ اُلُوْفٌ حَذَرَ الْمَوْتِ ۪ فَقَالَ لَهُمُ اللّٰهُ مُوْتُوْا ۫ ثُمَّ اَحْيَاهُمْ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿۲۴۳﴾

243.(O Beloved Prophet) Did you not observe those who went out of their homes [600] in their thousands, for fear of death?[601] Then, Allah said to them: "Die!"[602] Then He brought them (back) to life. Surely, Allah is Most Gracious to people [603], but most of the people are ungrateful.

600. This incident refers to the residents of the city of WASIT who had abandoned the city in their thousands to escape from the plague, but had all died. After some time Hazrat Hizkeel made dua for them, as a result of which all became alive once again.

601. The fear of death can be both good or bad. If due to its fear man sincerely turns to Allah and seeks forgiveness for his sins it is good; but if its fear makes him abandon doing pious deeds or turns to sinful life, then it is bad, e.g. out of fear of death people abstain from going for Hajj or participating in Holy War. However, the fear of the residents of Dadrawaan (Wasit), of course was of a different nature.

602. From this incident we learn that running away from dreaded diseases because of the fear of death is wrong. Secondly, we also learn that all the past and future happenings are screened before the Holy Prophet صلى الله عليه وآله وسلم. because the abovementioned incident had taken place centuries ago, yet the QUR'AAN says did you (Oh My Beloved Nabi صلى الله عليه وآله وسلم) see? i.e. you have seen.

603. Ibn Arabi says that any person who dies due to punishment can be brought back to life, but if the death is an inevitable one as divinely decreed then there is no order to bring its victims back to life. Hazrat Hassan (on whom be peace) says that the residents of Dadrawaan had died before their actual time, therefore they were brought back to life to complete their natural life span. These people were brought back to life on the dua of Hazrat Hizkeel bin Yuozi عليه السلام, who was the third successor of Hazrat Musa عليه السلام His first successor was Hazrat Yusha bin Nun عليه السلام and the second was Kalib bin Yohanna عليه السلام (Tafseer)

وَ قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ وَاعْلَمُوْٓا اَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۲۴۴﴾

244. And fight in the Way of Allah [604], and know that Allah is All-Hearing, All-Knowing.

604. Fight with the warring non-Muslims, fight for the advancement of Islam - not merely for territorial gains or for material upliftment.

The war of monarchs is to reek havoc and destruction. The war of a believer is to emulate the footsteps of the Prophets عليه السلام.

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗٓ اَضْعَافًا كَثِيْرَةً ؕ وَ اللّٰهُ يَقْبِضُ وَيَبْصُۜطُ ۪ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۲۴۵﴾

245. Who is it that will loan [605] to Allah a good loan [606], so that Allah [607] may increase [608] it for him many times? And Allah scants and amplifies [609]. And to Him you will have to return.

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605. Our pious sages say that to give a loan to a needy person during his hour of need is a virtuous act. In fact, in some instances this loan is greater than charity because sometimes even a non-needy can become a recipient of charity, while a loan is always taken by a needy person.
606. *QARZE-HASANA* is that type of a loan in which there is no demand on the debtor to settle it, if he pays it is well and good, if not he should be excused from paying it. However, in this there are a few conditions:
1. The loan giver should offer it sincerely and happily.
2. It should be given with a good heart.
3. Only lawful items should be used for this purpose.
4. There should be no hasty demand made for its settlement. Sometimes all charities are termed as *QARZE HASANA*.
607. From "*Allah may increase*" we learn that Allah loves the poor because He takes the loan from the rich for the poor. Thus, the one for whom the loan is taken is dearer.
608. Charity increases your wealth in this world as well as the rewards of the Hereafter. Service to parents is included in this as Allah will reward the child in this world as well as the Hereafter.
609. According to the revered Sufis there is expansion and contraction (increase and decrease) in everything: in a saint, the learned, the wealthy and the kings are not always in the same condition.

246. (O Beloved Prophet) Did you not observe the group of the children of Israel after Musa?[610] When they spoke to a Prophet of theirs:
"Appoint for us a king [611] so that we may fight in the path of Allah". He (the Prophet) said: "Maybe if the fighting were obligatory on you, you would not fight" [612]. They said: "What has happened to us that we should not fight in the way of Allah, whereas we have been expelled from our homes and our children" [613]. But, when fighting was made obligatory on them [614], they turned their faces away, except a few [615] of them. And Allah is All Knowing of the unjust.

اَلَمْ تَرَ اِلَى الْمَلَاِ مِنْۢ بَنِيْۤ اِسْرَآءِيْلَ
مِنْۢ بَعْدِ مُوْسٰى ۘ اِذْ قَالُوْا لِنَبِيٍّ لَّهُمُ
ابْعَثْ لَنَا مَلِكًا نُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ ؕ
قَالَ هَلْ عَسَيْتُمْ اِنْ كُتِبَ عَلَيْكُمُ
الْقِتَالُ اَلَّا تُقَاتِلُوْا ؕ قَالُوْا وَ مَا لَنَاۤ
اَلَّا نُقَاتِلَ فِيْ سَبِيْلِ اللّٰهِ وَقَدْ
اُخْرِجْنَا مِنْ دِيَارِنَا وَ اَبْنَآئِنَا ؕ فَلَمَّا
كُتِبَ عَلَيْهِمُ الْقِتَالُ تَوَلَّوْا اِلَّا قَلِيْلًا
مِّنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿٢٤٦﴾

610. This incident took place during the time of Hazrat Shumail عليه السلام when the Israelites were sent to wage war against King Goliath. Goliath was a very cruel king of the people of Amaliqa who was made sovereign over the Israelites by Allah because of their disobedience to Him, just as Pharaoh too was made a sovereign once.
611. From this we learn that kingship can be obtained through the Prophets as they are the distributors of Allah's bounties. Even today, kingship and power is distributed through the grace of our Holy Prophet صلى الله عليه وآله وسلم Furthermore, we learn that in those days there was never a union between Prohethood and kingdom otherwise, Hazrat Shumail عليه السلام himself should have become a king and not appoint Talut. However, these two i.e. Prophethood and kingdom, were assimilated in

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Hazrat Dawood عليه السلام, Sulaiman عليه السلام and Hazrat Yusuf عليه السلام Nonetheless, Prophethood and kingdom are both the bounties of Allah.

612. You (O Israelites) will be guilty of two sins, one - defaulting from JIHAD (Holy War) and the second is disobeying the Divinely appointed king.

613. From this verse it can be deduced that to wage war against the non-believers for the sake of revenge is also permissible, as it is also one cleft among fighting in the way of Allah. In this instance Goliath had imprisoned four hundred and forty men from the royal family of the Israelites.

614. From this incident we learn that Holy War is the Sunnah of the Prophets which was incumbent upon the earlier Prophets and their followers.

615."*Few of them*" refers to the 313 men out of thousands.This was the total of the companions in the Battle of Badr who drank a handful of water of the river and were able to participate in this Holy War. Those who drank more, became cowards and chicken -hearted.

247. And their Prophet said to them: "Surely, Allah has appointed Talut (Saul) [616] for you as a king. They said: "How can he have the right of kingship over us [617]? Whereas we are more entitled [618] for the kingship than he and he has not been given ample wealth". He (Talut) said: "Surely, Allah has chosen him [619] over you and has increased him [620] abundantly in knowledge and body. And Allah bestows His kingdom to whom He wills. And Allah is All-Encompassing, All-Knowing.

وَ قَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اللّٰهَ قَدْ بَعَثَ
لَكُمْ طَالُوْتَ مَلِكًا ؕ قَالُوْٓا اَنّٰى يَكُوْنُ لَهُ
الْمُلْكُ عَلَيْنَا وَ نَحْنُ اَحَقُّ بِالْمُلْكِ
مِنْهُ وَ لَمْ يُؤْتَ سَعَةً مِّنَ الْمَالِ ؕ قَالَ
اِنَّ اللّٰهَ اصْطَفٰىهُ عَلَيْكُمْ وَ زَادَهٗ بَسْطَةً
فِي الْعِلْمِ وَالْجِسْمِ ؕ وَاللّٰهُ يُؤْتِيْ مُلْكَهٗ
مَنْ يَّشَآءُ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۲۴۷﴾

616. Talut was from the family of Binyamin, son of Hazrat Yaqub عليه السلام Because he was physically a giant, he was referred to as Talut. Hazrat Shumail had received a revelation in which he was informed that anyone who is physically as tall as your walking stick shall become the king. Talut fitted the description and thus became king, Hazrat Shumail himself did not become a king, in those days kingdom and Prophethood never assimilated.

617. Their first disobedience took place when they used their own conjecture and quibbling in opposition to Divine Command, although conjecture against Divine Command is the work of the devil.

618. They are poor, while running the affairs of the kingdom requires a great deal of wealth, hence they were not suitable for kingdom.

619. From this verse we learn that knowledge is superior to worship - the worshipper has the seclusion of the mosque, the learned has the throne of *Khilafat*. Furthermore, we also know that knowledge is superior to wealth as Divine leadership is achieved through knowledge, not wealth. Also that the king should be learned and healthy, to conduct the affairs of his kingdom efficiently. The present political system which is based on abundance of wealth and majority of votes, is not a healthy one.

620. From this verse we learn that government should not be based on family lineage or wealth, but rather on intelligence, bravery and courage. By knowledge is meant knowledge of

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religious politics. To think that only politician should become a Caliph is a total misnomer, because Hazrat Abu Bakr (on whom be peace) the first Caliph, was the most learned among the Companions of the Holy Prophet صلى الله عليه وآله وسلم so much so, that the Holy Prophet صلى الله عليه وآله وسلم had appointed him to lead the congregation for *Salaah* just before his demise from the world. Hazrat Umar's (on whom be peace) politics, of course is well known up to today.

248. And the Prophet said to them: "Surely, the sign of his kingship is that there would come to you an Ark (of the Covenant) [621] in which there is tranquility of your heart from your Lord, and the good legacy left by the family of Musa and the family of Harun [622], carried by the angels. Surely, in that is a sign for you if you believe [623].

وَقَالَ لَهُمْ نَبِيُّهُمْ اِنَّ اٰيَةَ مُلْكِهٖٓ اَنْ يَّاْتِيَكُمُ التَّابُوْتُ فِيْهِ سَكِيْنَةٌ مِّنْ رَّبِّكُمْ وَ بَقِيَّةٌ مِّمَّا تَرَكَ اٰلُ مُوْسٰى وَاٰلُ هٰرُوْنَ تَحْمِلُهُ الْمَلٰٓئِكَةُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۲۴۸﴾ ع ٣٢ ع ١٦

621. This was a box made of the wood of Shamshaad (box-tree) being three hands long and two hands broad. In it were natural pictures of Prophets. It also included the plates of Tauraat, the staff (stick) of Hazrat Musa عليه السلام his clothes and a pair of shoes, the turban of Hazrat Harun عليه السلام as well as a few pieces of Manna (quails with which the Israelites were fed)

622. From this we learn that the sacred relics of the pious people are with the permission of Allah , a means of obtaining one's desires in one's hour of need. It is for this reason that such relics are placed in the shroud of the deceased at the time of burial. Hazrat Musa's عليه السلام relics, as can be seen, were used by the soldiers for the sake of gaining victory.

623. From this it can be observed that the true believer is he who acknowledges the miraculous effects of these sacred relics. To deny this is equal to the denying of Allah's power. Accordingly, the angels brought this box and placed it in front of Hazrat Talut. During times of battles this box would always be kept near the Islamic soldiers, through the blessing of which the believers were always victorious. After Hazrat Talut عليه السلام this box remained with the Israelites who always placed it in front of them in their hour of need, as a result of which all their prayers were answered. It was also their means of being victorious in battles. As time went, people of Wahabi type of beliefs began to show disrespect to this box and as such were soon afflicted by misfortunes. When this box was brought in the presence of Talut he became content. He selected 70 thousand Israelites and set out to fight Jalut.

SECTION 33

249.Then when Talut left the city with his army he said: "Surely, Allah will test you [624] with a stream. Whoso drinks water from it is not of me [625] and whoso does not drink of it is mine [626]. Except he who takes a sip with his hand [627]. Yet, all drank of it except a few of them [628]. When he (Talut) and the believers with him [629]

فَلَمَّا فَصَلَ طَالُوْتُ بِالْجُنُوْدِ ۙ قَالَ اِنَّ اللّٰهَ مُبْتَلِيْكُمْ بِنَهَرٍ ۚ فَمَنْ شَرِبَ مِنْهُ فَلَيْسَ مِنِّيْ ۚ وَ مَنْ لَّمْ يَطْعَمْهُ فَاِنَّهٗ مِنِّيْٓ اِلَّا مَنِ اغْتَرَفَ غُرْفَةً ۢ بِيَدِهٖ ۚ فَشَرِبُوْا مِنْهُ اِلَّا قَلِيْلًا مِّنْهُمْ ؕ فَلَمَّا

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جَاوَزَهٗ هُوَ وَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ ۙ قَالُوْا لَا طَاقَةَ لَنَا الْيَوْمَ بِجَالُوْتَ وَ جُنُوْدِهٖ ؕ قَالَ الَّذِيْنَ يَظُنُّوْنَ اَنَّهُمْ مُّلٰقُوا اللّٰهِ ۙ كَمْ مِّنْ فِئَةٍ قَلِيْلَةٍ غَلَبَتْ فِئَةً كَثِيْرَةًۢ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿۲۴۹﴾

crossed the stream, they said: "We have no power [630] against Jalut (Goliath) and his armies". Those who were sure to meet [631] Allah said: "That often a small party has triumphed over a large party by Allah's Command" [632]. And, verily, Allah is with the steadfast (patient) [633].

624. This journey of the Isrealites to wage war against Jalut was undertaken during extreme heat. The heat of summer, the uneasiness of the jungle and the heat of the scorching sun made the soldiers miserable and thirsty. Talut had informed them that soon they would be coming across a river but they should refrain from drinking from it, its a test placed upon them. Talut was informing them about this from the revelation that Hazrat Shumail عليه السلام was receiving.

625. Whosoever drinks from this water is not my followers and as such will not accompany me in this battle. It does not mean that he is a non-believer, because every sin does not make a person a non-believer. However, it can possibly be said that such a person could go out of the fold of Islam i.e. by drinking much water out of this river could set hypocrisy and enmity in his heart which are the signs of infidelity.

626. Those who withstood the test and did not drink are of my followers, or of my religion or are with me in the battle, because those who failed to bear the thirst for a short while would not be able to withstand the hardships of war in future. From this we learn that to prepare the soldiers to withstand the hardships of war, and to put them to test in matters related to war is the practice of the Prophets. The practice of the present day military training can be deduced from this verse. At that time not to drink that water was extremely important, in fact drinking that water had become an act of infidelity as can be understood from the following passage.

627. The extreme heat, unbearable conditions for the journey, intensity of the thirst and Allah's command were indeed a total test of their patience, if these people could exercise patience under the extreme conditions, they will easily be able to exercise patience in the face of future hardships of war. But if they had faltered here, then they would not be able to fight in future as well.

628. From this we learn that sincere people are always few in number i.e. from thousands only 313 turned out to be sincere. Says Allah Almighty "*And there are few in My bondsmen who are thankful*" (S34 : V13).

629. From this we learn also that those who went to the river were declared non-believers because "*And those who believed are with him*" is stated here. This teaches us that every instruction of the Prophet is incumbent to be obeyed even if it is based on some measure of expediency. This makes it clear that those who wanted to drink the water remained at the river and when the patient believers had already reached the other side of the river banks, they were being called by these impatient disbelievers, because by this time the believers had not gone beyond the river at all.

630. From this verse we learn that the obedience of a Prophet is instrumental in inculcating bravery, while disobedience to the Prophet can result in cowardice. The true Prophets are all brave while false prophets are cowards i.e. Mirza Ghulam Ahmed, the false Prophet, did not go on pilgrimage because of fear.

631. Sometimes the word (suspicion, conjecture, etc.) is used to denote positiveness and certainty. These believers were certain of meeting their Lord. Without certainty and positiveness no faith can be obtained. Says Allah Almighty:

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"*Why it did not happen when you had heard it that the male and female believers should have thought good of their own people*" (S24 : V12). In this verse, too, the word "*ZANN*" is used to indicate positiveness, because it is imperative to be absolutely certain about Hazrat Ayesha's (on whom be peace) chastity.

632. Success and victory is not dependent on superiority of number or equipment, but is dependent on the grace and blessing of Allah. If His grace is with you it can destroy the elephant with just rocks of birds. This teaches us that believers should have total trust in Allah, However, acting upon available means is not going against the principle of reliance and trust. Says Allah Almighty:"*And keep ready for them the strength you can and as many horses as you can*"(S8 : V60)

633. Allah and His Help and Mercy is with the patient, while his Wrath and Anger with those who are impatient and with knowledge and power with all and sundry.

250.And when they confronted Jalut and his armies, they submitted: "O our Lord! Pour upon us patience and keep our steps firm and help us against the disbelieving people" [634].

وَلَمَّا بَرَزُوْا لِجَالُوْتَ وَجُنُوْدِهٖ قَالُوْا رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٥٠﴾

634. This prayer should be recited in battle when facing the opposition. At times like this it is also better to be in the company of the pious.

251. Then they defeated them by Allah's Command [635] and Dawood killed Jalut. And Allah bestowed on him (Dawood) kingship and wisdom [636] and taught him [637] what He desired. And had Allah not repelled some people by others [638], then, surely, the earth [639] would have been ruined. But, Allah is the Bestower of bounty to all the worlds.

فَهَزَمُوْهُمْ بِاِذْنِ اللّٰهِ ۙ وَقَتَلَ دَاوٗدُ جَالُوْتَ وَاٰتٰىهُ اللّٰهُ الْمُلْكَ وَالْحِكْمَةَ وَعَلَّمَهٗ مِمَّا يَشَآءُ ؕ وَلَوْلَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ ۙ لَّفَسَدَتِ الْاَرْضُ وَلٰكِنَّ اللّٰهَ ذُوْ فَضْلٍ عَلَى الْعٰلَمِيْنَ ﴿٢٥١﴾

635. Numerically inferior army defeated the powerful army of the opposition.

636. Allah blessed Hazrat Dawood عليه السلام with both Prophethood and Kingdom by getting him married to the daughter of King Talut. The King had announced that whosoever killed Jalut will marry my daughter. After king Talut, Hazrat Dawood عليه السلام sat on the throne i.e. became king.

637. Many Books of Tafseer have it as Eiysha, father of Hazrat Dawood عليه السلام , with all his sons, was in the army of Talut. Hazrat Dawood عليه السلامwas the youngest and the weakest in the army. He had just come out of a sickness and had a yellowish skin. Hazrat Talut asked Shumail عليه السلام that since Jalut (Goliath) is so strong and powerful, he should pray to Allah for his death. In response to this prayer Divine Revelation informed that Jalut would be killed at the hands of Hazrat Dawood عليه السلام As such Hazrat Dawood with the aid of a sling came out to oppose him. On seeing the frail personage of Hazrat Dawood عليه السلام , Jalut began to taunt him, but the Prophet of God paid no heed to him. He fired a stone from the sling which hit him in the forehead and killed him.

638. From this we learn that Allah alleviates the hardships of others through His servants, and breaks the power of the non-believers through the Muslim soldiers.

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639. From this we learn that there are many expediencies associated with war. e.g.
If the grass is not cut, the fields are ruined, if pus is not removed through operation the entire body can become affected, if the criminal ele

ment is not eliminated, peace and security will be affected. Likewise, if traitors and rebels are not overpowered, law-abiding citizens will find it difficult to survive. In short, to raise objections in matters of war is foolish.

252.These are the verses of Allah which (O Beloved) We recite to you correctly and surely you are from amongst the Rasools (Messengers of Allah) [640].

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَ اِنَّكَ لَمِنَ الْمُرْسَلِيْنَ ﴿۲۵۲﴾

640. The endowment of lost historical data and the knowledge of the unseen is one of the proofs of the Holy Prophet's صلى الله عليه وآله وسلم Prophethood because the Holy Prophet صلى الله عليه وآله وسلم did neither acquire knowledge of History nor had he been in the company of historians, yet he presented authentic and accurate historical data. This proves beyond any doubt that the Holy Prophet صلى الله عليه وآله وسلم was a Divinely inspired Prophet.

PART 3

253.Of these Rasools We have excelled some of them over others [641]. Among them to whom Allah spoke, [642] and someone is he who was raised [643] in degrees of honour over all. And We gave Isa, son of Mariam [644] as clear signs and We supported him [645] with a pure spirit (Jibraeel). And if Allah had willed, those who had come after him would not have fought [646] with each other. After they had received clear proofs, they differed. Some of them became believers and others became infidels. Yet, had Allah so willed, they would not have fought (with each other). But, Allah does whatever He desires [647]

تِلْكَ الرُّسُلُ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ۘ مِنْهُمْ مَّنْ كَلَّمَ اللّٰهُ وَرَفَعَ بَعْضَهُمْ دَرَجٰتٍ ؕ وَاٰتَيْنَا عِيْسَى ابْنَ مَرْيَمَ الْبَيِّنٰتِ وَاَيَّدْنٰهُ بِرُوْحِ الْقُدُسِ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلَ الَّذِيْنَ مِنْۢ بَعْدِهِمْ مِّنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ وَلٰكِنِ اخْتَلَفُوْا فَمِنْهُمْ مَّنْ اٰمَنَ وَمِنْهُمْ مَّنْ كَفَرَ ؕ وَلَوْ شَآءَ اللّٰهُ مَا اقْتَتَلُوْا ۫ وَلٰكِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿۲۵۳﴾ ع

641. From this verse emerge a number of issues:
1. In Prophethood all Prophets are equal - there is no question of some being legitimate and others being counterfeit. Allah bestowed Prophethood on each one of them.
2. Besides Prophethood the Prophets enjoy different status i.e. some enjoy greater status than others. In respect of this, our Holy Prophet صلى الله عليه وآله وسلم enjoys the highest status among all the Prophets.
3. Although it can be said that some Prophets enjoy higher status than the others, it is incorrect to assume that some Prophets are in any way inferior to the others. To do this is insulting the dignity of the Prophets of Allah, as is deduced from the word "...*we excelled*".

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642. Hazrat Musa's عليه السلام talking to Allah upon this earth, without an intermediary, is his distinctive feature, as the Holy Prophet's صلى الله عليه وآله وسلم conversation with Allah without any curtain during the Night of Me'raj was not upon this earth.

643.The word "*some of them*" denotes our Holy Prophet صلى الله عليه وآله وسلم From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم is superior in status to all other Prophets.

2. His superiority and greatness is beyond our conception and imagination as no limits or degree of status has been mentioned. Furthermore, we also learn that while all the Prophets are equal in respect of Prophethood they are different in rank and status.

644. From this we learn that Hazrat Isa عليه السلام was created without a father - just a mother. If he had had a father he would not have been referred to the mother i.e. Isa عليه السلام son of Mariam. Says Allah Almighty: "*Call them after their fathers*"(S33: V5)

Thus besides Bibi Mariam, the QUR'AAN has not mentioned any other woman's name.

645. By "*Ruhul Quds*" 'the pure soul' is meant Hazrat Jibraeel عليه السلام who was always accompanying Hazrat Isa عليه السلام From this we learn that the servants of Allah have the capacity to help and that help, from those besides Allah is not polytheism. Hazrat Jibraeel عليه السلام is the servant of Allah, yet he had been rendering help to Hazrat Isa عليه السلام Furthermore, the help of these pious servants is in reality help of Allah, as Allah Almighty refers to Hazrat Jibraeel's عليه السلام help as His help.

646. This verse intimates to us that after the demise of these Prophets their followers waged war among themselves. In it there is a hint that after our Holy Prophet صلى الله عليه وآله وسلم departs from this earthly life his followers too would wage war among themselves, which in reality did take place. Hazrat Abu Bakr Siddique (on whom be peace) waged war against those who had rejected the institution of Zakaat, there were several wars between Hazrat Ali (on who be peace) and Hazrat Muawiyah (on whom be peace)

647.The words "*if Allah so wished*" suggest that the wars among the followers of the previous Prophets, those that would be fought amongst the followers of the Holy Prophet are all in accordance with Divine plan. There are many wise devices behind this plan which is related to the question of predestination (Taqdeer). For further investigation and research about this issue refer to *Tafseer Naeemi*.

SECTION 34

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِمَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَلَا خُلَّةٌ وَّ لَا شَفَاعَةٌ ؕ وَالْكٰفِرُوْنَ هُمُ الظّٰلِمُوْنَ ﴿۲۵۴﴾

254.O Believers! [648]. Spend [649] in the way of Allah of what We have provided for you before there comes a day where there shall be no bargaining, nor any friendship nor any intercession [650] for infidels. And it is the infidels themselves who are the unjust [651].

648. "*Oh those who believe*" suggest that acts of worship like Zakaat, Salaah, etc are incumbent upon Muslims, not non-Muslims, and without belief all forms of worship are imperfect and incorrect.

649. The verb *'you spend'* intimates that we should give charity from all those things with which Allah has blessed us. i.e. knowledge, wealth, health, children, time, etc. From all of these we should spend in the path of Allah.

650. The non-believers will not benefit from anyone's friendship nor his intercession. It is for this reason that the words no friendship and "*and no intercession*" are followed by "*and the infidels themselves are unjust persons*"(S2: V254) On the other hand, with the permission

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of Allah, both friendship and intercession will benefit the Muslims. Says Allah Almighty: "*Fast friends will be foes to one another on that day except the God-fearing people*" (S43:V67).

651.The word '*injustice*' means to unjustly use someone else's thing. An obedient servant can use the possessions of his master while the same cannot be said of the disobedient slave. The non-believers are disobedient, they are not justified in using the provisions of Allah. Thus, only those who are related to the bridal parties are justified in partaking of the marriage feast, those who are not connected with them are eating as thieves. The Holy Prophet صلى الله عليه وآله وسلم is the bridegroom of the entire world, the believers are his obedient servants and the non-believers are his foes. Hence, the non-believers are eating the provisions unjustly and as thieves.

255. (He is) Allah! There is none worthy of worship but He. The Ever Living, the Sustainer of all existence. Slumber [652] seizes Him not, nor sleep. To Him belongs whatever is in the heavens and whatever is on the earth. Who is there that can intercede with Him, except by His leave? [653] He knows all that was before them and all that shall happen after [654] them. And they encompass nothing of His knowledge 655 except for what He wills. His throne encircles over the heavens and the earth [656]. And their preservation is not a burden on Him. And He alone is the Most Exalted, the Supreme.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْحَیُّ الْقَیُّوْمُ ۚ لَا
تَاْخُذُهٗ سِنَةٌ وَّ لَا نَوْمٌ ؕ لَهٗ مَا فِی
السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ مَنْ ذَا
الَّذِیْ یَشْفَعُ عِنْدَهٗۤ اِلَّا بِاِذْنِهٖ ؕ یَعْلَمُ
مَا بَیْنَ اَیْدِیْهِمْ وَمَا خَلْفَهُمْ ۚ وَلَا
یُحِیْطُوْنَ بِشَیْءٍ مِّنْ عِلْمِهٖۤ اِلَّا بِمَا
شَآءَ ۚ وَسِعَ كُرْسِیُّهُ السَّمٰوٰتِ
وَالْاَرْضَ ۚ وَلَا یَـُٔوْدُهٗ حِفْظُهُمَا ۚ وَهُوَ
الْعَلِیُّ الْعَظِیْمُ ﴿۲۵۵﴾

652. This verse is known as (Verse of the Throne). Many virtues and benefits of it are mentioned in the traditions of the Holy Prophet صلى الله عليه وآله وسلم It is an excellent means of obtaining protection for one's life, wealth and for obtaining death with faith. If one recites this before retiring to bed he will be in the protection of Allah. If he recites it after every Salaah he will be blessed with Paradise. It is full of the Praise and Glory of Allah.

653. From the word *'he can intercede'* emerge two issues:

1. The Saints of Allah will intercede by Allah.
2. Their intercession is not one of bluff but one of approval. Hence anyone who denounces intercession is an infidel, and the one who accepts false intercessions like the pagans of Arabia is also in the same category. Remember that only the following will be able to intercede: The Prophets of Allah, the saints of Allah, the Ulama (the learned), one who is saintly guided, the Black Stone, the Holy QUR'AAN (including the Huffaz), the Holy Ka'bah, the Holy month of Ramadaan, the minor children of Muslims. Intercession will be of three kinds, for the salvation on the Day of Judgement, for the forgiveness of one's sins and for the loftiness of rank and status. From the first intercession even the non-believers will be benefitting, from the second kind, the sinful Muslims and from the third, the pious.

654. The word *'He Knows'* intimates that Allah Almighty knows the past and future deeds of man, or Intercedeer of Sinners, the Holy Prophet

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655. The words "*From His knowledge*" intimates that Allah Almighty has blessed His servants with knowledge, each according to his capacity and aptitude.

656. The word '*Throne*' denotes either the Divine knowledge, His power or the Sublime Throne, or place between the Throne and the Seventh Heaven referred to as the Eighth Heaven of astronomy or the Zodiacal heaven, while the Throne is the Ninth Heaven of Satun.

صلى الله عليه وآله وسلم knows the past and future sins of people, because without knowledge intercession is not possible. The physician is fully aware of which patient can be cured and which is beyond cure. Likewise, the Interceder of sinners fully knows who is worthy of intercession and who is unworthy of intercession. Thus, this portion of the verse is the Holy Prophet's صلى الله عليه وآله وسلم Naa't (verse in praise of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Ruhul Bayaan*)

لَآ اِكۡرَاهَ فِى الدِّيۡنِ ۙ قَدۡ تَّبَيَّنَ الرُّشۡدُ مِنَ الۡغَىِّ ۚ فَمَنۡ يَّكۡفُرۡ بِالطَّاغُوۡتِ وَيُؤۡمِنۡ بِاللّٰهِ فَقَدِ اسۡتَمۡسَكَ بِالۡعُرۡوَةِ الۡوُثۡقٰى ۗ لَا انۡفِصَامَ لَهَا ؕ وَاللّٰهُ سَمِيۡعٌ عَلِيۡمٌ ﴿۲۵۶﴾

256. There is no compulsion in religion [657]. Surely, the path of virtue has been separated from the erring [658]. He who rejects the devil and believes in Allah [659], he has indeed grasped a very firm knot which is never to open [660]. And Allah is All-Hearing, All-Knowing.

657. It should be remembered that while it is not permissible to force Islam onto anyone, a Muslim can be forced to remain a believer. Thus no Muslim can be granted permission to become an apostate: either he remains a Muslim or he will be beheaded. Therefore there is no contradiction between the QUR'AANIC verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty had asked the apostate Israelites "*Present yourselves to be put to death*". From this it can be deduced that apostates should be put to death.

658. In this verse the word '*infidelity*' is used literally to mean '*to reject.*' From this it is evident that faith is based on two essentials: the acceptance of Allah and the abstention from all wicked and devilish beliefs.

659. From this verse it becomes clear that Faith in Allah will only be accepted when all His enemies are shunned. The reason for this is Allah has mentioned the rejection of the devil before Faith in Him. In this is a hint of "*There is no God but Allah*"

660. From this it becomes evident that only those people can remain firm on Islam who cut themselves off from the company of the non-believers, show no love for them, keep away from their books and stay away from their lectures, because it is this very firmness on which the rejection of the devil is being based. Stay away from snakes and thieves because they are enemies of your lives and wealth, stay away from the infidels because they are the enemies of your Faith - Says Allah Almighty "*Then sit not you after recollection with the unjust people*" (S6 : V68)

اَللّٰهُ وَلِىُّ الَّذِيۡنَ اٰمَنُوۡا ۙ يُخۡرِجُهُمۡ مِّنَ الظُّلُمٰتِ اِلَى النُّوۡرِ ؕ وَالَّذِيۡنَ كَفَرُوۡۤا اَوۡلِيٰٓـئُهُمُ الطَّاغُوۡتُ ۙ يُخۡرِجُوۡنَهُمۡ مِّنَ النُّوۡرِ اِلَى الظُّلُمٰتِ ؕ اُولٰٓـئِكَ اَصۡحٰبُ النَّارِ ۚ هُمۡ فِيۡهَا خٰلِدُوۡنَ ﴿۲۵۷﴾

257.Allah is the Protector of the Believers. He brings them out from darkness into light [661]. And those who disbelieve, their protector is the devil [662]. And they take them out of light [663] into darkness. They are the inmates of Hell [664] and they will abide therein eternally.

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661. The verb "*He takes them out*" means Allah removes the new converts (to Islam) from infidelity (Kufr) the sincere repenters from heresy and the eternally pious from infidelity and apostasy. Thus, this verse is applicable to all and is beyond any objection. Being a supporter of Allah really means that He is the Guardian of the believers and so are His Prophets and Saints. Says Allah Almighty: "*Only Allah is protector and His Messenger and the believers*"(S5: V55). In the light of this verse no one can deny the help of Prophets and saints. Says Allah Almighty about the Holy Prophet صلى الله عليه وآله وسلم "*So that you* صلى الله عليه وآله وسلم *may take the people from darkness to light*". (S14 : V1).

662. From the words '*Their friends*' can be ascertained, that some non-believers give assistance to their fellow non-believers in this world, but they will not be able to do this in the Hereafter. Therefore, this verse is not in contradiction of "*And the unjust people have no helpers*" (S2 : V270). Contrary to this, Allah, the Holy Prophet صلى الله عليه وآله وسلم and the pious servants of Allah are the helpers and guardians of the believers in this world and the Hereafter, as they will be interceding on behalf of the believers to obtain Allah's forgiveness for them.

663. Here, the word '*Light*' refers to that religious nature upon which every child is born, because the non-believer was at no stage a believer. Therefore, how can it be said that the devil turned him out of Islam to Kufr – (infidelity). This verse could also be condemning the apostates.

664"*By inmates of Hell*" means that being inmates of Hell and to be therein eternally is the speciality of the non-believers. No matter how great a sinner the Muslim may be, he will not be regarded as the inmate of Hell. The house person is someone else, the guest is someone else.

SECTION 35

258.(O Beloved Prophet) Did you not see the one who quarrelled [665] with Ebrahim about His Lord, (merely) because Allah had given him kingdom? When Ebrahim said: "My Lord is the One Who gives life and causes death". He (Namrood) said: "I give life and cause death" [666]. Ebrahim said: "Surely, Allah brings up the sun from the east [667], you cause it to rise from the west". Thereupon, the infidel was confounded [668]. And Allah does not guide the unjust people.

اَلَمْ تَرَ اِلَى الَّذِیْ حَآجَّ اِبْرٰهٖمَ فِیْ رَبِّهٖۤ اَنْ اٰتٰىهُ اللّٰهُ الْمُلْكَ ۘ اِذْ قَالَ اِبْرٰهٖمُ رَبِّیَ الَّذِیْ یُحْیٖ وَیُمِیْتُ ۙ قَالَ اَنَا اُحْیٖ وَاُمِیْتُ ؕ قَالَ اِبْرٰهٖمُ فَاِنَّ اللّٰهَ یَاْتِیْ بِالشَّمْسِ مِنَ الْمَشْرِقِ فَاْتِ بِهَا مِنَ الْمَغْرِبِ فَبُهِتَ الَّذِیْ كَفَرَ ؕ وَاللّٰهُ لَا یَهْدِی الْقَوْمَ الظّٰلِمِیْنَ ﴿۲۵۸﴾

665.The word '*who*' in this verse refers to Namrood bin Qin'aan who was king of the world and who lived during the period of Hazrat Ebrahim عليه السلام. When Hazrat Ebrahim عليه السلام preached to him the Oneness of Allah and his Prophethood, he began his quibbling. This conversation possibly took place after the incident of Namrood's order to place Hazrat Ebrahim عليه السلام in the fire (Allah knows best).

From this incident we learn that entering into a debate with the non-believers is the practice of the Prophets.

666. On hearing of the power of Allah, Namrood called for two captives of whom he killed one and spared the other saying I have made the other live, i.e. like Allah I too can kill and give life (God forbid). From this incident we learn that we should not get

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disheartened at the ill-mannered quibbling of our opposition. Also if we cannot convince him with one proof we should try and win him over with another proof.

667. This command was to show the helple - ssness of the reprobate Namrood. From this it is evident that miracles should be demanded from the false prophets in order to unmask their false claim. However, any person who asks a miracle with a supposed belief of him being a Prophet is out of the fold of Islam.

668. It should be remembered that Namrood did not say to Hazrat Ebrahim عليه السلام to call upon your Lord to let the sun rise from the West because he was now aware from the previous evidence that Ebrahim's dua would most certainly make this possible, and thereby put his godhood to shame. He had already seen the miracle of fire turning to flowers. (Tafseer Ruhul Mu'aani). The Holy Prophet صلى الله عليه وآله وسلم had shown the miracle of making the sun rise from the West. What the father (Hazrat Ebrahim عليه السلام has said the son (the Holy Prophet صلى الله عليه وآله وسلم had made it happen.

259.Or, it is like him (Prophet Uzair), who passed by a town [669] which had fallen into ruins. He said: "How will Allah bring this to life [670] after its death?" So, Allah caused him to die for a hundred years [671]; then He revived him. He said: "How long have you stayed here?" He (Uzair) replied: "I've remained a full day or part of it". He (Allah) told him: "No, you stayed for a hundred years [672], look at your food and your drink. They have not changed with time, yet look at your donkey, whose bones even are not safe [673]. And We will make you a symbol for mankind. And look at the bones (of this donkey). How We raised them, and then covered them with flesh. Then, when this matter became clear [674] to him, he said: "I know [675] very well that Allah has power over all things"[676].

أَوْ كَالَّذِي مَرَّ عَلَىٰ قَرْيَةٍ وَهِيَ خَاوِيَةٌ عَلَىٰ عُرُوشِهَا قَالَ أَنَّىٰ يُحْيِي هَٰذِهِ اللَّهُ بَعْدَ مَوْتِهَا فَأَمَاتَهُ اللَّهُ مِائَةَ عَامٍ ثُمَّ بَعَثَهُ قَالَ كَمْ لَبِثْتَ قَالَ لَبِثْتُ يَوْمًا أَوْ بَعْضَ يَوْمٍ قَالَ بَل لَّبِثْتَ مِائَةَ عَامٍ فَانظُرْ إِلَىٰ طَعَامِكَ وَشَرَابِكَ لَمْ يَتَسَنَّهْ وَانظُرْ إِلَىٰ حِمَارِكَ وَلِنَجْعَلَكَ آيَةً لِّلنَّاسِ وَانظُرْ إِلَى الْعِظَامِ كَيْفَ نُنشِزُهَا ثُمَّ نَكْسُوهَا لَحْمًا فَلَمَّا تَبَيَّنَ لَهُ قَالَ أَعْلَمُ أَنَّ اللَّهَ عَلَىٰ كُلِّ شَيْءٍ قَدِيرٌ ﴿٢٥٩﴾

669. The incident under discussion is that of Hazrat Uzair عليه السلام By *'place'* here is meant Baitul Muqaddas - (Jerusalem) which was put to ruins by King Bakht Nasr. Hazrat Uzair عليه السلام was passing a place travelling on an ass. He had in a container some grape juice as well as some pieces of dates. He roamed in the entire city but did not find a single person. At that point in time he uttered these words and as soon as he got down from the ass his soul was captured i.e. he died.

670. Either it is concerning the nature and quality of giving life, or it is used for expressing astonishment, but it is not used to show rejection , as acceptance of the Day of Judgement is one of the essential parts of Faith.

671.The reason for stating this was to show that

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the condition in which they were, Allah had turned their attention from the affairs of the world. Otherwise, all the Prophets as well as the pious sages are not only fully aware of the world but are involved in its happenings. Thus Hazrat Musa عليه السلام was present at the time of the Holy Prophet's صلى الله عليه وآله وسلم farewell pilgrimage, (Hajjatul Wida) All the Prophets صلى الله عليه وآله وسلم performed Salaah behind the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj; greetings are extended to the dead when entering the cemetry.

672. While in the state of death Allah at that point in time had made Hazrat Uzair عليه السلام totally inattentive about the world, as the Holy Prophet صلى الله عليه وآله وسلم was made inattentive on the night on which his Fajr Salaah lapsed. Normally the Holy Prophet صلى الله عليه وآله وسلم was never unmindful, therefore his Wudu would never break due to sleep.

673. Food and drink which have a faster rate of perishing did not perish, whereas corpses which take longer to perish, decayed, even the bones became white.

674. One gaze of Hazrat Uzair عليه السلام and miraculously all the limbs of the donkey came together, the hide came on its body and brayingly came to life. Thereafter Hazrat Uzair عليه السلام climbed on it and journeyed to his village. On reaching it he found his place through rough estimation. He knocked on the door and asked if this was the house of Uzair's عليه السلام There an old and crippled lady hearing Hazrat Uzair عليه السلام name began to cry saying who is taking Hazrat Uzair's عليه السلام name after one hundred years? His whereabouts are unknown for the past hundred years. This old lady was Hazrat Uzair's عليه السلام maid. The reply came : "I am Uzair عليه السلام who has come to life after one hundred years". She then requested to Hazrat Uzair عليه السلام to pray to Allah to return her eyesight. The prayer was granted. Then holding her hands he said: "Stand in the name of your Lord" Immediately her deformed limbs were cured. She then recognised Hazrat Uzair عليه السلام and took him to a gathering of people in which were his 118 years old son and his grandson. The old lady addressed the people saying "Uzair عليه السلام has come back to life from the dead, look I have gained complete cure through his prayer" People accepted the words of the old lady and recognised him from his form. It is for this reason that the Yahud call Hazrat Uzair عليه السلام the son of God.

675. By "*I know*" means at first he had knowledge, now he has positive knowledge. The earlier knowledge was through information , but the present knowledge is through personal observation. From this we learn that, at times the faith of the Prophets is based on actual observation, hence their faith is more positive than their followers. On the night of Meraj our Holy Prophet صلى الله عليه وآله وسلم saw all unseen things like the Heaven, Hell, etc. with his own eyes - Hence his belief in these is based on actual observation.

676. Wit-based on QUR'AANIC puzzle : Who is that pious person who was himself forty years old, his son was one hundred and forty years old and his grandson ninety years? Answer : Hazrat Uzair عليه السلام Reason: when Hazrat Uzair عليه السلام lapsed into a hundred years of death, he was forty years old, but when he was raised to life, he was still a person of forty years! Allah be praised.

وَاِذْ قَالَ اِبْرٰهٖمُ رَبِّ اَرِنِیْ كَیْفَ تُحْیِ
الْمَوْتٰی ؕ قَالَ اَوَلَمْ تُؤْمِنْ ؕ قَالَ بَلٰی
وَلٰكِنْ لِّیَطْمَىِٕنَّ قَلْبِیْ ؕ قَالَ فَخُذْ
اَرْبَعَةً مِّنَ الطَّیْرِ فَصُرْهُنَّ اِلَیْكَ ثُمَّ

260.And when Ebrahim [677] said: "O my Lord! Show me how You give life to the dead". He (Allah) said: "Do you not believe so?" He said: "Yes, but I like that my heart may be satisfied" [678]. He said: "Take four birds and make them familiar [679] to

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اجْعَلْ عَلٰى كُلِّ جَبَلٍ مِّنْهُنَّ جُزْءًا ثُمَّ ادْعُهُنَّ يَاْتِيْنَكَ سَعْيًا ؕ وَاعْلَمْ اَنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٦٠﴾ ع

you. Then put a part of each of them (their flesh) on every hilltop. Thereafter call them [680]. They will come to you in haste [681]. And know that Allah is All Powerful, All Wise [682].

677.One day while Hazrat Ebrahim عليه السلام was walking along the ocean bank he saw a dead body whose flesh was being eaten by the fish during high tide and by the wild animals and birds of prey when the tide was low. This unusual sight brought in him the desire to experience the phenomenon of life and death. Thus he made his request to Allah Almighty.

678. In other words, Hazrat Ebrahim عليه السلام wanted to progress from his convincing knowledge to acquire positive knowledge through this phenomenon i.e. move from ordinary degree of perfection to highest degree of perfection.

679. That you may know them and be able to recognize them after they are brought back to life.

680. From this it becomes evident that if sometimes it is permissible to call upon lifeless animals to provide bounties, then it is equally permissible to call upon the past Prophets and Saints to receive their bounties.

681. In response to this Divine instruction Hazrat Ebrahim عليه السلام reared a peacock, a rooster, a pigeon and a crow, slaughtered them, he cut them into mince, mixed the flesh of the four placed the meat onto four different mountains, keeping their heads (beaks) with him. Then he called them. By permission of Allah all these limbs flew and joined with their original, their bodies became ready in the air and became alive after the beaks were joined.

682. From this discussion emerge two issues:

1. Whenever the pious servants of Allah become insistant about anything, Allah Almighty fulfils their desire,
2. Although faith in the unseen forms an essential part of our faith, the faith of the Prophets can be based on their actual observation.

SECTION 36

مَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ كَمَثَلِ حَبَّةٍ اَنْۢبَتَتْ سَبْعَ سَنَابِلَ فِيْ كُلِّ سُنْۢبُلَةٍ مِّائَةُ حَبَّةٍ ؕ وَاللّٰهُ يُضٰعِفُ لِمَنْ يَّشَآءُ ؕ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦١﴾

261.The example of those who spend [683] their wealth in the way of Allah is like a grain of wheat, which grows into seven [684] offshoots, and each offshoot contains one hundred grains. And Allah multiplies (His rewards) to whomsoever He pleases [685]. And Allah is the All Encompassing, All Knowing.

683.Whether the charity is of a voluntary or compulsory nature, the wealth is spent with the view of conveying the reward to the deceased, which is included herein. Hence the funeral rites of the third day, forty days etc. are all included herein. - (*Khazainul Irfaan*)

684.Although it is Allah Almighty who raises the crop, yet the grain is connected with the farmer. From this it can be deduced that it is permissible to connect the verb with everything related therewith. This verse was revealed to honour Hazrat Uthman Ghani (on whom be peace) who on the occassion of the Battle of Tabuk donated a thousand camels with provisions for the Muslim cause.

685.The word *'He will increase'* suggests that although pious deeds are similar in nature, their

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reward is of a different degree, or because there is difference in the beauty and sincerity of the intention, or because a small action, if accepted by Allah is worthy of a greater reward. The Holy Prophet صلى الله عليه وآله وسلم says : "If my Companion donates a handful of grain, and you a mountain full of gold, that handful of grain is worthy of greater reward than all your gold."

262.Those who spend [686] their wealth in the path of Allah, then after spending, neither boast of favours conferred, nor taunt [687]. Their reward is with their Lord. And they shall have no fear, nor shall they grieve [688].

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ فِيْ سَبِيْلِ اللّٰهِ ثُمَّ لَا يُتْبِعُوْنَ مَآ اَنْفَقُوْا مَنًّا وَّ لَآ اَذًى ۙ لَّهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٦٢﴾

686. It refers to those people who spend in the way of Allah out of all their wealth, at all times on all good occasions as evident from "*who spend*" and "*their wealth*" in respect of time and circumstances.

687. To be placed under an obligation means to mention the charitable deed in front of others, or by hurting the feelings of the beggars, while by causing grief is meant to taunt him. Doing these things will not only render your charities null and void, but it will be a means of punishment for causing grief to Muslims.

688. This could also refer to the grief and anxiety of the Day of Judgement, from which the believers will be relieved. Says Allah Almighty "*The great terror shall not grieve them*" (S21 : V103) or that worldly grief and anxiety which serve as a curtain between man and Allah. Otherwise, fear of Allah is the root of faith. Hence, it is not illogical to show fear for a snake, a scorpion or an enemy. Hazrat Musa عليه السلام became frightened when his staff turned into a snake, and spoke thus to Allah in respect of the Pharaoh's fear: "*They both submitted : Our Lord undoubtedly we fear that he may commit excess against us or come before us with mischief*" (S20 : V45). From this it can be deduced that all pious persons are Saints of Allah, as the Holy QUR'AAN speaks of similar qualities in respect of the Friends of Allah.

263.To speak kind words and to forgive [689] is better than charity followed by injury. And Allah is Self-Sufficient, Forbearing [690].

قَوْلٌ مَّعْرُوْفٌ وَّ مَغْفِرَةٌ خَيْرٌ مِّنْ صَدَقَةٍ يَّتْبَعُهَآ اَذًى ۗ وَاللّٰهُ غَنِيٌّ حَلِيْمٌ ﴿٢٦٣﴾

689. To prevent the person from begging, and to forgive him if he becomes abusive about this, is better than giving him a donation and thereafter teasing and disgracing him. The reason being wealth appeases the heart of the beggar while good words nourish it.

690. Allah Almighty despite being Self Sufficient is tolerant and kind by forgiving the sins of His servants. Similarly, we too should forgive the faults and shortcomings of the beggars and those under you. Tolerance is the practice of Allah. Praise be to Allah! What refined instructions for pure ethics!

264. O you who believe! Do not render in vain your charities by boasting of your favours conferred followed by injury [691], like him who spent [692] his wealth for showing to

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُبْطِلُوْا صَدَقٰتِكُمْ بِالْمَنِّ وَالْاَذٰى ۙ كَالَّذِيْ يُنْفِقُ مَالَهٗ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُ بِاللّٰهِ وَالْيَوْمِ

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الْاٰخِرِ ؕ فَمَثَلُهٗ كَمَثَلِ صَفْوَانٍ عَلَيْهِ تُرَابٌ فَاَصَابَهٗ وَابِلٌ فَتَرَكَهٗ صَلْدًا ؕ لَا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّمَّا كَسَبُوْا ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿٢٦٤﴾

people and believes not in Allah and the Last Day. Then the example of such a person is like that of a smooth rock upon which is dust [693]; and it is struck by a heavy rain, leaving it a bare stone [694]. They shall have no control [695] on anything of what they have earned and Allah does not guide the people who disbelieve [696].

691.In this there is a hint that if giving charity publicly may cause any disgrace to the beggar, it should be given without any publicity to obviate this. Under such circumstances publicizing charity becomes part of '*injure*' .

692. Some great sages are of the opinion that one should not hope for reward from man for imparting religious education nor taunt him because this, too, is a charity of education.

693. This is the condition of the charity of hypocrites who spend their wealth not to gain the pleasure of Allah but to gain publicity which is rendered null and void by their taunts and bragging. It should be remembered that if the purpose of giving charity publicly is to show off, it is an evil act, but if it is given to encourage others, it is a good act. Says Allah Almighty:"*If you give charity openly then what a good thing it is*" (S2 : V271).

694. The heart of a hypocrite is like a block of stone and his worships, especially, charities and donations for show are the dust and environs fallen on that block from which no growth of seeds can be expected. Allah Almighty's rejection of their worships can be compared to that water which washes away top soil. Hence this comparison is very effective.

695. From this it should be understood that the foundation of outer worships is based on sincerity and sound intentions - the greater the sincere, the bigger their firmness and their fruits of reward.

696.The non-believer does not receive guidance for doing pious deeds, because the acceptance of piety is dependent on Faith. If he were to find the path of piety he would have repented from his apostasy and engaged himself in doing pious deeds. It could also mean that those who are to remain non-believers by Allah, will not find guidance towards Faith i.e. coming in the fold of Islam. Other than that, many nonbelievers have already come into the fold of Islam and Allah has accepted their faith.

وَمَثَلُ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمُ ابْتِغَآءَ مَرْضَاتِ اللّٰهِ وَتَثْبِيْتًا مِّنْ اَنْفُسِهِمْ كَمَثَلِ جَنَّةٍۢ بِرَبْوَةٍ اَصَابَهَا وَابِلٌ فَاٰتَتْ اُكُلَهَا ضِعْفَيْنِ ۚ فَاِنْ لَّمْ يُصِبْهَا وَابِلٌ فَطَلٌّ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿٢٦٥﴾

265. And the example of those who spend their wealth to seek the pleasure of Allah [697] and for strengthening their hearts is like that garden [698], which is on an elevated ground. Heavy rain fell upon it, then bearing double the fruit. And if heavy rain does not fall on it, then dew suffices [699]. And Allah observes what you do [700].

697. In acquiring wealth there is a hint that a believer should spend out of every wealth acquired on all types of good occasions at all times and not suffice on giving Zakaat only. He should give clothes, food, cash, crops, property, etc. in the way of Allah. In this expenditure Meelad gatherings and Niaz food of Holy Saints is included, as this too is spending in the

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way of Allah.

698. From this it is evident that the reward of charity and good deeds will be given according to their intentions. It is for this reason that our spending of a mountain full of gold is not equal to even 1 1/4 kg grain of the Companions of the Holy Prophet صلى الله عليه وآله وسلم because we do not possess the high degree of sincerity of the Companions Likewise, giving charity to any saintly pauper is better than giving it to a sinful beggar. The quantity of the crop will be dependent on the quality of the earth. Hence, the charity is the crop and the beggar is the earth.

266. Does any one of you like to have a garden of dates and grapes[701], beneath which rivers flow, in which there are all kinds of fruit? Then, old age came to him and he has weak children [702]. Then came a whirlwind containing fire and so it is burnt. Thus does Allah make clear to you (His) signs, so that you may ponder [703].

701. This is an excellent example of spurious charity. Just as a person in old age will feel the pain at the destruction of his well blossomed garden, so will the spurious charity of the hypocrites and pretenders be of no avail to them on the Day of Judgement when they will be in great need of its reward.

702. By *'old age overtaking him'* means his need for the wealth is greater but his strength to acquire it, is less. Similarly, on the Day of Judgement there will be a need to acquire rewards of good deeds. But there will be no strength to do good deeds. It should be remembered that although the believer does continue to perform his Salaah and recite the Holy QUR'AAN he will receive no reward for these acts. Rewards will only be for deeds performed during one's life time. It is for this reason that rewards are conveyed to the deceased as they are now no longer in the position to acquire these.

703. From this example it is understood that good deeds should not be showing off. Secondly, after doing good deeds one should not indulge in any sinful activity which would destroy its reward. If one is guilty of such an act one will be ever so sorry on the Day of Judgement just like the owner of the garden would be painful at the desolation of his garden in the hour of his need. It should be remembered that just as sins are forgiven through some good deeds, some sins too cause the destruction of one's good deeds. Says Allah Almighty: *"Lest your deeds are wasted...."* (S49 : V2).

699.By *'dew suffices'* is meant the land of high quality soil will always yield good crop even though the rain might be insufficient. Likewise, the charity of the believer will yield reward whether it is big or small. By Allah, condition of the heart is judged, not the quantity of wealth.

700. From this one learns that just as land, rich of soil will yield crops of superior quality, in some sacred grounds the rewards of good deeds abound e.g. the reward of one good deed in the mosque of the Holy Prophet صلى الله عليه وآله وسلم (Masjide Nabawi) is equal to fifty thousand deeds.

أَيَوَدُّ أَحَدُكُمْ أَنْ تَكُونَ لَهُ جَنَّةٌ مِّنْ
نَّخِيلٍ وَّ أَعْنَابٍ تَجْرِيْ مِنْ تَحْتِهَا
الْأَنْهٰرُ لَا لَهُ فِيْهَا مِنْ كُلِّ الثَّمَرٰتِ لَا
وَأَصَابَهُ الْكِبَرُ وَلَهُ ذُرِّيَّةٌ ضُعَفَآءُ ۖ
فَأَصَابَهَآ إِعْصَارٌ فِيْهِ نَارٌ
فَاحْتَرَقَتْ ۗ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ
الْأٰيٰتِ لَعَلَّكُمْ تَتَفَكَّرُوْنَ ﴿٢٦٦﴾ ع ٣٦

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SECTION 37

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَنْفِقُوْا مِنْ طَيِّبٰتِ مَا كَسَبْتُمْ وَمِمَّآ اَخْرَجْنَا لَكُمْ مِّنَ الْاَرْضِ ۖ وَلَا تَيَمَّمُوا الْخَبِيْثَ مِنْهُ تُنْفِقُوْنَ وَلَسْتُمْ بِاٰخِذِيْهِ اِلَّآ اَنْ تُغْمِضُوْا فِيْهِ ۭ وَاعْلَمُوْٓا اَنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ﴿٢٦٧﴾

267. O you who believe! Give [704] from the good things, which you have earned, and of what We have provided from the earth for you [705]. Do not intend to give the worthless part of your earnings in charity, whilst you would not take it yourself, unless with closed eyes [706]. And know that Allah is free of need and Praiseworthy.

704. From the words "*what we have provided from earth*" emerge a few issues:
1.We should always engage ourselves in lawful occupations like farming, trade ventures, seeking employment, etc. for it is unprofitable to remain idle and jobless.
2.It is better to give charity from one's earning.
3.One should spend from that wealth which is dearest to oneself.
4.Charity should be given from lawfully earned wealth.
5.One should not give away the entire wealth, some of it should be kept for one's own needs, as is evident from "*that which*". One should not only suffice on paying Zakaat, voluntary charity should also be given as is indicated by "*you spend*"

705. This verse is Imam Abu Hanifa's R.A. basis of argument in respect of Zakaat on agricultural produce. Thus, it is Wajib (compulsory) to give Zakaat on these products, no matter its quantity or whether the products survive the full year or not, because the word *'of what'* in this verse is for common usage. Its validity is supported by the following traditions in which it is stated that any land which is irrigated through rain water, the Zakaat on its produce will be 1/10, while that which is irrigated through well water the Zakaat on its produce will be 1/20. The tradition mentioning that anything under five *Wasaq* is exempt from charity is pertaining to Zakaat on trade items and not on agricultural produce. The reason being in those days one *Wasaq* was equal to 40 dirhams, which is the Nisaab for Zakaat on trade items (Nisaab: minimum wealth required before Zakaat becomes compulsory).

706. Some people would give damaged worthless dates in the path of Allah. Regarding them, this verse was revealed to inform them that if you seek excellent reward for charity, the things you give in charity, it should be that which is the dearest to you and of the highest quality.

اَلشَّيْطٰنُ يَعِدُكُمُ الْفَقْرَ وَيَاْمُرُكُمْ بِالْفَحْشَاۗءِ ۚ وَاللّٰهُ يَعِدُكُمْ مَّغْفِرَةً مِّنْهُ وَفَضْلًا ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٢٦٨﴾

268. The devil threatens you with poverty and commands of you lewdness [707]. And Allah promises you forgiveness from it and bounty. Surely, Allah is All Embracing, All Knowing [708].

707. From this verse we learn that fear of poverty in respect of spending for good work, and spending regardlessly on evil work is indeed the evil suggestion of the devil. May Allah protect us from this type of action. People who advise you to spend lavishly on un-Islamic wedding customs and prevent you from charity are devils, from whose evil advice one should stay far away.

708. The word "*All Embracing*" suggests that with the Grace of Allah charity does not decrease the wealth but increases it. It also wards off

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calamities. This is hinted in "All Embracing and All-Knowing"

يُؤْتِي الْحِكْمَةَ مَنْ يَّشَآءُ ۚ وَمَنْ يُّؤْتَ الْحِكْمَةَ فَقَدْ اُوْتِيَ خَيْرًا كَثِيْرًا ۗ وَمَا يَذَّكَّرُ اِلَّآ اُولُوا الْاَلْبَابِ ﴿٢٦٩﴾

269. He bestows wisdom [709] upon whom He wills and whoever has been given wisdom, has certainly been given much good [710]. And none pay attention to guidance except those of understanding.

709. By wisdom is meant religious knowledge i.e. the knowledge of the Holy Prophet From this emerge two issues:
1.Charity of knowledge is superior to charity of wealth as the former is recurring charity (Sadaqa-e-Jariya) the reward of such a charity will accrue to the giver until Judgement Day.
2. Religious knowledge is not just obtained from books but from the Grace of Allah. Just by reading the QUR'AAN and Hadith one is not likely to find guidance, if the Grace of Allah is not part of it. The voice from the gramaphone or radio will only be received after it is tuned i.e. reception is dependent on tuning of the station, not without it. Likewise, if the instructor of the QUR'AAN and Hadtih is an infidel he will obviously teach infidelity from it.
710. The word good suggests that religious education is better than all bounties of Allah - e.g. wealth, worship and kingdom are inferior to knowledge. Because the Holy Prophet is the greatest Prophet of Allah, he is also the greatest possessor of knowledge of all things. He certainly gave our Holy Prophet much more knowledge than this. The Holy Prophet himself says:
"*Everything was made clear unto me and thus I had knowledge of it*" in the light of this, charity of knowledge is greater than any other charity.

وَمَآ اَنْفَقْتُمْ مِّنْ نَّفَقَةٍ اَوْ نَذَرْتُمْ مِّنْ نَّذْرٍ فَاِنَّ اللّٰهَ يَعْلَمُهٗ ۗ وَمَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٢٧٠﴾

270. And whatsoever you spend of expenditures or make vows [711], then surely Allah knows of it. And for the unjust there are no helpers [712].

711. In Islamic code of law one can only take a vow on Allah alone as by means of it one makes unincumbent worships incumbent. However, the poor caretakers of the shrines of the Saints of Allah can utilize the things on which the vow is taken. The literal vow refers to gifts which can be taken from the creation of Allah as can be seen from the example of a maid who took a vow on the occasion of Battle of Uhud that if he the Holy Prophet came out unharmed she would play the tambourine. This is a literal vow. While it is compulsory to fulfil the religious vows, as it is a means of carrying out a promise.
712 The word '*helpers*' tells us that Allah has appointed helpers for the believers in this world and the Hereafter. Says Allah Almighty
"*Only Allah is your protector and His Messenger and the believers* " (S5:V55).
The helpless state of the non-believers is a means of punishment for them.

اِنْ تُبْدُوا الصَّدَقٰتِ فَنِعِمَّا هِيَ ۚ وَاِنْ تُخْفُوْهَا وَتُؤْتُوْهَا الْفُقَرَآءَ فَهُوَ خَيْرٌ

271. If you offer your charity openly, then it is a good thing [713]. But, if you conceal it, and give it to the poor then it is much better for you.

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لَّكُمْ ۭ وَيُكَفِّرُ عَنْكُمْ مِّنْ سَيِّاٰتِكُمْ ۭ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿٢٧١﴾

And He will remove some of your sins [714]. And Allah is aware of what you do.

713. It should be remembered that in the matter of payment of compulsory charity, publicity is good as no one will accuse you of being miserly while it is better to give voluntary charity without any publicity. However, in the case of collections to write your name with the intention of encouraging others to donate is not only permissible but also better. If it was totally forbidden to make known your charity, than the charity of the Companions of the Holy Prophet صلى الله عليه وآله وسلم especially that of Hazrat Uthman (on whom be peace)would not have beeen narrated.

714. Through charity one's minor sins are forgiven, calamities are warded off. Hence reference here is made to *'some sins'* meaning 'minor sins.'

لَيْسَ عَلَيْكَ هُدٰىهُمْ وَلٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَاۗءُ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ فَلِاَنْفُسِكُمْ ۭ وَمَا تُنْفِقُوْنَ اِلَّا ابْتِغَاۗءَ وَجْهِ اللّٰهِ ۭ وَمَا تُنْفِقُوْا مِنْ خَيْرٍ يُّوَفَّ اِلَيْكُمْ وَاَنْتُمْ لَا تُظْلَمُوْنَ ﴿٢٧٢﴾

272. (O Holy Prophet) To guide them is not your responsibility [715], but Allah guides whom He pleases [716]. And whatever good you spend is for yourselves [717]. And it is not proper for you to spend except to seek the pleasure [718] of Allah and whatever good thing you spend will be fully repaid to you. And you will not be dealt with unjustly [719].

715. Allah makes it clear that Oh My Beloved Prophet صلى الله عليه وآله وسلم . you are not responsible for their guidance, nor will you be questioned regarding them not accepting Faith. From this we learn that we are totally dependent on our Holy Prophet صلى الله عليه وآله وسلم . By us accepting Faith will not enhance the status of the Holy Prophet صلى الله عليه وآله وسلم neither by remaining unbelievers, will we be able to decrease his noble status one bit. Whether one believes in the sun as a giver of light or not, it will still remain bright.

716. From this we learn that True Guidance is received from the Will of Allah, not from mere love, because Allah loves every person as His creation, otherwise He would not have granted them provision and sent Prophets for their guidance. However, all are not blessed with Faith and guidance because of this love. Thus, general love of Allah is one thing, the Will of Allah is another thing.

717. From this emerge two issues:
At all times spend the best in the way of Allah as is ascertained from "*From that which is good*". Do not make the beggar a butt of your gratitude because whatever you give is for your good.

718. It should be remembered that whatever charity is given in the name of Saints, it is given to seek the pleasure of Allah, but the recipient of its reward are the Saints. e.g. Hazrat S'aad (on whom be peace) after opening a well said its reward will be for the Mother of S`aad. Hence this verse does not in any way distract from the holding of Gyarwee Shareef, etc.

719. Allah Almighty says that there will be no decrease in the reward of your good deeds, you will, without any doubt receive full reward for them. Thus, there is no negation of increase in this verse. Allah will give reward to His servants much more in relation to their deeds. Says Allah Almighty: "*The example of those who spend*" (S2: V261) Hence there is no contradiction in this verse:

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لِلْفُقَرَآءِ الَّذِيْنَ اُحْصِرُوْا فِيْ سَبِيْلِ اللّٰهِ
لَا يَسْتَطِيْعُوْنَ ضَرْبًا فِي الْاَرْضِ ز يَحْسَبُهُمُ
الْجَاهِلُ اَغْنِيَآءَ مِنَ التَّعَفُّفِ ج تَعْرِفُهُمْ
بِسِيْمٰهُمْ ج لَا يَسْئَلُوْنَ النَّاسَ اِلْحَافًا ط وَمَا
تُنْفِقُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ بِهٖ عَلِيْمٌ ﴿٢٧٣﴾ ع

ع ٣٥ ٦ ٥

273. For those beggars[720], who are restricted in the way of Allah [721]. They cannot move about in the earth [722]. An ignorant (person) would think them to be wealthy because of their restraint. You shall recognize them from their (characteristic) signs [723]. They do not beg of men persistently [724]. And whatever you give in charity, indeed Allah knows of it.

720. A charity which is of a compulsory nature will only be given to the poor, not to a wealthy person, while it is better to give the voluntary charity to the poor, but as Sadaqatul Jariya all are equal i.e. the rich and the poor can make use of it e.g. water of the well, cemetery, mosque, etc. From this verse we learn that charity should be given to a beggar who is ashamed of receiving it than that poor who experiences no remorse about it.

721. In this are included poor students and Ulama (Religious teachers) as they too are part of those in the path of Allah - they do not earn money.

722. By *'they cannot move'* is meant that if they go about in search of livelihood, all religious activities will come to a stop. From this we learn that those learned men and students who have devoted themselves solely for religious work, their care becomes the responsibility of the Muslims as was the case of Companions of Suffa. These were a special group of Compan-ions of the Holy Prophet who had given up material life and devoted it to the Holy Prophet and receiving religious instructions from the Messenger of Allah, had engaged themselves in material work, religious activities would have come to a stop. Thus it is permissible to take wages for Imamat, giving religious knowledge etc. Besides Hazrat Uthman (on whom be peace) all the other Caliphs from Khulafa-e-Rashideen took wages for rendering the services as Caliphs, though Caliphate itself is a relgious service.

723. Their crestfallen faces, torn clothes and yellowish skin, paint a picture of their poverty which were not within their control, they appear by themselves.

724. The translation of this verse is very refined indeed. From it we learn that the negation in this verse is of question not of being persistently as is evident from the above verse.

SECTION 38

اَلَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ بِالَّيْلِ وَالنَّهَارِ
سِرًّا وَّعَلَانِيَةً فَلَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ج
وَلَا خَوْفٌ عَلَيْهِمْ وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٤﴾

274.Those who spend their wealth (in the way of Allah) by night and by day, secretly and openly [725], they will have their reward with their Lord. They shall have no fear, nor shall they grieve [726].

725. This verse was revealed in honour of Hazrat Abu Bakr Siddique (on whom be peace)

From this verse we learn that charity can be given both publically and without any

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publicity. In fact, compulsory charity should be given publically, while the voluntary charity should be given without any publicity e.g. the Five Daily Prayers, Eid Prayers and Jummah Prayer should be performed in seclusion. It is important to know that Hazrat Abu Bakr Siddiq (on whom be peace) spent forty thousand golden coins in four different ways: 10, 000 in the day; 10,000 at night; 10,000 in the open and 10,000 secretly.

726. From this verse we learn that Hazrat Abu Bakr Siddiq R.A. is deserving and entitled to great rewards. His deeds have attained acceptability in the Eyes of Allah and he is a true Friend of Allah. He is free of the distress and sufferings of this world and the Hereafter and his title is *ATEEQ*.(free from fire).

اَلَّذِيْنَ يَاْكُلُوْنَ الرِّبٰوا لَا يَقُوْمُوْنَ اِلَّا كَمَا يَقُوْمُ الَّذِىْ يَتَخَبَّطُهُ الشَّيْطٰنُ مِنَ الْمَسِّ ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْٓا اِنَّمَا الْبَيْعُ مِثْلُ الرِّبٰوا ۘ وَاَحَلَّ اللّٰهُ الْبَيْعَ وَحَرَّمَ الرِّبٰوا ؕ فَمَنْ جَآءَهٗ مَوْعِظَةٌ مِّنْ رَّبِّهٖ فَانْتَهٰى فَلَهٗ مَا سَلَفَ ؕ وَاَمْرُهٗٓ اِلَى اللّٰهِ ؕ وَمَنْ عَادَ فَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧٥﴾

275. Those who devour interest (usury) [727] cannot stand on the Day of Judgement, except like one who is touched [728] by Shaitaan into insanity [729]. That is because they say: "The trade, too, is just like interest"[730]. But, Allah has permitted trade and forbidden interest [731]. So, whoever has received direction from His Lord and refrains from it, whatever he took before is lawful for him [732]. And his affair is with Allah [733]. But, whoever returns (to dealing in interest), they are the inmates of the Fire, wherein they will abide eternally [734].

727. A usurer is only human in form but inwardly a devil, as he has no Mercy on the poor. Hence, he will assume the shape of the devil on the Day of Judgement.

728. The words "*Evil spirit has touched him*" suggests that on the Day of Judgement the usurers will be so confounded and stand staggeringly like the one who had been afflicted by an evil spirit in his earthly life, for the usurer had become a devil unto the people during his lifetime.

729. From this verse we learn that evil spirit is a fact i.e. people can get possessed by evil spirits, which can haunt and make a person demented. Furthermore, one can connect godly deeds with man because to make a person mad, ill, etc. are deeds of Allah but here they are connected to Jinn.

730.These people had regarded usury to be good and wholesome to such an extent that they actually liken usury to trade i.e. they were making trade as a means of comparing and usury as an object compared.

731. Any profit accrued from a loan is usury or interest. Similarly to sell items of one nature with extra price is also equal to usury or interest. Like selling a kilo of grain for a price of 11/4 kg. Interest has many forms, which are explained in the books of Jurisprudence. For a detailed discussion of it refer to our Tafseer Naeemi.

732. The word '*refrained*' hints that if a person continues taking interest after it was made unlawful, will be guilty of taking interest prior to this injunction. While any person who refrains from interest after it was made unlawful will be excused for whatever interest he had taken prior to it.

733. Allah can bring about its prohibition whenever and on whomsoever He so wills. No one can raise any objection in the matter. However, there is no harm for delving into its wisdom, In fact, it will be regarded as a

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commendable act.
734. Any person who takes interest by regarding it as lawful is out of the fold of Islam and will remain in Hell fire eternally. However, if he takes it as an unlawful thing, he will be a grave sinner and will be in Hell fire for a lengthy period.

يَمْحَقُ اللّٰهُ الرِّبٰوا وَيُرْبِي الصَّدَقٰتِ ؕ
وَاللّٰهُ لَا يُحِبُّ كُلَّ كَفَّارٍ اَثِيْمٍ ﴿٢٧٦﴾

276. Allah destroys interest [735] and increases charities [736]. And Allah loves not any ungrateful big sinner [737].

735. From this emerge two issues:
1. There can be no blessing in interest, for the believer, it can only be nourishment for a non believer, not a Believer. A germ can only nourish in squalor, while a nightingale flourishes on flowers. Hence do not think of yourselves on the line of apostasy (Kufr). A non-believer may progress through interest, but a believer will flourish by paying his *Zakaat*.
2. No charity or *Zakaat* can be paid from interest money. This is one way of abolishing interest.

736. The word "*increases*" means Allah will be increasing his reward in this world and the Hereafter. He will be blessing him in this world, while in the Hereafter increasing his every one reward by seven hundred or even more.
737.This verse intimates that the one who commits an unlawful act is both ungrateful and a sinner; obedience is gratitude and the obedient is grateful.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
وَاَقَامُوا الصَّلٰوةَ وَاٰتَوُا الزَّكٰوةَ لَهُمْ
اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۚ وَلَا خَوْفٌ عَلَيْهِمْ
وَلَا هُمْ يَحْزَنُوْنَ ﴿٢٧٧﴾

277. Surely, those who believe and do righteous deeds and establish prayer [738] and give Zakaat, will have their reward with their Lord. And, there is no fear for them, nor shall they grieve [739].

738. From this verse one learns that the excellence lies not in performing *Salaah* but establishing it as an institution. *Salaah* should be performed regularly, correctly and sincerely, as an established institution.
739. From this verse it is evident that a true believer is pious and a friend of Allah, because regarding the Saints of Allah, it is said "*Listen carefully! No doubt, there is no fear nor any grief upon the Friends of Allah*".(S10: V62).The same is used for the believers. Thus sainthood can be attained through pious deeds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَذَرُوْا مَا
بَقِيَ مِنَ الرِّبٰٓوا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٧٨﴾

278. O you who believe! Fear Allah [740] and leave what remains (due to you) of interest [741], if you are believers [742].

740. From this emerge two issues:
1. Piety and God-consciousness should be the object of every believer.
2. Faith precedes piety. Piety is for Faith like Wudu is for Salaah.
741. Prior to the prohibition of interest, if it was payable on the debtor and part of it was unpaid, the portion received would not be returned after the revelation of its prohibition. However, no further interest would be taken. Similar, will be the case of that non-believer on whom interest was due but has now accepted Islam. After accepting Islam he will be relieved of the obligation of its payment. Similarly, any person who embraces Islam while having 6 or 7 wives prior to Islam, is now permitted to have a

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maximum of 4 wives and separate the others. Many such issues can be deduced from this verse.

742. From this verse we learn that all interest orientated trade is the practice of the non-believer, not the believer. It is unlawful to imitate any practices of the non-believers as the practise of such acts is Kufr (apostasy). Examples of these are wearing cross threads to imitate the Hindus, leaving some hair on top of the head unshaved, bowing to the cross in imitation of the Nasara, etc. This verse further intimates that we should refrain from wearing Hindu fashioned Dhoti, (waist piece passing between legs and fastened behind) loincloth (Langoti) Lati, hat etc. as these are current practices of the non-believers.

279.But if you do not, then beware of war[743] from Allah and His Messenger. And if you repent, then take your principal sums [744]. Thus, neither do you wrong anyone, nor are you wronged.

فَإِنْ لَّمْ تَفْعَلُوْا فَأْذَنُوْا بِحَرْبٍ مِّنَ اللّٰهِ وَرَسُوْلِهٖ ۚ وَإِنْ تُبْتُمْ فَلَكُمْ رُءُوْسُ أَمْوَالِكُمْ ۚ لَا تَظْلِمُوْنَ وَلَا تُظْلَمُوْنَ ﴿٢٧٩﴾

743. It should be remembered that two sins have been responsible for the declaration of war, one is taking of interest and the other is harbouring enmity against the friend of Allah as is found in the Hadith. Thus, taking of interest is a greater sin than paying it as there is no declaration of war on the one who pays interest. The Hadith which mentions that both are equal means both are equal in sin but not in the intensity of the sin. It should also be remembered that a non believer cannot take interest from the believer. But if a non believer takes interest from his fellow non-believers, the Islamic ruler should not interfere in their affairs as they enjoy full religious freedom.

744. This verse suggests that all interest prior to its prohibition was lawful. That amount would not be deducted from the original loan but instead the full amount of the loan would now become payable.

280. And if the debtor is in hardship, then give him time till it is easy [745]. And if you give (from your right as) charity, then it is better for you, if you only knew.

وَإِنْ كَانَ ذُوْ عُسْرَةٍ فَنَظِرَةٌ إِلٰى مَيْسَرَةٍ ۭ وَأَنْ تَصَدَّقُوْا خَيْرٌ لَّكُمْ إِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٢٨٠﴾

745. **Issue**: there is no time limit acceptable in respect of loans. Its payment can be demanded at any time. There is time limit in respect of payment of debt, it cannot be demanded before the due date. Short term loan would be regarded as a loan, while trade loans would be regarded as debts. Both the loan and the debt are included in this verse, as to give an extension of payment to both these debtors is an act worthy of reward. Hence we learn that to forgive a debtor from payment of his debt is an act of charity, but such a person cannot pay Zakaat out of that money. This situation can be remedied by paying Zakaat to a hard pressed debtor. After the debtor has taken possession of the money the creditor can collect his debt.

281.And fear the day in which you shall be made to return to Allah [746]. Then, every soul will be compensated for what it earned. And they shall not be wronged [747].

وَاتَّقُوْا يَوْمًا تُرْجَعُوْنَ فِيْهِ إِلَى اللّٰهِ ۣ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٨١﴾

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746. This means that you should forgive your helpless debtor so that Allah can forgive you on the Day of Judgement for you, too, are Allah's debtor. Forgive, that you receive forgiveness. From this many issues can be extracted.
747.This means neither their good deeds would be decreased nor their sins would be increased. Hazrat Abdullah ibn Abbas (on whom be peace) says that this was the last verse to be revealed after which the Holy Prophet صلى الله عليه وآله وسلم lived in this world for twenty one, nine or seven more days.

SECTION 39

282. O you who believe! When you contract a debt [748] for a specific term, write it down [749] and let a scribe write it in your presence justly. And the scribe should not refuse [750] to write it as Allah has taught him. Let him on whom the liability [751] falls dictate [752] and fear Allah [753], Who is His Lord and do not leave anything out of it. But, if the one who has the obligation is of low understanding [754] or weak or unable to dictate himself, then let his guardian dictate justly. And make two witnesses from among your men[755]. Then, if two men are not available, then a man and two women. Such witnesses as you like[756], so that if one of them (woman) errs, then the other can remind her [757]. And when the witnesses are called, they should not refuse to come [758] and not to take it as a burden. The liability, be it small or big [759], write it down along with its fixed period. That is more just in the sight of Allah and stronger as evidence and more likely to prevent doubt, except a ready merchandise, which you give or take from hand to hand. There is no sin[760] on you if you do not write it and take witnesses, when you conclude a contract. Let no scribe be harmed

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَدَايَنْتُمْ
بِدَيْنٍ اِلٰٓى اَجَلٍ مُّسَمًّى فَاكْتُبُوْهُ ؕ
وَلْيَكْتُبْ بَّيْنَكُمْ كَاتِبٌۢ بِالْعَدْلِ ۠ وَلَا
يَاْبَ كَاتِبٌ اَنْ يَّكْتُبَ كَمَا عَلَّمَهُ اللّٰهُ
فَلْيَكْتُبْ ۚ وَلْيُمْلِلِ الَّذِىْ عَلَيْهِ الْحَقُّ
وَلْيَتَّقِ اللّٰهَ رَبَّهٗ وَلَا يَبْخَسْ مِنْهُ
شَيْـًٔا ؕ فَاِنْ كَانَ الَّذِىْ عَلَيْهِ الْحَقُّ
سَفِيْهًا اَوْ ضَعِيْفًا اَوْ لَا يَسْتَطِيْعُ اَنْ
يُّمِلَّ هُوَ فَلْيُمْلِلْ وَلِيُّهٗ بِالْعَدْلِ ؕ
وَاسْتَشْهِدُوْا شَهِيْدَيْنِ مِنْ رِّجَالِكُمْ ۚ
فَاِنْ لَّمْ يَكُوْنَا رَجُلَيْنِ فَرَجُلٌ
وَّامْرَاَتٰنِ مِمَّنْ تَرْضَوْنَ مِنَ الشُّهَدَآءِ
اَنْ تَضِلَّ اِحْدٰىهُمَا فَتُذَكِّرَ اِحْدٰىهُمَا
الْاُخْرٰى ؕ وَلَا يَاْبَ الشُّهَدَآءُ اِذَا مَا
دُعُوْا ؕ وَلَا تَسْـَٔمُوْٓا اَنْ تَكْتُبُوْهُ صَغِيْرًا
اَوْ كَبِيْرًا اِلٰٓى اَجَلِهٖ ؕ ذٰلِكُمْ اَقْسَطُ
عِنْدَ اللّٰهِ وَاَقْوَمُ لِلشَّهَادَةِ وَاَدْنٰٓى اَلَّا
تَرْتَابُوْٓا اِلَّآ اَنْ تَكُوْنَ تِجَارَةً
حَاضِرَةً تُدِيْرُوْنَهَا بَيْنَكُمْ فَلَيْسَ

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عَلَيْكُمْ جُنَاحٌ اَلَّا تَكْتُبُوْهَا ؕ وَاَشْهِدُوْٓا
اِذَا تَبَايَعْتُمْ ۪ وَلَا يُضَآرَّ كَاتِبٌ وَّ لَا
شَهِيْدٌ ؕ وَاِنْ تَفْعَلُوْا فَاِنَّهٗ فُسُوْقٌۢ
بِكُمْ ؕ وَاتَّقُوا اللّٰهَ ؕ وَيُعَلِّمُكُمُ اللّٰهُ ؕ
وَاللّٰهُ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۲۸۲﴾

or any witness [761], for if you do so, then it would be your insubordination [762]. And fear Allah and it is Allah who instructs you. Verily, Allah is the Knower of all things.

748. In respect of the payment of a debt, time limit is acceptable, its payment cannot be demanded before its due date. There is no time limit for the setting of a loan, its payment can be demanded before its due date.

749. The command under question is of a voluntary nature. Sometimes a command is given in respect of voluntary (Mustahab) acts. Some MUSTAHAB and some permissible acts too become binding and their rejection would be regarded as apostasy (Kufr), like the writing down of the loan being MUSTAHAB - super rerogative or desirable or accepting the permissibility of sex with one's wife during the nights of Ramadaan. Says Allah Almighty: "*It was made lawful for you to go near your woman*"(S2 : V187)

750.This means that by all means this should be documented with or without payment, because the one who draws up such a document is allowed to receive payment. Says Allah Almighty:"*Neither the scribe be harmed, nor the witness*" (S2 : V282). Accepting payment on giving a religious verdict too is included in this verse.

751.The gratitude of the learned person is letting the people derive benefit from his knowledge. Expression of gratitude differs from bounty to bounty. One who is able to write should enable the people to satisfy their needs through his writing.

752. From this we learn that the deed of sale should be written by the seller acknowledging sale. In respect of a loan the debtor should write the amount of the loan. The deed of rent should be completed by the tenant acknowledging the use of premises and its rental. These deeds should not be completed by the buyer, the creditor or the landlord. The document should be completed by those in whose favour they are made.

753. By "*Fear Allah*" means the document should be completed honestly without any omission, additions or alterations in respect of price, sale and amount of loan. Reference about this is made in the following sentence: "*And leave not behind anything*".
This command is for the writer of the document as well as the one who is dictating it, both should fear Allah in respect of the above.

754. In this verse "*Low of understanding*" refers to one who is mad or one who has no control over his senses, "*Weak*" refers to minor or very old person and "*and be unable to dictate*" means a mute or a person who cannot understand the language where in such circumstances another person could be used for the purpose of dictation.

755. In addition, it is made known that only Muslims should serve as witnesses for Muslims. However, non believers can serve as witnesses for non-believers.

756. From this discussion a few issues emerge:
1. A Muslim can be a witness.
2. Pious Muslims should be witnesses, not sinners.
3. Women alone should not serve as witnesses except in matters which are exclusively pertaining to women e.g. birth of a baby, proof of virginity, etc.
4. In general dealings, either two males or one male and two females can serve as witness, but in the case of adultery only four males can serve as witnesses, not less. Furthermore, women should only be used as witnesses when there is no presence of any males.

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757. By nature the memory of the women and the application of it is weaker than men. It is for this reason that only males have been chosen for leading prayers, governership, administration of justice, prophethood, etc. According to Islamic Law a woman cannot be appointed to lead Prayers. Similarly, a woman cannot be appointed as a judge as she has to be in Purdah (privacy) while these duties cannot be effected in privacy. Hazrat Bilqees was a queen prior to accepting Faith in Hazrat Sulaiman عليه السلام, after which she lived under him.

758. From this verse we learn that it is compulsory to give evidence in matters concerning rights and obligations, to hide it i.e. refusing to give evidence, is forbidden. It should be remembered that the expenses of the witness should be met by the plaintiff. Says Allah Almighty:"*And neither any scribe be harmed nor the witness...*" (S2 : V282) Thus the expense of his journey would be paid by the plaintiff. The witness cannot charge a fee for giving witness as this is compulsory.

759. This command is of a voluntary nature, hence the order for refraining from any dispute or quarrel. However, if the command is for compulsory acts, then it is abrogated.

760. This does not necessarily mean that not recording credit deals is sinful as it is contrary to the meaning. All issues are not solved on the basis of codified law. It is possible that by '*sin*' could be meant '*harm*' i.e. because there is no possibility of dispute or argument in cash deals, there is no harm in not recording it.

761. There could be two possible meanings to this verse. The one is that neither the scribe nor the witness be compensated, by not paying the scribe for his effort nor paying the witness for his travelling expense, thereby wasting their time. It should be remembered that the scribe can charge a fee for documentation. Therefore, a learned man should not charge a fee for issuing a religious verdict or a religious issue as this is forbidden, for the propagation of Faith (Religion) is compulsory upon him. However, he can charge a fee for giving a written verdict or going to court. Likewise, a witness should not take a fee for giving evidence, as it becomes obligatory upon him to give evidence in matters of truth. He can charge a fee for giving his time. Similarly he can also charge a fee for his travelling expenses. The second meaning could be that both the scribe and the writing or giving evidence when needed.

762. This means that it is sinful to cause harm to the scribe or the witness, in which case this verse is firm, or compulsory a loan deal without documentation, in which case this verse is abrogated, as its writing afterwards is not incumbent.

283. And if you are on a journey [763] and cannot find a scribe, let there be a pledge [764] with possession. And if one of you entrusts [765] the other, then let him who is entrusted, discharge his trust (faithfully) and let him fear Allah, his Lord, and conceal not the testimony. And whosoever conceals [766] it, his heart is indeed sinful [767]. Indeed, Allah is All Knowing of what you do.

وَاِنْ كُنْتُمْ عَلٰى سَفَرٍ وَّلَمْ تَجِدُوْا كَاتِبًا
فَرِهٰنٌ مَّقْبُوْضَةٌ ؕ فَاِنْ اَمِنَ بَعْضُكُمْ
بَعْضًا فَلْيُؤَدِّ الَّذِى اؤْتُمِنَ اَمَانَتَهٗ
وَلْيَتَّقِ اللّٰهَ رَبَّهٗ ؕ وَلَا تَكْتُمُوا
الشَّهَادَةَ ؕ وَمَنْ يَّكْتُمْهَا فَاِنَّهٗۤ اٰثِمٌ
قَلْبُهٗ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸۳﴾ ع ۳۹ ۲ ۷

763. By "traveling" is meant either while you are completing your journey or while you have temporarily stopped at a place and a need arises for a loan and you are unable to find a scribe who can draw up a bond, you should then pledge some passion.

764. Frome this verse we learn that when pledging control of the goods will be with the

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mortgagee and they will remain in his possession until the loan is settled. The order for pledging goods is also of a voluntary nature and the condition of a journey is an incidental one. as pledging goods in one's own place too. is permissible. The Holy Prophet صلى الله عليه وآله وسلم pledged his chain armour with a Jew for taking a loan of about 80kg of barley. While in mortgage the property will be of the debtor but the control over it will remain with the lender.

765. If one entrusts the other and gives the loan in full trust with documentation or a pledge. Thus. the word trust in this context would refer to religious loan which is the definition of such a loan.

766. To conceal any evidence in respect of human rights on which may depend the right of a person, is forbidden. Likewise, to conceal evidence in matters of Shariah e.g. to conceal evidence regarding the sighting of the moon for Ramadaan and the two Eids is equally forbidden

767. It is a serious transgression to conceal such evidence which affects one's heart (inner feelings) e.g. honouring of sacred relics is an act of piety which enables a person to purify his heart. Says Allah Almighty "*And whoso respects the signs of Allah, then it is from the piety of hearts*"(S22 : V33). From this it is understood that sins are classified in different categories and that infringement of human rights is a grave sin.

SECTION 40

284. To Allah belongs whatever is in the heavens and whatever is in the earth [768]. Whatever you show what is within your hearts or conceal it [769], Allah will bring you to account for it. Then, He will forgive whom He pleases and punish [770] whom He pleases. Verily, Allah has power over everything.

لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِنْ تُبْدُوْا مَا فِيْٓ اَنْفُسِكُمْ اَوْ تُخْفُوْهُ يُحَاسِبْكُمْ بِهِ اللّٰهُ ؕ فَيَغْفِرُ لِمَنْ يَّشَآءُ وَيُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٨٤﴾

768. In the world of matter everything big and small, in reality, belongs to Allah. Since this is the world about which we have knowledge, Allah Almighty has made mention of it. Otherwise Allah is the Supreme Lord of everything else besides this. This goes to explain that man's temporary ownership over things is not negating Divine ownership. Thus we are owners of our homes, the king has ownership of the land, the Holy Prophet صلى الله عليه وآله وسلم is given ownership of the entire universe by the Grace of Allah.

769. All types of lurking fears, temptations and evil thoughts which are inadvertently created in the mind are excusable and unanswerable, but evil intentions which one had planned to execute will be answerable even though they were not put into practice due to some unforeseen circumstances. The intention of apostasy is an act of Kufr (apostasy), while the intention of sin is a sinful act. In the light of the above meanings this verse is one of affirmation not abrogation.

770. By this is meant that Allah will forgive any sinner, if He so wills, and punish those whom He wills. It certainly does not mean that Allah will punish any good person who is free of guilt as understood by Dayanand Sarasvati.

285. The Messenger of Allah believes in whatever is revealed to him from His Lord. And the believers [771] also believe in Allah and His angels and

اٰمَنَ الرَّسُوْلُ بِمَآ اُنْزِلَ اِلَيْهِ مِنْ رَّبِّهٖ وَالْمُؤْمِنُوْنَ ؕ كُلٌّ اٰمَنَ بِاللّٰهِ وَمَلٰٓئِكَتِهٖ

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وَكُتُبِهٖ وَرُسُلِهٖ ۫ لَا نُفَرِّقُ بَيْنَ اَحَدٍ
مِّنْ رُّسُلِهٖ ۫ وَقَالُوْا سَمِعْنَا وَ اَطَعْنَا ۫
غُفْرَانَكَ رَبَّنَا وَاِلَيْكَ الْمَصِيْرُ ﴿٢٨٥﴾

His Books and His Messengers, proclaiming that we do not discriminate in faith about any of His Messengers. And they submitted[772], "We heard and obeyed. Confer on us Your forgiveness, O our Lord! Surely, to you is the (final) destination".

771. This verse means that the Holy Prophet صلى الله عليه وآله وسلم as well as his Noble Companions believed in every Revelation, be it in the QUR'AAN itself or the Divinely inspired traditions of the Holy Prophet صلى الله عليه وآله وسلم From this, emerge a few issues:

1. The Holy Prophet's صلى الله عليه وآله وسلم Faith is superior to everyone elses because we received our Faith through him. For this reason the verse mentions the Holy Prophet صلى الله عليه وآله وسلم first.

2. The Holy Prophet صلى الله عليه وآله وسلم is not like us in respect of Faith, nor is he included wherever reference is made to believers. Hence, he صلى الله عليه وآله وسلم is mentioned separately to show this distinction. We are mere believers, while the Holy Prophet صلى الله عليه وآله وسلم is our Faith. Our faith is merely an acquired one, without seeing but the Holy Prophet's صلى الله عليه وآله وسلم Faith is direct, based on actual visualization of Allah, as the Holy Prophet صلى الله عليه وآله وسلم was privileged to be in the Presence of Allah, and had directly seen Paradise and Hell.

3. All Companions of the Holy Prophet صلى الله عليه وآله وسلم are true and devout believers, as Allah Himself has testified about their Faith.

4. There is a distinction in the quality and nature of faith of the Holy Prophet صلى الله عليه وآله وسلم and the believers. If both were equal in the quality of their Faith, then one word would have been used to describe the Faith of both. The Holy Prophet صلى الله عليه وآله وسلم says"*I am the Messenger of Allah.*" If we were to utter these words we would be out of the fold of Islam.

5. Prophets are never included in the word believers, hence Allah has made mention of the Holy Prophet صلى الله عليه وآله وسلم separately, from the believers.

772. The words "*we do not differentiate in faith*" could mean we do not imitate the Yahud and Nasara in believing in some Prophets and rejecting others. However, there is a difference in the rank and status of Prophets. It could also mean, we do not differentiate in actual prophethood by believing that some are true Prophets and some are shadowy prophets, like the belief of Mirzais in respect of Mirza Ghulam Ahmed, or that we do not bring about the distinction in the Prophets on our own accord, concerning their ranks and status. In any case, this verse is not contradictory. " *These are messengers! that in them We caused one to excel upon the other*" (S2: V235). Same is the case with regard to faith in Angels and Books of Allah i.e. Faith should be in all, but their ranks should be differentiated.

لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا وُسْعَهَا ؕ لَهَا
مَا كَسَبَتْ وَعَلَيْهَا مَا اكْتَسَبَتْ ؕ رَبَّنَا
لَا تُؤَاخِذْنَآ اِنْ نَّسِيْنَآ اَوْ اَخْطَاْنَا ۚ
رَبَّنَا وَلَا تَحْمِلْ عَلَيْنَآ اِصْرًا كَمَا

286.Allah places not a burden on any soul, but to the extent [773] of his strength. Whatever good is earned is useful for it and whatever bad is earned is a loss [774] for it. O our Lord! Do not impose blame on us if we forget or miss your standard. O

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حَمَلْتَهٗ عَلَى الَّذِيْنَ مِنْ قَبْلِنَا ۚ رَبَّنَا وَلَا
تُحَمِّلْنَا مَا لَا طَاقَةَ لَنَا بِهٖ ۚ وَاعْفُ
عَنَّا ۟ وَاغْفِرْ لَنَا ۟ وَارْحَمْنَا ۟ اَنْتَ
مَوْلٰىنَا فَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿٢٨٦﴾ ع

our Lord! Place [775] not a heavy burden on us as you had placed on those before us [776]. O our Lord! place not a burden on us of which we have no strength [777] to bear. And pardon us, and forgive us and have Mercy [778] on us. You alone are our Protector

773.Allah Almighty does not place a burden upon anyone which he cannot bear. Thus He does not place obligation of *Zakaat* on the poor, Hajj on the helpless and Qiyaam (standing upright) in Salaah on the sick. From this blessed verse many laws are taken.

774.From this it is evident that one cannot perform physical obligations on behalf of another because the word *'to earn'* refers to physical deeds. Nonetheless, rewards of deeds can be conveyed as this is not negated here.

775.When making *dua(prayer)* it is better to call upon Allah Almighty or to call by His names as per your needs.
The sick should say, Oh the giver of cure of all ills The needy should implore, *Oh Purveyor of all needs The sinner should implore: Oh Forgiver of all sins*" Because of our many needs, Allah's names too are just as many. However, "*Oh Allah Oh our Lord are most beloved of these.*"

776. By *'heavy burden'* is meant things like seeking repentance by suicide, burning dirty clothes, cutting impure hides, severe punishment for transgressions etc which were placed upon the Yahud and others. From this it is clear that Almighty Allah wants to shower His blessings upon the Muslims, therefore He is showing them the ways of seeking them.

777. Do not place such difficult obligations upon us which will be hard to fulfil. It should be remembered that inconvenience is not given through impossible things, thus reference here is not made to these. Says Allah Almighty "*Allah places not burden on any soul but to the extent of his strength.*" (S2:V286) or, do not afflict upon us such diseases, etc which we would not be able to endure patiently. In this verse all the calamities of this world are included.

778.Mention is earlier made concerning the forgiveness of minor sin. In "*and pardon us*" forgiveness of major sins is mentioned. In "*And forgive us*" future sins and the way to refrain from them as well as seeking guidance for doing good deeds are covered, while in "*And have Mercy upon us*" could be a further consideration given to the above matters. Thus there is no repetition in the verse.

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اٰياتها ٢٠٠ ٣ سُوْرَةُ اٰلِ عِمْرٰنَ مَدَنِيَّةٌ ٨٩ ركوعاتها ٢٠

SURAH ALE-IMRAAN

(MAKKAN) Revealed After Hijrah

20 Sections 200 Verses, 3480 Words, 14521 Letters

SECTION 1

1. By this Surah being called *ALE IMRAAN* it is understood that the wife and the daughter are part of the progeny, because Hazrat Imraan did not have a son. He only had Hannah, his wife and Mariam, his daughter. Hence, the Holy Prophet's صلى الله عليه وآله وسلم wives, Hazrat Fatima Tuz Zahra (Allah be pleased with her) and all the children are the progeny of the Holy Prophet صلى الله عليه وآله وسلم. In it is a refutation of the *Rafzite* and the *Khawarjite*. This Surah was revealed after the Hijrah. Hence, it was sent down in Madina. This Surah is made up of three thousand four hundred and eigthy words, fourteen thousand and five letters and two hundred verses. It is amongst the larger Surahs of the QUR'AAN called the "*Detailed Surahs*".

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. Alif, Laam, Meem.

الٓمّٓ ﴿١﴾

2. Allah, there is none to be worshipped besides Him. He is the EverLiving, the Sustainer of others [2].

اللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ۙ الْحَيُّ الْقَيُّوْمُ ﴿٢﴾

2. Reason for its Revelation:

Once a Nasara delegation from Najraan came to the Holy Prophet صلى الله عليه وآله وسلم. When the Messenger of Allah Almighty invited them towards Islam, they replied that they will not accept Islam because Islam regards Jesus as the servant of Allah Almighty and not the son of God. If he, Hazrat Isa (On whom be peace) is not the son of God then who is his father? The Holy Prophet صلى الله عليه وآله وسلم told them that a son homogenous to a father (being of the same species) Allah Almighty is Ever-Living, Self-subsisting, Eternal, Everlasting, Self-Existant, the Knower of everything hidden and open. Hazrat Isa (On whom be peace) does not possess these qualities. Therefore, how can he be the son of God or a deity? On hearing this, they remained silent. In verification of what the Holy Prophet صلى الله عليه وآله وسلم had said, Allah Almighty revealed these verses of Surah Ale-Imraan. **N.B.** This delegation started their prayer in Masjide Nabawi when the Muslims engaged in Asr Salaah. After the Muslims had completed their Salaah they did not stop these Nasara from their prayer. This does not necessarily mean that we should now allow the polytheists to pray in our Mosques. Not stopping this delegation was like not stopping the Bedouin who was urinating in Masjide Nabawi, and was not stopped while urinating, at the instruction of the Holy Prophet صلى الله عليه وآله وسلم This will not make it permissible to urinate and pass stool in the Mosques.

3. He sent down to you this Truthful Scripture, confirming preceding Books [3]. He revealed the Tauraat (of Musa) and the Injeel (Gospel of Jesus).

نَزَّلَ عَلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ وَاَنْزَلَ التَّوْرٰىةَ وَالْاِنْجِيْلَ ۙ ﴿٣﴾

4. Before, as guidance for mankind and bestowed the Criterion [4] (the QUR'AAN). Surely, those who denied

مِنْ قَبْلُ هُدًى لِّلنَّاسِ وَاَنْزَلَ الْفُرْقَانَ ؕ اِنَّ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ

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the revelation of Allah [5] they will have a severe punishment. Allah is The Almighty Lord of retribution.

لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَاللّٰهُ عَزِيْزٌ ذُوانْتِقَامٍ ۝٤

3. From this we learn that no other book will be revealed after the Holy QUR'AAN nor will another prophet be sent after the Holy Prophet صلى الله عليه وآله وسلم . The reason being the work of the Holy Prophet صلى الله عليه وآله وسلم was to verify the truth of the previously revealed Books, not to prophecize the coming of another book or another prophet. Verification is made in respect of the past, prophecy is concerning the future. Thus the Holy QUR'AAN has given verification of these Books by establishing their truth and made them manifest in the worlds. It is only after the revelation of the QUR'AAN that the truth of these Books had been established. As these books had prophecised the coming of the QUR'AAN, their prophecy would not have been proven if the QUR'AAN was not revealed.

4. By *'He revealed'* means either He revealed these verses in the Tauraat and the Injeel which distinguish truth from falsehood, or He revealed the Holy the QUR'AAN on the Holy Prophet صلى الله عليه وآله وسلم i.e. He revealed it in the month of Ramadaan on the auspicious night of Lailatul Qadr from Lohe-Mahfooz to the First Heaven. The word *'to reveal'* - refers to reveal at one point in time. Says Allah Almighty: "*Undoubtedly We sent it (the QUR'AAN) down in the blessed and valuable night*" (S 97:V1). Hence, this verse is free of any objections as well as contradiction with other verses.

5. The non-believers referred in this verse are the Nasara of Najraan mentioned in Note two, while the verses of Allah Almighty is meant the conversation of Prophet صلى الله عليه وآله وسلم when he debated with this delegation. These verses are those clear proofs which shed light on Hazrat Isa (On whom be peace) being the servant of Allah Almighty.

5. Surely, nothing is hidden from Allah in the earth and heavens [6].

اِنَّ اللّٰهَ لَا يَخْفٰى عَلَيْهِ شَيْءٌ فِي الْاَرْضِ وَلَا فِي السَّمَآءِ ۝٥

6. A godly quality of having full knowledge about everything between the heavens and earth without anyone's instruction or knowledge is not possessed by any earthling. But this does not mean that Allah Almighty Himself has not bestowed knowledge of the unseen. Regarding Hazrat Ebrahim (On whom be peace) The QUR'AAN says: "*And thus We showed to Ebrahim all kingdoms...*"(S6:V75). The Holy Prophet صلى الله عليه وآله وسلم says: "*And Allah Almighty has given me the vision of everything which I fully recognize.*" It is for this reason that everything has been scribed on the Divine Tablet (*LOHE MAHFOOZ*) so it becomes a means of obtaining the knowledge of the unseen to His chosen servants, whose vision encompasses the Divine Tablet. Allah Almighty indeed is the Alive, the All-Seeing and the All-Hearing, but humans too possess these qualities, the difference being with Allah Almighty these qualities are absolute while ours are a limited acquisition of these.

6. It is He Who shapes you in the wombs of your mothers as He pleases . Besides Him none is worthy of worship, Exalted , the Wise.

هُوَ الَّذِيْ يُصَوِّرُكُمْ فِي الْاَرْحَامِ كَيْفَ يَشَآءُ ؕ لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٦

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7. From this verse we learn that the work of Allah Almighty's chosen servants is indeed the work of Allah Almighty, because shaping the foetus (child) in the womb is the work of the angel, but because it is done by Divine instructions it becomes Allah Almighty's work.

7. It is He Who revealed to you this Scripture. In it are verses, which are clear. They are the substance of the Book [8], and others are those in the meaning of which there is doubt [9]. As for those whose hearts are perverted, they will follow that of which is doubtful. They are those who seek to mislead, maintaining their own viewpoint of it, and its right interpretation [10] is known to Allah alone [11]. And those who are firm in knowledge say: "We believe in it. All (of it) is from our Lord" [12]. And none has the grasp of the same, to the best except those who perfectly understand [13].

We further learn that the shape and design of the earth is not the result of man's deeds but is based on Divine wishes. However, man's condition in the Hereafter will be based on his deeds. Says Allah Almighty: "*On the day when some faces shall be white.*" (S3: V106)

هُوَ الَّذِیۡۤ اَنۡزَلَ عَلَیۡكَ الۡكِتٰبَ مِنۡهُ
اٰیٰتٌ مُّحۡكَمٰتٌ هُنَّ اُمُّ الۡكِتٰبِ وَاُخَرُ
مُتَشٰبِهٰتٌ ؕ فَاَمَّا الَّذِیۡنَ فِیۡ قُلُوۡبِهِمۡ
زَیۡغٌ فَیَتَّبِعُوۡنَ مَا تَشَابَهَ مِنۡهُ ابۡتِغَآءَ
الۡفِتۡنَةِ وَابۡتِغَآءَ تَاۡوِیۡلِهٖ ۚ وَمَا یَعۡلَمُ
تَاۡوِیۡلَهٗۤ اِلَّا اللّٰهُ ۘ وَالرّٰسِخُوۡنَ فِی الۡعِلۡمِ
یَقُوۡلُوۡنَ اٰمَنَّا بِهٖ ۙ كُلٌّ مِّنۡ عِنۡدِ رَبِّنَا ۚ
وَمَا یَذَّكَّرُ اِلَّاۤ اُولُوا الۡاَلۡبَابِ ۝٧

وقف النبی وقف لازم
صلی مدینہ وقف منزل

8. By *'Substance of the Book'* is meant that these verses are the origin of Islamic Code (*SHARIAH*) and these are the verses which are cited as proof in respect of theological issues. Action too is based on these.

9. By "*those in the meaning of which there is doubt*" is meant either one does not understand their meaning like the *MUQATTIAT - 'verses in short metre'* or that their literal meaning cannot be correctly defined like the verses of Attributes.

10. From this it is hinted that interpretation of these ambigious verses to cause mischief is totally prohibited, but is permissible if done to remove mischief e.g. some learned scholars interpret these verses unemphatically, to protect the layman from being misguided by these mischief mongers. Such interpretation will not be regarded as sinful.

11. By this is meant that it is Allah Almighty who taught its interpretation to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . Says Allah Almighty. "*The Most Affectionate, Taught the QUR'AAN*". (S 55: V1-2). It is an absolute fact that Allah Almighty Himself taught the entire QUR'AAN to His Beloved Prophet صلی اللہ علیہ وآلہ وسلم which included the ambiguous verses. Thus if the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not given the full knowledge of this ambiguous verses then their revelation would have been a futile act. It would be just like conversing in Arabic with someone who only knows Urdu as he will not understand anything of it. The Truth of the matter is that these ambiguous verses are a divine secret between Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم through whom some of the Saints and chosen scholars have been blessed with their true interpretation.

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12. It is evident from this verse that an educationally mature learned person is he who will not claim to know an issue about which he has no knowledge. We also learn that it is permissible to have collective faith e.g. to have faith in all the Prophets collectively without knowing their exact number. Furthermore, whether one understands or not, it is compulsory to accept and act upon all Islamic Laws. Medicine will always prove beneficial whether we understand or don't understand their chemical composition. Likewise, the QUR'AAN will benefit the general Muslims even though they may not understand Arabic, and recite without understanding its translation. If understanding its translation was an absolute pre-requisite, then the ambiguous verses would not have been revealed.

13. From this we learn that at certain places it is an act of worship and a reward to remain ignorant as well as not making an effort to acquire its knowledge. Anything, which is a means of obtaining Divine pleasure, is indeed an act of worship. Remaining ignorant in respect of ambigious verses is a means of obtaining Divine pleasure. Hence, it is an act of worship and reward.

رَبَّنَا لَا تُزِغْ قُلُوْبَنَا بَعْدَ اِذْ هَدَيْتَنَا وَهَبْ لَنَا مِنْ لَّدُنْكَ رَحْمَةً ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ۝٨

8 . O our Lord! Let not our hearts become perverse [14] after You have guided us. And bestow on us Your Mercy. Surely, only You are the Bestower [15].

14. This would be by digressing from the Path of Guidance to the path of heresy. Just as it is a blessing of Allah to receive guidance, it is in His bounty to remain steadfast on it.

15. This verse teaches us that even the foremost of believers should fear about his end as one's life is in Allah's Hands. Those will be rewarded with Paradise who have been promised. We have been taught this verse as a means of instruction to remain on the straight path.

رَبَّنَآ اِنَّكَ جَامِعُ النَّاسِ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ۝٩ ع ١ ٩

9. O our Lord! Surely, You are assembler of all [16] people on the Day on which there is no doubt. Surely, Allah does not break [17] His promise.

16. From the word 'Assembler' we learn that on the Day of Judgement Allah will assemble all mankind from the first to the last at one time in such a manner that their tounge (speech) will be one as all will give account for their deeds in Arabic. Although other species too will be present, mention has been made of human beings as they are the subject of discussion herein. Hence, there is no contradiction in this QUR'AANIC verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم on this subject.

17. From this verse we learn that breach of promise i.e. lie of divinity is equal to negating what is justifiable. Those who believe in the possibility that Allah can speak a lie (God Forbid) are actually believing in taking away Divinity from the Blessed Being.

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SECTION 2

إِنَّ الَّذِينَ كَفَرُوا لَن تُغْنِيَ عَنْهُمْ أَمْوَالُهُمْ وَلَا أَوْلَادُهُم مِّنَ اللَّهِ شَيْئًا ۖ وَأُولَٰئِكَ هُمْ وَقُودُ النَّارِ ﴿١٠﴾

10. Surely, those who disbelieve, never will their wealth nor their children avail them against Allah [18] and they shall be the fuel for the Fire.

18. From this verse it is learnt that the believer's children and wealth will save him from Divine punishment as pious children and charity are a means of warding off punishment. The non-benefit of the above is mentioned here in respect of the non-believers i.e. these will become a source of punishment for them but believers are protected from it, by the Grace of Allah.

كَدَأْبِ آلِ فِرْعَوْنَ وَالَّذِينَ مِن قَبْلِهِمْ ۚ كَذَّبُوا بِآيَاتِنَا ۚ فَأَخَذَهُمُ اللَّهُ بِذُنُوبِهِمْ ۗ وَاللَّهُ شَدِيدُ الْعِقَابِ ﴿١١﴾

11. (Their fate will be) like the people of the Pharaoh and those before them. They denied Our Verses [19] so Allah seized them for their sins. And Allah is severe in punishment.

19. From this, three issues emerge :
1. The Kingdom, the army and the treasures cannot save one from the punishment of Allah.
2. To belie the Prophets will only result in coming down of Divine punishment. Although the Pharaoh claimed divinity for four hundred years and continued the carnage of innocent male babies, he was not destroyed, but as soon as he belied Hazrat Musa (On whom be Peace) he was killed. Allah Almighty Says: "*And We are not to torment until We have sent a Messenger*" (S17 : V15)
3. The non-believers will be punished for their sins. In terms of Islamic law, these people are not duty-bound to religious laws. However, they are duty bound by Allah in terms of Divine punishment. Hence, the words *'for their sins'* are used here.

قُل لِّلَّذِينَ كَفَرُوا سَتُغْلَبُونَ وَتُحْشَرُونَ إِلَىٰ جَهَنَّمَ ۚ وَبِئْسَ الْمِهَادُ ﴿١٢﴾

12. Say (O Beloved Prophet) to the disbelievers [20]: "You shall be overcome [21] and driven into Hell, a most evil resort".

20. After the victory of Badr the Yahud of Madina taunted the Muslims that the Makkans lost the war because they were ignorant of military skills. If the Muslims were to oppose us we will show them the art of warfare. This verse was revealed as a reply to these malicious people.
21. In this verse is a prophecy and a hidden glad-tiding to the Muslims which was fulfilled very shortly by the grace of Allah. It should be remembered that the killing of non-believers, their banishment, the levy of the protection tax (*JIZYA*) on them are all included in being a conquered people. Hence, the Yahud of Madina were subjected to all these. Banu Quraiza were put to death, Banu Ndheer were banished from Madina to Khaibar and protection tax was levied upon them.

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قَدْ كَانَ لَكُمْ اٰيَةٌ فِيْ فِئَتَيْنِ الْتَقَتَا ؕ
فِئَةٌ تُقَاتِلُ فِيْ سَبِيْلِ اللّٰهِ وَاُخْرٰى
كَافِرَةٌ يَّرَوْنَهُمْ مِّثْلَيْهِمْ رَاْىَ الْعَيْنِ ؕ
وَاللّٰهُ يُؤَيِّدُ بِنَصْرِهٖ مَنْ يَّشَآءُ ؕ اِنَّ
فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿۱۳﴾

13. Indeed, there has been for you a sign in the two armies themselves [22] which met (in combat at Badr). One army, fighting in the cause of Allah, and another (army) of disbelievers [23]. They (disbelievers) saw with their own eyesight [24]. But, Allah supports with His victory whom He pleases. Surely, in it is a lesson for the men of understanding [25].

22. The Battle of Badr was fought on Friday 17th Ramadaan 2 A.H . The Makkan army for this battle was made up of a well-equipped thousand soldiers, while the Muslims were only three hundred and thirteen in number, but were hopelessly ill-equipped, having just two horses, six chain armours, eight swords and seventeen camels. Inspite of this, the Muslims gained a total victory and the Makkans were completely routed. Thus, this victory is one of the major tokens of His many tokens and signs.

23. Inspite of the Makkans being nine hundred and fifty in number under the leadership of Utbah bin Rabiah, having one hundred horses, seven hundred camels and a huge quantity of arms and ammunition, they felt that the Muslims were twice their strength.

24. This verse points to the miracle of the Companions of the Holy Prophet صلى الله عليه وآله وسلم for appearing twice as much to the Makkans.

25. From this we learn that piety and remembrance of Allah Almighty formed the greatest weapons in any battle. Says Allah Almighty: "*When you encounter any army, then stand firm, and remember Allah Almighty much*" (S8:V45). Furthermore, we also learn that victory and success is not dependent on numerical superiority or military strength. These come from the grace of Allah Almighty.

زُيِّنَ لِلنَّاسِ حُبُّ الشَّهَوٰتِ مِنَ النِّسَآءِ
وَالْبَنِيْنَ وَالْقَنَاطِيْرِ الْمُقَنْطَرَةِ مِنَ
الذَّهَبِ وَالْفِضَّةِ وَالْخَيْلِ الْمُسَوَّمَةِ
وَالْاَنْعَامِ وَالْحَرْثِ ؕ ذٰلِكَ مَتَاعُ الْحَيٰوةِ
الدُّنْيَا ۚ وَاللّٰهُ عِنْدَهٗ حُسْنُ الْمَاٰبِ ﴿۱۴﴾

14. Beautified for people is the love of the lusts [26] of women and children and heaped up wealth of gold and silver, fine branded horse, cattle and crops. These are all the provisions of the worldly [27] life. And it is Allah with Whom is the best abode [28].

26. The devil has trapped the non-believers with these material lusts to such an extent that they are totally unmindful of the Hereafter. The believer on the other hand is inclined towards these things only for the sake of Allah Almighty.

27. All the things mentioned in this verse if taken as wordly possessions, will signify things of the world, but if they are possessed for the service of Religion, then they become part of religious order e.g. the horse and other possessions of a worshipper, or taking care of one wife and children as a Sunnah or practice of the Holy Prophet صلى الله عليه وآله وسلم . The world is like a zero, on its own it is worth nothing, but if added to a number it increases its value tenfold. When worldly things become connected with the Religious their value becomes tenfold e.g. the wealth of Hazrat Uthman-e-Ghani (On whom be peace).

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28. By this is meant Paradise and its delicacies and bounties. Thus, it becomes material things. This is further explained in the following verse.

قُلْ اَؤُنَبِّئُكُمْ بِخَيْرٍ مِّنْ ذٰلِكُمْ ؕ لِلَّذِيْنَ اتَّقَوْا عِنْدَ رَبِّهِمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا وَاَزْوَاجٌ مُّطَهَّرَةٌ وَّرِضْوَانٌ مِّنَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِالْعِبَادِ ﴿۱۵﴾

15. Please declare (O Beloved Prophet): "Shall I inform you (something) better than that? For the pious, with their Lord, there will be gardens [29] underneath which rivers flow [30] wherein they will abide eternally with pure wives [31] and Allah's pleasure [32]. And, verily, Allah is seeing His devotees.

29. From this two issues emerge:
1. Paradise is only for the pious God-fearing people as understood from the preceding preposition '*For*' in "*for pious ones.*"
2. One pious person will be rewarded with several types of Paradise as indicated by the plural of Paradise.

30. By rivers is meant rivers of milk, honey, heavenly beverages and water. There will be rivers in Paradise not seas, because the beauty of a river is not found in a sea. Also, the river is controllable, the sea is not, the sea can be beneficial or destructive, while the river is beneficial. Only rivers are brought into the royal forts, not a sea. Hence, in these heavenly places, too, rivers will be flowing.

31. The inmates of Paradise will be given three types of wives one will be the wife of this world who had died in his Nikah, second will be the believing wife of those non-believers who will become the inmates of Hellfire, while their wives would be rewarded with Paradise as well as those maidens who had died with faith, and the third will be the Hoories of Paradise. Hence,, Bibi Mariam, and Asiya, wife of Pharaoh, will be given in marriage to our Holy Prophet صلى الله عليه وآله وسلم . All these women will be free of all impurities like menstural course, etc. as indicated by the words "*Pure wives.*"

32. By this is meant Allah will be pleased with them. There will be no cause of Him becoming displeased with them in any way. This is the greatest bounty of all the bounties of Paradise.

اَلَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ اِنَّنَآ اٰمَنَّا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَقِنَا عَذَابَ النَّارِ ﴿۱۶﴾

16. They are those who say: "Our Lord, indeed we have accepted faith [33], so forgive us our sins and protect us from the punishment of Hell".

33. From this we learn that while it is permissible to call oneself sinful, it is an act of non-belief to call oneself faithless. It is further learned that dua should be made through source (wasila) of faith. A person should not even proclaim that he is of weak beliefs by saying "*I am of very weak beliefs.*" A believer can pray through the mediation of his good deeds e.g. "*Oh my Lord if you have accepted my so and so deed. I beseech you to accept my Prayer because of it*" as is stated in the Hadith.

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اَلصّٰبِرِيْنَ وَالصّٰدِقِيْنَ وَالْقٰنِتِيْنَ
وَالْمُنْفِقِيْنَ وَالْمُسْتَغْفِرِيْنَ بِالْاَسْحَارِ ﴿١٧﴾

17. They are the steadfast and the obedient and the humble, those who spend (in the way of Allah) and those who seek forgiveness in the early hours of the morning (dawn) [34].

34. From this we learn that the dua and repentance offered in the morning are of superior quality because during this time the entire creation glorifies Allah Almighty besides dogs. If the Prayer of one from these is accepted then through the Grace of Allah Almighty everyone's Prayer is likely to be accepted. Dawn is known as the earliest part of the morning before sunrise. After offering the two sunnat of Salatul Fajr, and the two rakaats, of Fard one should recite *Istighfaar* (seeking forgiveness) seventy times. This is recommended for the increase in one's sustenance and the unity and stability of faulty life.

شَهِدَ اللّٰهُ اَنَّهٗ لَآ اِلٰهَ اِلَّا هُوَ ۙ
وَالْمَلٰٓئِكَةُ وَاُولُوا الْعِلْمِ قَآئِمًۢا بِالْقِسْطِ ؕ
لَآ اِلٰهَ اِلَّا هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿١٨﴾

18.Allah testifies that there is no one worthy of worship except He [35], and so do the angels and those of knowledge [36]. They maintain justice. There is none worthy of worship except Him, Who is the Exalted in Might, the Wise.

35. Reason for Revelation:
Two learned men of Jewish scholars of Syria came to the Holy Prophet صلى الله عليه وآله وسلم and asked that regarding which is the most major testimony given by your Book. In respone to this, this verse was revealed. From it we learn that the testimony of Allah Almighty is the greatest testimony. The testimony of the Prophets and testimony of other things is, in reality, testimony of Allah Almighty. Almighty Allah's testimony regarding His Oneness is the testimony of Allah Almighty.

36. From this we learn that the learned people are worthy of great respect and honour because Allah Almighty has made them the witnesses of His Oneness with Him but these are the learned men of Allah Almighty and not those who are from the brothers of the Devil. The learned men of Allah Almighty or God-inspired learned are those who are a picture of piety and inspire others towards piety and from whose company one can achieve the total love of Allah Almighty. Those learned from who one fails to receive the fear of Allah Almighty and the love of the Holy Prophet صلى الله عليه وآله وسلم are not learned people by any means but are indeed tyrants. It should be remembered that "*Possessors of Knowledge*" include Prophets, Saints and rightly guided Ulama.

اِنَّ الدِّيْنَ عِنْدَ اللّٰهِ الْاِسْلَامُ ۗ وَمَا
اخْتَلَفَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ
مَا جَآءَهُمُ الْعِلْمُ بَغْيًۢا بَيْنَهُمْ ؕ وَمَنْ يَّكْفُرْ
بِاٰيٰتِ اللّٰهِ فَاِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩﴾

19. Surely, the true Religion by Allah is Islam [37]. And those who were given the Scripture did not dissent [38] except after the knowledge had come to them [39] because of their hearts burning [40]. And whoever denies the verses of Allah, then surely Allah is swift [41] in (taking) account.

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37. In the QUR'AANIC terminology, Islam means the Religion preached by Hazrat Muhammad صلى الله عليه وآله وسلم . In every context too, this meaning would be taken for the word Islam. Says Allah Almighty: "...*He has named you Muslims*..." (S22 : V78). When looked at in the context of conjecture the word also means obedience as is expressed in "*Then when they had submitted to my command.*" (S37: V103) or as found in "*Make me die as Muslim*" (S12: V101). If its meaning is taken to be obedience in all instances then even the disbelievers can become the beloved of Allah Almighty through their obedience. Furthermore, besides the Religion of Hazrat Muhammad صلى الله عليه وآله وسلم all other religions are false. Some of these religions had already become false, like the religion of the idolators, while some were true at first but later became cancelled or false e.g. Judaism and Christianity. In the presence of the sun you don't need any other light. Without accepting Islam nothing else will be approved by Allah Almighty.

38. By '*dissent*' is meant all those who go astray from the Straight Path and accepts the path of falsehood. He who is following the Religion of Truth will neither be on the path of dissent among people. If there is a fight between the dacoits and the police, the dacoits will be the misdoers while the police will be on the path of justice even though both will be engaged in a fight

39. In this verse '*Scripture*' refer to the scholars from the people of the Book (AHLE KITAAB) and by *'Knowledge had come to them'* means they are aware of all the signs concerning the Final Prophet صلى الله عليه وآله وسلم as mentioned in the Tauraat and Injeel. Furthermore, they are also fully aware that all these signs are found in the Prophet صلى الله عليه وآله وسلم .

40. These wretched people are victims of two types of jealousy and envy. The first is why was the final Prophet not from the Children of Israel (Yaqub) against Bani Ismael while the second was why were they or their children not blessed with prophethood? They are wealthy as well as strong. From this we learn that envy is an evil thing. Shaitaan the devil, led everyone astray and envy led the devil astray.

41. By this is meant the envier should become mindful as very soon he is going to be accountable to Allah Almighty. This thought of accountability may take envy out of him.

20. Then (O Prophet) if they argue with you, please declare: "I have submitted myself to Allah [42] and those who followed [43] me". And please declare to those given the Scripture [44] and to the unlettered: "Have you submitted?" Then, if they submit (in Islam) they are rightly guided [45]. But if they turn away their faces then your duty is only to convey the Message [46]. And, surely, Allah is seeing His devotees.

فَإِنْ حَآجُّوْكَ فَقُلْ اَسْلَمْتُ وَجْهِيَ لِلّٰهِ
وَمَنِ اتَّبَعَنِ ؕ وَقُلْ لِّلَّذِيْنَ اُوْتُوا
الْكِتٰبَ وَ الْاُمِّيّٖنَ ءَاَسْلَمْتُمْ ؕ فَإِنْ
اَسْلَمُوْا فَقَدِ اهْتَدَوْا ۚ وَإِنْ تَوَلَّوْا
فَإِنَّمَا عَلَيْكَ الْبَلٰغُ ؕ وَاللّٰهُ بَصِيْرٌۢ
بِالْعِبَادِ ﴿٢٠﴾ ع ١١ ١٠

42. Do not enter into any debate with them but rather through declaration of your faith propogate Islam to them, thereafter shun them.

43. From this we learn that the unflinching belief of the Noble Companions (On whom be peace) is positive that even Allah Almighty bears testimony to it and has asked His Beloved Prophet صلى الله عليه وآله وسلم to do likewise. Whosoever tries to cast a doubt on their faith is indeed openly rejecting this verse.

44. By "*those who read not*" is either meant the polytheists or the illiterate among the

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People of the Book. In the former it would be the ignorant. The *'men of the Book'* would refer firstly to the general Nasara and Yahud, and in the second instance to their scholars.

45. From "*Have you submitted?*" we learn that no Christian or a Jew is a Muslim. Muslims are those who have brought faith in the Messenger of Allah Almighty صلى الله عليه وآله وسلم , while *'submitted'* refers to accepting Islam.

46. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم will not be accountable for their non-belief or infidelity. Thus, just as Allah Almighty is totally free of want concerning man's acceptance of His Divinity, so is the Holy Prophet صلى الله عليه وآله وسلم independent about his Prophethood among people i.e. it matters not whether people believe in his Prophethood or not. By rejecting the sun it does not diminish its brightness in any way. If the entire world were to reject his Prophethood it will in no way undermine his noble status.

SECTION 3

21. Those who disbelieve in the verses of Allah [47] and kill the Prophets unjustly and kill those [48] who order justice from among the people, give them the tiding of a painful punishment.

إِنَّ الَّذِينَ يَكْفُرُونَ بِآيَاتِ اللَّهِ وَيَقْتُلُونَ النَّبِيِّينَ بِغَيْرِ حَقٍّ ۙ وَّيَقْتُلُونَ الَّذِينَ يَأْمُرُونَ بِالْقِسْطِ مِنَ النَّاسِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ أَلِيمٍ ﴿٢١﴾

47. In this verse "*Verses of Allah Almighty*" either refers to the verses of the Holy QUR'AAN or to the miracles of the Holy Prophet صلى الله عليه وآله وسلم . It is obligatory upon the non-believers to accept the verses of the QUR'AAN and thereafter confirm to their practice. The latter view is more plausible.

48. The previous incidents are interpreted for the present to refresh the memory and the deeds of ancestors of the non-believers are connected with them because they (these non-believers) had approved of them. The Bani Israeel had in the morning of a single day martyred forty three Prophets, and on the same afternoon killed a hundred and twelve learned and pious men, only because they had been giving guidance to follow the Straight Path.

22. They are the ones whose deeds will bear them no fruit in this world and the Hereafter, and for them there will be no helpers [49].

أُولَٰئِكَ الَّذِينَ حَبِطَتْ أَعْمَالُهُمْ فِي الدُّنْيَا وَالْآخِرَةِ ۖ وَمَا لَهُمْ مِّن نَّاصِرِينَ ﴿٢٢﴾

49. These criminals are given two types of punishment firstly their good deeds will be nullified in this world and the Hereafter so that neither will their wordly miseries be alleviated through the blessing of their good deeds, nor will they receive any reward of their good deeds in the Hereafter. Secondly, they will find no helper to rescue them in the Hereafter. The believers will be assisted by their good deeds at all times as well as find helpers in the Hereafter

23. Have you not seen (O Muhammad) those who were given a portion of the Scripture? They are invited to the Scripture of Allah [50] that it may judge between them. Then a party of them turns back and declines.

أَلَمْ تَرَ إِلَى الَّذِينَ أُوتُوا نَصِيبًا مِّنَ الْكِتَابِ يُدْعَوْنَ إِلَىٰ كِتَابِ اللَّهِ لِيَحْكُمَ بَيْنَهُمْ ثُمَّ يَتَوَلَّىٰ فَرِيقٌ مِّنْهُمْ وَهُم مُّعْرِضُونَ ﴿٢٣﴾

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50. Reason for its Revelation:
One day the Holy Prophet صلى الله عليه وآله وسلم went to the Jewish sector to invite them towards Islam. On hearing this, they enquired: "*On which Religion are you?*" The Holy Prophet صلى الله عليه وآله وسلم replied. "I am on the Religion of Hazrat Ebrahim (On whom be peace). To this they said that Hazrat Ebrahim (On whom be peace) was a Jew. The Holy Prophet صلى الله عليه وآله وسلم in reply said: "*Bring the Tauraat to prove your claim.*" The Yahud did not accept this. In response to the incident this verse was revealed. In another tradition it has been reported that a person from Jewish aristocracy once committed adultery. The punishment prescribed for this sin in the Tauraat was death by stoning. However, the Yahud had asked the Holy Prophet صلى الله عليه وآله وسلم to decide this case thinking that the Messenger of Allah Almighty will not uphold the Mosaic Law of death by stoning.To their disappointment the Holy Prophet صلى الله عليه وآله وسلم did just that. They refuted this by saying that the Holy Prophet's صلى الله عليه وآله وسلم decision was cruel as death by stoning was not the punishment prescribed for adultery. The Holy Prophet صلى الله عليه وآله وسلم then asked them to bring the Tauraat. Ibn Soorya who was a learned scholar of the Yahud hid the verse concerning that matter under his finger and read what was before and after it. When Hazrat Abdullah bin Salaam removed his finger the law of death by stoning appeared. Both Ibn Soorya and the adulterer were stoned to death. It was on this occasion that the verse under discussion was revealed. By '*Book*' is meant the Tauraat, while the '*faction*' refers to the Jewish Ulama.

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَنْ تَمَسَّنَا النَّارُ اِلَّآ اَيَّامًا مَّعْدُوْدٰتٍ ۖ وَغَرَّهُمْ فِيْ دِيْنِهِمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾

24.That is because they say: "Never will the Fire touch us except for a few numbered days [51]. And their falsehood deceives them about their own religion [52].

51. The Yahud claimed that no matter how many sins we commit or to what extent we become idolators or pagans, our punishment will be only the duration of our ancestors worshipping the golden calf, for we are the sons of Allah Almighty and His Beloved صلى الله عليه وآله وسلم and therefore all our sins are forgiven.

52. From this we learn that seeking safety with Allah Almighty is the work of the non-believers. One should at all times place hope in Him as well as fear Him. Peace and security will encourage sins while hope will develop fear of Allah Almighty.

فَكَيْفَ اِذَا جَمَعْنٰهُمْ لِيَوْمٍ لَّا رَيْبَ فِيْهِ ۗ وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا كَسَبَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿٢٥﴾

25. How will it be then when We assemble them on a Day about which there is no doubt. Verily, every soul will be paid in full [53] what it earned and for them there will be no injustice.

53. By '*paid*' is meant neither will anybody's reward of the good be decreased nor punishment of sins will be increased. However, the increase of good deeds and the decrease of sins can occur as a result of the Bounty and Grace of Allah Almighty. Hence, this verse does not contradict this meaning.

قُلِ اللّٰهُمَّ مٰلِكَ الْمُلْكِ تُؤْتِي الْمُلْكَ مَنْ تَشَآءُ وَ تَنْزِعُ الْمُلْكَ مِمَّنْ تَشَآءُ ز

26. Please declare (O Beloved Prophet) [54]: "O my Allah. You are the Master of all sovereignties. You give sovereignty [55] to whom You please and you take sovereignty away

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from whom You please [56]. You honour whom you please and You abase whom You please. The entire good is in Your Hand [57]. Surely, You are the Almighty over everybody [58].

وَتُعِزُّ مَنْ تَشَآءُ وَتُذِلُّ مَنْ تَشَآءُ ؕ بِيَدِكَ الْخَيْرُ ؕ اِنَّكَ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿٢٦﴾

54. Reason for its Revelation:
When the Holy Prophet صلى الله عليه وآله وسلم gave the Muslims the glad-tidings about the conquest of Persia and Rome the hypocrites and the Yahud began to taunt them saying is it possible that weak Muslims can conquer such impregnable places. This verse was revealed in response to their taunting. The use of '*say*' preceding a dua (Prayer) hints that, Oh My Beloved Messenger صلى الله عليه وآله وسلم that, although the words of Prayer are Ours (i.e. Allah) but the tongue is yours or of those who you have given permission. This verse is in essence the root for the permission of Wazeefas.

55. The name of the physical world is Kingdom, while the spiritual world or the Celestial world is referred to as the Angelic world. The physical bodies are given the outward kingdom but the spiritual world is blessed with Allah Almighty's divine kingdom. The outer laws do establish other kingdoms but laws of creation like, life, death, good fortune and ill-fortune, etc. are solely governed by Allah Almighty. Says Allah Almighty: "*Say you, In whose hand is the control of every-thing?*" (S23 : V88). The involvement of Jinns, Prophets and Saints in the laws of creation is proven from QUR'AAN and Hadith. With Allah Almighty's permission they become His deputies in these matters

56. That He will grant guidance to do good deeds and to be on the path of Faith and righteousness. It does not mean that man should engage himself in evil deeds and yet receive honour and dignity. Says Allah Almighty: "*The honour is for Allah Almighty, and His Messenger, and believers.*" (S63:V8). Like honour, disgrace too comes from Allah Almighty.

57. The word '*good*' in this verse is used for the sake of respect, other good and evil both are from Him, but out of respect '*good*' should be connected to Him.

58. i.e. You have power over every possible thing. It should be remembered that impossible and necessary things are not included in things, neither are they included in the Power of Allah Almighty. Thus, from this verse to accept that Allah Almighty can possibly talk a lie is the height of absurdity. For a detailed discussion on the subject refer to Tafseer Naeemi.

27. You cause the night to enter into the day and You cause the day to enter into the night [59]. And bring forth the living from the dead and bring forth the dead from the living [60]. And You give to whom You will, without any counting [61].

تُوْلِجُ الَّيْلَ فِى النَّهَارِ وَتُوْلِجُ النَّهَارَ فِى الَّيْلِ ز وَتُخْرِجُ الْحَىَّ مِنَ الْمَيِّتِ وَتُخْرِجُ الْمَيِّتَ مِنَ الْحَىِّ ز وَتَرْزُقُ مَنْ تَشَآءُ بِغَيْرِ حِسَابٍ ﴿٢٧﴾

59. By this is meant that Allah Almighty places part of the day during winter with night which helps to increase the length of the night while during summer, part of the night is included with the day which makes the day into night. To give non-Muslims governship in the Muslim lands is like making the night into day,while establishing Muslim rule in non-Muslim lands is like turning the night into day.

60. He creates believers from non-believers, and non-believers from believers, produces wretched from the dutiful, and dutiful from the wretches. He creates a human being from a sperm, and a sperm from a human being, a bird

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from an egg and egg from a bird.
61.The word '*Hisaab*' either means supposition, or counting i.e. whomsoever He wills He gives beyond imagination or enumeration. Says Allah Almighty: "*Allah provides him from where he does not even expect...*" (S65: V3) or it could also mean that whomsoever You like you provide so much that he cannot count.

لَا يَتَّخِذِ الْمُؤْمِنُوْنَ الْكٰفِرِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ فَلَيْسَ مِنَ اللّٰهِ فِيْ شَيْءٍ اِلَّآ اَنْ تَتَّقُوْا مِنْهُمْ تُقٰىةً ؕ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ؕ وَاِلَى اللّٰهِ الْمَصِيْرُ ﴿٢٨﴾

28. Let not the believers take disbelievers as their friends [62] besides the believers. And whoso does that has no connection with Allah, unless you cautiously safeguard yourselves from them [63]. And Allah warns You to fear Him of His wrath [64]. And unto Allah is everyone's destination.

62. Reason for its Revelation:
This verse was revealed on the occasion of the Battle of the Trench when Hazrat Ubadah bin Suamit had said that as five hundred Yahud are his friends and allies he could ask their assistance in the war if the Holy Prophet صلى الله عليه وآله وسلم commands him to do so. Allah revealed this verse in response to this request which teaches us that it is forbidden to keep friendship with non-believers. Their assistance in military matters is only allowed under extreme circumstances, not otherwise. Says Allah Almighty: "*And take not any of them as friends and helpers.*" (S4: V 89).
63. From this verse the permitted evasion of the Shias is not proven because permission for good treatment of non-believers is only given during times of fear. It does not give permission to live with non-believers and seek worldly benefits from them. For it the following verse is applicable: "*Was not Allah's earth spacious so that you might have migrated in it.*" (S4: V97) It is incumbent to migrate from a place of helplessness. It is for this reason that the Holy Prophet did not take evasive measures to stay in Makkah but migrated from there to Madina. It should be remembered that although this outward treatment is permissible, if it is not carried out and if a person is martyred, it is better for him. Hazrat Imam Hussain (on whom be peace) did not take any evasive action but gave his precious life. However, it is proven by this verse that during time of need it is permissible to seek assistance from the non-believers.
64. It should be remembered that to conceal falsehood and reveal truth is hypocrisy and double-dealing, and to conceal truth under trying circumstances is religious evasion, while to conceal truth to reveal falsehood for the purpose of deceiving is a treacherous trickery of the Shias. Here, a second type of evasion is being mentioned for that reason Allah Almighty is instilling fear of His wrath i.e. if you try any other trick you will be punished, not cautioned.

قُلْ اِنْ تُخْفُوْا مَا فِيْ صُدُوْرِكُمْ اَوْ تُبْدُوْهُ يَعْلَمْهُ اللّٰهُ ؕ وَيَعْلَمُ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٢٩﴾

29. Please declare (O Beloved Prophet): "Whether you conceal what is in your hearts or reveal it, Allah knows it and He knows what is in the heavens and whatever is in the earth [65]. Allah has power to do anything.

65. Allah Almighty is fully aware of our deeds eternally i.e. at all times, not only when

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we do anything because our deeds are earthly things and where He says *'So that Allah Almighty will know'*. By this is meant manifest knowledge. It is called *Infe'aali* knowledge.

يَوْمَ تَجِدُ كُلُّ نَفْسٍ مَّا عَمِلَتْ مِنْ خَيْرٍ مُّحْضَرًا ۚ وَّ مَا عَمِلَتْ مِنْ سُوْٓءٍ ۚ تَوَدُّ لَوْ اَنَّ بَيْنَهَا وَبَيْنَهٗٓ اَمَدًا بَعِيْدًا ۭ وَيُحَذِّرُكُمُ اللّٰهُ نَفْسَهٗ ۭ وَاللّٰهُ رَءُوْفٌۢ بِالْعِبَادِ ۝٣٠

30.(Beware of) The Day when every soul will be confronted with all the good deeds it had done and all the evil [66] it had done. They will wish that there should have been a long distance [67]. And Allah warns you of His torment. And Allah is very kind upon the servants.

66. By this is meant that on the Day of Judgement the good deeds will be presented in a good shape while the evil deeds will appear before the door in bad shape. Thus, the wealth on the unpaid Zakaat will appear before the owner in the shape of a mean and bald snake as is mentioned in the Hadith.

67. The word '*Say*' is sometimes used to make someone else to speak like *"Say you, Allah is One"*, while at other places it is used to stop someone from saying like in: Say you, apparently in facial outlook of a man, "*I am like you.*" (S18 : V110). In this verse the word 'say you' is used to stop others because besides the Holy Prophet صلى الله عليه وآله وسلم none can take you to Allah Almighty, nor is obedience of any one permissible. A Saint or Sheikh will take.

SECTION 4

قُلْ اِنْ كُنْتُمْ تُحِبُّوْنَ اللّٰهَ فَاتَّبِعُوْنِيْ يُحْبِبْكُمُ اللّٰهُ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٣١

31. Please declare (O Beloved Prophet): "If you love Allah, you should follow me [68]. (Only then) Allah will love you and forgive you your faults. And Allah is Most Forgiving, the Merciful [69].

68. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم obedience should be one of inner love, not of mere show, fear or covetousness. This type of obedience is shown by hypocrites as well. It is for this reason that this discussion is commenced with love and terminated on love. Furthermore, we also learn that our worships and faith are both based on sincerity and show and the Holy Prophet's صلى الله عليه وآله وسلم beloved things, personality is the cornerstone of this faith. Hence, whatever degree of obedience one shows to the Holy Prophet صلى الله عليه وآله وسلم, the same will be the type of love achieved. The giver is one but the receivers are different. The power of electricity is the same but the strength will depend on the wattage of the globe in use.

69. Reason for its Revelation:
Once when the Holy Prophet صلى الله عليه وآله وسلم enquired from the idolators the reason for their you to the Holy Prophet صلى الله عليه وآله وسلم who will lead you to Allah Almighty. A carter cannot take you to Karachi but he can transport you to the train, and it is the train that will transport you to Karachi. Also, obedience will only be acceptable in respect of permissible deeds. That which is commanded by Holy Prophet صلى الله عليه وآله وسلم will be regarded not just permissible but obligatory. To obey Allah is compulsory, but it is not possible to emulate Him. Absolute emulation can be of the Holy Prophet صلى الله عليه وآله وسلم alone. Hence, in this verse Allah Almighty did not command to follow Him, but to obey Him. Thus both emulation and obedience of the Holy Prophet صلى الله عليه وآله وسلم are obligatory.

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idol worshipping they replied that they worship them to show their love for Allah Almighty. This verse was revealed in response to this reply (*KHAZAINUL IRFAAN*). Or, The Yahud of Madina would say that they need not follow the Holy Prophet صلى الله عليه وآله وسلم as they are the sons of Allah Almighty and His Beloved. This verse was revealed on this occasion, this view is correct because Surah *Ale-Imran* was revealed in Madina. From this verse one learns that it is compulsory upon everyone to obey the Holy Prophet صلى الله عليه وآله وسلم . In the Hadith it is mentioned that if Hazrat Musa (On whom be peace) were to come to life he would follow the Holy Prophet صلى الله عليه وآله وسلم . In addition, we learn that neither should you come to him by assuming the equality of a brother, nor try to surpass him in the garb of a father, but learn to serve him like a slave. Furthermore, we learn that the Holy Prophet صلى الله عليه وآله وسلم is the greatest Beloved of Allah Almighty and his obedient slave, too, enjoys being the beloved of Allah Almighty.

32. Please declare (O Muhammad): "Obey Allah and His Messenger [70]. But, if they turn away, then Allah does not like the infidels.

قُلْ اَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿٣٢﴾

70. It should be remembered that some mediums and resources can be abandoned after reaching one's destination e.g. a train, while others can not be left, like the lamp to provide light. The Holy Prophet صلى الله عليه وآله وسلم falls in the second category of mediums. No persons on reaching Allah Almighty can abandon the Holy Prophet صلى الله عليه وآله وسلم . Hence, Allah Almighty Himself has mentioned about the Holy Prophet صلى الله عليه وآله وسلم . Furthermore, we learn that anyone who degrades the Holy Prophet صلى الله عليه وآله وسلم is a non-believer, Hence, He says: "*He loves not the infidels*" (S3:V32).

33. Surely Allah has chosen Adam and Nuh and the family of Ebrahim and the family of Imraan above all (the people of) the worlds [71].

اِنَّ اللّٰهَ اصْطَفٰٓى اٰدَمَ وَنُوْحًا وَّ اٰلَ اِبْرٰهِيْمَ وَاٰلَ عِمْرٰنَ عَلَى الْعٰلَمِيْنَ ﴿٣٣﴾

71. From this verse we learn that to be children of the pious, too, is a means of obtaining religious honour. The progeny of Hazrat Ebrahim (On whom be peace) was honoured because they were the believing offspring of Hazrat Ebrahim (On whom be peace)

34. Descendants, some of them from others [72]. And Allah is All-Hearing, Knowing.

ذُرِّيَّةًۢ بَعْضُهَا مِنْۢ بَعْضٍ ۗ وَاللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٣٤﴾

72. If the progeny of Hazrat Ebrahim (On whom be peace) and the progeny of Hazrat Imran are united with one another in matters of Religion therefore, Oh you Yahud, if you were true progeny of Hazrat Ebrahim (On whom be peace) you would have been believers and our helpers in matters of faith.

Hence, you are false in your present claim. From this we learn that the sincere progeny of the pious are those who emulate their way of life. True Sayyed (descendent) is he who patterns his life in accordance with the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم .

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إِذْ قَالَتِ امْرَأَتُ عِمْرٰنَ رَبِّ إِنِّي نَذَرْتُ
لَكَ مَا فِي بَطْنِي مُحَرَّرًا فَتَقَبَّلْ مِنِّي ۚ
إِنَّكَ أَنْتَ السَّمِيعُ الْعَلِيمُ ﴿٣٥﴾

35. Recall, when the wife of Imran [73] said: "My Lord, I dedicate to You what is within my womb for your special service [74] so accept this from me. Surely, You are the All-Hearing, the All-Knowing.

73. In this verse Imran refers to Imran, the grandfather of Hazrat Isa (On whom be peace), whose wife was Hannah bint Faqooza. The Holy QUR'AAN has not mentioned any name of a woman besides Bibi Mariam. The second Imran is Imraan bin Yasheer, bin Lavi bin Yaqub, father of Hazrat Musa (On whom be peace). Between these two Imrans is a difference of eighteen hundred years.

74. Hannah was without children until a late age, when she felt signs of conception, thinking the child to be a son. Immediately she took a vow that she is offering the son for the sole service at the Holy Mosque of Al-Aqsa (*BAITUL MUQADDAS*), because only males were accepted for this purpose. Even today if a Muslim wishes to endow his son in the service of Religion, a verbal offering is permissible. Says Allah Almighty: "*Then why should not a party from each group come out*" (S9:V122).

فَلَمَّا وَضَعَتْهَا قَالَتْ رَبِّ إِنِّي وَضَعْتُهَآ
أُنْثٰى ۭ وَاللّٰهُ أَعْلَمُ بِمَا وَضَعَتْ ۭ
وَلَيْسَ الذَّكَرُ كَالْأُنْثٰى ۚ وَإِنِّي سَمَّيْتُهَا
مَرْيَمَ وَإِنِّي أُعِيذُهَا بِكَ وَذُرِّيَّتَهَا مِنَ
الشَّيْطٰنِ الرَّجِيمِ ﴿٣٦﴾

36. So when she gave birth to her, she said: "O my Lord, I have given birth to a female" [75]. Allah knew best what she gave birth to. And the male (which she had demanded) is not like this female [76], and I have named her Mariam [77]. And I seek refuge with You for her and her children, from Shaitaan, the rejected one [78].

75. Hannah's words are an expression of her disappointment. However, she was not disappointed at the birth of a daughter as such, because this type of ingratitude is the way of the disbelievers, but disappointed that she would not be able to fulfil her vow. It was not her intention to remind Allah Almighty of what had happened. It is for this reason Allah Almighty says: "*And Allah knows well whatever she has given birth to*" (S3:V36).

76. The son that Hannah had requested could not equal himself to this daughter whom Allah Almighty had blessed, for she was to be the most honoured lady in the world as she was destined to be the mother of "*The sign of Allah Almighty*" - Hazrat Isa (On whom be peace). She is Allah Almighty's most honoured bounty. It should be remembered that at that point in time Hazrat Mariam (On whom be peace) was the most blessed and honoured lady in the world. However, at this point in time Hazrat Khadija (May Allah be pleased with her) Hazrat Ayesha (May Allah be pleased with her) (wives of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Fatima Tuz Zahra are the three most honoured and blessed ladies of past and future. It is further learnt that some women are superior to some men, although Alllah says in the QUR'AAN. "*Men are in charge over women.*" (S4 : V34) expressing the superiority of the male over the female. Hence, there is no inconsistency in the verses.

77. No other woman's name is mentioned in the Holy QUR'AAN besides that of Sayeda Mariam (On whom be peace) nor any month is mentioned besides Ramadaan and No Sahabi's name (Companion of the Holy Prophet صلى الله عليه وآله وسلم besides that of Hazrat Zaid (On

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whom be peace) We also learn that the mother can give a name to her off-spring, and that good names should be chosen for ones children as the name Mariam means a devotee, a servant, as she was the attendant of the Al-Aqsa Mosque. Hence, this name was excellent and in keeping with her work.

78. Allah accepted Hannah's prayer by protecting Sayeda Mariam (On whom be peace) and Hazrat Isa (On whom be peace) from the guiles of the devil to such an extent that no sin was committed by either of them. From this we learn that Hannah knew that her daughter will live to be a mother which bears proof of her miraculous intuition, because she had not prayed for Sayeda Mariam's life but had asked as outlined in this.

فَتَقَبَّلَهَا رَبُّهَا بِقَبُوْلٍ حَسَنٍ وَّاَنْۢبَتَهَا نَبَاتًا حَسَنًا ۙ وَّ كَفَّلَهَا زَكَرِيَّا ؕ كُلَّمَا دَخَلَ عَلَيْهَا زَكَرِيَّا الْمِحْرَابَ ۙ وَجَدَ عِنْدَهَا رِزْقًا ۚ قَالَ يٰمَرْيَمُ اَنّٰى لَكِ هٰذَا ؕ قَالَتْ هُوَ مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَرْزُقُ مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿٣٧﴾

37. So her Lord graciously [79] accepted her and made her grow in purity and excellent growth [80] and made Zakariya [81] her guardian. Whenever Zakariya entered her prayer chamber, to see her, he found fresh food supplied to her. He asked: "O Mariam, from where is this coming to you?" She said: "It is from Allah". Surely, Allah provides to whom He wills, without measure [82].

79. By her acceptance by Allah Almighty is meant she was accepted as a caretaker of the Al-Aqsa Mosque, inspite of being a girl as only boys were engaged in the service of the blessed Mosque.

80. By *'excellent growth'* is meant that Sayeda Mariam's growth for one day was equal to a year's growth of other children.

81. The caretakers of the Al-Aqsa Masjid were known as *AHBAAR* and they were twenty seven in number. They were from the children of Hazrat Harun (On whom be peace). Their leader was Hazrat Zakariya (On whom be peace) who was the maternal uncle of Sayeda Mariam (May Allah be pleased with her). Hazrat Imran was the eldest of this group and as such was appointed their Imam or chief. Though it was the desire of everyone of this group to take care of Sayeda Maryam (May Allah be pleased with her), it was Hazrat Zakaria (On whom be peace) who was chosen for this task. He carried out his duty with a great deal of love and devotion.

82. From this discussion few issues emerge:

1. The miracles of saints is an unmistakable truth because Sayeda Maryam's (May Allah be pleased with her) obtaining of unseasoned fruits from an unknown source is her miracle.
2. Some saints are saints from birth as sainthood is not dependent on deeds. Sayeda Maryam (May Allah be pleased with her) was a saint from her childhood.
3. Allah blesses the saints with *ILME-LADUNNI* (Inspired knowledge) and complete wisdom as can be seen from Sayeda Maryam's (May Allah be pleased with her) reply to the question of Hazrat Zakariya (On whom be please) which was faith inspired. *SUBHANALLAH.*
4. Some pious Servants of Allah have been blessed with heavenly fruit. Sayeda Maryam (May Allah be pleased with her) was receiving these fruits from heaven.
5. Sayeda Maryam (May Allah be pleased with her) was nourished with heavenly fruit, not from her mother's milk nor from any worldly provisions, (*Khazainul Irfaan*) because her mother had placed her under the care of the Ahbaar at birth, nor is there any proof that a foster mother was appointed to take care of her.

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هُنَالِكَ دَعَا زَكَرِيَّا رَبَّهٗ ۚ قَالَ رَبِّ هَبْ لِيْ مِنْ لَّدُنْكَ ذُرِّيَّةً طَيِّبَةً ۚ اِنَّكَ سَمِيْعُ الدُّعَآءِ ﴿٣٨﴾

38. At that, Zakariya prayed to his Lord [83], saying: "O my Lord, grant me from Your Greatness good off-spring [84]. Surely, You are the Hearer of supplication".

83. Hazrat Zakariya (on whom be peace) prayed for a son in the presence of Sayeda Maryam (May Allah be pleased with her).From this we learn that to pray in the presence of a Saint of Allah is the practice of the Prophets, as it is accepted quicker here, be it in the presence of a living saint or at the Mazaar of a saint. Allah Almighty says:"*And enter the gate prostrating and say 'forgive our sins' (S2: V58)*

From this clarity is obtained for the issue that any city which has Mazaars (graves) of the pious should be venerated.

84. From it we learn that to pray for a son is the practice of the prophets. This should not be for one's personal desire, but rather for the sake of Allah so that he may grow to be a religious and pious person who will benefit us in our graves.

فَنَادَتْهُ الْمَلٰٓئِكَةُ وَهُوَ قَآئِمٌ يُّصَلِّيْ فِي الْمِحْرَابِ ۙ اَنَّ اللّٰهَ يُبَشِّرُكَ بِيَحْيٰى مُصَدِّقًا بِكَلِمَةٍ مِّنَ اللّٰهِ وَسَيِّدًا وَّحَصُوْرًا وَّنَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿٣٩﴾

39. So the angels called to him while he was standing in prayer in the chamber: "Surely, Allah gives you glad-tidings of Yahya [85], who shall confirm the truthful (sacred) words from Allah [86]. He will be princely and chaste [87], and will be a Nabi from among the righteous people".

85. From this we learn that Allah has given knowledge of the unseen to angels because this calling angel knew that Allah will bless her with a son, and that son would be a prophet possessing these qualities. This is not just knowledge of the unseen, but it is indeed one of the five branches of knowledge. When Hazrat Zakariya's (On whom be peace) wife conceived he knew that she was carrying a son who will be blessed with these qualities. This verse proves the possession of the knowledge of the unseen by prophets and angels.

86. That is, this "*KALIMATULLAH*" (Word of Allah) will be Hazrat Isa's (On whom be peace) chief minister.

87. By '*chaste*' is meant a person who stays away from women despite having the power to have such relationship for the purpose of cutting off worldy relations. This does not mean impotency because Prophets are protected from impotency.

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِيْ غُلٰمٌ وَّقَدْ بَلَغَنِيَ الْكِبَرُ وَامْرَاَتِيْ عَاقِرٌ ۭ قَالَ كَذٰلِكَ اللّٰهُ يَفْعَلُ مَا يَشَآءُ ﴿٤٠﴾

40. He said: "O my Lord, how shall I have a son when I have (already) reached old age and my wife is barren" [88]. He (Allah) answered: "Allah does whatever He pleases".

88. By old age is meant that Hazrat Zakariya (On whom be peace) was hundred and twenty years old and his wife was ninety eight years. The purpose of this question was would

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whom be peace)
89. Allah's reply is that you will be granted a son in your present state of old age as Allah Almighty has power over every matter.

قَالَ رَبِّ اجْعَلْ لِّيْٓ اٰيَةً ؕ قَالَ اٰيَتُكَ
اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَةَ اَيَّامٍ اِلَّا
رَمْزًا ؕ وَاذْكُرْ رَّبَّكَ كَثِيْرًا وَّسَبِّحْ
بِالْعَشِيِّ وَالْاِبْكَارِ ﴿٤١﴾ ع ١١ ١٢

41. He said: "O my Lord make for me a sign" [90]. He replied: "Your sign will be that you will not speak to (anyone of) the people for three days except by sign, and remember your Lord [91] abundantly. And glorify Him in the evening and in the morning [92].

they be blessed once more with youthful years or would they be granted a son in their present old age. Since its purpose is one, no objections can be levied against Hazrat Zakariya (On

90. So that from this sign I will be able to perceive my wife's conception and henceforth engage myself in Your Remembrance and devotion.
91. From this, two issues are proven:
1. One should show gratitude to Allah Almighty for being granted a pious son. Holding Aqeeqa, giving charity and offering voluntary prayers are all expression of this gratitude.
2. The miracles of Prophets can appear before their birth. The loss of power of Hazrat Zakariya's tongue from worldly speech replaced by Remembrance of Allah Almighty only is the miracle of Hazrat Yahyah (on whom be peace) which came into being before his blessed birth. Likewise, miracles do appear after their earthly life.
92. Although recitation of Tasbeeh and Tahleel are good acts at any time, their recitation in the morning and evening is regarded as more auspicious because this is the meeting time of the angels of the morning and night. Says Allah Almighty: "*No doubt, angels are present to witness QUR'AANIC recitation at dawn.*" (S17:V78). Hence, at these times every creation of Allah Almighty is specially engaged in the Remembrance of Allah Almighty.

SECTION 5

وَاِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ
اصْطَفٰىكِ وَطَهَّرَكِ وَاصْطَفٰىكِ عَلٰى نِسَآءِ
الْعٰلَمِيْنَ ﴿٤٢﴾

42.And when the angels said: "O Mariam, surely, Allah has chosen you and purified you [93] and has exalted you above all the women of the worlds" [94].

93. Thus, Sayeda Mariam was the most honoured lady of her time, but now Hazrat Fatima (May Allah be pleased with her) and the Holy Prophet's (صلى الله عليه وآله وسلم) beloved wives are the most honoured ladies. Says Allah Almighty: "*O wives of the Prophet! you are not like other women*" (S33:V32). Hazrat Mariam's (May Allah be pleased with her) was the caretaker of Masjid-e-Aqsa and pure from all sins. She was the devoted worshipper of Allah Almigthy. It should be remembered that this conversation of the angels was not a revelation of preaching because this type of revelation is connected with a Prophet only, while no lady has been elevated to prophethood
94. This has been done by letting you be from the children of the pious and inspite of being a woman, you have been selected to be a caretaker of the Baitul Muqaddas, although this was the work of the males only, made Hazrat Zakariya (On whom be peace) your guardian, nourished you with heavenly fruit and later destined you to become the mother of the Spirit of Allah Almighty, Hazrat Isa (On whom be peace) and thus, made well known in all circles.

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يٰمَرْيَمُ اقْنُتِيْ لِرَبِّكِ وَاسْجُدِيْ وَارْكَعِيْ مَعَ الرّٰكِعِيْنَ ﴿٤٣﴾

43. " O Mariam, be obedient to your Lord and prostrate and bow with those who bow in prayer [95]".

95. From this emerge four issues:
1. There was Ruku in the *Salaah* of that Ummah.
2. Women can perform their Salaah in the congregation of males by using a veil to separate them.
3. Women cannot have a congregation of their own i.e. by appointing a lady to lead the Salaah as the word *"RA'KIEEN" 'bow down'* is masculine plural.
4. The letter *'waw'* does not require order because *Ruku* comes before *Sajdah*, but in this verse *Sajdah* is mentioned before *Ruku*. Says Allah Almighty: *"Oh Isa (On whom be peace) I shall cause you to reach to your full life and I shall raise you towards Myself."* (S3:V55) whereas in reality, Hazrat Isa's (On whom be peace) raising to the heaven precedes his death.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ؕ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يُلْقُوْنَ اَقْلَامَهُمْ اَيُّهُمْ يَكْفُلُ مَرْيَمَ ۪ وَمَا كُنْتَ لَدَيْهِمْ اِذْ يَخْتَصِمُوْنَ ﴿٤٤﴾

44. These are news of the unseen, which We will tell you (in secret). And you were not with them when they were casting the arrows as to who should have the guardianship of Mariam and nor were you with them [96] when they were disputing the point [97].

96. You were not with them physically, Oh My Beloved Prophet صلى الله عليه وآله وسلم as you are now informing the non-believers. Thus, this knowledge bears testimony to your Prophethood because all happenings of the past and the future are in front of you. Says Allah Almighty: *"Most certainly I have sent you Oh My Beloved Prophet* صلى الله عليه وآله وسلم *as a witness* (S33:V45). Further, Allah Almighty says: *"Oh Beloved! Have you not seen how your Lord dealt with the companions of the elephant?"* (S105:V1). It should be remembered, that in respect of being the Light of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم is everywhere at all times, is aware of everything and every happening is in front of him. (*Tafseer Saawi Shareef*).
97. As everybody at Masjide Aqsa was desiring to be the guardian of Sayeda Mariam (May peace be on her), she being the daughter of their chief, Hazrat Imraan, so they had to throw their pens in the river and he whose pen did not flow was to receive her guardianship. This was a form of throwing lots, which is not only permissible but sometimes is a wise act, and to pay respect to progeny of the pious is a good act

اِذْ قَالَتِ الْمَلٰٓئِكَةُ يٰمَرْيَمُ اِنَّ اللّٰهَ يُبَشِّرُكِ بِكَلِمَةٍ مِّنْهُ ۖ اسْمُهُ الْمَسِيْحُ عِيْسَى ابْنُ مَرْيَمَ وَجِيْهًا فِي الدُّنْيَا وَالْاٰخِرَةِ وَمِنَ الْمُقَرَّبِيْنَ ﴿٤٥﴾

45. And remember when the angels said: "O Maryam, Allah gives you glad-tidings of a word from Him [98] whose name will be Isa, son [99] of Mariam, who will be the most distinguished in this world and the Hereafter and shall be of those brought near to Him.

98. Hazrat Isa (On whom be peace) is called the Spirit of Allah, because his conception was with the word *'Be'* and not from the sperm of a father or mother. Says Allah Almighty: *"The likeness of Hazrat Isa with Allah is like Adam. He created him of dust, then said, 'Be' and he was at once"* (S3:V59).

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tified in the sight of Allah Almighty" (S33:V5). The word MASEEH means one who cures by touch and brings the dead to life or one who travels to a distant place. Maseeh is the appellation and Hazrat Isa (On him be peace) is his noble name.

99. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father, but just from the mother. Otherwise, he would not be connected to the mother, but to the father. Says Allah Almighty: "*Call them after their fathers, this is more jus-*

وَيُكَلِّمُ النَّاسَ فِي الْمَهْدِ وَكَهْلًا وَّ مِنَ الصّٰلِحِيْنَ ﴿٤٦﴾

46. And He shall speak to the people in the cradle and in maturity [100] and will be of the righteous" [101].

being *MASEEH*, being son of Mariam only, not being a son of any man and being one of honour. Thus, through the QUR'AAN his fame is spread worldwide, being of special honour in the Hereafter for on the Day of Judgement it is through him that the Holy Prophet صلى الله عليه وآله وسلم will become known to Allah Almighty's creation, one who enjoys greatness and closeness, etc. From this we learn that to sing the praise of the Prophets is the way of Allah Almighty. May Allah guide us all.

100. By ripe age is meant at first he will be raised to the heavens then he will return to the earth nearing Qiyaamat to speak to the people. Thus, just as his speaking to the people in his infancy was a miracle, his speaking in his ripe age too is a miracle. From this, Hazrat Isa's (On whom be peace) raising to the heaven and then returning to the earth, too, is proven as a miracle.

101. In these verses many qualities of Hazrat Isa (On whom be peace) are mentioned such as being the *'Spirit of Allah Almighty'*

قَالَتْ رَبِّ اَنّٰى يَكُوْنُ لِيْ وَلَدٌ وَّ لَمْ يَمْسَسْنِيْ بَشَرٌ ؕ قَالَ كَذٰلِكِ اللّٰهُ يَخْلُقُ مَا يَشَآءُ ؕ اِذَا قَضٰۤى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿٤٧﴾

47.She said:" O my Lord, how shall I have a son when no man has touched me?"He (the angel) said: "Such is the way of Allah, He creates what He wills. When He decrees a matter He only says to it; "Be and it is" [102].

Allah Almighty is All Powerful and Great.

102. By this is meant that although you have been given a son you will remain a virgin as

وَيُعَلِّمُهُ الْكِتٰبَ وَالْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ﴿٤٨﴾

48.And He will teach him the Scripture and wisdom and the Tauraat and the Injeel .

وَ رَسُوْلًا اِلٰى بَنِيْۤ اِسْرَآءِيْلَ ۙ اَنِّيْ قَدْ جِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۙ اَنِّيْۤ اَخْلُقُ لَكُمْ مِّنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ فَاَنْفُخُ فِيْهِ فَيَكُوْنُ طَيْرًا بِاِذْنِ اللّٰهِ ۚ وَاُبْرِئُ الْاَكْمَهَ وَالْاَبْرَصَ وَاُحْيِ الْمَوْتٰى بِاِذْنِ اللّٰهِ ۚ وَ اُنَبِّئُكُمْ بِمَا تَاْكُلُوْنَ وَمَا

49.And he shall be a Messenger to the children of Israel [103] saying: "I have come to you with a sign from your Lord [104] that I can make for you out of clay a figure of a bird [105] then breathe[106] into it and it will become alive, being by the permission of Allah [107]. And I will heal [108] the blind and the leper [109] and give life to the dead, by permission of Allah [110].

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تَدَّخِرُوْنَ ۙ فِيْ بُيُوْتِكُمْ ۭ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ﴿۴۹﴾

And I can tell you what you have eaten and what you have stored in your homes [111]. Surely, in that you have signs, for you, if you believe.

103. From this we learn that Hazrat Isa (On whom be peace) was a Prophet to the children of Israel only. Hence, our Holy Prophet's صلى الله عليه وآله وسلم beloved parents and the Quraish of Makkah before Islam were not Nasara, because the Quraish were from the children of Hazrat Ismail (On whom be peace). Our Holy Prophet's صلى الله عليه وآله وسلم parents were following the religion of Hazrat Ebrahim (On whom be peace).

104. This verse refers to the personal miracles from which a prophet's prophethood is proven. It is for this reason that Hazrat Isa (On whom be peace) in this verse outlines some of his miracles which are mentioned herein.

105. In Islam it is forbidden to produce a paper image or design an image of a living thing although this was allowed in the Shariah of the previous Ummahs. Hazrat Isa (On whom be peace) would produce these to show his miracle. Hazrat Sulaiman (On whom be peace) had made the Jinns to produce images. Allah Almighty, to reveal His Perfection and Excellence says: "*They made for him what he desired, lofty palaces and statues*" (S34:V13).

106. In this verse there is a proof of blessing with incantation of the saints of Allah. From these verses we learn that Allah had given Hazrat Isa (On whom be peace) the choice over life and death, although no one has power in matter of this. The Holy Prophet (صلى الله عليه وآله وسلم) says: "Allah Almighty had given me the choice between life and death. I chose the Hereafter over earthly life."

107. On peoples' entreaties Hazrat Isa (On whom be peace) made an image of a flying fox and blew into it. Miraculously it became alive and began to fly. The flying fox is a strange type of bird, who has teeth and milk from the nipples begin to flow. It flies without wings, it laughs, it does not lay eggs but procreates.

108. From this verse we learn that all Divine works can be attributed to the pious sages of Allah because giving cure is the work of Allah. Hence, it is correct to say that the Holy Prophet (صلى الله عليه وآله وسلم) is the repeller of calamities, provides children because Hazrat Isa (On whom be peace) said that I give life to the dead, I cure those suffering from incurable diseases, I provide information about the unseen, although all these are works of Allah Almighty.

109. It should be remembered that during the time of Hazrat Isa (On whom be peace) medical knowledge was strongly prevalent. Doctor Jaleenoos lived during this period. Three things are considered impossible by doctors: to give life to the dead, to cure one who is born blind and to cure a completely leperous body. Hazrat Isa (On whom be peace) performed all three of these. From this we learn that Prophets performs those miracles which become well-known in their times. If a Qadiyani was a prophet he should have shown science oriented miracles to disprove scientific inventions.

110. Hazrat Isa (On whom be peace) gave life to four dead bodies. A'zar, a friend of Hazrat Isa (On whom be peace) was made alive three days after his death, and lived for many years thereafter and even had children afterwards. He brought to life the son of an old lady, whose corpse was being carried. After gaining life he jumped from the shoulders of his carriers, he too lived many years thereafter and also had children, the third was the daughter of a grain collector and the fourth was Saam, son of Hazrat Nuh (On whom be peace) who died thousands of years before. Hazrat Isa

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(On whom be peace) had gone to his grave and made him alive but he replied from within that he had no desire to live. From this we learn that if Hazrat Ghouse Azam (May Allah be pleased with him) had brought to life a bridal procession that had died twelve years earlier, it is not impossible. The grave of the groom is found in Gujraat, Punjab. His name is Kabeerudeen and is well-known as Shah Dullah and is the Khaliph of Hazrat Ghouse Paak (May Allah be pleased with him). His Mazaar is frequented by all classes of people. He lived for six hundred years.

111. It should be remembered that the words "*whatever you eat*" and "*whatever you store*" indicate aorist tense which can be used for past and future. It could also mean "*whatever you have eaten*" and "*whatever necessities you have stored for the current year*" you can ask me about all of them, or whatever every person would have eaten in his lifetime I can imform you about them i.e. I know who is destined to eat which grain. If Hazrat Isa (On whom be peace) possessed such knowledge then what is the extent of the Holy Prophet's صلى الله عليه وآله وسلم knowledge. All these sources of knowledge are but drops from the ocean of the knowledge of our Holy Prophet صلى الله عليه وآله وسلم . From this we learn that Knowledge of the Unseen is a miracle of the Prophets.

50. And I confirm the previous book of Law (Tauraat), which was revealed before me, and making lawful to you, a part of what was forbidden to you [112]. And I have come to you with a sign from your Lord so fear Allah and obey me.

وَمُصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَلِاُحِلَّ لَكُمْ بَعْضَ الَّذِيْ حُرِّمَ عَلَيْكُمْ وَجِئْتُكُمْ بِاٰيَةٍ مِّنْ رَّبِّكُمْ ۖ فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿٥٠﴾

112. Like the meat of a camel, fish and certain birds which were forbidden by Mosaic law were made lawful by Hazrat Isa (On whom be peace). From this, two issues emerge:

1. Abrogation is not contrary to verification, for Hazrat Isa (On whom be peace) believed in the Tauraat, yet abrogated its laws.
2. That Prophet's, with Allah's permission have the authority to declare lawful things unlawful as Hazrat Isa (On whom be peace) said: "*I declare them lawful.*"

51. Surely Allah is my Lord and your Lord. Worship Him only [113]. That alone is the Straight Path.

اِنَّ اللّٰهَ رَبِّيْ وَرَبُّكُمْ فَاعْبُدُوْهُ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٥١﴾

113. By "Allah is my Lord" is meant that although I possess so much power and knowledge, yet I am not Allah but a Servant of Allah. From this verse we learn that it is not polytheism to believe in the miracles of the Prophets and Saints. This does not necessarily mean that because of their miracles we take them to be as Allah. This discussion should serve as a lesson to the present day Wahabis.

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فَلَمَّآ اَحَسَّ عِيْسٰى مِنْهُمُ الْكُفْرَ قَالَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ ۚ اٰمَنَّا بِاللّٰهِ ۚ وَاشْهَدْ بِاَنَّا مُسْلِمُوْنَ ﴿۵۲﴾

52. Then again when Isa found infidelity from them [114]. He said: "Who will be my helpers in the way of Allah?" The disciples replied: "We will be helpers of the religion of Allah [115], we have believed in Allah and you be the witness that we are Muslims".

114. By *'found infidelity in them'* is the intention to kill made by the Yahud.
From this we learn that even intent to cause harm to a Prophet, too, is an act of Kufr (apostasy). To serve and honour them is part of Imaan (Faith).

115. From this, a few issues become apparent:
1. In times of affliction to seek the help of the pious servants of Allah is the way of the Prophets.
2. The assistance of a Prophet is, in reality, the assistance from Allah although as the disciples rendered assistance to Hazrat Isa (On whom be peace) they were called *'helpers of the cause of Allah.'* Till this day, the followers of Hazrat Isa's (On whom be peace) religion are called *'helpers'*, just like one group of the Prophet's (صلى الله عليه وآله وسلم) companions are called *'Helpers'*.
3. It is Sunnat to disclose one's faith, not to conceal it.
4. It is praiseworthy to make the Prophet a witness to one's faith.

رَبَّنَآ اٰمَنَّا بِمَآ اَنْزَلْتَ وَاتَّبَعْنَا الرَّسُوْلَ فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿۵۳﴾

53. O our Lord, we believe in what you have revealed and we follow the Rasool (Messenger) so write us with those who bear witness [116] (to the truth).

116. In this verse the words *'those who bear witness'* either refers to the Ummah (followers) of the Holy Prophet who will bear witness on the Day of Judgement in respect of the Prophets, or the Prophets of Allah (Peace be on them) who were the first to bear witness about the Oneness of Allah.

وَمَكَرُوْا وَمَكَرَ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿۵۴﴾ ع

54. And they (infidels) devised their plot. And Allah also devises [117] his own plan. And surely Allah is the best of planners.

117. The word *'Makar'* (to plot) signifies a hidden or clandestine plan. In this verse it means that Allah Almighty made one of the murderers look like Hazrat Isa (On whom be peace) whom they then crucified thinking that it was Hazrat Isa (On whom be peace) that they had crucified.

SECTION 6

اِذْ قَالَ اللّٰهُ يٰعِيْسٰٓى اِنِّيْ مُتَوَفِّيْكَ وَرَافِعُكَ اِلَيَّ وَمُطَهِّرُكَ مِنَ الَّذِيْنَ كَفَرُوْا وَجَاعِلُ الَّذِيْنَ اتَّبَعُوْكَ فَوْقَ

55.Remember when Allah said, "O Isa I shall let you reach full age [118]and raise you towards my Self [119]and I shall purify you [120] from the infidels and I shall make your followers [121] superior to those who reject [122]

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الَّذِيْنَ كَفَرُوْٓا اِلٰى يَوْمِ الْقِيٰمَةِ ۚ ثُمَّ اِلَيَّ مَرْجِعُكُمْ فَاَحْكُمُ بَيْنَكُمْ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٥٥﴾

until the Day of Resurrection. When you all shall return to Me, and I shall judge between you in what you disputed.

118. The letter '*waw*' (and) is not always used to signify correct order of happenings, it is sometimes used to mention happenings out of order. Allah Almighty says: "*And prostrate before Him and bow down.....*" (S3:V43) because Hazrat Isa's (On whom be peace) raising to the heavens has taken place first, then his death, yet in narration the order is contrary to it i.e. first, death is mentioned then raising to the heavens, just as *Ruku* comes before *Sajdah*, yet in the verse quoted *Sajdah* is mentioned first, then *Ruku*.

119. By *'I shall raise you to Me'* is meant keeping Hazrat Isa (On whom be peace) in the heaven in the company of angels where no irreligious people are to be found, as Hazrat Ebrahim (On whom be peace) has said: "*Verily I am going to my Lord*" (S37 : V99) i.e. to the land of Syria where the light of Islam shines brightly. Even today, when someone goes to the Masjid or to the Holy Ka'bah he usually says I am going to Allah. From this verse Hazrat Isa's (On whom be peace) physical departure to the heaven is proven, i.e. he is physically alive there, just before Qiyamah he will return to the earth and propagate the religion of Islam, that he will enter into marriage, die a physical death and will be buried in the **Roza-e-Mubaarak** of the Holy Prophet صلى الله عليه وآله وسلم and he will live for forty years after coming to earth (Hadith).

120. By *'I shall purify you from the disbelievers'* is meant Oh Isa (On whom be peace) I will protect you from the crowd of disbelievers so that they will not be able to crucify you.

121. By *'your followers'* is meant either the sincere followers of Hazrat Isa (On whom be peace) of that time or the Muslims, because every Muslim believes in Hazrat Isa (On whom be peace) and is devoted to him. To believe in the QUR'AAN is showing devotion to Hazrat Isa (On whom be peace) as he has commanded to believe in the QUR'AAN. A Muslim is the follower of every Prophet of Allah, because every Prophet has commanded belief in the QUR'AAN.

122. By the word *'reject'* is meant either the non-believers in general, or the Yahud while *'Superiority'* means superiority of kingdom, or religious superiority or mastery of proofs. Hence, this verse does not mean that Allah Almighty will grant Muslims mastery over the Yahud until the Day of Judgement, and after the Day of Judgement the Yahud would be granted mastery over the Muslims, because the limit of this mastery is the Day of Judgement, After the Day of Judgement the Muslims would be granted a mastery of a different type which is being mentioned after the word *'then'*.

فَاَمَّا الَّذِيْنَ كَفَرُوْا فَاُعَذِّبُهُمْ عَذَابًا شَدِيْدًا فِي الدُّنْيَا وَالْاٰخِرَةِ ۫ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٥٦﴾

56.And as for those who disbelieve, I shall punish them with a severe punishment [123] in this world and the Hereafter and they will have no helpers [124].

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123. Punishment of the world for the disbelievers include murder, imprisonment, being liable for payment of poll-tax while in the Hereafter they will be punished by being sent into Hell.

124. Being without helpers is a form of punishment for the disbelievers, while Allah Almighty will provide many helpers for the believers. Whoever says that he has no helpers in this world and in the Hereafter is in reality admitting his non-belief, because Allah Almighty says: "*Verily Allah and His Messenger* صلى الله عليه وآله وسلم *are your helpers* " (S5:V55).

57.But as for those who believe and do righteous deeds [125], He (Allah) will give them in full their rewards [126]. And Allah does not like the unjust.

وَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ﴿۵۷﴾

125. From this we learn that it is necessary for every believer to do good deeds. No one is exempted from doing good deeds, no matter what spiritual position he might have attained. Furthermore, we learn that good deeds should be performed according to one's physical capacity.

126. Some will be rewarded according to their deeds, the reward of some will be doubled, some will be rewarded beyond any limits. Hence, there is no conflict in the verse. It could also mean the reward will be given in full measure while bounties will be given in excess.

58. This is what we recite to you [127] (O Muhammad) some of the verses and the message of wisdom.

ذٰلِكَ نَتْلُوْهُ عَلَيْكَ مِنَ الْاٰيٰتِ وَالذِّكْرِ الْحَكِيْمِ ﴿۵۸﴾

127. From this we learn that the work of the pious servants of Allah are indeed His works, because to recite the Holy QUR'AAN upon the Holy Prophet صلى الله عليه وآله وسلم was Hazrat Jibraeel's (On whom be peace) work, yet Allah says *'We are reciting '*.Likewise a pious servant sometimes calls Allah's work his work e.g. Hazrat Isa (On whom be peace) said: *'I will bring the dead to life'*, Hazrat Jibraeel (On whom be peace) told Sayeda Mariam (May Allah be pleased with her) that I will grant you a pure son, etc. (QUR'AAN).

59. Surely the likeness of Isa before Allah is like that of Adam [128]. He created him from dust. Then He said to Him: "Be", and he immediately became [129].

اِنَّ مَثَلَ عِيْسٰى عِنْدَ اللّٰهِ كَمَثَلِ اٰدَمَ ؕ خَلَقَهٗ مِنْ تُرَابٍ ثُمَّ قَالَ لَهٗ كُنْ فَيَكُوْنُ ﴿۵۹﴾

128. Like Hazrat Adam (On Whom be peace) was conceived without semen so was Hazrat Isa (On whom be peace). If Adam (On whom be peace) was not called the son of God, then

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how can Hazrat Isa (On whom be peace) be called as such. From this we learn that Hazrat Isa (On whom be peace) was created without the agency of a father.

129. This is due to the power of Allah, although law of nature is that childern are conceived through the semen of the parents. Thus, you must believe in both the laws of Allah and His Absolute power.

60. The truth comes from your Lord alone. So be not of those who doubt [130].

اَلْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُنْ مِّنَ الْمُمْتَرِيْنَ ﴿٦٠﴾

130. By '*doubt*' is meant that you must not have any doubt that Hazrat Isa (On whom be peace) was created without the agency of a father, nor doubt that Hazrat Isa (On whom be peace) is the servant of Allah, not God, nor the son of God. In the light of this, both the Nasara and the Qadiyanis are non-believers.

61. Yet (O Beloved Muhammad) if whoever dispute in this matter (about Isa) after the knowledge has come to you, please declare: "Come, let us get together with our sons and your sons, our women and your women [131], and ourselves and yourselves [132], then let us supplicate earnestly [133], and make the curse134 of Allah upon the liars".

فَمَنْ حَآجَّكَ فِيْهِ مِنْۢ بَعْدِ مَا جَآءَكَ مِنَ الْعِلْمِ فَقُلْ تَعَالَوْا نَدْعُ اَبْنَآءَنَا وَاَبْنَآءَكُمْ وَنِسَآءَنَا وَنِسَآءَكُمْ وَاَنْفُسَنَا وَاَنْفُسَكُمْ ۟ ثُمَّ نَبْتَهِلْ فَنَجْعَلْ لَّعْنَتَ اللّٰهِ عَلَى الْكٰذِبِيْنَ ﴿٦١﴾

131. It is permissible to refer to one's grandson as your son or the daughter as your lady, because the Holy Prophet صلى الله عليه وآله وسلم on the occasion of the MUBAHALA (mutual imprecation to prove truth of one's point) took his grandsons Imam Hassan and Imam Hussain, his daughter Bibi Fatima and Hazrat Ali (May Allah be pleased with them) against the disputing non-believers. Hazrat Ali (On whom be peace) too was included by the Holy Prophet صلى الله عليه وآله وسلم among the sons as he was his young brother (cousin). In terms of the rules, on occasions like these one only swears on one's children and not on one's companions or wives. Thus, this verse is showing us the height of greatness of the Ahle-Bait. Ibn Asaakir on the authority of Hazrat Jaffer Saadique bin Muhammad Baaqir has quoted that on this occasion the Holy Prophet صلى الله عليه وآله وسلم in addition to these blessed four persons, had also taken the first three Khaliphs i.e. Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) and their children. (*Ruhul Mu'ani*)

132. By calling upon one's lives is meant to make oneself available. Allah Almighty says: "*Then his souls induced him to kill his brother.*" (S5:V30).

133. From this discussion, two issues emerge:

1. MUBAHALA is greater in significance than debate, as MUBAHALA includes laying curse upon the non-believers.
2. MUBAHALA should be held in respect of definite religious issues, not in respect of uncertain issues.

134. From this we learn that a more learned person (Alim) can enter into Mubahala and debate with a lesser learned person, when the latter is trying to spread mischief in the world. Although the Holy Prophet صلى الله عليه وآله وسلم is the greatest learned person of all times i.e. the former and latter periods, yet in defence of truth, he entered into not only debate, but in Mubahala with the Jewish priests of Najraan.

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In another place Allah says: "*Say you bring your proof if you are truthful*" (S2:V111). In this verse the word *'liars'* refers to those having false beliefs i.e. non-believers. It should be remembered that it is permissible to curse a liar.One should not curse a deceased non-believer until it is proven he had died an apostate. A sinner cannot be cursed by name, one can curse his deed only, e.g. one can say curse be on the departed thief, but one can not say that curse be upon that person who is a liar.By curse is meant to be away from the Mercy of Allah.

62.Surely this is the true narrative [135]. And there is none worthy of worship except Allah [136]. And surely only Allah is the Almighty, the Most Wise.

اِنَّ هٰذَا لَهُوَ الْقَصَصُ الْحَقُّ ۚ وَمَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ ؕ وَاِنَّ اللّٰهَ لَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٦٢﴾

135. When the Holy Prophet صلى الله عليه وآله وسلم came to the place of Mubahala with his two grandsons, Sayeda Fatima and Hazrat Ali (May Allah be pleased with them), the Jewish priest did not have the courage to enter into any Mubahala after just looking at the bright faces, they immediately made peace. Had they entered into any debate or Mubahala, they would all have been destroyed (*Hadith*).

136. From this we learn that just as the son is homogeneous (of the same species) to his father, so is the wife to her husband. Thus, if Hazrat Isa (On whom be peace) was the son of God, and Sayeda Maryam (May Allah be pleased with her) the wife of God, then both should have been deities and gods. Yet, there is no other deity besides Allah. Being a beloved, or slave does not depend on being heterogeneous with one another, this can take place between non-heterogeneous objects as well. An animal can become the servant of man, and an angel can become his beloved, etc.

63. Yet, if they turn away their faces [137], then Allah has full knowledge of the mischief mongers.

فَاِنْ تَوَلَّوْا فَاِنَّ اللّٰهَ عَلِيْمٌۢ بِالْمُفْسِدِيْنَ ﴿٦٣﴾

137. To "*turn back their faces*" before accepting the Oneness of Allah, before accepting Hazrat Isa (On whom be peace) as the servant of Allah or before entering into Mubahala. The first two possibilities appear greater.

SECTION 7

64.(Beloved Prophet) Please declare: "O People of the Scripture, come to a word which is equitable between us and you [138] that we worship none besides Allah and associate no partners with them [139], and not take one another as lords besides Allah. But if they do not accept, then say: "Bear witness, that we are Muslims [140] (submitting to Him)".

قُلْ يٰٓاَهْلَ الْكِتٰبِ تَعَالَوْا اِلٰى كَلِمَةٍ سَوَآءٍۢ بَيْنَنَا وَبَيْنَكُمْ اَلَّا نَعْبُدَ اِلَّا اللّٰهَ وَلَا نُشْرِكَ بِهٖ شَيْـًٔا وَّ لَا يَتَّخِذَ بَعْضُنَا بَعْضًا اَرْبَابًا مِّنْ دُوْنِ اللّٰهِ ؕ فَاِنْ تَوَلَّوْا فَقُوْلُوا اشْهَدُوْا بِاَنَّا مُسْلِمُوْنَ ﴿٦٤﴾

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138. That is, Tauraat, Injeel and the Holy QUR'AAN all have proclaimed this injunction. From this one learns that although all the Shariahs are similar in belief, they differ in practice.

139. The followers should not take the Prophet to be God like the Yahud take Hazrat Uzair (On whom be peace) and the Nasara are taking Hazrat Isa (On whom be peace). Similarly, an ignorant person must not give a position of deity to a learned person by accepting them as authorities on things lawful and unlawful and thereby follow them by disobeying Allah in these matters. Thus, this sentence is an explanation of *'such a word'*. It should be remembered that the same is the meaning of *'such a word'* between the Prophet and his followers as explained here. Otherwise the follower cannot be equal to the Prophet in any way. The follower is a believer, the Prophet is belief itself. A Prophet's expression is: "*I am the Prophet of Allah.*" If we say such words, we would be non-believers.

140.By this is meant you are not a Muslim. From this one learns that only the follower of the Holy Prophet صلى الله عليه وآله وسلم is called a Muslim. It should be remembered that the Yahud and Nasara would prostrate to their priests and would regard them as forgivers of their sins. This was their way of regarding their priests as their gods.

65. O People of the Scripture, why do you dispute about Ebrahim [141], while the Tauraat and the Gospel were not revealed until after him. Do you have any intelligence? [142].

يٰٓاَهۡلَ الۡكِتٰبِ لِمَ تُحَآجُّوۡنَ فِىۡۤ اِبۡرٰهِيۡمَ وَمَاۤ اُنۡزِلَتِ التَّوۡرٰىةُ وَالۡاِنۡجِيۡلُ اِلَّا مِنۡۢ بَعۡدِهٖ ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۶۵﴾

141. A debate had taken place between the Nasara and Yahud of Najraan regarding Hazrat Ebrahim (On whom be peace). The Yahud had claimed that he was a Jew, therefore Judaism is superior than Christianity. The Nasara on the other hand, claimed that Hazrat Ebrahim (On whom be peace) was Christian. Eventually, both went to the Holy Prophet صلى الله عليه وآله وسلم and made him their judge in this matter. This verse was revealed on this occasion which exposed the childish ignorance of both, because Judaism came with Hazrat Musa (On whom be peace) and Christianity after Hazrat Isa (On whom be peace) and as Hazrat Ebrahim (On whom be peace) was many centuries before both of them, how could he be either Jew or Christian?

142. From this we learn that to exonerate the pious of their blame is the way of Allah Almighty, while to support their greatness is an excellent virtue. Says Allah Almighty: "*Ebrahim (On whom be peace) was neither a Jew nor a Christian*" (S3:V67). Further, it is said: "*Sulaiman (On whom be peace) did not commit apostasy"* (S2:V102). We further learn that sometimes a historical occurrence becomes a source of faith and showing callous disregard for it can become a means of apostasy and false beliefs. The Jewish claim that Hazrat Ebrahim (On who be peace) was a Jew reveals their ignorance of historical data.

66. Behold! You are those who indulged in dispute [143] in the matter in which you had some knowledge But why do you dispute about which you have no knowledge? And Allah knows, while you know not.

هٰٓاَنۡتُمۡ هٰٓؤُلَآءِ حَاجَجۡتُمۡ فِيۡمَا لَكُمۡ بِهٖ عِلۡمٌ فَلِمَ تُحَآجُّوۡنَ فِيۡمَا لَيۡسَ لَكُمۡ بِهٖ عِلۡمٌ ؕ وَاللّٰهُ يَعۡلَمُ وَاَنۡتُمۡ لَا تَعۡلَمُوۡنَ ﴿۶۶﴾

143. By '*dispute*' is meant that although you knew about the Holy Prophet صلى الله عليه وآله وسلم and his beautiful attributes, yet you are rejecting them intentionally. From this it should be remembered that to dispute with the Prophet on grounds of obstinacy is an

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act of obstinacy. However, when the Prophet gives advice, it is not apostasy nor any sin to disagree with his opinion. Allah Almighty says: "*And undoubtedly a group of Muslims were unhappy. They were disputing...*" (S8:V5). In this verse the disputers are called believers because it was difference of opinion. (S22:V78).

67. Ebrahim was neither a Jew nor a Christian, but he was an upright Muslim [144], totally separate from every falsehood and was not at all of the polytheists.

مَا كَانَ اِبْرٰهِيْمُ يَهُوْدِيًّا وَّ لَا نَصْرَانِيًّا
وَّلٰكِنْ كَانَ حَنِيْفًا مُّسْلِمًا ؕ وَمَا كَانَ
مِنَ الْمُشْرِكِيْنَ ﴿٦٧﴾

144. From this discussion emerge two issues:
1. Literally speaking, every Prophet can be called a Muslim, e.g. who submits to and obeys the Will of Allah as Allah Almighty says: "*Then when they both submitted to my command*" (S37:V103) but technically speaking, this term applies to the follower of the Holy Prophet only. Says Allah Almighty: "*He has named you Muslim*"

2. To be a true Muslim is rejection of all falsehood and to show disgust at all irreligious persons. A Muslim cannot be all passive. For this reason the word "*Haneef*" (separate from all falsehood) is placed before the word "*Muslim*". Just as pure gold is expensive on the market, so will a pure Muslim be expensive on the market of Qiyamah.

68. Surely, the most worthy of Ebrahim among the people are those who followed [145] him, including this Nabi (the Communicator of hidden news, Muhammad) and those who believe. And Allah is the protector of the believers [146].

اِنَّ اَوْلَى النَّاسِ بِاِبْرٰهِيْمَ لَلَّذِيْنَ
اتَّبَعُوْهُ وَهٰذَا النَّبِيُّ وَالَّذِيْنَ اٰمَنُوْا ؕ
وَاللّٰهُ وَلِيُّ الْمُؤْمِنِيْنَ ﴿٦٨﴾

145. Prior to the advent of Islam all those who were sincere followers of Hazrat Ebrahim (On whom be peace) as well as those who believed in the Holy Prophet صلى الله عليه وآله وسلم are all followers of Ebrahim (On whom be peace) while the Yahud, Nasara etc. are separate from them and as such are not of Hazrat Ebrahim (On whom be peace). From this discussion, two issues emerge:
1. Nearness of the Prophet can only be obtained through obeying him, and not through claiming to be from his progeny. Kanaan, son of Hazrat Nuh (On whom be peace) could not obtain his nearness, though he was his son.
2. The Muslims are all of Ebrahim (On whom be peace) and all Hazrat Ebrahim's (On whom be peace) ways are found in Islam e.g. Hajj, sacrifice, circumcision, keeping of a beard, etc. These rituals are not practised in Christianity or Judaism, hence, only Muslims are of Ebrahim (On whom be peace).

146. From this, emerge two issues:
1. Allah's great bounties are connected with our pious predecessors.
2. Allah Allmighty showers His mercy upon the wrong doers through their connection with the pious. Allah Almighty is the guardian of the believers because they are the slaves of the Beloved Prophet صلى الله عليه وآله وسلم. No matter how sinful a Muslim may be, he will not be a wretch because he is the follower of Allah Almighty's Beloved Prophet صلى الله عليه وآله وسلم.

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وَدَّتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ لَوْ يُضِلُّوْنَكُمْ ۭ وَمَا يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَمَا يَشْعُرُوْنَ ۝٦٩

69. A group of people of the Scripture desire to see you go astray [147]. But they do not mislead except themselves and they have no sense [148].

147. Reason for its Revelation:
This verse was revealed in honour of such Noble Companions namely Hazrat Ma'az ibn Jabal, Hazrat Huzaifa ibn Ayaan, Hazrat Ammaar bin Yaasir (May Allah be pleased with them), whom the Yahud were trying to deceive and mislead.

148. From this we learn that Allah Almighty has given guarantee of the faith of the Holy Prophet's صلى الله عليه وآله وسلم Companions, that no one can lead them astray as they are in Allah Almighty's safety. For this reason nobody can have the quality of Faith like the Companions (May Allah be pleased with them). Everyone's faith is in danger, besides that of the Companions. Says Allah Almighty: "*And made incumbent on them the words of righteousness and they were better entitled to it*" (S48 : V 26). Further it is stated: "*And He has made infidelity and inequity and disobedience hateful*" (S49:V7). Allah has said similar things about the Holy Prophet صلى الله عليه وآله وسلم : "*And they are misleading themselves only, and they will not hurt you in anything*" (S4 : V113).

يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَاَنْتُمْ تَشْهَدُوْنَ ۝٧٠

70. O People of the Scripture! Why do you disbelieve the signs of Allah [149] while you yourselves are witnesses?

149. From this we learn that rejection of the Holy Prophet صلى الله عليه وآله وسلم is equal to rejection of all the signs of Allah Almighty, and acceptance of the Holy Prophet صلى الله عليه وآله وسلم is acceptance of these signs. Because the people of the Book rejected the Holy Prophet , صلى الله عليه وآله وسلم Allah Almighty equated this with the rejection of Divine signs.

يٰٓاَهْلَ الْكِتٰبِ لِمَ تَلْبِسُوْنَ الْحَقَّ بِالْبَاطِلِ وَتَكْتُمُوْنَ الْحَقَّ وَاَنْتُمْ تَعْلَمُوْنَ ۝٧١ ع

71. O People of the Scripture, why do you intermingle truth [150] with false-hood, and why do you conceal the truth while you have the knowledge [151]?

150. Here, "*Truth*" refers to the original verses of Injeel and Tauraat which were revealed from Allah Almighty, while *falsehood* refers to the distortion and additions brought about by the Yahud. The commentators of the QUR'AAN write their commentaries in such a manner that these do not become part of the QUR'AANIC text, hence, this is not included in the verse under discussion.

151. From this discussion, two issues emerge:

1. It is totally forbidden to mix QUR'AANIC text with human writing in such a way so as not to distinguish between the two. For this reason names of the Surahs (chapter) signs of Ruku, (Section) etc. are written boldly, appear in the margin and the passages of commentary of verses appear differently to the verses.
2. It is forbidden to give incorrect information about a religious issue or to conceal truth, especially in respect of beliefs.

SECTION 8

وَقَالَتْ طَّآئِفَةٌ مِّنْ اَهْلِ الْكِتٰبِ اٰمِنُوْا بِالَّذِيْٓ اُنْزِلَ عَلَى الَّذِيْنَ اٰمَنُوْا وَجْهَ

72.And a group of the People of the Scripture said: "Believe in what was revealed to the believers in the

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morning and later deny it in the evening; perhaps they may return [152].

النَّهَارِ وَاكْفُرُوْٓا اٰخِرَهٗ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٧٢﴾

152. This scheme to make the Muslims apostates was planned by the twelve Jewish priests of Khaibar who had thought that a group of Yahud became Muslims in the morning and turn to apostasy in the evening, saying that they had found no greatness in either Islam or the Prophet of Islam . a true prophet is he about whom our books had prophecized. The Holy QUR'AAN had forewarned about this scheme of theirs, thereby rendering it totally in vain. From this, two issues emerge:

1. The non-believers are busy plotting such schemes against Islam, which even the devil has not thought of.
2. The penalty of death for apostasy was passed, because there is real danger of Muslims going astray therewith, and that an apostate has rebelled against Divine Order. During the time of Hazrat Musa (On whom be peace) the worshippers of the Golden Calf were put to death, The command was: *"Then kill amongst yourself"* (S2:V54).

73. And do not trust except those who follow your religion [153]. Please declare: "Surely the true guidance is the guidance of Allah, so what has been given to you [154] is to be given to others, or they may dispute it before your Lord". Please declare: "All bounty is in the Hand of Allah alone. He gives it to whom He pleases [155]. Allah is All-Embracing, All-Knowing ".

وَلَا تُؤْمِنُوْٓا اِلَّا لِمَنْ تَبِعَ دِيْنَكُمْ ۭ قُلْ اِنَّ الْهُدٰى هُدَى اللّٰهِ ۙ اَنْ يُّؤْتٰٓى اَحَدٌ مِّثْلَ مَآ اُوْتِيْتُمْ اَوْ يُحَاۗجُّوْكُمْ عِنْدَ رَبِّكُمْ ۭ قُلْ اِنَّ الْفَضْلَ بِيَدِ اللّٰهِ ۚ يُؤْتِيْهِ مَنْ يَّشَاۗءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٧٣﴾

153. By this is meant that only Children of Israel had been bestowed with Prophethood, besides them no other tribe received it, while our Holy Prophet صلى الله عليه وآله وسلم is from the Children of Ismail (On whom be peace). The Yahud would make every effort to mislead others from accepting Islam, by using this excuse that the Holy Prophet صلى الله عليه وآله وسلم was not from the Bani Israel. This, too, is the saying of these Jewish priests i.e. accept the truth about Islam verbally only, not from your heart. Inwardly, regard Islam as a false religion. From this we learn that hypocrisy and deception have always been the teachings of the Yahud. Tricksters and hypocrites are by nature Yahud. For a detailed discussion on this consult Tafseer Naeemi.

154. For Prophethood to be the sole right of the Children of Israel was but a false claim of the Yahud. This was not mentioned in any of the revealed Books. Against this claim, the Holy QUR'AAN has proclaimed that Prophethood has been directly associated with the Clan of Hazrat Ebrahim (On whom be peace). Says the Holy QUR'AAN: *"And we put prophethood and the Book in his off-spring"* (S29:V27). Thus, we Muslims can boldly say that Mirza Ghulam Ahmed Qadiyani was not a prophet because he is not from the progeny of Hazrat Ebrahim (On whom be peace). Allah Almighty Himself has made Prophethood the speciality of the Progeny of Hazrat Ebrahim (On whom be peace).

155. If Allah Almighty has not brought about any restraint in the matter, who are you to do so? Allah Almighty says Prophethood is My Bounty. I can bestow it upon anyone I so desire. I have not made it the sole property of the Children of Israel. From this we learn that Prophethood cannot be obtained through one's deeds. This is received through the blessing of Allah Almighty only. Hazrat Adam (on whom be peace) and Hazrat Isa (On whom be peace) are

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prophets from birth. Likwise, sainthood, too, is not just dependent on good deeds. Sometimes it is obtained through good deeds, but at other times it is received without the help of one's deeds - purely from the blessing of Allah Almighty. Hazrat Sayeda Mariam was a Saint in her infancy, although she had not performed any good deeds then.

74. He with His mercy exalts anyone He pleases [156]. And Allah is the Possessor of great bounty.

يَّخْتَصُّ بِرَحْمَتِهٖ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿٧٤﴾

156. From this we learn that whomsoever Allah Almighty blesses, no one can belittle. The door of Prophethood has been sealed after our Holy Prophet صلى الله عليه وآله وسلم . Whoever claims prophethood now is a liar and an impostor.

75. And among the People of the Scripture is he who if you entrust him with great amount of (wealth) he will return it to you [157], and among them is someone, whom if you entrust him with a single dinar then he will not repay it to you, except when you remain standing [158] over him. That is because they say:"There is no accountability [159] over us in the matter of illiterates". And they utter a lie against Allah knowingly [160].

وَمِنْ اَهْلِ الْكِتٰبِ مَنْ اِنْ تَاْمَنْهُ بِقِنْطَارٍ يُّؤَدِّهٖۤ اِلَيْكَ ۚ وَمِنْهُمْ مَّنْ اِنْ تَاْمَنْهُ بِدِيْنَارٍ لَّا يُؤَدِّهٖۤ اِلَيْكَ اِلَّا مَا دُمْتَ عَلَيْهِ قَآئِمًا ؕ ذٰلِكَ بِاَنَّهُمْ قَالُوْا لَيْسَ عَلَيْنَا فِى الْاُمِّيّٖنَ سَبِيْلٌ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٧٥﴾

157. Reason for its Revelation:
This verse was revealed in respect of Hazrat Abdullah ibn Salaam (On whom be peace) and Fakhaas ibn Aazura (On whom be peace). A person from the Quraish had left twelve hundred pieces of gold in trust with Hazrat Abdullah ibn Salaam (On whom be peace), without any documentation or any witness. On request, it was returned to him as it was given. Another person kept just one gold coin equivalent to a guinea, but when asked he refused to give. At that point in time both were Yahud. Only later Abdullah ibn Salaam (On whom be peace) did accept Islam. From this we learn that trustworthiness is an excellent virtue, worthy of praise, even if it is practised by a non-Muslim. Further, we learn that those who possess greatness, their virtue becomes known from before. Likewise, we learn that breach of trust is an evil act.

158. By *'standing over his head'* is (him) about it meant to ask for it continuously and remind in the presence of others so that he would not be able to deny it. Thus, he will not be fulfilling his trust because of the fear of Allah Almighty, but because of the fear of people. From this we learn that doing good deeds out of fear of the state or of people is not a good thing and will not be worthy of praise.
159. From the word *'accountability'* we learn that it is totally forbidden to steal or practise breach of trust, even though the wealth may belong to a non-believer. It is compulsory to repay one's debt and goods that are given in one's trust. Breach of trust is the practice of the non-believers. On the occasion of HIJRAH (migration), the Holy Prophet صلى الله عليه وآله وسلم had instructed Hazrat Ali (On whom be peace) to remain behind in Makkah to return the goods to the owners who had placed them in his trust.

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Yet, these are the very people who had gathered at the Holy Prophet's صلى الله عليه وآله وسلم house with the intention of killing him. Hazrat Ali (On whom be peace) was to join the Holy Prophet صلى الله عليه وآله وسلم in Madina after executing this important duty! What a praise-worthy deed of the Holy Prophet صلى الله عليه وآله وسلم

160. It is meant these Yahud were proclaiming that Allah Almighty has ordered in the Tauraat to seize the goods placed in trust with them if anyone who is not of their faith. Allah Almighty Forbid!

76. But yes, whoso fulfills his pledge [161] and fears Allah. Surely Allah loves those who are pious.

بَلٰى مَنْ اَوْفٰى بِعَهْدِهٖ وَاتَّقٰى فَاِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ﴿٧٦﴾

161. From this we learn that we should always fulfil all promises whether made with Allah Almighty or with people, with the Holy Prophet (صلى الله عليه وآله وسلم) or with one's Religious Guide (MURSHID), or with one's wife at the time of marriage or with one's relatives. From this verse rules regarding many issues can be derived.

77. Those who accept a mean price [162] in exchange of their promise with Allah and their oaths, they have no share in the Hereafter. And Allah will neither speak to them nor look towards them [163] on Resurrection Day, nor will He purify [164] them, and for them is a painful torment [165].

اِنَّ الَّذِيْنَ يَشْتَرُوْنَ بِعَهْدِ اللّٰهِ وَاَيْمَانِهِمْ ثَمَنًا قَلِيْلًا اُولٰٓئِكَ لَا خَلَاقَ لَهُمْ فِى الْاٰخِرَةِ وَلَا يُكَلِّمُهُمُ اللّٰهُ وَلَا يَنْظُرُ اِلَيْهِمْ يَوْمَ الْقِيٰمَةِ وَلَا يُزَكِّيْهِمْ ۖ وَلَهُمْ عَذَابٌ اَلِيْمٌ ﴿٧٧﴾

162. In this, Divine warning is included to those who seize wealth of others by taking a false oath, bear false witness by accepting bribes, those who pass false resolutions, those who give false verdicts for cash, deliberately lose the court proceedings inspite of receiving payment for it, etc. May Allah Almighty protect us from such evil practices!

163. The Ulama (learned people) are of the opinion that Allah Almighty will not utter words of kindness about them and will turn His Eye of Mercy away from them. He will remember these people with words of anger. The Sufis are of the opinion that even in Hell Allah Almighty will not speak to them. Being cut off from Allah Almighty's communication is a source of utter punishment for them. There the flames of Allah Almighty's love would be ablaze in the hearts of man and under such circumstances for the Beloved to cut Himself off from them, is indeed a certain punishment for them, Says Allah Almighty: "*Yes, certainly they are deprived of the right of their Lord that day*" (S83:V15). From this we learn that the believers will be blessed with Allah Almighty's nearness and Speech. Oh Almighty Allah grant us death on Faith!

164. The non-forgiveness of their sins for the disbelievers is a way of punishment for them. The believers will certainly be granted forgiveness for their sins, either for all their sins, or for some after receipt of punishment, and some through forgiveness.

165. The Holy Prophet صلى الله عليه وآله وسلم said: *"On the Day of Judgement Allah Almighty will not speak to three types of people or grant them forgiveness, but will place them in tormenting punishment: those who boast about their favours conferred; those who let their pants hang below their ankles out of pride, and those who sell goods by taking false oaths."* In support of this, the Holy Prophet صلى الله عليه وآله وسلم then recited this verse.

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وَاِنَّ مِنْهُمْ لَفَرِيْقًا يَّلْوٗنَ اَلْسِنَتَهُمْ بِالْكِتٰبِ لِتَحْسَبُوْهُ مِنَ الْكِتٰبِ وَمَا هُوَ مِنَ الْكِتٰبِ ۚ وَيَقُوْلُوْنَ هُوَ مِنْ عِنْدِ اللّٰهِ وَمَا هُوَ مِنْ عِنْدِ اللّٰهِ ۚ وَيَقُوْلُوْنَ عَلَى اللّٰهِ الْكَذِبَ وَهُمْ يَعْلَمُوْنَ ﴿٧٨﴾

78.And among them there are some who distort the Book [166] by twisting their tongues; that you may think that it is from the Book [167], but it is not from the Book. And they say: "This is from Allah," but it is not from Allah. And thus they forge a lie against Allah knowingly [168].

166. By this is meant they recite their own concocted passages like the verses of Tauraat. From this we learn that we should not recite anything which is non-QUR'AANIC like the QUR'AAN. One should not place signs of verses, ruku, etc. on them. *Dalailul Khairat*, *Hizbul-Bahr*, etc. are free of this as these have only been arranged in groups or parts. No signs as those in the QUR'AAN are included therein.

167. From this we learn that reciting or writing anything non-QUR'AANIC, to give the impression that it is from the QUR'AAN, is forbidden. It is for this reason that in Arabic commentaries, the Arabic passages of commentaries are differentiated between the QUR'AAN and non-QUR'AANIC volumes, so that people are not misled.

168. From this we learn that the intensity of sin of one learned is greater than that of one ignorant because the Holy QUR'AAN has repeatedly said:"*And they have knowledge of it.*"

مَا كَانَ لِبَشَرٍ اَنْ يُّؤْتِيَهُ اللّٰهُ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ ثُمَّ يَقُوْلَ لِلنَّاسِ كُوْنُوْا عِبَادًا لِّيْ مِنْ دُوْنِ اللّٰهِ وَلٰكِنْ كُوْنُوْا رَبّٰنِيّٖنَ بِمَا كُنْتُمْ تُعَلِّمُوْنَ الْكِتٰبَ وَبِمَا كُنْتُمْ تَدْرُسُوْنَ ﴿٧٩﴾ لا

79. It is not the right of any man [169] that Allah should give him the Book, the Command and the Prophethood then he should say to the people: "Be my bondsmen [170] leaving Allah". Yes he will say this: "Be men of Allah" [171] because you teach the Book [172] and because you deliver instructions".

169. This verse is in refutation of the claim of the Nasara of Najraan who say that Hazrat Isa (On whom be peace) had instructed them to accept him as God, or to refute the nonsensical words of Abu Raaf'e, the Jew and Sayed Nasrani who had come to the Holy Prophet صلى الله عليه وآله وسلم and said "do you want that we should worship you and accept you as God?" The Holy Prophet صلى الله عليه وآله وسلم replied: "I seek protection in Allah from what you are saying." Allah Almighty exonerated the Prophet صلى الله عليه وآله وسلم from the accusation of his enemies. In any case this refutation of the Holy Prophet صلى الله عليه وآله وسلم is a proof of his intense love for Allah Almighty.

170. Bondsmen is the plural of bondsman. A bondsman can be a worshipper or a servant. In this verse bondsmen refers to worshippers. A bondsman or servant, too, can be connected to those besides Allah Almighty as well. Says Allah Almighty: "*Of your suitable servants and hand maids*" (S24:V32). In terms of this, a person can be called Abdun Nabi, Abdur Rasool, etc.

171. The Prophets give instruction to become learned men of Allah Almighty. From this we learn that to become learned men of Allah Almighty is an act of Allah Almighty's mercy, while to become learned of sensual things or learned of devilish things is a form of torment. May Allah protect us!

172. The purpose of acquiring knowledge is piety. Any learned person who does not obtain this has not understood the purpose of knowledge.

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وَلَا يَأْمُرَكُمْ اَنْ تَتَّخِذُوا الْمَلٰٓئِكَةَ وَالنَّبِيّٖنَ اَرْبَابًا ؕ اَيَأْمُرُكُمْ بِالْكُفْرِ بَعْدَ اِذْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۸۰﴾

80. And he (such a person) cannot command you to take the angels and prophets as God [173]. Would he command you to disbelieve after you have become Muslims [174]?

do you so desire that we should accept you as our Lord and thereby begin to worship you?" The Holy Prophet صلى الله عليه وآله وسلم replied, "Allah Almighty forbid! I cannot order you to worship anyone other than Allah Almighty, nor am I sent for this purpose". The Christians of Najraan had said that Hazrat Isa (On whom be peace) had ordered them to accept him as Lord. This verse was revealed in refutation of this.

173. The word *RABB* (Lord) in the QUR'AAN is used to signify the Being worthy of Worship, The Creator, or for a patron and guardian. In this verse the first meaning applies. The QUR'AAN has also used the word *RABB* in respect of man, to convey the second meaning. Says Allah Almighty: "*Return to your Lord*" (S12:V50). It is further stated: "*Oh my Lord have mercy on them both as they brought me up in my childhood.*" (S17:V24). In terms of the first meaning to take anybody as one's Lord is polytheism, and a Prophet can never teach about polytheism. It is for this reason that Allah Almighty says in the verse: *"Would He order you to infidelity"?* Reason for its Revelation: Once Abu Raaf'e the Jew had said: "Oh Messenger of Allah, صلى الله عليه وآله وسلم

174. From this we learn that it is non-believing to worship any Prophet, but their obedience and reverence is faith. Says Allah Almighty: "*Then Oh Beloved, by your Lord they shall not be believing until they make you judge*" (S4: V65). They should be obeyed and revered by accepting them as servants of Allah Almighty not as Allah Almighty.

SECTION 9

وَاِذْ اَخَذَ اللّٰهُ مِيْثَاقَ النَّبِيّٖنَ لَمَآ اٰتَيْتُكُمْ مِّنْ كِتٰبٍ وَّ حِكْمَةٍ ثُمَّ جَآءَكُمْ رَسُوْلٌ مُّصَدِّقٌ لِّمَا مَعَكُمْ لَتُؤْمِنُنَّ بِهٖ وَلَتَنْصُرُنَّهٗ ؕ قَالَ ءَاَقْرَرْتُمْ وَاَخَذْتُمْ عَلٰى ذٰلِكُمْ اِصْرِىْ ؕ قَالُوْٓا اَقْرَرْنَا ؕ قَالَ فَاشْهَدُوْا وَاَنَا مَعَكُمْ مِّنَ الشّٰهِدِيْنَ ﴿۸۱﴾

81. And recall when Allah took from the Prophets their covenant [175] whatever I should give you of the Scripture and wisdom, then comes [176] to you the Messenger confirming your Books [177], then assuredly you shall believe [178] in him and help [179] him. Then (Allah) said: "Do you agree and take this as my firm agreement as binding on you?" They said: "We agreed [180] Then He (Allah) said, "Then be witnesses, and I am with you among the witnesses".

the leader is binding on the entire nation.

175. From Hazrat Adam (On whom be peace) to Hazrat Isa (On whom be peace) a covenant was taken from every Prophet concerning the Holy Prophet صلى الله عليه وآله وسلم. Through these Prophets this covenant is taken from their followers because the followers remain subservient to the Prophets. The agreement of

176. From *'comes to you'* we learn that the Holy Prophet has come to all from the time of Hazrat Adam (On whom be peace) and all are the followers of the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty has made the Holy Prophet

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صلى الله عليه وآله وسلم a total mercy, giver of glad tidings and a prophet for all the worlds. Those prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم are all included in the word *'all the worlds'*. For this reason all the Prophets of Allah Almighty performed *Salaah* behind the Holy Prophet صلى الله عليه وآله وسلم on the Night of Me'raj. That *Salaah* was the *Salaah* read in the Shariah of the Holy Prophet صلى الله عليه وآله وسلم, and not according to the Shariah of Hazrat Musa (On whom be peace) or Hazrat Isa (On whom be peace) .

177. From this, emerge two issues:

1. The covenant from the Prophets was taken only regarding our Holy Prophet because only the final Prophet can verify all the truth about all the Prophets and all the revealed Books, and this Final Prophet is our Holy Prophet صلى الله عليه وآله وسلم .

2. There can be no Prophet or revealed Book to come after our Holy Prophet صلى الله عليه وآله وسلم, because our Holy Prophet صلى الله عليه وآله وسلم is the verifier, not prophesier of any coming prophet. Verification is made about those who came, while prophesy is made of those to come.

178. Although all the Prophets had brought faith on the Holy Prophet صلى الله عليه وآله وسلم on the Day of the Covenant, it was their natural faith their lawful and religious faith could only take place after they had physically come into this world. It is this religious faith which is the means of obtaining rewards. Although on the Day of Covenant every soul had brought faith, this was purely in their spiritual state. Thus, because of this faith everyone cannot be called a believer. If this is the case then all the non-believers would have to be called believers as they were all part of the Day of the Covenant. In this verse Faith refers to the religious faith.

179. By *'you help him'* suggests that pious sages give assistance even after their physical death, because Allah Almighty had taken a solemn promise from the Prophets to render assistance to the Religion of the Holy Prophet صلى الله عليه وآله وسلم, although Allah Almighty was fully aware that none of these Prophets would be physically alive during the period of our Holy Prophet صلى الله عليه وآله وسلم. Through the help of Hazrat Musa (On whom be peace) on the Night of Me'raj, the fifty Salaahs were reduced to five. Likewise, the Holy Prophet صلى الله عليه وآله وسلم too, is rendering every assistance to his Ummah (followers) till this day. If the Holy Prophet صلى الله عليه وآله وسلم was not assisting his followers, we would not be able to do any good deeds.

180. To show the importance of the Covenant the word "BALAA" (most certainly) is not used in this verse as it was used when the promise of Unity of Allah Almighty (Tauheed) was taken. Instead the word "*AQRARNAA*" (we did affirm) is used, and He made every Prophet a witness over one another as well as sealed the Covenant by making Himself witness over all. On the Day of the Covenant three types of promises were taken. The first promise which Allah Almighty took was about His Oneness, then from His Prophets about the Holy Prophet صلى الله عليه وآله وسلم, thirdly from the Ulama of Bani Israel regarding propagation of His Religion. In this verse the second promise is mentioned. From this we learn that in matters of importance the acceptance cannot be shown by a single word 'Yes'. Full words of acceptance have to be mentioned. In marriage, after the declaration of intent (IEJAAB) the acceptance by saying 'Yes' will not be deemed sufficient. The same will be the case with important business agreements etc.

فَمَنْ تَوَلّٰى بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿٨٢﴾

82. Now whoso turns back after this, then they are the transgressors [181].

181. Here the word FAASIQ (sinner) is used to denote a non-believer. Rejection of the Holy Prophet صلى الله عليه وآله وسلم is apostasy.

اَفَغَيْرَ دِيْنِ اللّٰهِ يَبْغُوْنَ وَلَهٗٓ اَسْلَمَ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ طَوْعًا وَّ

83. Then do they like a religion [182] other than the religion of Allah? While whatever is in the heavens and the earth [183] willingly and

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unwillingly [184] submits to Him, and unto Him shall they return.

كَرْهًا وَّاِلَيْهِ يُرْجَعُوْنَ ﴿٨٣﴾

182. From this verse we learn that besides Islam all other religions will be regarded as other than the Religion of Allah Almighty, whether polytheism, Christianity, Judaism, etc. Likewise, all those who profess to be Muslims will not be on the Religion of Allah Almighty if they had turned away from the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that in this verse FAASIQ (sinful) denotes a non-believer or one having false and sinful beliefs also, an impossible here is made to suspend over the impossible e.g. "*If there had been a son to the Most Affectionate I would have worshipped him.*" (S43: V81). From this discussion it is understood that no matter how great a person may be, if he turns away from the Holy Prophetصلى الله عليه وآله وسلم,he will become a non-believer and a heretic. To accept the servitude of the Holy Prophet صلى الله عليه وآله وسلم is real sainthood.

183. i.e Jinns, Angels, all intellectuals, living and non-living things. It is learnt, here, that even non-living things perceive .

184.By "*unwillingly*" is meant that even the non-believers, too, at the time of death accept faith at seeing the punishment of Allah Almighty, but this faith of theirs is not worthy of acceptance.

84. Please declare: "We believe in Allah and what has been revealed to us, and in that which was sent down to Ebrahim and Ismail and Is'haaq and Yaqub and their children [185], and whatever was revealed to Musa and Isa and (other) Prophets from their Lord [186]. We make no distinction between any of them in belief [187] and to Him we bow down our necks [188].

قُلْ اٰمَنَّا بِاللّٰهِ وَمَآ اُنْزِلَ عَلَيْنَا وَمَآ
اُنْزِلَ عَلٰٓى اِبْرٰهِيْمَ وَاِسْمٰعِيْلَ وَاِسْحٰقَ
وَيَعْقُوْبَ وَالْاَسْبَاطِ وَمَآ اُوْتِيَ مُوْسٰى
وَعِيْسٰى وَالنَّبِيُّوْنَ مِنْ رَّبِّهِمْ ۖ لَا نُفَرِّقُ
بَيْنَ اَحَدٍ مِّنْهُمْ ۡ وَنَحْنُ لَهٗ مُسْلِمُوْنَ ﴿٨٤﴾

185. Here, reference is made to the scrolls of Hazrat Ebrahim (On whom be peace) upon which these pious persons were practising. All these Prophets mentioned in this verse were not given Books or Scrolls.

186. It should be remembered that we have brought faith in our Prophet صلى الله عليه وآله وسلم as well as all the other past Prophets. However, this faith differs in two ways, firstly we believe jointly in all these Prophets, while our belief in the Holy Prophetصلى الله عليه وآله وسلم is of a detailed and comprehensive nature; secondly it is not compulsory to act upon their laws, while absolute obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent upon us.

187. By this is meant we believe in all the Prophets. From this verse one can perceive the power and greatness of our Holy Prophet صلى الله عليه وآله وسلمas it is he who has instructed his followers to believe in all the Prophets and all followers have done this without raising any objection. But when Hazrat Isa (On whom be peace) and other Prophets instructed their followers to believe in Hazrat Muhammad صلى الله عليه وآله وسلم, they had disobeyed this instruction. Thus, it can be seen that the Holy Prophet صلى الله عليه وآله وسلم is shown greater obedience. From this it can be seen that although the religious codes of these Prophets had become abrogated, but not their Prophethood, otherwise it is meaningless believing in them if they are no more prophets.

188. From this we learn that it is important for a Muslim to declare his faith whole heartedly through deeds, practice and character, and not conceal it through any deception and

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hypocrisy by accepting the mannerism of non-

85. And whoso seeks any religion other than Islam, it shall never be accepted [189] from him, and such a person will be among the losers in the Hereafter.

189. By this is meant that in the Hereafter neither his good deeds would be accepted nor

86. How [190] shall Allah guide such people [191] who disbelieved [192] after believing and bearing witness that the Messenger is true and to who had come clear proofs. And Allah guides not the unjust [193].

190. Reason for its Revelation:
This verse was revealed regarding those Jewish and Christian scholars who would give people glad-tidings about the Holy Prophet صلى الله عليه وآله وسلم and would pray to Allah Almighty through the medium of the Holy Prophet صلى الله عليه وآله وسلم prior to the Holy Prophet's صلى الله عليه وآله وسلم coming to this world, but became enemies of the Holy Prophet صلى الله عليه وآله وسلم after his coming in the world. From this we learn that any wretched person who shows hatred for the Holy Prophet صلى الله عليه وآله وسلم will be bereft of any guidance. It is regarding such people, that the Holy Prophet صلى الله عليه وآله وسلم has said: "*They shall not return to the path of guidance.*"
191. The word *'people'* here refers to those Nasara and Yahud who had accepted the Holy Prophet's صلى الله عليه وآله وسلم Prophethood, before his coming to this world and would pray to Allah, through his medium and would give glad-tidings about him, but once the Holy صلى الله عليه وآله وسلم had come into the world

87. Their retribution is a curse from Allah and of angels and of people, all together [194].

194. On the Day of Judgement the people would be cursing them, Muslims as well as their own groups. The word '*People*' refers to

believers.

وَمَنْ يَّبْتَغِ غَيْرَ الْاِسْلَامِ دِيْنًا فَلَنْ يُّقْبَلَ مِنْهُ ۚ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ﴿٨٥﴾

any of his sins will be forgiven.

كَيْفَ يَهْدِي اللّٰهُ قَوْمًا كَفَرُوْا بَعْدَ اِيْمَانِهِمْ وَشَهِدُوْٓا اَنَّ الرَّسُوْلَ حَقٌّ وَّ جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿٨٦﴾

they rejected him. From this, emerge two issues:
1. Such people will not be regarded as apostates because their belief was not of religious credence.
2. It is very difficult for an envious person to receive guidance, while the one who has not accepted Islam due to any misunderstanding is easy to guide, as can be seen from ; "*How will Allah wish to guide.*"
192. Here, the word *FAITH*, does not refer to Religious faith, otherwise all those people would become apostates, but it refers to non-religious faith which they had obtained from the Tauraat and Injeel through belief on the Holy Prophet صلى الله عليه وآله وسلم. This was like the natural belief.
193. They shall be bereft of guidance as long as they remain oppressors and tyrants. If they repent sincerely from their oppression they could obtain guidance. In this verse oppressor signifies one who is an infidel out of envy.

اُولٰٓئِكَ جَزَآؤُهُمْ اَنَّ عَلَيْهِمْ لَعْنَةَ اللّٰهِ وَالْمَلٰٓئِكَةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿٨٧﴾

Muslims, Hence, there is no conflict in this verse.

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خٰلِدِيْنَ فِيْهَا ۚ لَا يُخَفَّفُ عَنْهُمُ الْعَذَابُ وَلَا هُمْ يُنْظَرُوْنَ ۝٨٨

88. They will remain therein for good [195]. Neither will their punishment be reduced for them [196] nor shall they be given any relief.

195. By *'being cursed'* is meant they will be cursed at all times. From this we learn that only an infidel can be cursed by name, not a sinful believer.

196. By this is meant the hardship they will experience at first will continue for all times. It is also possible that some infidels would receive lighter punishment like in the case of Hazrat Abu Talib. For this reason Hell is divided into various categories and punishment in each varies. Some will receive lighter punishment while others will be punished severely. Hence, there is no conflict in the verse.

اِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْا ۖ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٨٩

89. Except for those who repent thereafter and amend [197] themselves. Indeed, Allah is Most Forgiving, Ever Merciful [198].

197. From this we learn that there are two conditions for seeking repentance. The first is to express disgust at the past sins, the second is to keep in one's mind, future correction. Further, we learn that repentance can be sought for every sin, including apostasy, but nature of repentance will differ from sin to sin.

198. Reason for its Revelation:
Hazrat Harith ibn Sohid Ansari became an apostate and went to live with the infidels. When he realized his error he approached the Holy Prophet صلى الله عليه وآله وسلم with remorse pleading that if he offers sincere repentance will his sin be forgiven? This verse was revealed on this occasion. He then came to the Holy Prophet صلى الله عليه وآله وسلم and once again entered the fold of Islam sincerely and his repentance was accepted. From this it can be seen that every apostate's repentance can be accepted. However on the repentence of some apostates religious laws are not applicable, e.g. those who continuously become apostates, the slanderer of the Holy Prophet صلى الله عليه وآله وسلم is liable for death penalty even after he repents.

اِنَّ الَّذِيْنَ كَفَرُوْا بَعْدَ اِيْمَانِهِمْ ثُمَّ ازْدَادُوْا كُفْرًا لَّنْ تُقْبَلَ تَوْبَتُهُمْ ۚ وَاُولٰٓئِكَ هُمُ الضَّآلُّوْنَ ۝٩٠

90.Surely, those who disbelieved after believing, then again increase [199] in infidelity, their repentance shall never be accepted [200], and they are the ones who are gone astray.

199. From this we learn that infidelity is of varying intensity, but this difference is only in respect of state not in quantity or measure. Says Allah Almighty: "*They (villagers) are more stubborn in infidelity and hypocrisy*" (S9:V97).

200. From this we learn that neither will they receive forgiveness through their repentance nor will any of their good deeds be accepted. Everything of theirs is rejected and disapproved by Allah Almighty. Just as *Salaah* is unacceptable without Wudhu, so are good deeds unacceptable without faith. It should be remembered that the word repentance in this verse refers to repentance from sin, not for infidelity (Kufr), because repentance from apostasy is accepted, even of a non-believer.

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اِنَّ الَّذِيْنَ كَفَرُوْا وَمَاتُوْا وَهُمْ كُفَّارٌ
فَلَنْ يُّقْبَلَ مِنْ اَحَدِهِمْ مِّلْءُ الْاَرْضِ
ذَهَبًا وَّ لَوِ افْتَدٰى بِهٖ ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ
اَلِيْمٌ وَّ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٩١﴾ ع ١٢

91.Surely those who disbelieved and did [201] as infidels, even the earth full of gold will not be accepted from them, though they offer themselves as ransom. They shall have no helpers [202].

201. From this verse, it is understood, that one should always give credence to ones end. If a person lives a believer all his life but becomes an infidel at the time of death, he will be regarded as such in terms of this verse but if a person lives all his life as a non-believer, and dies with belief, he will not be included in this verse.

202. The appearance of "*For them*" before '*Helpers*' is for emphasis. Thus, it means that without doubt, the non-believers will have no helpers at all. From this we learn that being left without helpers on the Day of Judgement is a means of torment and punishment for the non-believers. Allah Almighty will appoint many helpers for the believers. All their intercessors will be their helpers. Now, if anyone says that I have no helper he is in reality admitting his apostasy (Kufr).

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لَنْ تَنَالُوا الْبِرَّ حَتّٰى تُنْفِقُوْا مِمَّا تُحِبُّوْنَ ۬ؕ وَمَا تُنْفِقُوْا مِنْ شَیْءٍ فَاِنَّ اللّٰهَ بِهٖ عَلِیْمٌ ﴿۹۲﴾

SECTION 10

92. You shall never attain [203] virtue until you spend your favourite [204] things (in the path of Allah). And whatever you spend, is known to Allah [205].

203. The word '*good*' refers to piety and Allah's obedience. It could also mean Paradise and all its bounties. By '*attain*' means priority in obtaining it.

204. From "*You Spend*" a few issues emerge:

1. One should not spend all one's wealth, give some of it in charity and keep some of it for one's own use, for this reason the word *'From what'* is used.

2. One should spend from all one's wealth, for this reason the word 'what' is used in a general sense.

3. One should not stop at spending on compulsory things, but give Nafl (optional) charity as well. For this reason the words *'you spend'* too, is left to denote generality.

4. One should give in the way of Allah that which one loves most. Hazrat Umar Bin Abdul Aziz would buy bags of sugar to give in charity. When he was asked why not just give its amount in charity he would reply. 'I love sugar', and would then recite this verse.

5. The acceptance of charity is dependent on one's sincere intention, not on its quantity.

205. As Allah Almighty is fully aware of what you have spent intentionally, and without intention, therefore spend it with total sincerity. Favourite wealth has been mentioned first, here reference is made to good intention.

كُلُّ الطَّعَامِ كَانَ حِلًّا لِّبَنِیْۤ اِسْرَآءِیْلَ اِلَّا مَا حَرَّمَ اِسْرَآءِیْلُ عَلٰى نَفْسِهٖ مِنْ قَبْلِ اَنْ تُنَزَّلَ التَّوْرٰىةُ ؕ قُلْ فَاْتُوْا بِالتَّوْرٰىةِ فَاتْلُوْهَاۤ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۹۳﴾

93. All food was lawful to the children of Israel [206], except what Yaqub had made unlawful for himself [207] before the Tauraat was sent down. Please declare (O beloved Muhammad): "So bring the Tauraat and recite it, if you are truthful".

206. Reason for its Revelation:
The Yahud of Madina were blaming the Holy Prophet صلى الله عليه وآله وسلم by saying that the religion of Ebrahim (On whom be peace) forbids the use of camel's milk and meat, yet you are using both. As we abstain from both, we are the true followers of Ebrahim (On whom be peace). In refutation of their claim the Holy Prophet صلى الله عليه وآله وسلم told them that these things were lawful in the religion of Ebrahim (On whom be peace). In reply, they said that these things were forbidden from the time of Hazrat Nuh (On whom be peace). When the Holy Prophet صلى الله عليه وآله وسلم asked them to bring the Tauraat to show them its lawfulness from it, they failed to produce the Holy Book out of fear of being disgraced. On that occasion this verse was revealed. From this we learn that abrogation has been taking place, therefore there should be no objection at the abrogation of certain QUR'A-ANIC verses. Further, we learn that the Holy Prophet صلى الله عليه وآله وسلم possessed inspired knowledge (*Ilme Ladunni*) because he is fully conversant with the Tauraat and the Injeel, yet nobody taught him these. Allah Almighty has blessed him with the Knowledge of the Unseen.

207. In the religious laws of the earlier prophets people would take a vow before making anything lawful or unlawful. In accordance with this practise Hazrat Ya'qub once took a vow to make the meat and milk the camel unlawful for him during his illness.

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فَمَنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ مِنْۢ بَعْدِ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٩٤﴾

94. Those who forge a lie against Allah after this, they are indeed persons unjust (wrong doers).[208]

of the camel was unlawful in his religion, but Allah Almighty had regarded this as a slander against Him. Further, we learn that the sin of a learned man is an act of greater evil.

208. From this we learn that to make false accusations about a Prophet is equal to accusing Allah. It was Jewish slander against Hazrat Ebrahim (On whom be peace) that meat

قُلْ صَدَقَ اللّٰهُ ۟ فَاتَّبِعُوْا مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَمَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿٩٥﴾

95. Please declare (O Prophet Muhammad): "Allah speaks the truth. So follow the religion of Ebrahim, who was separate from every falsehood [209], and was never from the polytheists.

irreligious people. To be passive and only peace-loving is contrary to Hazrat Ebrahim's (On whom be peace) law. Just as value is attached to genuine things only, so will a pure and sincere Muslim be an item of value on the market of Judgement Day.

209. This means, follow the religion of Hazrat Muhammad صلى الله عليه وآله وسلم for devotion to it is like devotion to the religion of Hazrat Ebrahim (On whom be peace), because this religion reflects the religion of Hazrat Ebrahim (On whom be peace). From this we learn that a Muslim will always abstain from all

اِنَّ اَوَّلَ بَيْتٍ وُّضِعَ لِلنَّاسِ لَلَّذِيْ بِبَكَّةَ مُبٰرَكًا وَّهُدًى لِّلْعٰلَمِيْنَ ۚ ﴿٩٦﴾

96. Indeed the first House (of worship) established for mankind was at Makkah [210] full of blessings and guidance for the worlds [211].

peace) turned towards it in prayer; it has been created for all mankind to face during worship while the Dome of the Rock had been the Qiblah of specific people at specific times; it is found in Makkah wherein the reward of one good deed is equal to one hundred thousand. At all times it has been the centre of Hajj, not the Dome of the Rock

210. Reason for its Revelation:
The Yahud had claimed that since their Qiblah - Dome of the Rock (Baitul Muqaddas) is holier than the Holy Ka'bah, it is superior to the Ka'bah. Its refutation is made in this verse. Hence, this verse was revealed after the changing of the Qiblah (Direction). It should be remembered that the Qiblah of the angels is the Baitul Ma'moor (the Inhabited House) prototype of the Holy Ka'bah in heaven. In these verses many attributes of the Holy Ka'bah are being mentioned: that it is the first house of worship; Hazrat Adam (on whom be

211. In this city many sacred relics are found e.g. Maqaame Ibrahim, Safa, Marwa, Rukn-e-Yamaani, Arafaat, Mina etc. and is a place of safety and security for the entire mankind.

فِيْهِ اٰيٰتٌۢ بَيِّنٰتٌ مَّقَامُ اِبْرٰهِيْمَ ۚ۬ وَمَنْ دَخَلَهٗ كَانَ اٰمِنًا ؕ وَلِلّٰهِ عَلَى النَّاسِ حِجُّ الْبَيْتِ مَنِ اسْتَطَاعَ اِلَيْهِ سَبِيْلًا ؕ وَمَنْ

97. Therein are clear signs (of Allah), the place where Ebrahim [212] stood (to pray) and whoso enters it, he is in security [213]. And (due) to Allah from the people is pilgrimage to the House[214] who could find a way

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كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ عَنِ الْعٰلَمِيْنَ ﴿۹۷﴾

thither [215]. But whoever disbelieves (denies), then Allah is independent of the entire world [216].

214. Here the word '*Naas*' (people) refers to Muslims, because worship of any type is not compulsory on a non-believer, besides faith. From this we learn that Hajj is not compulsory on Jinns and angels. Further we learn that the purpose and obligation of Hajj is the House of Allah because Allah had connected His House with Hajj, hence, just as Hajj would be compulsory on a person once in his lifetime only, so is the purpose of Hajj.

215. By *'find a way'* includes safety of the journey, good health, safe transport, hence, these are conditions of Hajj which are mentioned here.

216. A person who rejects or denies any obligatory principles of Islam is a non-believer. We also learn that Hajj is an obligatory pillar of Islam and he who denies it is a non-believer, and Allah will be indifferent towards him.

212. From this we learn that any stone on which a Prophet's footprint is found is sacred and becomes a sign of Allah. Allah Almighty says: "*No doubt, Safa and Marwa are among the symbols of Allah*" (S2:V158). Both these hills gained this honour after Sayeda Hajira's blessed feet touched them. Maqaame Ebrahim is the name of that stone on which Hazrat Ebrahim (On whom be peace) would stand for the construction of the Ka'aba. This stone would rise by itself in accordance with the height of the walls of the Ka'bah.

213. From this we learn that whoever commits a crime on the sacred ground and becomes liable for death, he shall not be given any sanctuary. The motive of the verse is to show, that anyone who was sentenced to death outside the sacred city, and thereafter comes to seek sanctuary in the Holy City, shall be given sanctuary.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ ۖ وَاللّٰهُ شَهِيْدٌ عَلٰى مَا تَعْمَلُوْنَ ﴿۹۸﴾

98.Please declare: "O People of the Scripture, why do you disbelieve in the signs [217] of Allah when your works are before Allah".

They could also mean verses of the QUR'AAN are the miracles of the Holy Prophet صلى الله عليه وآله وسلم .

217. Here, Verses of Allah refer to those verses of the Tauraat in which the qualities of the Holy Prophet صلى الله عليه وآله وسلم are praised.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لِمَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ تَبْغُوْنَهَا عِوَجًا وَّاَنْتُمْ شُهَدَآءُ ۗ وَمَا اللّٰهُ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۹۹﴾

99. Please declare (O Beloved Prophet): "O People of the Book why do you hinder those who had accepted the faith [218] from the path of Allah, desiring to make it (seem) crooked, while you are yourselves witness thereof [219]? And Allah is not unaware of your doings."[220]

not refer to the well known companions of the Holy Prophet .

219. A witness is he who is fully aware of the happenings and is an eye witness to these, no matter whether he personally testifies or not.

218. O People of the Book! Why are you trying to mislead those new converts to Islam, in whose heart faith has not seeped deeply that he is not the Prophet صلى الله عليه وآله وسلم as described in the Tauraat and Injeel. This does

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Thus, this verse will mean you have personally seen those verses of the Tauraat which speak of the truth and righteousness of Islam. Hence, there is no contradiction in the verse.

220. It can be seen that the sin of a misleading person will be either equal to the misled people or even worse than that, for which the torment and punishment is severe.

100. O believers! [221] If you obey a party of those who were given the Scripture (Yahud and Nasara) they would turn you back as disbelievers after you believe [222].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوْا فَرِيْقًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ يَرُدُّوْكُمْ بَعْدَ اِيْمَانِكُمْ كٰفِرِيْنَ ﴿١٠٠﴾

221. Reason for its Revelation:
A Jew named Shas bin Qays once passed an assembly of Muslims in which the Ansaars from the tribe of Aus and Khazraj were speaking to one another in a loving, friendly manner. Prior to becoming Muslims, both those tribes had waged many wars against one another, thus seeing them in such a friendly atmosphere became unpalatable to Shas. He told a youth Jew to incite these tribes to rekindle their old hatred. He did so by writing songs about their earlier battles. His poetry brought out the old hatred and the two tribes were on the verge of taking up arms if it was not for the opportune arrival of the Holy Prophet صلى الله عليه وآله وسلم who chided them for behaving like that of the Days of Ignorance. They soon realized their folly and immediately threw down their weapons and with tears in their eyes hugged one another, like true brothers. This verse was revealed on this occasion. (Tafseer Roohul Bayaan, Tafseer Khazain).
From this incident, emerge three issues:
1. Here, apostasy refers to practical infidelity, e.g. personal war is the work of the non-believers but which is not practiced by Muslims.
2. To bring peace between fighting people is the way of life of the Holy Prophet صلى الله عليه وآله وسلم .
3. To engage Muslims in battle with one another is the way of the Yahud
222. From this we ascertain that nothing from the non-believer should be accepted without carefully thinking about it; on the surface it may appear to be good, because it could be based on some ulterior motive.

101.And how could you disbelieve when Allah's verses are recited to you, and in your midst has come His Messenger [223]? He who has sought the support of Allah [224] has been directed to the Straight Path [225].

وَكَيْفَ تَكْفُرُوْنَ وَاَنْتُمْ تُتْلٰى عَلَيْكُمْ اٰيٰتُ اللّٰهِ وَفِيْكُمْ رَسُوْلُهٗ ۭ وَمَنْ يَّعْتَصِمْ بِاللّٰهِ فَقَدْ هُدِيَ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٠١﴾ ع ١٠ ١

223. By this is meant, Oh groups of the Companions, how can you resort to fighting amongst yourselves by listening to the non-believers? You have enjoyed the august companionship of the Holy Prophet صلى الله عليه وآله وسلم, you have listened to the Holy QUR'AAN from the receiver of the QUR'AAN and you have been protected from evil beliefs. From this we can understand that all those wars in the ranks of the Companions after the departure of the Holy Prophet were not based on personal considerations as was the case among the non- believers, but they were based on religious differences of opinion.

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Whoever regards their wars as personal is denying the truth of this verse.

224. So that they seek the protection of the Holy Prophet صلى الله عليه وآله وسلم . Therefore the word Messenger has been mentioned first.

SECTION 11

102. O you who believe! Fear Allah as He should be feared [226], and do not die except as Muslims [227].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ حَقَّ تُقٰتِهٖ وَلَا تَمُوْتُنَّ اِلَّا وَاَنْتُمْ مُّسْلِمُوْنَ ﴿۱۰۲﴾

226. Fear Allah Almighty as He should be feared. Its commentary is this verse: "*Fear Allah as per your ability*" (S64:V16). Under this circumstance, this verse is not abrogated but is firm and lasting. This verse explains that the above verse is not abrogated.

227. From this we learn that to breathe your last on the Religion of Islam is most creditable. If a person was a believer his entire life but becomes a non-believer at the time of his death, he would be regarded like any genuine non-believer. May Allah Almighty grant all of us death with Imaan (Faith). Ameen!

103. And hold fast [228] to the rope of Allah all together and do not be divided among yourselves [229]. And remember the favours of Allah upon [230] you, when you were enemies and He brought your hearts (together) in love, and by His grace became brothers together [231]. When you were on the edge of Fire and He rescued you [232] from it. Thus, does Allah make clear to you His verses that you may be guided.

وَاعْتَصِمُوْا بِحَبْلِ اللّٰهِ جَمِيْعًا وَّلَا تَفَرَّقُوْا ۠ وَاذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ كُنْتُمْ اَعْدَآءً فَاَلَّفَ بَيْنَ قُلُوْبِكُمْ فَاَصْبَحْتُمْ بِنِعْمَتِهٖٓ اِخْوَانًا ۚ وَكُنْتُمْ عَلٰى شَفَا حُفْرَةٍ مِّنَ النَّارِ فَاَنْقَذَكُمْ مِّنْهَا ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۰۳﴾

228. Some commentators of the QUR'AAN are of the opnion that the Rope of Allah refers to the progeny of the Holy Prophet صلى الله عليه وآله وسلم . Hence, subservience to this blessed progeny is a means of obtaining guidance and salvation. According to others the Rope of Allah Almighty is the Holy Prophet صلى الله عليه وآله وسلم . Just as a person who has fallen in a well comes up by holding onto a rope, the Holy Prophet صلى الله عليه وآله وسلم too will provide guidance and salvation to the downtrodden people.

229. From this we learn that unity is good which is based on the obedience to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم . There can be no unity if it is founded contrary to this, instead of unity it will be a curse. The battles of the Companions were not based on sectarianism, but as a result of differences of opinion.

230. From this we learn that to gratefully remember the bounties of Allah Almighty and remind one another of these are an excellent form of worship. Hence, the holding of Meelad Shareef is a meritorious deed, because the blessed coming of the Holy Prophet صلى الله عليه وآله وسلم in this world is discussed, who is the greatest bounty of Allah Almighty to mankind.

231. The Holy Prophet صلى الله عليه وآله وسلم established brotherhood among the believers,

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but, he صلى الله عليه وآله وسلم is certainly no brother unto anyone. The father brings about the bond of brotherliness in his children but he does not become their brother. It is for this reason that the wives of the Holy Prophet صلى الله عليه وآله وسلم are the mothers of the believers, not their sisters-in-law.

104. And let there be (arising) from you a group inviting (people) towards goodness [233], enjoining what is right and forbidding what is evil. They are the ones who attain their goals [234].

وَلْتَكُنْ مِّنْكُمْ اُمَّةٌ يَّدْعُوْنَ اِلَى الْخَيْرِ وَيَاْمُرُوْنَ بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ ؕ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۰۴﴾

233. This verse intimates that it is Farde Kefaya to become a certified Aalim (learned scholar) and thus not compulsory on every person to become one. If there were one qualified Aalim in each town or city it would be sufficient. Furthermore, we learn that in matters of religious information given by one person would be acceptable, because an issue explained by one Aalim would be acceptable. Also, it is a compulsory duty of the Aalim to propagate Islam both verbally and practically.

105. And do not be like those who became divided (in sections) and disagreed among themselves [235] after clear proofs had come to them. For them is a great torment. [236]

وَلَا تَكُوْنُوْا كَالَّذِيْنَ تَفَرَّقُوْا وَاخْتَلَفُوْا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْبَيِّنٰتُ ؕ وَاُولٰٓئِكَ لَهُمْ عَذَابٌ عَظِيْمٌ ۙ﴿۱۰۵﴾

235. It should be remembered that the one guilty of disunity and division is a person who has deviated from the path of the Muslims by bringing irreligious innovations in it. One who is firm on the teachings of Islam is not the guilty person. Says Allah Almighty: "*And one who follows a way other than the way of Muslims; We shall leave him on his own*" (S4: V115). Hence, the followers of Ahle Sunnat are on the right path. Besides this sect, all others

106. On that Day some faces will turn white, and some faces black. And those whose faces have been blackened [237] (they will be told): "Did you become [238] infidels after

232. Allah Almighty rescued mankind by sending His Beloved Prophet صلى الله عليه وآله وسلم to them and gave them guidance to be obedient to him. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is our greatest means of safety from the fire of Hell and the highest bounty of Allah Almighty.

234. The word *'attained their goal'* indicates that an Aalim who is a missionary is indeed a truly successful scholar. Propagation of Religion is the best form of striving in the way of Allah Almighty because the holy war itself is undertaken for the purpose of propagating Islam. The sword clears the obstacles in the way of QUR'AAN and the QUR'AAN provides protection for the sword by refraining from any misuse.

are responsible for creating division in the Muslim ranks.

236. From this we learn that the transgression of the learned is not only more perilous than that of the ignorant but at times is responsible for the worst form of punishment. One transgression of a learned can be responsible for leading the entire masses astray, hence, "*After this that bright signs had come to them*" is expressed in this verse.

يَّوْمَ تَبْيَضُّ وُجُوْهٌ وَّ تَسْوَدُّ وُجُوْهٌ ۚ فَاَمَّا الَّذِيْنَ اسْوَدَّتْ وُجُوْهُهُمْ ۫ اَكَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ فَذُوْقُوا الْعَذَابَ بِمَا

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accepting faith? Then taste the punishment for what you used to reject".

237. From this we understand that every believer and a disbeliever on the Day of Judgement would be distinguished from their faces without enquiring about them from anybody. Hence, the saying of the Holy Prophet صلى الله عليه وآله وسلم about the apostates at the Pond of Kauthar that they are my Companions, is for the sake of sarcasm and not on the grounds of non-recognition, just as this address of Allah Almighty is to the inmates of Hell: "*Taste it, yes certainly you are the honou-*

كُنْتُمْ تَكْفُرُوْنَ ﴿١٠٦﴾

rable, the benignant" (S44: V 49), which is a way of censure and taunt of these persons. This saying of the Holy Prophet صلى الله عليه وآله وسلم should be viewed in the same manner.

238. Because non-believers after accepting faith on the Day of Covenant, or verbally accepted faith but inwardly became infidels, or circumstantially became believers then turned to infidelity. Hence, this address of Allah Almighty is either to the non-believers in general, or the hypocrites or the apostates.

107. But as for those whose faces turn white (they will be) within the mercy of Allah.They shall abide in it [239] eternally.

وَاَمَّا الَّذِيْنَ ابْيَضَّتْ وُجُوْهُهُمْ فَفِيْ رَحْمَةِ اللّٰهِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٠٧﴾

239. From this we learn that the people of black faces would be the inmates of Hell for eternity. From this emerge two issues:

1. No matter how sinful a believer may be if Allah Almighty wills his face on the Day of Judgement will not be blackened. The blackness of the face is set-aside for the non-believers. However, the faces of sinners will reflect specks of blemishes and dust.

2. The faces of man will be like an open book of Allah Almighty. Just as faces in this world can reveal internal illnesses, on the Day of Judgement faces would be distinguished from the piety and impiety of the believers and non-believers. The faces of the pious Ulema and the Saints of Allah Almighty will be recognised easily from their brightness.

108. These are the verses of Allah that We recite to you with truth. And Allah does not desire any injustice to the people of the worlds. [240]

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ؕ وَمَا اللّٰهُ يُرِيْدُ ظُلْمًا لِّلْعٰلَمِيْنَ ﴿١٠٨﴾

240. By this is meant that Allah Almighty does not punish anyone without guilt nor does He decrease the reward of piety. (vide Khaza-inul Irfaan). From this we understand that the deceased infants of the non-believers will not be sent into Hell. The deceased infants of the believers too will be sent to Paradise.

109. To Allah belongs whatever is in the heavens and whatever is on the earth. And to Allah is the return of all matters.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَاِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿١٠٩﴾ ع

SECTION 12

110. You are the best nation [241] produced (to lead) mankind. You enjoin what is right and forbid what

كُنْتُمْ خَيْرَ اُمَّةٍ اُخْرِجَتْ لِلنَّاسِ تَاْمُرُوْنَ بِالْمَعْرُوْفِ وَتَنْهَوْنَ عَنِ الْمُنْكَرِ

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is evil, [242] and believe in Allah. If only the People of the Book had believed, it would have been better for them. Among them are believers and most are infidels [243].

وَتُؤْمِنُوْنَ بِاللّٰهِ ؕ وَلَوْ اٰمَنَ اَهْلُ الْكِتٰبِ لَكَانَ خَيْرًا لَّهُمْ ؕ مِنْهُمُ الْمُؤْمِنُوْنَ وَاَكْثَرُهُمُ الْفٰسِقُوْنَ ﴿۱۱۰﴾

241. It is evident that the followers of the Holy Prophet صلى الله عليه وآله وسلم are superior to all the other followers. The superiority of the Bani Israel was only for that particular time, but the superiority of the Holy Prophet's صلى الله عليه وآله وسلم followers is for all times as understood from *"You are"*. Further, we learn that the followers of the Holy Prophet صلى الله عليه وآله وسلم are the guides for the rest of mankind.

242. From this we learn that it is the duty of every Muslim to be a preacher and propagate Islam, whatever he knows he should convey it to others verbally and practically. Also, to accept and believe in the Holy Prophet صلى الله عليه وآله وسلم is equal to believing in Allah Almighty and one who rejects the Holy Prophet صلى الله عليه وآله وسلم has rejected Allah Almighty, Hence, the verse says: *"you keep faith unto Allah Almighty"*.

243. From this we learn that the rejector of the Holy Prophet صلى الله عليه وآله وسلم is the rejector of Allah Almighty, and accepting the Holy Prophet صلى الله عليه وآله وسلم is indeed accepting Allah Almighty. Observe carefully, in this verse Allah Almighty said to the Muslims: *"You keep faith unto Allah Almighty."* While regarding the People of the Book is said: *"Had the people of the Book believed."* yet all the people of the Book had believed in Allah Almighty, none had rejected Allah Almighty. This verse further intimates that a trangressor can be called an infidel. In fact whenever this word is used opposite to belief it will always denote infidelity. In scholastic terms this is called philosophy.

111. They will not harm you except for (some) annoyance. And if they come to fight with you, they will turn their backs from you. Then they will not be helped [244].

لَنْ يَّضُرُّوْكُمْ اِلَّاۤ اَذًى ؕ وَاِنْ يُّقَاتِلُوْكُمْ يُوَلُّوْكُمُ الْاَدْبَارَ ۫ ثُمَّ لَا يُنْصَرُوْنَ ﴿۱۱۱﴾

244. In this verse there is a prophecy of the victory of the Companions (On them be peace) over the Nasara and the Yahud. This promise was fulfilled when fifty Thousand Muslims gained a shining victory over seven hundred thousand Nasara . The outcome of the Battle of Yarmuk and Qadisiyya is the living commentary of the verse.

112. Humiliation has been imposed upon them [245] wherever they are. They will get no security [246] except for a rope (covenant) from Allah and a rope (treaty) from men [247]. And they have drawn upon themselves anger from Allah. And on them destruction has been pitched [248]. That is because they used to reject the signs of Allah, and slayed the Prophets unjustly [249]. This is because of their disobedience and transgression.

ضُرِبَتْ عَلَيْهِمُ الذِّلَّةُ اَيْنَ مَا ثُقِفُوْۤا اِلَّا بِحَبْلٍ مِّنَ اللّٰهِ وَحَبْلٍ مِّنَ النَّاسِ وَبَآءُوْ بِغَضَبٍ مِّنَ اللّٰهِ وَضُرِبَتْ عَلَيْهِمُ الْمَسْكَنَةُ ؕ ذٰلِكَ بِاَنَّهُمْ كَانُوْا يَكْفُرُوْنَ بِاٰيٰتِ اللّٰهِ وَيَقْتُلُوْنَ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ؕ ذٰلِكَ بِمَا عَصَوْا وَّ كَانُوْا يَعْتَدُوْنَ ﴿۱۱۲﴾

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245. The ignominy could have been on those People of Book during the time of the Holy Prophet who were present yet did not obey the Holy Prophet صلی اللہ علیہ وآلہ وسلم It could also refer to all the Yahud in general to convey that their ways and habits will be like those who are disgraced, that they will always remain subordinates to others, and if sometimes they do happen to establish their own regime it would be a temporary one, and if Allah Almighty wills, their country will always be a forerunner of a great disgrace e.g. when a weaker fighter is being disgraced by a stronger opponent in a martial arts game.The present day establishment of a Jewish state in Palestine is, if Allah Almighty wills, be a forerunner of an impending disgrace upon the Yahud.

246. From this we learn that disgrace and misery was incumbent for only those Yahud who had totally disregarded and disobeyed Allah Almighty's commands mentioned herein. Hence, if and when a Jewish state is established e.g. the present Jewish state in Palestine it would not be contrary to this verse. In fact it has been foretold in books of Hadith that towards the end of time there will be wars fought between Muslims and Yahud in which the Yahud will all be slain, so much so that if a Jew were to hide behind a rock that rock will proclaim his whereabouts to be slain at the hands of the Muslims. If their state was not to be established, this prophecy would be of no consequence.

247. By this is meant they will be under the protection of other powers whether under the Muslims or the Nasara. The present day Jewish regime is being shouldered by the Americans i.e. they are only a sovereign state by name, but their guardians and well-wishers are the Americans.

248. Hence, inspite of being materially wealthy the Yahud are inwardly without any contentment. They are always found to be living a miserly, shabby life of paupers, just like the old fashioned Hindu Banyas who are millionaires on paper but beggars in their day to day living without any contentment or inner happiness.

249. Unjust slaying was part of their belief as they gave us reasons for it. Otherwise, slaying of a Prophet in itself is an unjust act.

113. They are not (all) alike. Among the People of the Book some are those who stand right [250], reciting the verses of Allah during parts of the night [251], and prostrate (in prayer).

لَيْسُوْا سَوَآءً ؕ مِنْ اَهْلِ الْكِتٰبِ اُمَّةٌ قَآئِمَةٌ يَّتْلُوْنَ اٰيٰتِ اللّٰهِ اٰنَآءَ الَّيْلِ وَهُمْ يَسْجُدُوْنَ ﴿۱۱۳﴾

250. When Hazrat Abdullah ibn Salaam and his companions believed in the Holy Prophet صلی اللہ علیہ وآلہ وسلم the Yahud said that they i.e. Hazrat Abdullah ibn Salaam and his group were wretched people. If they were not wretched they would not have entered the fold of Islam. This came down to refute their claim and proclaim that they would indeed be the best of people.

251. After becoming Muslims they are firmly committed to the performance of Tahajjud *Salaah* and recitation of the QUR'AAN. From this we learn that Tahajjud *Salaah* has a unique status amongst the worships of Allah, and that Sajdah is a superior posture in the essentials of *Salaah* (Arkanus-Salaat). Also that worship offered in the night and recitation of the QUR'AAN during the night is better than that offered during the day. The reason being the peace of mind one enjoys at night is not obtained during the day. It should be remembered that the letter 'waw' in "*They prostrate*" is not conditional 'waw' because there is no recitation of the QUR'AAN in the Sajdah. Also entire night should not be spent in worship, part of it should be used for sleep. It

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is for this reason "*hours of the night*" is mentioned in the verse. Those saints who had advocated worship in the entire night had it based on some secrets known to them.

يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَيَاْمُرُوْنَ
بِالْمَعْرُوْفِ وَيَنْهَوْنَ عَنِ الْمُنْكَرِ وَيُسَارِعُوْنَ
فِي الْخَيْرٰتِ ؕ وَاُولٰٓئِكَ مِنَ الصّٰلِحِيْنَ ﴿۱۱۴﴾

114. They believe in Allah and the Last Day [252], and they enjoin what is right and forbid what is evil, and run [253] to good deeds. And these people are righteous.

252. "*Belief in Allah*" includes belief in the Holy Prophet صلى الله عليه وآله وسلم because without believing in the Holy Prophet صلى الله عليه وآله وسلم it is bereft of belief in Allah Almighty.

253. They try to surpass one another in doing pious deeds or that they do not waste undue time in doing pious deeds. It should however, be remembered that to delay the offering of Esha Salaah is not contradicting the word *"and run"* because this is the recommended time of Esha. From this we learn that competition in doing good is totally different to envy and greed.

وَمَا يَفْعَلُوْا مِنْ خَيْرٍ فَلَنْ يُّكْفَرُوْهُ ؕ
وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۱۱۵﴾

115. And those who do well their rights will not be denied [254]. And Allah knows the God-fearing.

254. From this we learn that no matter how much good a non-believer may do in this world he will not have any right to claim forgiveness and mercy of Allah Almighty in the Hereafter because Faith is a pre-condition to the correctness of good deeds as Wadhu is for *Salaah*. After the root is cut off watering of the branches is a meaningless act.

اِنَّ الَّذِيْنَ كَفَرُوْا لَنْ تُغْنِيَ عَنْهُمْ
اَمْوَالُهُمْ وَلَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ
وَاُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۱۶﴾

116. And those who disbelieve, neither their wealth nor their children shall avail [255] them at all against Allah. And the inmates of the Fire, they will abide therein eternally.

255. From this verse we learn that on the Day of Judgement the wealth and children of the believers will, with the mercy of Allah Almighty be able to ward off punishment from them i.e. that wealth which was spent in the way of Allah Almighty, and through the blessing of pious children, as the wealth and children of the non-believers will not be able to ward off punishment from them, from which the believers are safe.

مَثَلُ مَا يُنْفِقُوْنَ فِيْ هٰذِهِ الْحَيٰوةِ الدُّنْيَا
كَمَثَلِ رِيْحٍ فِيْهَا صِرٌّ اَصَابَتْ حَرْثَ
قَوْمٍ ظَلَمُوْٓا اَنْفُسَهُمْ فَاَهْلَكَتْهُ ؕ وَمَا
ظَلَمَهُمُ اللّٰهُ وَلٰكِنْ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۷﴾

117. The example of what they spend in the life of this world [256] is like that of a wind in which there is intense cold which strikes the harvest of people who have wronged themselves (sinned) which destroys their harvest. And Allah has not wronged, but, yes, they do wrong unto their own souls [257].

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256. This expenditure either refers that to which the Yahud would spend on their priests and ascetics or the charities of the non-believers and polytheists, or the charities of the hypocrites and pretenders which is given for mere publicity. Without doubt, their deeds are certainly not for the pleasure of Allah Almighty.

118. O believers! [258] Do not make strangers your intimate confidants [259], for they will not leave any stone unturned in harming you. They wish you had hardship. Hostility is apparent from their utterances [260] and what they have concealed in their breasts is even greater. We have certainly made clear to you Our signs, if you will use reason.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا بِطَانَةً مِّنْ دُوْنِكُمْ لَا يَاْلُوْنَكُمْ خَبَالًا ؕ وَدُّوْا مَا عَنِتُّمْ ۚ قَدْ بَدَتِ الْبَغْضَآءُ مِنْ اَفْوَاهِهِمْ ۖۚ وَمَا تُخْفِيْ صُدُوْرُهُمْ اَكْبَرُ ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۱۱۸﴾

258. Reason for its Revelation:
Some Muslims had maintained good relations with the Yahud on the base of blood relationship or due to good neighbourliness. This verse was revealed to refute this. From this we learn that it is unlawful to promote friendship with the non-beleivers or respond to their invitation or give them gifts or to maintain friendly association with them. Experience, too, has taught that Muslims had always suffered from their friendship.
259. From this we learn that Muslim kings and rulers should not appoint non-believers to any key position like chief minister or Prime Minister, foreign Ministers which could give them the opportunity for treachery. Similarly, non-believers should not be made one's confidants and trustees so much so, that even if one's wife is a Jewess or Nasara she should not be informed of one's personal secrets as she could betray the husband. Furthermore, we learn that a non-believer will not be a true well wisher of a believer.
260. Although the non-believers make show of outward friendship, yet at times they do express their true feelings which reveal their inner hatred. The flame of enmity and rebellion, which is burning in their hearts, is far greater than their hypocritical show of friendship. That which Allah Almighty terms as great, should be given due importance. Allah Almighty is the Creator of all and as such the Creator knows His creation far better than any one else. All non-believers are included here in respect of their enmity, as understood from the word "*strangers*."

119. Behold! It is you who love them [261], and they love you not. Though you believe in all the Books [262]. And when they meet you, they say: "We accepted faith" [263]. But when they are alone, they bite their fingertips at you in rage. You declare: "Die in your passion" [264].Allah knows all the secrets of the hearts.

هٰٓاَنْتُمْ اُولَآءِ تُحِبُّوْنَهُمْ وَلَا يُحِبُّوْنَكُمْ وَتُؤْمِنُوْنَ بِالْكِتٰبِ كُلِّهٖ ۚ وَاِذَا لَقُوْكُمْ قَالُوْٓا اٰمَنَّا ۖۚ وَاِذَا خَلَوْا عَضُّوْا عَلَيْكُمُ الْاَنَامِلَ مِنَ الْغَيْظِ ؕ قُلْ مُوْتُوْا بِغَيْظِكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۱۹﴾

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261. These words are addressed to those Muslims who had maintained friendly relationship with non-believers on the grounds of kinship. This type of love is virtually uncontrollable. Thus this should not be taken to mean that the Beloved Companions loved the non-believers in a manner, which is a sign of hypocrisy or double-dealing.

262. That is, *O Believers*, you have full belief in Tauraat and Injeel but they do not believe in the Holy QUR'AAN. If they are so staunch in their infidelity, why are you not so staunch in your belief ?

263. This is not the condition of all the people of the Book, but it is the case of those hypocrites from them. This has been explained in detail in the beginning of the first Para (Part1).

264. In it there is a prophecy, in that no envy or jealousy of this wretched people will harm the Muslims in any way. The sun of the Muslims will remain shining ever high on the horizon of success, while the infidels will remain burning like the bats. With the praise of Allah Almighty, this is exactly what had happened. In fact, until the Day of Judgement Islam will always overpower all other religions, even though the non-believers continue to burn, whether the Muslims may be victorious or conquered, or in power or in subjugation.

120. If some fortune is bestowed on you it grieves them, but if some misfortune overtakes you, then they are happy [265]. And if you have patience and fear Allah, then their guile will not hurt you at all. Surely Allah encompasses of what they do

إِنْ تَمْسَسْكُمْ حَسَنَةٌ تَسُؤْهُمْ ۖ وَإِنْ تُصِبْكُمْ سَيِّئَةٌ يَفْرَحُوا بِهَا ۖ وَإِنْ تَصْبِرُوا وَتَتَّقُوا لَا يَضُرُّكُمْ كَيْدُهُمْ شَيْئًا ۗ إِنَّ اللَّهَ بِمَا يَعْمَلُونَ مُحِيطٌ ﴿١٢٠﴾ ع ١٢ ١١ ٣

265. Although the non-believers put up a show in expressing sorrow at your misfortune, they are inwardly happy as is seen today. If any non-Islamic power does give assistance to these Muslims it is due to their selfish motive, and not out of any genuine concern for the Muslims. From this we learn that expression of happiness at the misfortune of Muslims is the way of the non-believers.

SECTION 13

121. And remember (O Beloved Prophet Muhammad) that morning when you came out of your house [266] assigning to the Muslims their positions for the battle (of Uhud). And Allah is All-Hearing, All-Knowing [267].

وَإِذْ غَدَوْتَ مِنْ أَهْلِكَ تُبَوِّئُ الْمُؤْمِنِينَ مَقَاعِدَ لِلْقِتَالِ ۗ وَاللَّهُ سَمِيعٌ عَلِيمٌ ﴿١٢١﴾ لا

266. This is a proof that Hazrat Ayesha (May Allah be pleased with her) is from the household of the Holy Prophetصلى الله عليه وآله وسلم, because the Holy Prophetصلى الله عليه وآله وسلمon that occasion had come out from Hazrat Ayesha's (May Allah be pleased with her), house whom Allah has refered to as AHL - family (i.e wife). Regarding Hazrat Musa (On whom be peace) Allah Almighty says:"*Then he said to his wife, stay.*" (S20 : V10). In this verse too, AHL means wife.

267. In these verses there is a hint about the Battle of Uhud which was fought against the non-believers in third Hijri on the plains of Uhud, about three miles out of Madina. After the infidels had suffered a defeat at Badr they

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were infuriated and were craving for revenge. Within a year they completed military preparation and in mid-Shawwaal of 3rd Hijri they attacked Madina. When the news had reached the Holy Prophet صلى الله عليه وآله وسلم of this attack, the Messenger of Allah Almighty صلى الله عليه وآله وسلم sought counsel of the Companions. Some Companions including Abdullah ibn Ubay, the hypocrite, were of the opinion that a defensive war should be fought from within the city. The Holy Prophet صلى الله عليه وآله وسلم too was of similar view. But some young men bubbling with frenzied enthusiasm declared that the infidels should be fought in an open battle, which was eventually accepted. Thus the Holy Prophet صلى الله عليه وآله وسلم, accompanied by his noble companions arrived on the plains of Uhud on 10 Shawwal, 3rd Hijri. Because Abdullah ibn Ubay, the hypocrite's opinion and advice was not accepted he was hurt within. Therefore he informed his three hundred followers to leave the battlefield in the midst of fierce fighting for the Muslims to lose heart. Although Muslims numbered one thousand, which included these three hundred hypocrites, only seven hundred remained to do battle. After the treachery of the hypocrites, the Holy Prophet صلى الله عليه وآله وسلم appointed fifty archers under the command of Hazrat Abdullah ibn Jabeer (On whom be peace) to the guard the Uhud Pass, to prevent the enemy from attacking from behind. Through the blessings of Allah Almighty, Muslims gained a meritorious victory as the infidels took to their heels. On seeing the enemy fleeing, the archers left their post in search of spoils, thinking that victory was now theirs. Although Hazrat Abdullah bin Jabeer (On whom be peace) tried frantically to stop the achers from leaving their post, they went. Seeing the pass unguarded, the defeated enemy recollected themselves and attacked the Muslims from behind which immediately changed the picture of the battle. From this we learn that when engaged in battle one should not set one's eyes on the spoils of war as this could have an adverse effect. This type of thing has been proven on many occasions. Furthermore, we also learn that interpretative error is excusable as was made by the Companions of Hazrat Abdullah ibn Jabeer.

122. When your two groups intended cowardice [268] but Allah was their protector. And upon Allah the believers should rely.

إِذْ هَمَّتْ طَّآئِفَتٰنِ مِنْكُمْ اَنْ تَفْشَلَا ۙ وَاللّٰهُ وَلِيُّهُمَا ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۲۲﴾

268. Both the Bani Salma from Khazraj and Bani Harith from Aus were Ansaars who had intended to run from the battlefield because they thought it was expedient to do so. This was an interpretative error on their part. From this we learn that intention of sin or sin itself does not exclude a person from the mercy of Allah Almighty or Faith, because although the intention of cowardice in a battle is an intention of a major sin but yet Allah Almighty says: "*Allah is their supporter.*" Indeed, Allah Almighty is the supporter of Believers only, not the non-believers. If anyone says anything ill about them, he would be a disbeliever.

123.And verily had Allah helped you at Badr when you were without resources [269]. Then fear Allah that perhaps you may become grateful.

وَلَقَدْ نَصَرَكُمُ اللّٰهُ بِبَدْرٍ وَّ اَنْتُمْ اَذِلَّةٌ ۚ فَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲۳﴾

269. The Battle of Badr was fought on Friday 17 Ramadaan 2 A.H. The Muslim army numbered three hundred and thirteen while the Kuffaar were one thousand. The Muslims were ill-equipped while the enemy was fully equipped. Badr is the name of a well dug by a

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person named Badr ibn Aamir. Presently there is a small settlement found between Makkah and Madina, situated along the (old) road to Madina.

124. (Remember) when you said to the believers: "Is it not sufficient for you that your Lord should assist you by sending down three thousand angels" [270].

اِذْ تَقُوْلُ لِلْمُؤْمِنِيْنَ اَلَنْ يَّكْفِيَكُمْ اَنْ يُّمِدَّكُمْ رَبُّكُمْ بِثَلٰثَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُنْزَلِيْنَ ﴿۱۲۴﴾

270. At first three thousand angels descended and later a further two thousand angels came down making the total of five thousand. Thus, there is no inconsistency in this verse and the earlier verse.

125. Yes, why not, if you remain steadfast and become pious, and the infidels come upon [271] you instantly, then your Lord will send five thousand angels with marks for your help [272].

بَلٰٓى ۙ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا وَيَاْتُوْكُمْ مِّنْ فَوْرِهِمْ هٰذَا يُمْدِدْكُمْ رَبُّكُمْ بِخَمْسَةِ اٰلٰفٍ مِّنَ الْمَلٰٓئِكَةِ مُسَوِّمِيْنَ ﴿۱۲۵﴾

271. Either it is the words of Allah Almighty said in verification of His Holy Prophet صلى الله عليه وآله وسلم or the words of the Holy Prophet صلى الله عليه وآله وسلم which Allah Almighty is narrating. These verses prove that the Holy Prophet صلى الله عليه وآله وسلم did have prior knowledge of Allah's aid to come during the Battle of Badr, as these verses were revealed to confirm this.

272. From this we learn that all the Ansaars and Muhajireen who participated in the Battle of Badr are all embodiment of patience and piety, testified by the Holy QUR'AAN. Angels came down to assist them at Badr which were seen by some Companions (On them be peace). Furthermore, we learn that those angels who descended at Badr have higher status than the other angels as they bear a special ensign of Allah Almighty, which distinguishes them from others. In addition, we learn that the service rendered by the Holy Prophet صلى الله عليه وآله وسلم and the soldiers of Islam is Ibaadat (worship) par excellence as these angels in attendance are superior to other angels. Hence, the Companions of the Holy Prophet صلى الله عليه وآله وسلم are superior to the rest of the believers as they had been fortunate to serve the Holy Prophet صلى الله عليه وآله وسلم.

126. And this (conquest) was cheerful news for you by Allah that your hearts might be satisfied [273]. There is no help except from Allah who is the Most Dominant, the Most Wise.

وَ مَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى لَكُمْ وَلِتَطْمَئِنَّ قُلُوْبُكُمْ بِهٖ ؕ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۙ﴿۱۲۶﴾

273. The angels at Badr had not been sent to destroy the disbelievers. This could have been achieved by a single angel as was in the case of the people of Hazrat Lut (On whom be peace) etc, but to increase the numbers of your army and to give you assistance. From this we learn that Muslims are dear to Allah Almighty, as He had sent angels for their assistance.

127.That he may cut off a portion of the infidels [274], or overpower them, so that they may go back disappointed [275].

لِيَقْطَعَ طَرَفًا مِّنَ الَّذِيْنَ كَفَرُوْٓا اَوْ يَكْبِتَهُمْ فَيَنْقَلِبُوْا خَآئِبِيْنَ ﴿۱۲۷﴾

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274. From this verse we learn that the disbelievers at Badr turned out to be of three types: those who were put to sword by the Muslims, those who were taken prisoner and those who took to their heels from the battlefield having felt certain of their victory. This is the worst form of disgrace for them.
275. By "*go back disappointed*" tells us that the disbelievers of Badr would be divided into two groups, the one who would be killed by you like, Abu Jahl, Abu Lahab, Umayya, etc. and the others who would be taking to their heels from the battlefield, disappointed like Abu Sufyan, etc. Many from the second group later became Muslims.

128.This matter is not in your [276] hands, whether He forgives them or punishes them, because they are unjust [277].

لَيْسَ لَكَ مِنَ الْاَمْرِ شَيْءٌ اَوْ يَتُوْبَ عَلَيْهِمْ اَوْ يُعَذِّبَهُمْ فَاِنَّهُمْ ظٰلِمُوْنَ ﴿۱۲۸﴾

276. Reason for its Revelation: The Holy Prophet صلى الله عليه وآله وسلم had cursed the Kuffaar of the well of Maoona who had treacherously taken the Companions and had them martyred. It is regarding this incident that the verse was revealed to stop the Holy Prophet صلى الله عليه وآله وسلم from cursing the disbelievers. If this was the case then the previous Prophets would not have cursed the disbelievers to destroy them. The Holy Prophet صلى الله عليه وآله وسلم would curse the disbelievers after the ruku of the second raka'at of morning prayer which is known as QUNOOTE NAAZILAH. In terms of this verse QUNOOTE NAAZILAH is annulled.
277. This verse does not mean that Oh My Beloved you have no power to curse the disbelievers to destroy them. What it really means is, that cursing is against the Holy Prophet's صلى الله عليه وآله وسلم high status as he is sent as the mercy unto mankind.

129.And To Allah belongs whatever is in the heavens and whatever is on the earth [278]. He forgives whomsoever He pleases and punishes whomsoever He pleases. And Allah is Forgiving Merciful [279].

وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲۹﴾

278. That is, the entire physical world is known as realm or dominion. By "*Whatever is in the heavens*" refers to all heavenly creation, while by "*Whatever is in the earth*" refers to all mundane earthly creations. Souls, etc. are referred to as angelic domain. Because we only come into contact with physical species, mention is generally made of them.
279. It is Allah's prerogative to punish any wrong-doers and forgive any wrong-doers. However, this does not mean he will punish the pious ones, as expounded by Dayanand Sarasvati, because this is both cruel and against promise.

SECTION 14

130. O believers! Do not devour interest, doubled and redoubled [280]; and fear Allah, in the hope that you may get prosperity [281].

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوا الرِّبٰوٓا اَضْعَافًا مُّضٰعَفَةً ۪ وَّاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۱۳۰﴾

280. The stipulation of doubled and redoubled interest is incidental because interest,of any

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rate is unlawful i.e. one and a quarter or one and a half instead of double is equally unlawful. From this we also learn that a sinner does not become a disbeliever due to his sins as the devourers of interest in this verse are addressed as "*Oh those who believe.*" Furthermore, we learn that the takers of interest are greater sinners than the givers of it, hence,

131. And fear the fire, which has been prepared for the infidels.

132.And obey Allah and his Rasool (Messenger) [282] in the hope that you may be shown mercy.

282. This verse tells us that the order of following Allah and His Prophetصلى الله عليه وآله وسلم is of equal nature as obedience to both is essential for piety. Obedience of both is compulsory without any excuse.

133.And run [283] towards forgiveness from your Lord and a garden (Paradise) as wide as the heavens and earth [284] is prepared for the pious [285].

283. By "*run towards*" mean one should hasten towards repentance and offer ones prayers and try to excuse one another in these acts. From this we learn that we should offer our prayers with such sincerity, thinking it to be our last.

284. If the width of paradise is such, how much will its length be. Generally, length of a thing surpasses its width.

285. Although Paradise is created for the pious

134. Who spend money in the way of Allah during prosperity and adversity [286], and who restrain anger and pardon men [287]. And Allah [288] loves those who are virtuous.

286. To give charity on the occasion of marriage as thanksgiving. Similarly, to spend in the way of Allah when receiving bounties is included in the allowance or alimony of prosperity. On the other hand, to spend during the time of bereavement for the sake of *ESAALE SAWAAB* i.e to convey the rewards of this charity to the souls of the deceased, emphasis is greater on '*him*'.

281. One should not be boastful of one's good deeds, rather hope for the acceptance of them and fear for their rejection. Many a ship had drowned in this sea. One should take a lesson from the Devil in this regard i.e. he became a devil because he was proud of his worship.

وَاتَّقُوا النَّارَ الَّتِيْٓ اُعِدَّتْ لِلْكٰفِرِيْنَ ﴿۱۳۱﴾

وَاَطِيْعُوا اللّٰهَ وَالرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۳۲﴾

We also learn that remembrance of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم together is the way of Allah Almighty and as such is no act of polytheism.

وَسَارِعُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ عَرْضُهَا السَّمٰوٰتُ وَالْاَرْضُ اُعِدَّتْ لِلْمُتَّقِيْنَ ﴿۱۳۳﴾

people, but some without good deeds, and others with bad deeds, too, will find their way in it due to the mediation of the pious, e.g. the deceased minor Muslim children, and those sinners who will be pardoned through the intercession of the Holy Prophetصلى الله عليه وآله وسلم "*My intercession is for major sinners of my followers.*"

الَّذِيْنَ يُنْفِقُوْنَ فِي السَّرَّآءِ وَ الضَّرَّآءِ وَالْكٰظِمِيْنَ الْغَيْظَ وَالْعَافِيْنَ عَنِ النَّاسِ ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳۴﴾

or to give charity during difficulties as a means of warding off calamaties would be regarded as expenditure of sorrow. Whatever the circumstances both would be spending in the way of Allah.

287. It should be remembered that one can only forgive or overlook the faults with regard to the infringement of one's own rights, the

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defaulter of Allah and His Messenger صلى الله عليه وآله وسلم cannot be forgiven; an apostate has to be put to death, a thief's hand must be cut off. That is the objective of this verse.

288. Fuzail ibn Ayyaz says that to return kindness with kindness is its true compensation, while returning evil with evil is its punishment. But to do good in exchange of evil is kindness and generosity, and to do evil in exchange of good is wickedness. In this verse mention is made of kindness and generosity and such people are refered to as virtuous.

وَالَّذِيْنَ اِذَا فَعَلُوْا فَاحِشَةً اَوْ ظَلَمُوْٓا اَنْفُسَهُمْ ذَكَرُوا اللّٰهَ فَاسْتَغْفَرُوْا لِذُنُوْبِهِمْ ۫ وَمَنْ يَّغْفِرُ الذُّنُوْبَ اِلَّا اللّٰهُ ۫ وَلَمْ يُصِرُّوْا عَلٰى مَا فَعَلُوْا وَهُمْ يَعْلَمُوْنَ ﴿۱۳۵﴾

135. And those who, if they commit indecency or wrong their souls [289] (by transgression) they remember Allah and pray for forgiveness for their sins. And who can forgive anyone's sins save [290] Allah? And they should not persist with what they have done [291], knowingly.

289. By '*indecency*' is meant those sins which are punishable in Islam e.g. adultery, theft, etc. and by '*wronged*' are those sins whose punishment is not fully defined.e.g. to omit salaah. The repentance of each crime or transgression is different. Also, indecency could refer to major sins and '*wronged*' could refer to minor sins or, indecency may refer to those transgressions which, could cause harm to others, while, '*wronged*' may refer to transgressions which do not harm others.

290. In this verse there is an invitation for general amnesty for all sinners and transgressors. While the doers of good deeds belong to Allah, so do the sinners and transgressors. Hence, the door of repentance is open to all. It should be remembered that the person concerned can pardon the infringement of the rights of man, but this pardon too is executed through the grace and bounty of Allah. However, the pardon of sin is only obtained through the grace and bounty of Allah. We also learn that no matter how major a sin may be, it can still be forgiven. No one should despair of the mercy of Allah.

291. From this we learn that by *persisting* at minor sins i.e. not refraining from them, can lead to committing major sins. Furthermore, we learn that obduracy is detrimental to seeking repentance, i.e. continue with both committing sins and seeking repentance. In fact, for the acceptance of repentance it is essential to show regret at the previous sin and a strong intention of not committing it in the future.

Reason for its Revelation: Once a beautiful lady came to purchase date-like sweetmeats from a passionate trader. He lured her in the house by saying that these are not so good, the better ones are in the house. When in the house, he kissed her and embraced her. At this the lady said: "*Fear Allah*!" On hearing this he left her, and feeling ashamed, came to the Holy Prophet صلى الله عليه وآله وسلم and related this incident. In response to it, this verse was revealed. It is reported once that there lived two very dear friends. One went on Holy War and the other remained to take care of the house. One day the warrior's wife asked the guardian for meat. When she stretched out her hands to take the meat, he kissed it. Immediately he became ashamed of his wicked deed and he took to the jungle slapping his face and smearing it with dust. When the warrior returned and enquired from his wife about his Ansaari friend she replied:"May Allah give protection from such friends." After finding him the warrior took the friend to the Holy Prophet صلى الله عليه وآله وسلم. It is concerning him that these verses are revealed. It is possible that both these incidents could have been the reason for the revelation of this verse (KHAZAINUL IRFAAN).

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أُولٰٓئِكَ جَزَآؤُهُمْ مَّغْفِرَةٌ مِّنْ رَّبِّهِمْ وَ جَنّٰتٌ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَنِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿۱۳۶﴾

136.The reward for such is recompense from their Lord and gardens beneath which rivers flow (in Paradise) wherein they will abide eternally; and excellent is the reward of the (righteous) workers.

قَدْ خَلَتْ مِنْ قَبْلِكُمْ سُنَنٌ ۙ فَسِيْرُوْا فِى الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿۱۳۷﴾

137. Many civilizations have passed before you, so proceed throughout the earth [292] and observe how was the end of those who belied [293].

should see the settlements destroyed through Divine punishment. And if one desires to witness the mercy of Allah, then see those mercy-laden places wherein the friends of Allah are at rest, and which are being beautified through their presence. Furthermore, we come to learn that it is permissible to undertake a journey to such places. Hence, it is permissible to undertake a journey to attend Urs gatherings, etc.

292. By *'then see'* is meant Oh disbelievers of Arabia, journey to those lands which were once inhabited by those non-believers who had rebelled against Allah's Prophets and were destroyed through Divine punishment as a result of their opposition. Take heed from their ruined settlements and believe in the Holy Prophet صلى الله عليه وآله وسلم .

293. From this verse we learn that if one has not witnessed Divine punishment, one

هٰذَا بَيَانٌ لِّلنَّاسِ وَ هُدًى وَّ مَوْعِظَةٌ لِّلْمُتَّقِيْنَ ﴿۱۳۸﴾

138. This is a plain statement about the people and a guidance and instruction for those conscious of Allah.

وَ لَا تَهِنُوْا وَلَا تَحْزَنُوْا وَ اَنْتُمُ الْاَعْلَوْنَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۳۹﴾

139. Do not weaken and, do not grieve, and you will be superior if you have faith [294].

be on them) were true and sincere believers, because Allah's promise for their exaltation and eminence was on the basis of Faith. Because they complied with this condition, Allah showered upon them eminence, Caliphate, government, etc.

294. This promise of Allah is indeed genuine and sincere. It is undeserving and insincere people like us who did not comply with these conditions, and thus became humiliated. From this we learn that every Companion of the Holy Prophet صلى الله عليه وآله وسلم and especially the Four Guided Caliphs (peace

اِنْ يَّمْسَسْكُمْ قَرْحٌ فَقَدْ مَسَّ الْقَوْمَ قَرْحٌ مِّثْلُهٗ ؕ وَ تِلْكَ الْاَيَّامُ نُدَاوِلُهَا بَيْنَ النَّاسِ ۚ وَ لِيَعْلَمَ اللّٰهُ الَّذِيْنَ

140. If you are injured then (remember) similar injury [295] has been received by them too. And those are the days in which We have fixed turns for the people [296], so that Allah may make evident those who

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اٰمَنُوْا وَ يَتَّخِذَ مِنْكُمْ شُهَدَآءَ ؕ وَاللّٰهُ لَا يُحِبُّ الظّٰلِمِيْنَ ۙ﴿۱۴۰﴾

believe and (may) take to Him from among you martyrs [297] and Allah does not like the unjust [298].

crescent and sometimes a beautiful full moon.
297. From this it is understood that even a defeat for the Muslims is a means of achieving higher status; when victorious, they are military heroes, when slain they are martyrs. Thus defeat is a true test of truth and falsehood.
298. The Holy QUR'AAN has termed both the non-believer and the sinner as unjust. In this verse the word refers to the non-believers, as it is used in opposition to a believer. From this we learn that no matter how much good a non-believer may do, he will not become dear to Allah Almighty because he has rebelled against Allah Almighty.

295. Addressing the believers Allah says, Oh believers if you had sustained hardships in the Battle of Uhud, so had the non-believers suffered similiar fate in the Battle of Badr, but they did not become disgusted or frustrated. So why are you becoming disheartened and frustrated. From this we learn that Muslims shoud be enthused and inspired, their morale should be boosted by relating to them the trials and tribulations suffered by the non-believers.
296. From time to time every nation of the world has experienced rise and fall in their fortunes. This is not the monopoly of any one nation. A tree is sometimes bare and sometimes lush green. The moon is at times a small

وَلِيُمَحِّصَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَيَمْحَقَ الْكٰفِرِيْنَ ﴿۱۴۱﴾

141. And that Allah may purify the believers (through trials) and destroy the infidels [299].

obliteration. Although both die through murder, their ends are different.

299. From this we learn that the murder of a believer is a means of cleansing his sins while the murder of a non-believer is a means of his

اَمْ حَسِبْتُمْ اَنْ تَدْخُلُوا الْجَنَّةَ وَ لَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ يَعْلَمَ الصّٰبِرِيْنَ ﴿۱۴۲﴾

142.Or, do you suppose [300] that you will enter paradise [301] while Allah had not tested your warriors and made those who are steadfast [302].

rewarded with Paradise like the minor Muslim children, who will be going to Paradise because of their parents, or like us, though we are sinners but the intercession and blessings of our ever merciful and kind Prophet صلى الله عليه وآله وسلم will take us to Paradise. Says Allah Almighty: "*We joined them with their off-spring*" (S52:V21). Hence, there is no inconsistency in the verse.
302. Ala-Hazrat (May Allah be pleased with him) denotes the meaning of knowledge as test, trial and error so that it should be understood that by this knowledge is meant general knowledge, which is acquired through

300. This verse is in the form of a question i.e. do not presuppose or distrust. It does not mean that the Noble Companions had this supposition or belief because they were totally protected from any erroneous beliefs.
301. The stay of Hazrat Adam (On whom be peace) in Paradise was for the purpose of education and blessing that he should sent to world in the manner he was taught, while our Holy Prophet's صلى الله عليه وآله وسلم going to Paradise on the Night of Me'raj was for the purpose of affirmation. It should be remembered that Paradise in this verse denotes going there for a purpose. Some will be

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trial and error and experimentation. The knowledge of Allah Almighty or Divine knowledge is ancient and eternal knowledge. Hence, the verse is crystal clear in meaning. From this it is understood that those who took to their heels at Uhud are entitled to be reprimanded but their forgiveness has been made known and anyone who now criticizes their action would be the rejecters of the Holy QUR'AAN.

143.And certainly you longed for death before you met it [303]. Now you have certainly seen it with your own eyes.

وَ لَقَدْ كُنْتُمْ تَمَنَّوْنَ الْمَوْتَ مِنْ قَبْلِ
اَنْ تَلْقَوْهُ ص فَقَدْ رَاَيْتُمُوْهُ وَاَنْتُمْ
تَنْظُرُوْنَ ﴿۱۴۳﴾ ع ۱۴ ع ۱۵

303. By this is meant those Companions who could not participate in the Battle of Badr were full of regret and desirous of participating in future battles. But in the Battle of Uhud their feet were uprooted i.e. they took to flight. This verse gives a hint that one should not wish for death as it appears in the Hadith.

SECTION 15

144. And Muhammad is but a Messenger [304]. There have been many other Messengers before [305] him. So if he was to die or is slain, would you turn back on your [306] heels? And who turns back on his heels will never find Allah at all [307], but Allah will reward the grateful [308].

وَمَا مُحَمَّدٌ اِلَّا رَسُوْلٌ ج قَدْ خَلَتْ
مِنْ قَبْلِهِ الرُّسُلُ ط اَفَاۡئِنْ مَّاتَ اَوْ
قُتِلَ انْقَلَبْتُمْ عَلٰٓى اَعْقَابِكُمْ ط وَمَنْ
يَّنْقَلِبْ عَلٰى عَقِبَيْهِ فَلَنْ يَّضُرَّ اللّٰهَ
شَيْـًٔا ط وَ سَيَجْزِى اللّٰهُ الشّٰكِرِيْنَ ﴿۱۴۴﴾

304. The word '*only*' is used for limitation which means he is only a Messenger not God, while being eternal is the attribute of Allah Almighty alone. This does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم did not possess any other qualities besides prophethood. The Holy Prophet صلى الله عليه وآله وسلم is the intercessor of sinners, mercy unto worlds, etc. Allah Almighty has blessed him with qualities and attributes, which are beyond our imagination.

305. Whether they are deceased or alive but their prophethood may be abrogated and they may have disappeared from the apparent eyes of people, like Hazrat Idrees (On whom be peace), Hazrat Isa (On whom be peace), Hazrat Ilyas (On whom be peace), Hazrat Khizr (On whom be peace). For this reason Allah Almighty did not use the word death in this verse.Thus it would be wrong to use this verse as a proof for Hazrat Isa's (On whom be peace) death.

306. By "*turn back*" means give up Islam. This verse was revealed at the time when the Holy Prophet's صلى الله عليه وآله وسلم martyrdom was rumoured in the Battle of Uhud and the hypocrites were trying to impress upon the new converts that the one who was the centre of joy and elegance i.e. the Holy Prophet صلى الله عليه وآله وسلم is '*dead*' and as such you should go back to your old religion. In refuting their suggestions Allah Almighty says that the death of the Prophet صلى الله عليه وآله وسلم does not mark the end of Religion.

307. For Islam will remain forever. Islam is not dependent on anybody, everyone is in need of Islam. This can be seen from the fact that when the leaders of Quraish showed disdainful airs they were moved aside and the poor people of Madina were chosen to

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propagate and spread Islam.
"If you so desire, an insignificant can reach great heights, Can I turn to another Prophet if thou be displeased with me?"
308. It refers to those Companions who displayed resolute steadfastness in the Battle of Uhud. From this we learn that the steadfast and resolute Companions are all thankful of the highest order while those who retreated have been forgiven by Allah Almighty. Hence, all Companions are beloved of Allah Almighty but their status is different.

145. No soul can die except by permission of Allah, the time of which is already [309] recorded. And whoso desires the reward of the world [310] We give him this. And whoso desires the reward of the Hereafter We shall bestow him of this [311]. And We shall reward the grateful.

وَمَا كَانَ لِنَفْسٍ اَنْ تَمُوْتَ اِلَّا بِاِذْنِ اللّٰهِ كِتٰبًا مُّؤَجَّلًا ؕ وَ مَنْ يُّرِدْ ثَوَابَ الدُّنْيَا نُؤْتِهٖ مِنْهَا ۚ وَمَنْ يُّرِدْ ثَوَابَ الْاٰخِرَةِ نُؤْتِهٖ مِنْهَا ؕ وَسَنَجْزِى الشّٰكِرِيْنَ ﴿۱۴۵﴾

309. From this we learn that deserting from the battlefield is a terrible act for this will not save you from death, while you will not die if you are steadfast and resolute.
310. By *'reward of the world'* means those who participate in the battle in the hope of acquiring booty only, will not receive any reward in the Hereafter as worldly comforts and peace become the reward of their participation. This does not necessarily mean that the comforts of the world will be there for certain. Hence, there can be no objection raised about the verse.
311. By *'rewarded of the Hereafter'* means those who participate in the battle with the view of acquiring the Hereafter will be rewarded with this world and the Hereafter because the verse does not negate the rewarding of the world.

146.And how many a prophet fought [312], with him fought many godly men [313]. But they never lost assurance due to what afflicted them in the cause of Allah, nor did they weaken or give in [314]. And Allah [315] loves the steadfast.

وَ كَاَيِّنْ مِّنْ نَّبِيٍّ قٰتَلَ ۙ مَعَهٗ رِبِّيُّوْنَ كَثِيْرٌ ۚ فَمَا وَ هَنُوْا لِمَآ اَصَابَهُمْ فِيْ سَبِيْلِ اللّٰهِ وَ مَا ضَعُفُوْا وَ مَا اسْتَكَانُوْا ؕ وَ اللّٰهُ يُحِبُّ الصّٰبِرِيْنَ ﴿۱۴۶﴾

312. Holy War commenced from the time of Hazrat Ebrahim (On whom be peace) as he was the first Prophet to wage holy war. Thereafter holy war was practised in the Shariah of many Prophets.
313. By "*Godly men*" means saints and pious people who try to engage themselves to seek the pleasure of Allah Almighty. In the terminology of the Sufis and saints, Men of God are those who become the ardent lovers and followers of His Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*Whoso obeys the Messenger, indeed obeyed Allah Almighty*" (S4: V20) and He further says: "*Then follow me, Allah Almighty will love you*" (S3 : V31)
314. i.e. Your Prophet صلى الله عليه وآله وسلم is the leader of all the Prophets and you being better than the previous people (Ummah) your bravery and steadfastness should be better than theirs.
From this, two issues emerge:
1. Those who are better should be better in their virtues. They should excel their inferiors in good deeds. Leaders, the learned and the saints should be more pious than the others.
2. To inspire others through speaking and showing the deeds of others is the way of Allah

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Almighty. In fact, to acquire historical information with the intention of receiving inspiration is a good thing.

315. Those who are firm in their devotion and obedience are among those who are patient,

147. And they uttered nothing [316] more than this prayer: "O our Lord, forgive our sins and everything we have done in excess in our matters and make firm [317] our steps and help us against these disbelieving people"[318].

وَ مَا كَانَ قَوْلَهُمْ اِلَّآ اَنْ قَالُوْا رَبَّنَا اغْفِرْلَنَا ذُنُوْبَنَا وَ اِسْرَافَنَا فِيْٓ اَمْرِنَا وَ ثَبِّتْ اَقْدَامَنَا وَانْصُرْنَا عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿۱۴۷﴾

316. By '*them*' is meant Prophets as they are innocent and free from sins and extravagance. To call themselves sinful by these pious people was on account of their modesty and humility. The real beauty is when man calls himself sinful and Allah Almighty refers to him as pious.

317. So that we can oppose the non-believers with all our might. It should be remembered that steadfastness and resoluteness in the battle is obtained through the special Grace of Allah Almighty and not from equipment and numerical strength.

318. From this a few issues emerge:

so are those who abstain from sins and are unshaken in the face of difficulties. Patience is of different kinds. In this verse the third type is intended, as is being understood from place and time.

1. One should offer prayer (dua) at the time of Jihad (holy war) because like Salaah and Fasting, Jihad is also Ibadat (an act of worship) and dua with such acts is preferable.
2. Before making dua one should seek repentance for one's sins, like reciting the praises of Allah Almighty and reciting Darood Shareef, as these are complimentary acts for dua.
3. At the time of battle do not rely on the military equipment and numerical strength, but rather on the Grace of Allah Almighty.
4. No pious person should boast about his piety and thereby forget Allah Almighty.

148.So Allah gave them a reward of this world [319], and the excellent reward of the Hereafter. And the good doers are dear to Allah [320].

فَاٰتٰىهُمُ اللّٰهُ ثَوَابَ الدُّنْيَا وَ حُسْنَ ثَوَابِ الْاٰخِرَةِ ؕ وَاللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۴۸﴾ ع ۱۵ ۶

319. The reward of the world is victory and success while the reward of the Hereafter is Paradise and forgiveness of one's sins. From this we learn that the reward of the Hereafter is far greater than material bounties, the word "*goodness*" is given preference here, also, those who serve their Religion are rewarded with the bounties of the world as well.

320. How beautiful it is that these pious people call themselves sinful and their Lord refers to them as graceful and beneficient! So, to express modesty and humility is an act of piety of the highest order.

SECTION 16

149. O you who believe! If you follow [321] the line of the infidels they will drive you back on your heels and you will (then) become losers [322].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تُطِيْعُوا الَّذِيْنَ كَفَرُوْا يَرُدُّوْكُمْ عَلٰٓى اَعْقَابِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۱۴۹﴾

321. This verse excludes the obedience which Muslims subjects show to non-Muslim rulers, as this is not part of religious obedience, and worldly obedience is not shown willingly,

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but through compulsion. It should be remembered that the word non-believers, here, refers to all non-believers, whether they be polytheists or Nasara and Yahud or their flatterers, hypocrites.

322. This verse is full of admonition. If this is said about the Noble Companions who enjoy the highest status in the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم , then what is our position. Thus, nobody should regard his faith to be unwavering and thereby seek companionship with the non-believers. Hazrat Adam (On whom be peace) being the Prophet of Allah Almighty and staying in a protected and safe place like Paradise, could be tricked and misled by the devil, then we can be easy prey to devilish tricks because we are neither innocent, nor is this world a safe place. It is incumbent upon the Muslims to remain aloof from the disbelivers, and that they should not act blindly on their advice. If they do this they will certainly fall prey to their treachery.

150. But Allah is your Protector, and He is the best helper [323].

بَلِ اللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ خَيْرُ النّٰصِرِيْنَ ﴿۱۵۰﴾

323. Therefore we should be obedient to Allah Almighty. Everybody is obedient to his master, so why not be obedient to Allah Almighty.

151.Soon We shall cast terror [324] in the hearts of the infidels for what they have associated with Allah of which He had not sent down (any) authority. And their refuge will be Hell, and wretched is the abode of the unjust.

سَنُلْقِيْ فِيْ قُلُوْبِ الَّذِيْنَ كَفَرُوا الرُّعْبَ بِمَآ اَشْرَكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا ۚ وَمَاْوٰىهُمُ النَّارُ ۭ وَبِئْسَ مَثْوَى الظّٰلِمِيْنَ ﴿۱۵۱﴾

324. In this verse there is a prophecy. When Abu Sufyaan was returning after the Battle of Uhud a thought came to him that why did he and his men return without destroying i.e. slaying all the Muslims, as this was an ideal opportunity. But while returning, they were inclined to accept that the fear of the Muslims had gripped their hearts to such an extent that they all fled to Makkah. Allah Almighty's promise is most certainly true. If Muslims can remain true to Allah Almighty, their fear will remain in the hearts of the disbelievers until the Day of Judgement. It is our bad deeds, which result in our humiliation and downfall. Says Allah Almigthy: "*And dispute not with one another, otherwise you will show timidity, and your tried strength will depart from you*" (S8:V46).

152. And surely Allah fulfilled the promise [325] to you when you were killing the infidels by His permission until when you showed weakness and quarreled [326] about the order and disobeyed after He had shown you that which you desired [327]. Of you, some desired the Hereafter [328]. Then he turned your faces from them that He might test you; and no doubt He forgave [329] you, and Allah is the possessor of bounty over the believers.

وَلَقَدْ صَدَقَكُمُ اللّٰهُ وَعْدَهٗٓ اِذْ تَحُسُّوْنَهُمْ بِاِذْنِهٖ ۚ حَتّٰٓى اِذَا فَشِلْتُمْ وَتَنَازَعْتُمْ فِي الْاَمْرِ وَعَصَيْتُمْ مِّنْۢ بَعْدِ مَآ اَرٰىكُمْ مَّا تُحِبُّوْنَ ۭ مِنْكُمْ مَّنْ يُّرِيْدُ الدُّنْيَا وَمِنْكُمْ مَّنْ يُّرِيْدُ الْاٰخِرَةَ ۚ ثُمَّ صَرَفَكُمْ عَنْهُمْ لِيَبْتَلِيَكُمْ ۚ وَلَقَدْ عَفَا عَنْكُمْ ۭ وَاللّٰهُ ذُوْ فَضْلٍ عَلَي الْمُؤْمِنِيْنَ ﴿۱۵۲﴾

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325. i.e.The promise which Allah Almighty made of victory, He had said: "*You are the very same who shall overcome if you have faith*" (S3:V139). He had also said: "*If there will be twenty of you patient, they will overcome two hundred*" (S8:V65). That promise was fulfilled in the Battle of Uhud when you were made to overpower the disbelievers. Then you had left the Uhud Pass in your desire to gain the booty, seeing which the enemy returned and attacked and this changed victory into defeat. This defeat is due to your own error, not the breaking of Allah Almighty's promise.

326. Weakness means you became drawn towards the spoils of war, and the desire for wealth is indeed a cause of showing weakness, while quarrel refers to disobeying the order of your leader Hazrat Abdullah bin Jabeer (On whom be peace) not to desert the Pass of Uhud yet, you did not obey him and left your position to grab the war booty, although it is incumbent on you to obey your leader.

327. This refers to the enemy taking to their heels, and your over powering them, because the disbelievers in the Battle of Uhud had initially fled from the battlefield. Only after seeing the Pass unprotected, did the enemy attack from behind, which changed the entire picture of the war.

328. Those who left their position in pursuit of the war booty were the seekers of wordly possessions like these Companions of Hazrat Abdullah ibn Jabeer (On whom be peace) who were placed to guard the Pass of Uhud, while those who remained firmly at their post with their leader ibn Jabeer and were martyred, were the seekers of the Hereafter. It is important to know that, here, the word '*world*' does not denote the world, which is in opposition to Religion as this is contemptible. On the contrary, if booty is sought through unlawfull means then this is seeking the world, but if it is sought by lawful means then it is a religious act, and part of military procedure.

329. "*He forgave you*" tells us that those believers who fled from the battlefield of Uhud have been forgiven. Thus, if anyone describes this incident with the intention of degrading them is bereft of Faith. Likewise Hazrat Adam's (On whom be peace) eating of the wheat, too, is forgiven by Allah Almighty, and if anyone tries to reproach him, such a person is a disbeliever. In fact, any fault of those whose forgiveness is declared by Allah Almighty is far better than our obedience as we are not sure of its acceptance.

إِذْ تُصْعِدُوْنَ وَ لَا تَلْوٗنَ عَلٰٓى اَحَدٍ وَّ
الرَّسُوْلُ يَدْعُوْكُمْ فِيْٓ اُخْرٰىكُمْ فَاَثَابَكُمْ
غَمًّا بِغَمٍّ لِّكَيْلَا تَحْزَنُوْا عَلٰى مَا فَاتَكُمْ
وَلَا مَآ اَصَابَكُمْ ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا
تَعْمَلُوْنَ ﴿۱۵۳﴾

153. (Remember) When you (fled) and climbed (the hill) and did not look back [330] towards anyone and Our Messenger [331] was calling you from behind (at Uhud) so Allah repaid you with sorrow after sorrow [332] so you would grieve [333] for that which escaped you (of victory and spoils of war) or (for) that which had befallen you (of injury and death). And Allah is fully aware of your [334] doings.

330. When the non-believers at Uhud attacked the Muslims from behind, the Muslims fled from the battlefield out of fear. But the Holy Prophet صلى الله عليه وآله وسلم and some of his Noble Companions stood their ground resolutely. They were calling upon the fleeing Muslims to return to the battlefield, but due to fear and agitation his voice could not reach them. This verse refers to the above incident. Hence, the Battle of Uhud cannot in reality be regarded as a defeat for the Muslims. Defeat is only regarded when the general of the army flees from the battlefield.

331. From this, emerge two issues:

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1. The action of the Companions is the action of the Holy Prophet صلی اللہ علیہ وآلہ وسلم for those who were calling were the Companions but it is being said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was calling them.
2. These verses which are mentioned, do not call anyone besides Allah Almighty, actually means do not worship anyone besides Allah Almighty. Otherwise, in times of difficulty it is permissible to call upon Allah Almighty's servants for help, as was the case in the above incident in which help was sought from the servants of Allah Almigthy.

332. By Allah Almighty means that since you gave grief to our Prophet صلی اللہ علیہ وآلہ وسلم We gave you sorrow of defeat. From this, emerge three issues:

1. At times the mistake of the few can place everybody into difficulty because the leaving of the Pass by a group of archers caused the defeat of the Muslims.
2. Allah Almighty censures His beloved servants on their slightest error, e.g. Hazrat Adam (On whom be peace) was censured on his minor error.
3. Reprimand and wordly discomforts become a source of their atonement, as they will be totally in the clear in the Hereafter.

333. This declaration of forgiveness served as a balm to your injured hearts, as due to its happiness, some of you were martyred, some were wounded, forgetting all your sorrows.

334. By "*informed*" means Allah is well informed of your deeds and intentions. Allah Almighty was fully aware that those Companions who fled from the battlefield did not do so out of mean intention, but it was an error on their part.

154. Then after distress He sent down to you [335] security (in the form of) slumber that had surrounded the faction of you [336], while other factions were anxious about themselves, thinking of Allah unjustly [337]. The suspicion due to ignorance, saying: "And have we any power [338] in this affair?" Please declare: "The governance of their affairs is entirely in the hands of Allah". They conceal in their hearts what they dare not reveal [339] to you. They say: "If we had any power, than we would not have been killed here [340]. Please declare: "Even if you had remained in your homes, those for whom death had been decreed would have gone to the place of slaughter" [341]. (It was) So that Allah might test what is in your breasts [342], and whatever is in your hearts might purge it. Allah knows well the secrets of your hearts [343].

ثُمَّ اَنْزَلَ عَلَيْكُمْ مِّنْۢ بَعْدِ الْغَمِّ اَمَنَةً
نُّعَاسًا يَّغْشٰى طَآئِفَةً مِّنْكُمْ ۙ وَ
طَآئِفَةٌ قَدْ اَهَمَّتْهُمْ اَنْفُسُهُمْ يَظُنُّوْنَ
بِاللّٰهِ غَيْرَ الْحَقِّ ظَنَّ الْجَاهِلِيَّةِ ؕ
يَقُوْلُوْنَ هَلْ لَّنَا مِنَ الْاَمْرِ مِنْ شَيْءٍ ؕ
قُلْ اِنَّ الْاَمْرَ كُلَّهٗ لِلّٰهِ ؕ يُخْفُوْنَ فِيْٓ
اَنْفُسِهِمْ مَّا لَا يُبْدُوْنَ لَكَ ؕ يَقُوْلُوْنَ لَوْ
كَانَ لَنَا مِنَ الْاَمْرِ شَيْءٌ مَّا قُتِلْنَا
هٰهُنَا ؕ قُلْ لَّوْ كُنْتُمْ فِيْ بُيُوْتِكُمْ لَبَرَزَ
الَّذِيْنَ كُتِبَ عَلَيْهِمُ الْقَتْلُ اِلٰى
مَضَاجِعِهِمْ ۚ وَلِيَبْتَلِيَ اللّٰهُ مَا فِيْ
صُدُوْرِكُمْ وَلِيُمَحِّصَ مَا فِيْ قُلُوْبِكُمْ ؕ
وَاللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۱۵۴﴾

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335. This is one of the miracles of the Holy Prophet صلى الله عليه وآله وسلم that despite their extreme anxiety the Companions on the battlefield of Uhud were overpowered by sleep to such an extent that weapons were falling out of their hands. Calm and tranquility had descended upon them. From this we learn that during sorrow and calamity, Allah Almighty provides His true servants with peace and tranquility. Even now, such feelings are experienced.

336. On that day there was a difference in sleep between the believers and the hypocrites. Those who were drowsy were the believers because through the Grace of Allah Almighty their hearts were at ease, while those experiencing anxiety were the hypocrites because they were bereft of peace.

337. By "*suspected unjustly*" means that the Holy Prophet صلى الله عليه وآله وسلم is martyred and as such Islam would come to an end, and Allah Almighty would not be helping the Muslims

338. This is a negative question i.e. we participated in the Battle of Uhud against our will. If it was within our power we would never have taken part in it. This is explained in the verse. "*If we had any power*". From this we learn that if we have to endure difficulties in doing religious work we should bear it with patience, which is the true quality of a believer, while showing impatience through meaningless complaints is the sign of hypocrites.

339. The hypocrites were under the impression that Allah Almighty's promise to the Holy Prophet صلى الله عليه وآله وسلم about the conquest of Makkah is false. If it was true the victory at Uhud should have been theirs. But they could not say this openly out of fear for the Muslims.

340. This nonsensical talk was by Abdullah ibn Ubay, the chief of the hypocrites that they had come to fight the non-believers against their wishes. Had we not come, our men would not have been slain.

341. Just as the time of death is pre-ordained, so is its place. In whatever manner and in whichever place a person is to die is pre-arranged.

342. From this emerge two issues:

1. To participate and fight in the Battle of Uhud was the sign of believers, while not taking part in it, or quietly deserting from the battlefield to their homes was the sign of disbelievers and hypocrites e.g. Abdullah ibn Ubay taking three hundred companions of his from the battlefield.

2. Tests and tribulations are not for Allah Almighty's knowledge but to make man aware of the true situation so that he is not deceived in any way. It is for this reason that Allah Almighty says: "*Allah Almighty knows the thoughts of your hearts*" (S3:V154)

343. From this emerge two issues:

1. Defeat or victory, as well as other forms of difficulties on the battlefield are a test for the Muslims to distinguish between truth and falsehood, to determine who is sincere and who is a hypocrite.

2. This distinction is not for Allah Almighty's knowledge as He is All Knowing. He knows the thoughts in the hearts of man, but for the knowledge of man. Hence, difficulty, too, is part of Divine wisdom.

إِنَّ الَّذِينَ تَوَلَّوْا مِنْكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ ۙ إِنَّمَا اسْتَزَلَّهُمُ الشَّيْطٰنُ بِبَعْضِ مَا كَسَبُوْا ۚ وَلَقَدْ عَفَا اللّٰهُ عَنْهُمْ ۗ إِنَّ اللّٰهَ غَفُوْرٌ حَلِيْمٌ ﴿١٥٥﴾ ع ١٦

155. No doubt those of you who turned back [344] on the day when two armies met [345]. It was Shaitaan who made them slip [346] because of their certain actions [347], and surely Allah forgave them [348]. Verily Allah is Most Forgiving, Gentle [349].

344. In the Battle of Uhud, only fourteen Companions, which included Hazrat Abu Bakr Siddiq, Hazrat Umar Farooq, Hazrat Ali Murtaza, (May Allah be pleased with them)

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stood firm with the Holy Prophet صلی اللہ علیہ وآلہ وسلم while the rest of the Companions fled from the battlefield (KHAZAINULIRFAAN)

345 In this verse there is a hint about the Battle of Uhud. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had placed 50 Companions to the Uhud Pass under the leadership of Hazrat Abdullah ibn Jabeer (On whom be peace) with the firm instruction to remain there at all times until they were asked to leave their post. The very first attack of the Muslim repulsed the non-believers who fled from the battlefield. On seeing this the archers at the Pass left their position to gather the spoils of war despite Hazrat Abdullah's (On whom be peace) pleas of not to leave the pass. These people were under the impression that since Muslims have gained victory it was useless remaining at their post any longer. When the fleeing Kuffaar saw the Pass unprotected, they rearranged themselves and attacked the Muslims from behind which completely changed the picture of the battle, the above verse relates to this incident.

346. From this, emerge two issues:

1. The fleeing of the Companions from the battlefield is not an act of sin as Allah Almighty has referred to it as an error on their part which had taken place unintentionally as was the case with Hazrat Adam (On whom be peace) regarding whom Allah Almighty had said: "*And the devil had made them slip.*" Similar words are used here.

2. The devil cannot mislead the chosen servants of Allah Almighty. Says Allah Almighty: "*No doubt, those who are my bondsmen, you have no control over them*" (S17:V65). However they too can be deceived. He can make them to err, as was the case with Hazrat Adam (On whom be peace). Hence, this verse is not in opposition to the above quoted verse.

347. By "*their certain actions*" means the archers left the Uhud Pass due to misunderstanding. From this incident we learn that sometimes a minor error can cause a major problem.

348. Allah Almighty be praised! What a beautiful declaration. May our obedience be sacrificed on the errors of these pious people. May Allah Almighty forgive our sins for the sake of these pious people (Ahmed Yaar). This means Allah Almighty has forgiven their error. After this declaration if any person tries to bring these Companions into disrepute, he is undoubtedly bereft of Faith.

349. It should be remembered that the error of the archers was to leave the Pass, while the error of those who fled from the battlefield was not remaining steadfast. The first error is mentioned in "*because of their certain actions*" (S3 : V155) and the second error is mentioned in "*those of you who turned back*" and in "*And surely Allah Almighty forgave them*" (S3: V155). Thus forgiveness of both errors is mentioned in the verse. May Allah Almighty forgive a sinner like myself, too, through the grace of these pious people. From this we learn that sometimes the error of one can have a direct influence on others, e.g. the error of the archers became the cause of the fleeing of the others.

SECTION 17

156.O you who believe! Be not like the infidels who said about their brothers [350] when they travelled through the land or went out for holy war, that had they been with us, they would not have died [351] and not have been slain, in order that Allah may make it a cause of rejection in their

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ
كَفَرُوْا وَ قَالُوْا لِاِخْوَانِهِمْ اِذَا ضَرَبُوْا
فِي الْاَرْضِ اَوْ كَانُوْا غُزًّى لَّوْ كَانُوْا
عِنْدَنَا مَا مَاتُوْا وَ مَا قُتِلُوْا ۚ لِيَجْعَلَ
اللّٰهُ ذٰلِكَ حَسْرَةً فِيْ قُلُوْبِهِمْ ؕ وَ اللّٰهُ

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hearts [352]. And Allah gives life and causes death [353]. And Allah sees what you do.

يُحْيٖ وَ يُمِيْتُ ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۵۶﴾

350. In this verse the word *"infidels"* refers to undisguised infidels, while *"their brothers"* refers to the hypocrites (disguised believers). The infidels would express regret at the participation of the hypocrites in the battle against their wishes and getting slain on the battlefield. The word *"infidels"* could also refer to the hypocrites while *"their brothers"* could mean true believers who were related to these hypocrites. From this, emerge two issues:

1. The undisguised infidels and the hypocrites are birds of a feather.
2. It is incumbent upon the Muslims not to copy the infidels in their manner of speech. They should be above them in their habits, deeds and appearance. Nor should they utter words of impatience.

351. From this we learn that ifs and buts and words of excuses are the distinguishing features of non-believers. A believer remains firm on Allah Almighty's decisions and is resigned to His will. These distinguishing factors of the two will always be prevalent.

352. From this verse we learn that those who are not grateful and patient about Allah Almighty's decision will always experience more sorrows and difficulties. Patience and gratitude are means of obtaining peace and tranquility. Greater involvement in the affairs of the world tends to harden the occurrence of death while inclination towards the Hereafter lessens the burden of death. It is for this reason that the demise of the saints is referred to as *Wisaal* (meeting with Allah Almighty) or *Urs* (communion with Allah Almighty).

353. In reality, Allah Almighty is the giver of life and death. However, metaphorically such powers are assigned to the pious servants of Allah e.g. Hazrat Isa (On whom be peace) says: "*I give life to the dead, with the permission of Allah Almighty*" (S3 : V 49).

157. And what if you are slain in the Cause of Allah or die [354], then the forgiveness from Allah and (His) mercy is better than their entire wealth [355]

وَ لَئِنْ قُتِلْتُمْ فِيْ سَبِيْلِ اللّٰهِ اَوْ مُتُّمْ لَمَغْفِرَةٌ مِّنَ اللّٰهِ وَ رَحْمَةٌ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿۱۵۷﴾

354. By "*dying in the path of Allah Almighty*" means to die while being engaged in doing Allah Almighty's work. To die while making Zikr of Allah Almighty, being in the state of worship, being engaged in educational work constitute dying in the path of Allah Almighty. All this will result in receiving divine forgiveness.

355. The word *"better"* means dying in the path of Allah Almighty is far greater than the entire wealth accumulated by the infidels. It should be remembered that the earnings of the infidels is not better, but it is called like this according to their king i.e. that wealth which they think to be good, this is better than that.

158.And if you die or are slain, certainly you are to gather before Allah [356].

وَ لَئِنْ مُّتُّمْ اَوْ قُتِلْتُمْ لَاِاِلَى اللّٰهِ تُحْشَرُوْنَ ﴿۱۵۸﴾

356. In this verse three catogeries of slave is mentioned. Some worship Allah Almighty out of fear of Hell, regarding them the QUR'AAN says:"*Then the forgiveness of Allah*" (S3:V157). Some worship Allah Almighty out of greed for Paradise; regarding them the words "*and mercy*" is used, while the third group worships Allah Almighty out of sincerity and love regarding them Allah Almighty says: "you are to be raised towards Him" (S8:V24) (Vide Roohul Mu'ani; Khazainul Irfaan).

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فَبِمَا رَحْمَةٍ مِّنَ اللّٰهِ لِنْتَ لَهُمْ ۚ وَلَوْ كُنْتَ فَظًّا غَلِيْظَ الْقَلْبِ لَانْفَضُّوْا مِنْ حَوْلِكَ ۖ فَاعْفُ عَنْهُمْ وَاسْتَغْفِرْ لَهُمْ وَشَاوِرْهُمْ فِي الْاَمْرِ ۚ فَاِذَا عَزَمْتَ فَتَوَكَّلْ عَلَى اللّٰهِ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَوَكِّلِيْنَ ﴿۱۵۹﴾

159. (O Beloved) It is by the Mercy of Allah that you (Beloved Prophet) are so gentle to them. Had you been severe and hard-hearted, they would have dispersed from your circle. So pardon [357] them and intercede for them and consult them in the affairs [358]. And when you have decided, then put your trust in Allah. Surely, Allah loves those who put their trust in Allah [359].

357 Praise be to Allah Almighty! After forgiving them, Allah Almighty Himself is recommending them to the Holy Prophet's صلى الله عليه وآله وسلم forgiveness and to bring them closer to Allah Almighty.

358. Reason for its Revelation:
Hazrat Abdullah ibn Abbas says that this verse was revealed in honour of Hazrat Abu Bakr Siddiq (On whom be peace) and Hazrat Umar (On whom be peace) that their advice should be sought. The Holy Prophet صلى الله عليه وآله وسلم says that Allah Almighty had commanded him to be in consultation with Hazrat Abu Bakr and Hazrat Umar (On whom be peace).

(Vide; Hakim; Sawaiqe Muharriqah). From this we learn that these two are the Holy Prophet's صلى الله عليه وآله وسلم chief ministers.

359. From this emerge two issues:
1. It is the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم to seek advice and act upon it in matters of property and material affairs.
2. Consultation and acting thereon in matters of property etc. are not going against trust in Allah Almighty. A believer places his trust in Allah Almighty alone. Hence, acting upon the above is from the command of Allah Almighty.

اِنْ يَّنْصُرْكُمُ اللّٰهُ فَلَا غَالِبَ لَكُمْ ۚ وَاِنْ يَّخْذُلْكُمْ فَمَنْ ذَا الَّذِيْ يَنْصُرُكُمْ مِّنْۢ بَعْدِهٖ ۗ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۶۰﴾

160.If Allah helps you, then no one can overpower you [360], but if He should forsake you, then who is there to help [361] you? And the Muslims [362] should have trust in Allah [363].

360. If you desire Allah Almighty's help then place your trust in Him. When He sends His help, the entire world can be on one side, His help will prevail over all.

361. By this is meant after He has disgraced and forsaken you, and not after Allah Almighty Himself.

362. The pious sages of Islam have described three signs of Trust in Allah: Man should not regard anyone besides Allah "*That Almighty to be his true helper*", he should not regard anyone else as the provider of his sustenance beside Allah Almighty; he should not make anyone the object of his knowledge besides Allah Almighty. This type of trust is the means of obtaining limitless status in Paradise.

363. From this we learn that when Allah Almighty showers His grace, then only will people begin to assist you, Hence, assistance of man is, in reality, assistance from Allah Almighty. Thus, this verse is a commentary of the above verses. Says Allah Almighty: "*And beside Allah, you have neither any supporter nor helper*" (S2:V107).

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وَ مَا كَانَ لِنَبِيٍّ اَنْ يَّغُلَّ ؕ وَ مَنْ يَّغْلُلْ يَاْتِ بِمَا غَلَّ يَوْمَ الْقِيٰمَةِ ۚ ثُمَّ تُوَفّٰى كُلُّ نَفْسٍ مَّا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۱۶۱﴾

161. It cannot be thought of any prophet that he hides away something [364] (of the booty). But, whoso conceals anything, on the Day of Resurrection, He will bring it to light. Then every soul shall be paid [365] in full what it had earned. And there shall be no injustice done unto them [366].

364. *"Hides away"* refers to that breach of trust in respect of embezzling war booty.

Reason for its Revelation:

During one battle a sheet was lost from the war booty upon which the hypocrites were insinuating that the Holy Prophetصلى الله عليه وآله وسلمmay have kept it for himself. To refute this insinuation, this verse was revealed. From this, emerge four issues:

1. Before distribution of the war booty, breach of trust is a criminal act.
2. All prophets are free of sin - the relation between sin and prophethood is like that between light and darkness.
3. Suspicion and distrust in respect of Prophets is the work of hypocrites, and is an act of apostasy.
4. Prophets are such beloveds of Allah Almighty that He Himself clears them of people's accusations and suspicions to prove their innocence.

365. Prophets are there to serve those who are entangled in sinful and evil activities. If they entangle themselves, who will free them, hence breach of trust is impossible from a Prophet.

366. By '*injustice*' is meant Allah Almighty will neither decrease the reward of their good deeds nor increase the punishment of their evil deeds, nor will anyone be punished without committing a crime.

اَفَمَنِ اتَّبَعَ رِضْوَانَ اللّٰهِ كَمَنْۢ بَآءَ بِسَخَطٍ مِّنَ اللّٰهِ وَ مَاْوٰىهُ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۶۲﴾

162. So is he who follows the pleasure of Allah [367] like one who brings upon himself the wrath of Allah, [368] and whose abode is Hell. And what a wretched place is that to return to.

367. By this is meant people like the Muhajireen, the Ansaar, and the true believers who had acquired correct beliefs and did good deeds to gain the pleasure of Allah Almighty.

368. This refers to hypocrites and non-believers who gained displeasure of Allah Almighty. These two groups are not the same. Believers hypocrites, non-believers, and the sincere people are indeed different from one another.

هُمْ دَرَجٰتٌ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۶۳﴾

163. They will be in different ranks [369] by Allah. And Allah sees whatever they do.

369. Everybody's destination and status is separate. The place of the pious is separate from the place of evil doers.

لَقَدْ مَنَّ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ اِذْ بَعَثَ فِيْهِمْ رَسُوْلًا مِّنْ اَنْفُسِهِمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَ يُزَكِّيْهِمْ وَ يُعَلِّمُهُمُ الْكِتٰبَ وَ الْحِكْمَةَ ۚ وَ

164.Certainly Allah conferred (great) favour [370] upon the believers that He sent a Messenger [371] from amongst them who recites to them the Verses and purifies [372] them and teaches them the Book and wisdom [373],

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اِنْ كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۱۶۴﴾

And previous to that they were clearly in error.

370. From this verse we learn that the Holy Prophet's صلى الله عليه وآله وسلم coming into this world is the greatest favour of Allah Almighty from all His bounties, because the word MANNA is not used anywhere else in the QUR'AAN in respect of His other bounties. The reason for this is all other bounties are temporary while Imaan is permanent which we have received through the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم is the bounty among all bounties. When our hands, feet, etc. will complain to Allah Almighty for their misuse, then the Holy Prophet صلى الله عليه وآله وسلم will intercede on our behalf to Allah Almighty. Hence, the Holy Prophet صلى الله عليه وآله وسلم is the absolute bounty of Allah Almighty.

371. The word *'Messenger'* in this verse indicates that the Holy Prophet's صلى الله عليه وآله وسلم prophethood is universal, and not restricted to time, place, people, as the word Messenger is used here in a general sense without any restrictions. In some recitation, the letter *'Fa'* of ANFUSIHIM takes a *fatha* on this letter to mean that the Holy Prophet's (Peace be upon him) creation is from the best family for he is a Quraishi, Hashimi, Mutallabi which geneologically is the highest and most superior family lineage. The Holy Prophet صلى الله عليه وآله وسلم is an Arab and geneologically, most superior to all.

372. The word *'purity'* indicates that purity can only be achieved through pious deeds. Purity can be achieved through the gracious attention and closeness to the Holy Prophet صلى الله عليه وآله وسلم. Good deeds are seeds, the blessed attention of the Holy Prophet صلى الله عليه وآله وسلم serves as the merciful water. Without water the seeds will die, just as Shaitaan's entire worship became null and void because it was devoid of the Holy Prophet's صلى الله عليه وآله وسلم graceful attention. Hence, no one can become pious or saintly by remaining aloof from the Holy Prophet صلى الله عليه وآله وسلم.

373. From this, emerge two issues:

1. To understand the QUR'AAN you need the Hadith because the Holy QUR'AAN is the word of Allah Almighty, the Hadith provides the wisdom to understand it. Hence, both are separate entities, complementing one another.
2. One cannot understand the Holy QUR'AAN according to ones own thinking and personal knowledge, as its knowledge is too complex. Hence, Allah Almighty sent the Holy Prophet صلى الله عليه وآله وسلم for this purpose. Only a Superior teacher and instructor can teach the superior Book, while Allah Himself taught the QUR'AAN to His Messenger , as the QUR'AAN states:"*The Most Affectionate, taught the QUR'AAN to his Beloved*" (S55:V 1-2)

اَوَلَمَّآ اَصَابَتْكُمْ مُّصِيْبَةٌ قَدْ اَصَبْتُمْ مِّثْلَيْهَا ۙ قُلْتُمْ اَنّٰى هٰذَا ؕ قُلْ هُوَ مِنْ عِنْدِ اَنْفُسِكُمْ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۶۵﴾

165. Why (is it that) when any calamity befalls you (on the day of Uhud) although double of which you had caused to reach [374] (upon them) you said: "From where is this?" Please declare: "It is from your side". Indeed, Allah has power to do everything [375].

374. From the word "double" we learn that if seventy Muslims were martyred in the Battle of Uhud than in the previous Battle of Badr seventy disbelievers were killed by the Muslims And seventy were taken prisoner. If this did not deter the Kuffar who declared war on you after a year, then why are you disheartened? From this we learn that it is an excellent method to

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instill zeal and inspire people from the courageous deeds of others.

375. In the terminology of the QUR'AAN the word "*everything*" means everything known, everything in existence and everything possible. In "*Creator of everything*" refers to everything in existence; "*He has knowledge about everything*" here " *everything*" denotes knowledge of everything possible, everything incumbent, everything difficult and impossible, while in *'He has absolute power over evertything'*, the word everything refers to everything possible. Hence, to use this for substantiating the issue of possibility of a lie in respect of Allah Almighty is totally absurd because any form of lie is an impossibility in respect of Allah Almighty's personality. For a detailed clarification and explanation of this issue refer to *Tafseer Naeemi*.

166. And what struck you on the day when two armies [376] met (at Uhud) was by Allah's leave [377] that He might make the believers distinguished.

وَ مَآ اَصَابَكُمْ يَوْمَ الْتَقَى الْجَمْعٰنِ فَبِاِذْنِ
اللّٰهِ وَ لِيَعْلَمَ الْمُؤْمِنِيْنَ ۙ﴿۱۶۶﴾

376. The apparent defeat that you suffered at Uhud was in accordance with Divine will and reason. The errors of the pious too occur with the permission of Allah Almighty. In it there was divine wisdom.

377. From this we learn that the errors of those who are close to Allah Almighty take place through Allah Almighty's permission and are based on numerous forms of wisdom. The coming into existence of the entire universe was due to one error of Hazrat Adam (On whom be peace). Their errors are far greater than our obedience. (The leaving of the Pass of Uhud was an error on the part of the Noble Companions placed in charge to protect it). But, Allah Almighty refers to it as Divine permission. In it were two considerations which are described ahead.

167.And that He might make one to distinguish the hypocrites [378] who were told: "Come and fight in the way of Allah or (at least) drive out the enemy" [379]. They said, "Had we known how to fight we would have sided (with) you". They were nearer to disbelief that day then expressed [380] faith, saying with mouths what was not in their hearts [381]. And Allah knows what they concealed.

وَلِيَعْلَمَ الَّذِيْنَ نَافَقُوْا ۖۚ وَقِيْلَ لَهُمْ
تَعَالَوْا قَاتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَوِ ادْفَعُوْا ؕ
قَالُوْا لَوْ نَعْلَمُ قِتَالًا لَّا اتَّبَعْنٰكُمْ ؕ هُمْ
لِلْكُفْرِ يَوْمَئِذٍ اَقْرَبُ مِنْهُمْ لِلْاِيْمَانِ ۚ
يَقُوْلُوْنَ بِاَفْوَاهِهِمْ مَّا لَيْسَ فِيْ
قُلُوْبِهِمْ ؕ وَ اللّٰهُ اَعْلَمُ بِمَا يَكْتُمُوْنَ ۚ﴿۱۶۷﴾

378. The defeat at Uhud is, in reality, a test for the believers and hypocrites. Those who remained steadfast on the battlefield were true believers, while those who made insulting comments are hypocrites. Allah Almighty be praised! Even the error of the Companions serve as a criterion to distinguish between believers and hypocrites. Now, if any wretch were to speak of them in insulting terms he is a hypocrite, while those who hold these Noble Companions in honour are believers. Thus, this battle will remain until Judgement Day as a

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criterion to distinguish between a believer and a non-believer.

379. From this we learn that to fight on the battlefield, too, is an act of worship, and to stand resolutely against the enemies so that they do not launch an attack is also an act of worship, and to refrain from participating in the battle without a valid reason, when needed, is a sign of a hypocrite. Also making false excuses like, having no experience about military matters etc. are also signs of hypocrites. Muslims should refrain from such things.

380. Their faith is a mere external expression, while they are whole heartedly disbelievers. Inner expressions are however firmer than outward expressions. Superficially these hypocrites are nearer to the Muslims, but inwardly they are in cohoots with the disbelievers. Hence, there is no inconsistency in the verse. From this we learn that Allah Almighty's spiritual nearness is closer than physical closeness. Abu Jahl, though physically near to the Holy Prophet صلى الله عليه وآله وسلم remained distant because of his apostasy, while Hazrat Uwais Qarni (On whom be peace) though physically distant from the Holy Prophet صلى الله عليه وآله وسلم was spiritually closer to him because of his faith.

381. Outwardly these hypocrites were saying that they knew nothing about military matters yet their actual reason was not to make enemies with the non-believers and let the Muslims be destroyed by these non-believers. Such types of hypocrites are always found in the midst of Muslims and will always continue to be in their group.

168.Those who said about their brothers [382] while they themselves remained behind, "If they had obeyed us, they would not have been killed." Please declare: "Then avert your own death, if you are truthful" [383].

اَلَّذِيْنَ قَالُوْا لِاِخْوَانِهِمْ وَ قَعَدُوْا لَوْ اَطَاعُوْنَا مَا قُتِلُوْا ؕ قُلْ فَادْرَءُوْا عَنْ اَنْفُسِكُمُ الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۶۸﴾

382. In this verse *"brothers"* refers to those who are connected through family ties, not ones religious brothers. The martyrs of Uhud were staunch believers, while these people were hypocrites. The worthless prattle of the hypocrites was not an expression of regret, but in the form of reproach and taunting. In reality, they were always happy to see Muslims in difficulties.

383. It is found in TAFSEER KHAZAIN- UL IRFAAN that the day on which Abdullah bin Ubay, the chief of the hypocrites, uttered these words, 70 hypocrites were slained.

169. And those that have been slain in the path of Allah [384] never think of them [385] as dead, but they are alive with their Lord, from Whom they get their subsistence [386].

وَ لَا تَحْسَبَنَّ الَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ اَمْوَاتًا ؕ بَلْ اَحْيَآءٌ عِنْدَ رَبِّهِمْ يُرْزَقُوْنَ ۙ﴿۱۶۹﴾

384. In this verse five qualities of martyrs are outlined; they enjoy eternal life; they are by Allah Almighty; they continue to receive their sustenance; they are fully aware of the end result of the world and its inmates; the youth; the healthy; the free person enjoy fuller life; the foetus; the new born babies, those in the state of sleep; those who are ill; and those in prison experience imperfect life. Every faculty of strength of the martyrs is of the highest order,

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and they are alive to the fullest extent. The Tanween on the Hamza of AHYAA-UN is used for the purpose of respect. The soul of the martyr is in captivity while in this world, but after martyrdom reaches Madina within a single step.

385. Although this verse was revealed to honour the martyrs of Uhud, it serves as a proof that every martyr until the Day of Judgement will enjoy eternal life, because the diction of the passage is common, without any form of restriction. From this we learn that the bodies and spirits of the martyrs are both alive. For this reason their bodies do not decay in the grave which has been witnessed on many occasions. Of course, their form of life is beyond our common sense. Therefore certain duties after death become applicable to them. Detailed discussion on the life of martyrs can be read in the second Para of *TAFSEER NAEEMI*.

386. In this verse the word sustenance does not mean spiritual sustenance i.e. the rewards in the grave, as these are enjoyed by every believer, but it refers to the fruits of Paradise and the comforts therein, for the souls of the martyrs journey through Paradise in the form of green birds and eat and drink whatever they desire there.

170. They rejoice with the bounties provided to them by Allah and are jubilant with regard to their successors who have not yet joined them [387]. They will have no fear, nor shall they grieve [388].

فَرِحِيْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۙ وَ يَسْتَبْشِرُوْنَ بِالَّذِيْنَ لَمْ يَلْحَقُوْا بِهِمْ مِّنْ خَلْفِهِمْ ۙ اَلَّا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۱۷۰﴾

387. By this is meant that those believers who have not yet obtained martyrdom, would in the future, after being martyred be joining them. These martyrs are eagerly awaiting their arrival and are happily preparing to welcome them.

388. From this complete verse emerge two issues:

1. That the martyrs are alive.
2. That these martyrs are aware of the end of their survivors and are fully cognisant of their conditions i.e. they are alive, are engaged in pious deeds and will meet in the near future after receiving martyrdom. Otherwise, the word happiness is meaningless. In a Hadith it is reported that when a Muslim lady fights with her husband the hoories of Paradise proclaim "Do not trouble him as he will be coming to us." From this we learn that the hoories can see and hear from far and are aware of the end result of everybody. If this is the case of the hoories than how great is the knowledge of our Holy Prophet صلى الله عليه وآله وسلم, who has full knowledge of the past, present and future.

171.They rejoice with what has been bestowed upon them of the bounties of Allah. And Allah does not waste the reward of Muslims [389].

يَسْتَبْشِرُوْنَ بِنِعْمَةٍ مِّنَ اللّٰهِ وَ فَضْلٍ ۙ وَّاَنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُؤْمِنِيْنَ ﴿۱۷۱﴾ ع ۱۶

389. From this we learn that the rewards of good deeds of non-believers are wasted and to no avail because they did not accept the condition i.e. they did not bring faith. Furthermore, we learn that the rewards of martyrs are numerous, because while others sacrificed their wealth, time, etc. the martyrs sacrificed their lives, which is greater than everything, hence, its reward too is comprehensive. Allah Almighty does not waste the good deeds of a believer. Also a believer is not disrespectful of that lofty place. We learn from it that to show disrespect to the Holy Prophet صلى الله عليه وآله وسلم is an act of apostasy. And because the impudent disbelievers raise their voices above the voice of the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم , all their good deeds come to nil

SECTION 18

اَلَّذِيْنَ اسْتَجَابُوْا لِلّٰهِ وَ الرَّسُوْلِ مِنْۢ بَعْدِ مَآ اَصَابَهُمُ الْقَرْحُ ۛؕ لِلَّذِيْنَ اَحْسَنُوْا مِنْهُمْ وَ اتَّقَوْا اَجْرٌ عَظِيْمٌ ۚ﴿۱۷۲﴾

172. Those who responded to the call of Allah and the Rasool (Messenger) after the wound [390] had smitten them [391] will get great reward for being righteous and remaining pious.

390. After the Battle of Uhud it was learned that Abu Sufyaan was coming to attack Madina. The Holy Prophet صلی اللہ علیہ وآلہ وسلم immediately made a proclamation to set out to oppose him. Wounded Companions, too, joined in, in their present conditions. After reaching Hamraal Asad, eight miles out of Madina it became known that Abu Sufyaan, out of fear turned back to Makkah. This verse was revealed in praise of these Noble Companions who had set out with the Holy Prophet صلی اللہ علیہ وآلہ وسلم . From this we learn that the Call of the Prophet صلی اللہ علیہ وآلہ وسلم is indeed a call coming from Allah Almighty. Because the call was of the Holy Prophet but Allah Almighty says "*responded to the call of Allah Almighty and the Messenger.*" (S3:V171)

391. In this verse the preposition "From" is used for general and not for few, because all those Companions are pious and virtuous. However, the verse clarifies that the attainment of their rewards was due to their piety.

اَلَّذِيْنَ قَالَ لَهُمُ النَّاسُ اِنَّ النَّاسَ قَدْ جَمَعُوْا لَكُمْ فَاخْشَوْهُمْ فَزَادَهُمْ اِيْمَانًا ۖ وَّ قَالُوْا حَسْبُنَا اللّٰهُ وَنِعْمَ الْوَكِيْلُ ﴿۱۷۳﴾

173. Those to whom people (the hypocrites) said: "People have gathered against you, therefore fear them". But it (merely) increased them in faith [392] and they said: "Allah is sufficient for us, and what an excellent Disposer of Affairs"[393].

392. From this we learn that there can be an increase or decrease in the intensity of faith - not in quantity, but in feeling, for quantity is found in one's body. We also learn that fear only helps to intensify the believer's faith, not decrease it, as worldly calamities are a blessing for the believers.

393.Reason for its Revelation:
This incident took place during the second Battle of Badr which took place a year later than the Battle of Uhud in 4 A.H. at Badr. Abu Sufyaan at Uhud had told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that we will once more do battle at Badr. Although the Muslims had arrived there, Abu Sufyaan out of fear did not arrive. In fact, Abu Sufyaan had asked Naeem ibn Masood Ashja'ee to persuade the Muslims not to come to Badr. When Naeem came to Madina and saw the Muslims preparing for military confrontation he tried to persuade the Muslims from going to Badr saying that Abu Sufyaan has come with a huge army. Muslims showed no awe but said: "*Allah is sufficient for us and what an excellent Disposer of Affairs.*" (S3: V173). From this we learn that this verse should be recited when faced with severe difficulties.

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فَانْقَلَبُوْا بِنِعْمَةٍ مِّنَ اللّٰهِ وَ فَضْلٍ لَّمْ يَمْسَسْهُمْ سُوْٓءٌ ۙ وَّ اتَّبَعُوْا رِضْوَانَ اللّٰهِ ؕ وَ اللّٰهُ ذُوْ فَضْلٍ عَظِيْمٍ ﴿۱۷۴﴾

174. So they returned with Blessings and Bounty of Allah, no evil touched them [394] and they followed the Pleasure of Allah, and Allah is the Possessor of great Bounty.

394. When the Companions arrived at the battlefield and found no opposition they went to a bazaar held by Sooq bin Kananah. Whatever goods the Sahabah had was sold at the bazaar at a good profit. They then returned to Madina happy and with lucrative gain. A proverbial name was given to this army of "JAISHUS-SAWEEK" meaning "a profitable army" because people had said out of joy that these Companions made much profit after enjoying sweet beverage, i.e. without much effort and at the same time obtained the pleasure of Allah Almighty (Tafseer Roohul Bayaan). From this we learn that one is not restricted from conducting worldly business on a religious journey. Hence, a pilgrim can conduct business during his pilgrimage. Allah Almighty has called it bounty and grace.

اِنَّمَا ذٰلِكُمُ الشَّيْطٰنُ يُخَوِّفُ اَوْلِيَآءَهٗ ۪ فَلَا تَخَافُوْهُمْ وَخَافُوْنِ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۷۵﴾

175. It is only Shaitaan [395] that threatens you of the fear of his own friends. So fear [396] them not, but fear Me, if you are (indeed) believers.

395. From this we learn that whoever follows Shaitaan is himself a Shaitaan, and any one who listens to such a person is a friend of the devil. You should protect yourself from Shaitaan, from Jinn and man.

396. In this verse there is encouragement for Muslims till the Day of Judgement ; if the Muslims have in their hearts fear of Allah Almighty then neither the disbelievers nor the hypocrites would harm them in any way. He who fears Allah Almighty, the world fears him. He certainly does not fear the world.

وَ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِي الْكُفْرِ ۚ اِنَّهُمْ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ يُرِيْدُ اللّٰهُ اَلَّا يَجْعَلَ لَهُمْ حَظًّا فِي الْاٰخِرَةِ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۱۷۶﴾

176. And (O beloved Prophet) you should not be grieved of them at all who run after infidelity [397]. And they will not harm [398] Allah at all. Allah desires no share for them in the Hereafter, and for them there is great torment [399].

397. In it is a prophecy in which Allah Almighty is making His Beloved aware that even if the non-believers, the hypocrites, the apostates, the Yahud, and the Nasara were to unite and pool their financial and military resources together they would not be able to harm you in any way. Allah Almighty will grant you success and victory. This was proven in the Battle of Yarmuk in which forty thousand Muslims defeated seven hundred thousand (700,000) combined forces of Yahud and Nasara.

398. They will not harm the Holy Prophet صلى الله عليه وآله وسلم in any way. At many places the Holy QUR'AAN speaks of Allah Almighty but in reality it refers to the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: *"They seek to deceive Allah"* yet the Holy Prophet صلى الله عليه وآله وسلم is intended.

399. From this we learn that in opposing the Holy Prophet صلى الله عليه وآله وسلم we are harming ourselves, not him, we are in need of the Holy Prophet صلى الله عليه وآله وسلم , while he is totaly independent.

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إِنَّ الَّذِينَ اشْتَرَوُا الْكُفْرَ بِالْإِيمَانِ لَنْ
يَضُرُّوا اللَّهَ شَيْئًا ۖ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿١٧٧﴾

177. Those who purchased [400] infidelity for faith, never will they harm Allah at all, and for them is a painful punishment.

Muslims, but chose to remain non-believers. In the first instance the verse refers to the apostates, while in the second instance it refers to the hypocrites or undisguised non-believers.

وَلَا يَحْسَبَنَّ الَّذِينَ كَفَرُوا أَنَّمَا نُمْلِي
لَهُمْ خَيْرٌ لِّأَنفُسِهِمْ ۚ إِنَّمَا نُمْلِي لَهُمْ
لِيَزْدَادُوا إِثْمًا ۚ وَلَهُمْ عَذَابٌ مُّهِينٌ ﴿١٧٨﴾

178. And never let the infidels ever think that (because) We extend their time (of enjoyment) it is better for them. Certainly We grant them respite only because they may increase [401] in sin. And for them is a degrading torment [402].

life and wealth, then good deeds will most certainly be the cause of receiving blessings in life and wealth. Shaitaan is given long life to grant strength to mislead and misguide people.

402. From this we learn that the punishment of disgrace and dishonour is especially set-aside for the disbelievers. On the Day of Judgement Allah Almighty will save the sinful Muslims from disgrace even to the extent of dealing with their sins secretly or privately.

مَا كَانَ اللَّهُ لِيَذَرَ الْمُؤْمِنِينَ عَلَىٰ مَا
أَنتُمْ عَلَيْهِ حَتَّىٰ يَمِيزَ الْخَبِيثَ مِنَ
الطَّيِّبِ ۗ وَمَا كَانَ اللَّهُ لِيُطْلِعَكُمْ عَلَى
الْغَيْبِ وَلَٰكِنَّ اللَّهَ يَجْتَبِي مِن رُّسُلِهِ
مَن يَشَاءُ ۖ فَآمِنُوا بِاللَّهِ وَرُسُلِهِ ۚ وَإِن
تُؤْمِنُوا وَتَتَّقُوا فَلَكُمْ أَجْرٌ عَظِيمٌ ﴿١٧٩﴾

179. Allah will not leave the believers in that state in which you are [403] now, until He separates the impure from the pure [404]. And it is not befitting to the dignity of Allah to reveal to everyone the secrets of the unseen [405]. But, Allah chooses of His Rasools (Messengers) whom He pleases [406]. Then, believe in Allah and His Messengers and if you accept faith and become pious, then there is great reward for you [407].

will sift the two groups, with the help of Allah. Thereafter, if anyone wags his tongue to insinuate that most Companions (On them be peace) were concealed hypocrites (May Allah forbid) and even became Caliphs after the Holy

400. In that, he was Muslim at first then an apostate and a non-believer. It could also refer to people who had the power to become

401. From this we understand that long life is good if it can be devoted to doing good deeds, otherwise it is a punishment. Hence, the long life of a believer and a pious person is a bounty of Allah Almighty. While that of the non-believers and sinners is one of punishment. The believer will increase his good deeds during this long life while the disbeliever would be increasing his sins therein. From this.
one subtle issue emerges: If due to the ill-fatedness of apostasy can result in increased

403. Allah Almighty is consoling the Noble Companions that their present conditions will not last much longer in which the believers and the hypocrites find themselves together. In fact, very soon Allah's Messenger صلى الله عليه وآله وسلم

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Prophet صلى الله عليه وآله وسلم are openly denying the veracity of this verse. Long before his demise the Holy Prophet صلى الله عليه وآله وسلم had categorically sifted the sincere Companions from the hypocrites.

404. In that Allah Almighty will give his Beloved Prophet صلى الله عليه وآله وسلم permission to disgrace these hypocrites after which the Holy Prophet صلى الله عليه وآله وسلم will no longer be able to conceal their identity. From this we learn that if the Noble Companions were in the position to distinguish between the believers, the non-believers and the hypocrites, then how great was the ability of the Holy Prophet صلى الله عليه وآله وسلم in this regard. Now if anyone suggests that the Holy Prophet صلى الله عليه وآله وسلم was unable to distinguish between the believer and a hypocrite is obviously denying the truth of this verse. The Holy Prophet صلى الله عليه وآله وسلم made the truth of this verse clear when in one gathering he exposed the identity of the hypocrites by calling them out name by name.

405. By 'unseen' in this verse means that type of unseen which was not ascertained through proofs such as future events, and the knowledge of those happenings pertaining to Allah's knowledge of the unseen. The following verse is an example of this type of Unseen. *"The Knower of Unseen reveals not his secrets, except to His chosen Messengers"* (S72:V26). Otherwise, it is incumbent to have firm belief regarding that unseen which is ascertained through conclusive proofs, e.g. that pertaining to Allah Almighty's Personality and Attributes. Says Allah Almighty: "*Believe in the Unseen.*" In any case, how can belief be effected without firm knowledge.

406. Reason for Revelation:

On one occasion the Holy Prophet صلى الله عليه وآله وسلم said in his blessed sermon that Allah Almighty made my entire Ummah appear before me prior to their birth and informed me, who from these will believe in me, and who will not. The hypocrites made fun of this sermon by saying that secretly or inwardly we are non-believers but outwardly we were merely accepting you Oh Prophet of Allah صلى الله عليه وآله وسلم as a prophet. Yet the claim being made to appear before you, and that you are in a position to differentiate between the believers and the non-believers. On hearing this, the Holy Prophet صلى الله عليه وآله وسلم took a stand on the mimbar (pulpit) and said: "What a condition people have reached. They are doubting and taunting my knowledge. If this be the case ask me about all events that would take place from now until the Day of Judgement". Abdullah Ibn Huzafa Salimi enquired: "Who is my father?". The reply was 'Huzafa'. Then Hazrat Umar Farooq (On whom be peace) said we are in full agreement that Allah is our Lord, Your Prophet صلى الله عليه وآله وسلم is our Prophet and Islam is our Religion. The Holy Prophet صلى الله عليه وآله وسلم then said that in future you will abstain from such types of mocking questions. It was at this occasion that the above verse was revealed. From this a few issues emerge:

1. That Allah Almighty has informed His Beloved Messenger of everything that is to take place until the Day of Judgement, and made him fully acquainted with His special Unseen knowledge.
2. To raise objection about the Holy Prophet's صلى الله عليه وآله وسلم knowledge is the work of the hypocrites.
3. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of those concealed things whose knowledge is not made known to anyone. Only his mother had the knowledege that Abdullah's father was Huzafa, yet the Holy Prophet صلى الله عليه وآله وسلم was aware of it.

407. From this emerge the following issues:

1. To believe in all the Prophets of Allah is just as important as believing in Allah.
2. One's claim of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is unacceptable if one denies about the Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen. The meaning of bringing faith in the Holy Prophet صلى الله عليه وآله وسلم is accepting all his praiseworthy attributes. Thus, when these hypocrites refused to accept the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the Unseen, Allah ordered "Believe in Allah and his Prophets."
3. It is important that faith should be accompained by piety.

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وَ لَا يَحْسَبَنَّ الَّذِيْنَ يَبْخَلُوْنَ بِمَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ هُوَ خَيْرًا لَّهُمْ ؕ بَلْ هُوَ شَرٌّ لَّهُمْ ؕ سَيُطَوَّقُوْنَ مَا بَخِلُوْا بِهٖ يَوْمَ الْقِيٰمَةِ ؕ وَ لِلّٰهِ مِيْرَاثُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ﴿۱۸۰﴾

180. And let not those who are niggardly [408] in respect of what Allah has given them out of His Bounty [409] think that it is good for them. On the contrary it is bad for them. Soon that for which they had been niggardly, shall be their necklace on the Day of Resurrection.[410] And to Allah belongs the heritage of the heavens and the earth. And Allah is aware of your doings [411].

408. It is miserliness not to fulfill your duties and rights, whether omitting human rights, rights of Shariah, or Allah's rights. Hence, the one who fails to pay his Zakaat, or fails to spend on his needy parents, children and relatives, is a miser.

409. From this we learn that miserliness is not in respect of wealth only, but is in respect of knowledge as well, because the word *"what"* is used here in general sense. We further understand that whatever anyone has accquired is through the blessings of Allah and not through his personal merit or right.

410. As it is described in the Hadith that whosoever fails to pay his Zakaat, Allah Almighty will transform that wealth of his into a snake and have it placed on the neck of the owner on the Day of Judgement. This snake will continuously bite him and remind him that I am that wealth of yours on which you had not paid your Zakaat (TAFSEER KHAZAIN).

411. From this we learn that to receive bounties of Allah despite our sinful acts is a punishment of Allah as this is equivalent to putting poison in honey. On the other hand the coming of immediate punishment or wrath of Allah on one's sins is a mercy of Allah as it enables man to seek repentance for his evil deeds.

SECTION 19

لَقَدْ سَمِعَ اللّٰهُ قَوْلَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ فَقِيْرٌ وَّ نَحْنُ اَغْنِيَآءُ ۘ سَنَكْتُبُ مَا قَالُوْا وَقَتْلَهُمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ ۙ وَّ نَقُوْلُ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۱۸۱﴾

181. Allah has certainly heard the utterances of the Yahud, who said: "Indeed Allah is needy and we are rich" [412]. We will record what they said, and their killing of the Prophets [413] unjustly. And we shall say: "Taste the punishment of the burning fire".

412. Reason for its Revelation:
When this verse was revealed in which Allah Almighty is proclaiming who is there who can give a godly loan to Allah Almighty, the Yahud taunted that since Allah is asking us for a loan we are the wealthy and Allah Almighty is exempted from his religious obligations no matter what position he may acquire. (May Allah forbid). To refute this foolish claim of the Yahud, this verse was revealed.

413. i.e. That these Yahud are not new criminals, their crimes spread for many centuries and that they will be held responsible for all crimes.

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ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۱۸۲﴾

182.This is the compensation of what your hands have sent forth. And surely Allah does not oppress His bondsmen [414].

414. Allah does not punish anyone without his crimes. From this we learn that those infants of the non-believers who had died in their infancy will not be sent to Hell because they had not committed any crime nor any sin and Allah Almighty does not send anyone into Jahannam without committing sins.

اَلَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ عَهِدَ اِلَيْنَآ اَلَّا نُؤْمِنَ لِرَسُوْلٍ حَتّٰى يَاْتِيَنَا بِقُرْبَانٍ تَاْكُلُهُ النَّارُ ؕ قُلْ قَدْ جَآءَكُمْ رُسُلٌ مِّنْ قَبْلِىْ بِالْبَيِّنٰتِ وَ بِالَّذِىْ قُلْتُمْ فَلِمَ قَتَلْتُمُوْهُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۸۳﴾

183. Those who say: "Allah has given us a promise that we may not believe in any Messenger unless he shows us such a sacrifice which the fire consumes"[415]. Please declare: "There came to you Messengers before me bearing clear signs [416] and with this order which you are speaking [417] So why did you kill them, if you are truthful?" [418]

415. Reason for its Revelation:
The Yahud were saying that in the Tauraat they have been given this order to bring faith on that Prophet who in proof of his claim would sacrifice an animal whose meat would be burnt by a heavenly fire. Because you have not shown this miracle we will not believe in you. This verse was revealed to repudiate their claim.

416. By this is meant every prophet brought miracles besides that of sacrifice, because discussion regarding it would be following after this.

417. Bt this is meant some had shown them miracles of sacrifice e.g. by Hazrat Zakariya and Hazrat Yahya (On them be peace) but they were slain by the Yahud.

418. This means Oh Yahud! If you would like to bring faith in these Prophets with certainty who would show you this miracle, then why did you slay those Prophets like Hazrat Zakariya,Yahya etc. (On whom be peace)? This makes it apparent that you are merely making excuses. It should be remembered that although these past Prophets were killed by the previous Yahud, these Yahud too are made responsible for this because of their association with them.

فَاِنْ كَذَّبُوْكَ فَقَدْ كُذِّبَ رُسُلٌ مِّنْ قَبْلِكَ جَآءُوْ بِالْبَيِّنٰتِ وَالزُّبُرِ وَالْكِتٰبِ الْمُنِيْرِ ﴿۱۸۴﴾

184. If they belie [419] you (O Beloved) they also belied the Messengers before you, who had come bearing clear proofs, scriptures of prophecies and the shining Book, which have already been denied [420].

419. Just as these Prophets exercised patience at their false accusation, you too should bear this with patience. It should be remembered that it is impossible to find anyone with whom our Holy Prophet's صلى الله عليه وآله وسلم patience can be compared. Although he had suffered innumerable hardships at the hands of the infidels of Makkah, he readily pardoned every one of them.

420. It should be remembered that a SAHIFA or a SCROLL would be like a pamphlet coming from Allah Almighty. It

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would contain methods of worship and some laws and regulations. Complete Books were four, while the number of scrolls revealed were one hundred. Here, books denote the Tauraat and Injeel.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ؕ وَ اِنَّمَا تُوَفَّوْنَ
اُجُوْرَكُمْ يَوْمَ الْقِيٰمَةِ ؕ فَمَنْ زُحْزِحَ عَنِ
النَّارِ وَاُدْخِلَ الْجَنَّةَ فَقَدْ فَازَ ؕ وَمَا
الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۱۸۵﴾

185. Every soul shall taste [421] death, and you will be given your (full) compensation only on the Day of Resurrection [422]. So he who is drawn away from the Fire and made to enter Paradise has attained his goal. And the life of this world is but the goods of deception [423].

421. This means whether human being, jinn, or angel, everyone has to taste of death besides Allah Almighty, as everthing else would perish.
422. From this we learn that the Divine mercy one receives in this world is due to ones pious deeds, and the Divine punishment that comes down due to one's evil deed is not their true compensation. In this world the punishment for the sinner is like the jail for the criminal awaiting trial, while the mercy and blessing for the pious person is like the travelling allowance received by a civil servant.
423. From this we learn that the wordly life is that which is spent on worldy problems which is indeed a sheer deception. The lives of the saints and the pious people is never of wordly nature, but is spent on earning the rewards of the Hereafter. Hence, it is neither deceptive nor transitory, but it is eternal.

لَتُبْلَوُنَّ فِيْٓ اَمْوَالِكُمْ وَ اَنْفُسِكُمْ ۫ وَلَتَسْمَعُنَّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ مِنَ الَّذِيْنَ اَشْرَكُوْٓا اَذًى كَثِيْرًا ؕ وَ اِنْ تَصْبِرُوْا وَ تَتَّقُوْا فَاِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۸۶﴾

186. Surely you will certainly be tested in your possessions and your lives [424] and you shall surely hear many insulting [425] things from the people who were given the Book before you and from the polytheists. But if you endure and guard yourselves (against evil) then it is work of strong determination [426].

424. This is equal to the obligation of Jihad (Holy War) or Zakaat, and the befalling of wordly calamities on one's life and property. Prior information is given about them so that they could become easier to bear.
425. Like making unfounded allegations and taunting. From this one learns that every infidel is an enemy of a believer.
426. If this is taken to mean that do not wage war on them but bear their afflictions with patience, thus this verse will be abrogated from the verses of Jihad, but if its meaning is taken to be in your quest for revenge do not talk ill of the Prophets of the People of the Book, instead continue to respect them, then this verse is firm and lasting. One should not insult the pious people just to wreak vengeance on the non-believers, because these Messengers are our Prophets as well, and we fully believe in them.

وَ اِذْ اَخَذَ اللّٰهُ مِيْثَاقَ الَّذِيْنَ اُوْتُوا

187.And remember when Allah took the promise from the

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الْكِتٰبَ لَتُبَيِّنُنَّهٗ لِلنَّاسِ وَ لَا تَكْتُمُوْنَهٗ فَنَبَذُوْهُ وَرَآءَ ظُهُوْرِهِمْ وَ اشْتَرَوْا بِهٖ ثَمَنًا قَلِيْلًا ؕ فَبِئْسَ مَا يَشْتَرُوْنَ ﴿۱۸۷﴾

people who were given the Book [427] (saying): "You must make it clear to the people and not conceal it". But they threw it away behind their backs and exchanged it for a small price [428]. And what a cost of purchasing it is [429].

427. This covenant was specially taken from the learned Ulama of the People of the Book either on the Day of the Covenant or mentioned in the Tauraat. It is evident that this promise was taken on the Day of the Covenant

428. From this two issues emerge:

1. Whatever wealth is acquired by selling your Religion will always be limited as it is only of material or wordly nature and no matter how much material gains one makes, it will be of limited quantity.
2. To conceal or distort religious decrees is equal to altering the Divine verses. This does not include selling the printed QUR'AANS, taking a salary for teaching the QUR'AAN, making Imamat and teaching in the Madressa, otherwise, the later Ulama would not have regarded it as permissible.

429. From this we learn that it is totally forbidden to conceal religious decrees. It is incumbent upon the learned Ulama to benefit the Muslims through their knowledge of Islam. In fact, it is important for them to maintain their dressing and mode of life like the Ulama so that the people can identify them as learned men and enquire from them religious decrees. It is not right for a learned man to dress like a commoner as this would lead to misunderstanding and could be included in concealing knowledge.

لَا تَحْسَبَنَّ الَّذِيْنَ يَفْرَحُوْنَ بِمَآ اَتَوْا وَّ يُحِبُّوْنَ اَنْ يُّحْمَدُوْا بِمَا لَمْ يَفْعَلُوْا فَلَا تَحْسَبَنَّهُمْ بِمَفَازَةٍ مِّنَ الْعَذَابِ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۸۸﴾

188.Never think of those who rejoice in their doings and for which they must be praised [430] for what they did not do. Never think of them (to be) in safety from the punishment. And for them is a painful torment [431].

430. From this we learn that to give a chicken-hearted person the title of a fearless person, and an ignorant person the title of a great Alim (Shamsul - Ulama - the radiant sun among the learned) and for these title holders to express joy at this foolishness is the way of the non-believers. Likewise, for the ignorant person to regard himself as an Aalim, and a degreed Molvi is the way of the ignorant because nowadays the ignorant obtain degree of a Molvi, etc. through many dubious means.

431. This warning of punishment is regarding those non-believers who take great joy in leading others astray or deliberately keeping people on the wrong path and seeking self glory.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۸۹﴾ ع ۱۹/۱۰

189.And to Allah belongs the kingdom [432] of the heavens and the earth, and Allah is powerful over everything.

432. This limitation is in respect of absolute ownership i.e. the absolute master of all things is indeed Allah Almighty, while those who are kings have been given kingship or ownership by Allah Almighty.

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From this we learn that the verses revealed about limitation regarding knowledge of the Unseen, help, taking account, all refer to the actual or absolute meaning like "*For Him is the Knowledge of the unseen.*" (S16:V77) or "*And Allah is sufficient in taking account.*" (S3:V39) and "*And sufficient is Allah as a disposer of affairs.*"

SECTION20

إِنَّ فِي خَلْقِ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافِ
الَّيْلِ وَ النَّهَارِ لَاٰيٰتٍ لِّاُولِي الْاَلْبَابِ ﴿۱۹۰﴾

190. Indeed in the creation of the heavens and the earth [433] and in the alteration of the night and the day are signs [434] for men of understanding.

433. At the time of getting up for Tahajjud the Holy Prophet صلى الله عليه وآله وسلم would look skywards and recite these verses upto 'MEE`AAD'. He would also say that it is regrettable for those who recite these verses and do not ponder over the philosophies, devices and sciences between the heavens and the earth. Hence, acquiring knowledge concerning Geography, Science, etc. is rewardable, provided they are in accordance with Islamic beliefs.

434. By observing these changing signs one can perceive the Unity of Allah , His divine Knowledge and Absolute Power. One can also become assured that nations of the world, too, undergo similar changes i.e. sometimes one nation is at its pinnacle and at another time another nation experiences fall. No one should be proud of this rise of power.

الَّذِيْنَ يَذْكُرُوْنَ اللّٰهَ قِيٰمًا وَّقُعُوْدًا وَّ عَلٰى
جُنُوْبِهِمْ وَيَتَفَكَّرُوْنَ فِيْ خَلْقِ السَّمٰوٰتِ
وَالْاَرْضِ ۚ رَبَّنَا مَا خَلَقْتَ هٰذَا
بَاطِلًا ۚ سُبْحٰنَكَ فَقِنَا عَذَابَ النَّارِ ﴿۱۹۱﴾

191. These are the people who remember [435] Allah standing and sitting and lying on their sides [436], and contemplating on the creation of the heavens and the earth (saying): "O our Lord! You have not created this aimlessly. Exalted are You, then save us from the punishment of Hell" [437].

435. From this we learn that a truly intelligent person is he who spends his life in the remembrance and worship of Allah, even if he does not make much material progress.

436. From this we learn that one should remember Allah at all times and under all conditions. For this reason Wudu has not been laid as a condition of making Zikrullah. How many people are in the state of Wudu at the time of death yet they recite the Kalima before their death.

437. From this we learn that before making dua one should recite the praise of Allah, and call upon Allah by reciting *"Oh our Lord"* and that continuous recitation of *"Oh our Lord," "Most pure are You"* are with the grace of Allah, a means of having one's dua accepted.

رَبَّنَآ اِنَّكَ مَنْ تُدْخِلِ النَّارَ فَقَدْ
اَخْزَيْتَهٗ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿۱۹۲﴾

192. O our Lord! Indeed whomsoever You cause to enter the Fire of Hell, You have surely disgraced him. And the unjust have no helpers [438].

438. From this one learns that if anyone is not a tyrant i.e. a non-believer, he will have many helpers from Allah. Thus, Allah Almighty says: (S5:V55) "*Only Allah is your Friend and His Messenger and believers.*" Not having a helper is a punishment for the non-

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believer, from which Muslims are safeguarded. A non-believer is without help, while the helpers of the Muslims are Allah, His Beloved Prophet صلى الله عليه وآله وسلم , the Pious, the Believers, Saints of Allah, the Angels,etc. May Allah be praised for this! Says Allah Almighty: *After them the Angels are the Helpers*" (S66:V4).

رَبَّنَآ اِنَّنَا سَمِعْنَا مُنَادِيًا يُّنَادِىْ لِلْاِيْمَانِ اَنْ اٰمِنُوْا بِرَبِّكُمْ فَاٰمَنَّا ۗ رَبَّنَا فَاغْفِرْ لَنَا ذُنُوْبَنَا وَ كَفِّرْ عَنَّا سَيِّاٰتِنَا وَ تَوَفَّنَا مَعَ الْاَبْرَارِ ۚ﴿۱۹۳﴾

193. O our Lord! Indeed, we have heard [439] a proclaimer (Prophet Muhammad) calling to faith (saying) "Believe in your Lord". Then we believed [440]. O our Lord! Forgive us our sins and remove from us our misdeeds and cause us to die with the righteous [441].

439. By 'proclaimer' is meant the proclamation of the Holy Prophet صلى الله عليه وآله وسلم . From this we learn that the proclamation of the Ulama for religious propagational work is indeed the proclamation of the Holy Prophet صلى الله عليه وآله وسلم . To listen to them is to listen to the Holy Prophet صلى الله عليه وآله وسلم . Furthermore, we learn that our Faith is through the grace of the Holy Prophet's صلى الله عليه وآله وسلم proclamation.

440. From this two issues emerge:

1. A Muslim can think of himself as a sinner but not as a non-believer, because the admission of apostasy is in itself non-belief.

2. One should always offer dua through the mediation of one's faith. If it is permissible to make one's faith as an intermediary, then it is permissible to make the Holy Prophet صلى الله عليه وآله وسلم our intermediary as well.

441. By this is meant at the time of death we should be in the company of the pious. We should die doing pious deeds. It could also mean that when the pious are taken away from this world and only the sinners are left behind, then, O Allah! at such a time give death to us too, as is reported in the Hadith, that in the last period before Qiyamah, the believers will be taken away from this world.

رَبَّنَا وَاٰتِنَا مَا وَعَدْتَّنَا عَلٰى رُسُلِكَ وَ لَا تُخْزِنَا يَوْمَ الْقِيٰمَةِ ۗ اِنَّكَ لَا تُخْلِفُ الْمِيْعَادَ ﴿۱۹۴﴾

194. O our Lord! And grant us that what You have promised to us through Your Messenger [442]. And disgrace us not on the Day of Resurrection. Surely, You do not break Your Promise [443].

442. From this we learn that the promise of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah's promise, and it is the fulfilment of this promise that is sought in this verse. Thus, whosoever has been promised Paradise by the Holy Prophet صلى الله عليه وآله وسلم is indeed an inmate of Paradise. Furthermore, we learn that while offering dua one should make mention of the Holy Prophet's صلى الله عليه وآله وسلم promise, as this will become the means of its acceptance.Thus, it is a promise of the Holy Prophet صلى الله عليه وآله وسلم that dua made in the last portion of the night will be accepted. In Tahajjud this promise should be mentioned when making dua. Also, we learn that the Disgrace in the Hereafter is a Divine punishment. May Allah save us from it.

443. By this is meant we do not fear breach of promise from you O Lord, but we fear that we may not be from the group who have fulfilled their promises, O our Lord! Raise us from this group.

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فَاسْتَجَابَ لَهُمْ رَبُّهُمْ اَنِّیْ لَاۤ اُضِیْعُ عَمَلَ عَامِلٍ مِّنْكُمْ مِّنْ ذَكَرٍ اَوْ اُنْثٰى ۚ بَعْضُكُمْ مِّنْۢ بَعْضٍ ۚ فَالَّذِیْنَ هَاجَرُوْا وَاُخْرِجُوْا مِنْ دِیَارِهِمْ وَاُوْذُوْا فِیْ سَبِیْلِیْ وَ قٰتَلُوْا وَقُتِلُوْا لَاُكَفِّرَنَّ عَنْهُمْ سَیِّاٰتِهِمْ وَ لَاُدْخِلَنَّهُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ ثَوَابًا مِّنْ عِنْدِ اللّٰهِ ؕ وَ اللّٰهُ عِنْدَهٗ حُسْنُ الثَّوَابِ ﴿۱۹۵﴾

195. Then their Lord heard their prayer [444] that I certainly waste not the labour [445] of any worker from among you, whether male or female [446] as you are offspring of one another. Hence, those who emigrated or were evicted from their homes, and were tortured in My cause and fought and were killed, I shall surely remove from them all their sins [447] and shall surely cause them to enter the gardens beneath which rivers flow, a reward from Allah, and with Allah only is the best reward [448].

444. It should be remembered that the recitation of *"Oh our Lord"* five times during the dua strengthens the possibility of its acceptance, as the word *"Oh our Lord"* is mentioned five times in these verses, and the promise of acceptance is given through it.

445. By this is meant Allah does not waste the good deeds of the believers. For this reason the word *"From you"* is mentioned here. The good deeds of the non-believers are of no avail, and their evil deeds will remain. Some sins are such that good deeds get wasted through them, but this is through the action of man, i.e. Allah does not waste them.

446. From this we learn that although the verses of Divine decrees are addressed to men, women are automatically included therein, the reason being this verse mentions that men and women are one group. Hence, both are included in the laws and their rewards. Reason for its revelation. This verse was reveald on Hazrat Umme Salma's (May Allah be pleased with her) request as to why she does not hear any mention being made of ladies in respect of Hijrah or migration.

447. From this we learn that martyrdom is the atonement of one's sins. However, it will be an atonement for depriving one of his rights because the word *'sin'* signifies minor sins. Says Allah Almighty "*No doubt good deeds obliterate evil deeds*" (S11:V114). In another verse Allah Almighty says: "*If you keep away from major sins that are forbidden to you then we will forgive your other sins*" (S4:V31). It should be remembered that *"My Way"* is connected to the three previous things i.e. to migrate, to be evicted from the house, to be persecuted. If all these are for the sake of Allah then the above promises stand.

448. In this verse it is stated that the bounty of Allah will not be in comparison to your deeds but according to Allah's grace and generosity. Hence, the rewards given will be beyond your imagination.

لَا یَغُرَّنَّكَ تَقَلُّبُ الَّذِیْنَ كَفَرُوْا فِی الْبِلَادِ ؕ﴿۱۹۶﴾

196.(O Muhammad) Let not the movement of the infidels in the cities [449] deceive you.

449. By this is meant do not be under any misconception that because the non-believers may be wealthy they are favourites of Allah or enjoy nearness with Allah, otherwise why are they blessed with wordly wealth. Everybody rushes to obtain what is showered on the bridegroom. Likewise, the believer is the bridegroom while the world is that which is

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showered upon him, which the non-believers are using. Hence, when the world will be empty of the believers, Qiyamat will take place.

197. It is but a brief enjoyment (to the disbelievers). Their abode is the Hell. What an evil bed [450].

مَتَاعٌ قَلِيْلٌ ۚ ثُمَّ مَاْوٰىهُمْ جَهَنَّمُ ۚ وَ بِئْسَ الْمِهَادُ ﴿١٩٧﴾

450. Reason for its Revelation:
This verse was revealed in answer to the Muslim grouse that while we are in poverty and hardship, the non-believers are in the lap of luxury. In it the Muslims are told that this luxury of the non-believers is sugarcoated poison and thus they should not be misled by their exterior position.

198. But those who fear their Lord, for them there are gardens beneath which rivers flow. They shall abide therein, an entertainment from [451] Allah, and that which is with Allah is still better for the Righteo us [452].

لٰكِنِ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ لَهُمْ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا نُزُلًا مِّنْ عِنْدِ اللّٰهِ ۭ وَمَا عِنْدَ اللّٰهِ خَيْرٌ لِّلْاَبْرَارِ ﴿١٩٨﴾

451. In this verse it is hinted that the inmates of Paradise will always be entertained like we entertain our guests, just as the host will leave no stone unturned in this regard, Allah too, will do the same for the inmates of Paradise. This does not mean that the inmates of Paradise will be just guests therein without being owners of it. From the preposition *"For"* in the words, "*For them there are gardens*," we learn that the inmates of Paradise will be the owners of Paradise and eveything found therein, the preposition *"For"* is used to indicate ownership.
452. By this is meant the bounties of the Hereafter with which the pious will be rewarded are far better than the bounties of this world, because the worldly things are transitory while the bounties of the Hereafter are eternal. It could also mean that the good deeds of the pious, which are acceptable to Allah, are far better than the things of this world. It should be remembered that deeds accepted remain by Allah Almighty. While, sinful and condemned deeds, will be rejected and in ruins.

199.And undoubtedly some of the men of the Book believe in Allah [453] and in that what has been sent down to them. Their hearts are bent towards Allah. They do not accept a mean [454] price for the signs of Allah. These are those whose reward is with their Lord. And Allah is swift in taking account [455].

وَاِنَّ مِنْ اَهْلِ الْكِتٰبِ لَمَنْ يُّؤْمِنُ بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْكُمْ وَ مَآ اُنْزِلَ اِلَيْهِمْ خٰشِعِيْنَ لِلّٰهِ ۙ لَا يَشْتَرُوْنَ بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا ۭ اُولٰۗىِٕكَ لَهُمْ اَجْرُهُمْ عِنْدَ رَبِّهِمْ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٩٩﴾

453. From this we learn that the true believer in Allah Almighty is the one who sincerely believes in the Holy Prophet صلى الله عليه وآله وسلم. Although all the People of the Book believed in Allah, yet the verse states that only few from them truly believed in Allah, these included persons like Hazrat Abdullah Ibn Salaam, Hazrat Ka'ab Ahbaar (On them be peace) who were first highly learned persons of the Jewish faith.

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454. Reasons for its Revelation:
When the Emperor of Abyssinia, King Negus, namely Ashima died, the Holy Prophet صلى الله عليه وآله وسلم informed his Noble Companions about his demise and asked them to join him in offering Salatul Janazah for him. In the cemetery of Jannatul Baqee, the earth of Abyssinia and the corpse of Negus were brought in front of the Holy Prophetصلى الله عليه وآله وسلم for this purpose, i.e. for the Holy Prophet صلى الله عليه وآله وسلم and the Sahabah to offer Salatul Janazah. The non-believers taunted the Holy Prophet صلى الله عليه وآله وسلمthat he is offering Janazah prayers for the one whom he has never seen before. In support of this action of the Holy Prophet صلى الله عليه وآله وسلم , this verse was revealed. From this we learn that having the corpse in front of the Imam is a condition for Salatul Janazah.

455. By *'swift'* is meant that Allah will take the account of deeds of the entire creation in a matter of a few hours. In spite of this the Day of Judgement is described as being of a duration of fifty thousand years. The rest of the day will be utilised for singing praises of the Holy Prophet صلى الله عليه وآله وسلم and for showing his greatness to mankind. How beautifully this is expressed by a poet: "The only purpose of holding the Day of Judgement is that mankind shall be made to observe his refulgence".

200. O you who believe! Persevere and excel in patience (against the enemies) in guarding (the Islamic) country [456] with strength together. And fear Allah that you may be successful .

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اصْبِرُوْا وَصَابِرُوْا وَرَابِطُوْا ۟ وَاتَّقُوا اللّٰهَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۲۰۰﴾ ع

456. From this we learn that to inhabit the frontiers of Islamic countries for the believers, is an act of Ibadat (worship), as it is always in danger of being attacked by the non-believers. Hence, every soldier is ready to do battle here. Like Jihad (Holy War), the preparation of it too is an act of worship.

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اٰیاتها ۱۷٦ ۴ سُوْرَةُ النِّسَآءِ مَدَنِيَّةٌ ۹۲ رکوعاتها ۲۴

SURAH AN-NISA (THE WOMEN)

(MADANI) Revealed after Hijrah

24 Sections : 176 Verses

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمُ الَّذِىْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ وَّ خَلَقَ مِنْهَا زَوْجَهَا وَ بَثَّ مِنْهُمَا رِجَالًا كَثِيْرًا وَّنِسَآءً ۚ وَ اتَّقُوا اللّٰهَ الَّذِىْ تَسَآءَلُوْنَ بِهٖ وَ الْاَرْحَامَ ؕ اِنَّ اللّٰهَ كَانَ عَلَيْكُمْ رَقِيْبًا ①

1. O mankind! fear your Lord,[1] Who created you from a single soul and created from it, its mate[2] and from them spread many men and women[3]. And fear Allah in Whose name you ask[4] for (your rights) and pay attention to the ties[5] of relationship. Surely, Allah is ever watchful over you.

1. By "*fear*" is meant that the disbelievers should accept faith and the believers should abstain from sins and engage in doing good deeds. Piety is of many types, while in the word "mankind" both the believers and non-believers are included, not jinns as they are not addressed here.

2. By this is meant that the entire mankind is created as progeny of Hazrat Adam (May Allah be pleased with him) and Bibi Hawa (May Allah be pleased with her).However, Bibi Hawa (May Allah be pleased with her) was created from the body of Hazrat Adam without the sperm. It should be remembered that many worms come from the body of man but, they cannot be regarded as his off-spring or children. Just as the head of the house is responsible for the household, likewise mankind too is the responsibility of one person and he is Hazrat Adam (May Allah be pleased with him).

3. In this verse there is a slight hint that every human being should work for the betterment of his fellow beings because all human beings are branches of one tree i.e. they are the flowers and fruit of one tree. Hence, no Muslim should show pride in respect of race and nationality because all nations are one.

4. By "*You ask*" (for your rights) that you ask from one another for your rights in the name of your Lord. He whose name is Bountiful fulfill all your needs, thus, if His attribute is Bountiful then how Bountiful, will be Your Lord Himself!

5. Maintain good healthy relations with your relatives. Do not cut any ties with them. The Holy Prophet صلى الله عليه وآله وسلم said:" *If anyone desires increase in his wealth and age, he should maintain good ties with his relatives.*"

وَ اٰتُوا الْيَتٰمٰٓى اَمْوَالَهُمْ وَ لَا تَتَبَدَّلُوا الْخَبِيْثَ بِالطَّيِّبِ ۪ وَ لَا تَاْكُلُوْٓا اَمْوَالَهُمْ

2. And give to the orphans their properties [6] and do not substitute the defective (of your own) for the good [7] of (theirs). And consume not their

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properties with your property[8]. Undoubtedly, that is a great sin.

اِلٰٓى اَمْوَالِكُمْ ؕ اِنَّهٗ كَانَ حُوْبًا كَبِيْرًا ۝۲

6. Circumstances for its Revelation:
Once a person was entrusted with his orphan minor nephew's goods. When the nephew became of age and asked for his goods, the uncle refused to return the goods. The above verse was revealed on this occasion. When the uncle heard this verse he returned the goods to his nephew saying "Obedience to Allah and His Holy Prophet صلى الله عليه وآله وسلم is the best thing and we are all His subjects" (*KHAZAINUL IRFAAN*). It should be remembered that calling the adult as an orphan is due to earlier reference, as an adult is no longer an orphan. A human child becomes an orphan after the death of his father, while an animal off-spring is regarded an orphan after the death of his mother. A pearl is that orphan which is alone in an oyster. This is known as the priceless pearl, which is very valuable.
7. This means do not substitute your lawful wealth with that of your orphan's as this is unlawful for you. This would be so if any injustice or wrong is intended thereby.
8. It is unlawful to eat the wealth of orphans by mixing it with yours, it would most certainly be unlawful to eat the wealth on a separate basis. From this we learn that one can give a gift to an orphan but cannot take his gift. Furthermore we learn that if there are orphans among the heirs, it is unlawful to spend from their legacy on *Fateha*, charity etc, and use of that food etc. too is unlawful. First the wealth should be distributed correctly among the heirs, thereafter those heirs who are adult can spend from their share.

3. And if you fear that you will not deal justly with the orphan girls [9], marry those who seem good to you, two, three, or four [10]. But, if you fear that you will not be just (to all of them) then marry one only [11] or have the captives whom your right hand owns [12]. That will be more suitable to prevent you from doing injustice.

وَ اِنْ خِفْتُمْ اَلَّا تُقْسِطُوْا فِى الْيَتٰمٰى
فَانْكِحُوْا مَا طَابَ لَكُمْ مِّنَ النِّسَآءِ مَثْنٰى
وَ ثُلٰثَ وَ رُبٰعَ ۚ فَاِنْ خِفْتُمْ اَلَّا تَعْدِلُوْا
فَوَاحِدَةً اَوْ مَا مَلَكَتْ اَيْمَانُكُمْ ؕ ذٰلِكَ
اَدْنٰٓى اَلَّا تَعُوْلُوْا ؕ ۝۳

9. Circumstances of Revelation:
Some men would marry orphan girls under their care for the sake of their wealth only, without taking any interest in them. In doing so they were not fulfilling the rights of wifehood due to them. To stop this malpractice the above verse was revealed. The Divine order is marry those women of whom you approve.
10. This order in respect of number of wives is not applicable to the Holy Prophet صلى الله عليه وآله وسلم. Whatever number of wives the Holy Prophet صلى الله عليه وآله وسلم had decided to marry were lawful for him. It should be remembered that the permission to marry up to four wives is given because the female population exceeds male population. Also many males are killed in battles. Thus, if this permission was not given it would not be possible for all the females to enter marriage. Also, this makes increase of population possible. Today governments are established on majority i.e. on number in population. However, it is not permissible for one woman to marry more then one husband, because this would cause doubts in determining the race and actual father of the off-spring. One would not know whose child it is and who would be responsible for its care and maintenance.

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11. Any person who is unable to accord the rights of wifehood and treat each wife justly and equally is forbidden to marry more then one wife. Although unequal treatment of wives is a criminal act, the Nikah and children born from these wives would be lawful.
12. There is no limit to keeping maids or slave girls. The rights of these maids are not incumbent upon the master nor are they entitled to any rights of wifehood.

4. And give the women their dowries willingly. [13] But if they, of their own pleasure remit any part of it to you, then utilize it with taste and pleasure[14].

وَاٰتُوا النِّسَآءَ صَدُقٰتِهِنَّ نِحْلَةً ؕ فَاِنْ
طِبْنَ لَكُمْ عَنْ شَیْءٍ مِّنْهُ نَفْسًا فَكُلُوْهُ
هَنِیْٓـًٔا مَّرِیْٓـًٔا ۝۴

13. From this emerge two issues:
1.Only the wife is entitled to the Mehr, not her guardian.
2. It becomes incumbent on the husband to obtain legal possession of the wife.
There are three types of Mehr:
1.*Mehr-e-Mua'jjal*
2.*Mehr-e-Muwa'jjal*
3.*Mehr-e-Ghair Musarrah*
Laws pertaining to all three are different. In the Mehre Mu'ajjal (1) the wife can demand her Mehr before consumation of marriage.

14. Some Ulema deduce that the Mehr of the wife is a sacred thing. If anyone's ill child does not recover from illness, treatment can be made from the Mehr money. Darood Shareef was the first Mehr given by Hazrat Adam to Sayeda Hawa the mother of mankind, here it is a source of cure for us. But this is only acceptable when the wife agrees to give the money willingly, because it is absolutely unlawful to take it forcefully. Hence, there is no contradiction between the two Verses Allah says: "*Then take not any thing thereof*" (S4 : V 20).

5. And give not the weak-minded their property that you have [15], which Allah has made a means of your living [16]. And feed them therewith and clothe them and speak to them with kind words.

وَ لَا تُؤْتُوا السُّفَهَآءَ اَمْوَالَكُمُ الَّتِیْ
جَعَلَ اللّٰهُ لَكُمْ قِیٰمًا وَّارْزُقُوْهُمْ فِیْهَا وَ
اكْسُوْهُمْ وَقُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝۵

15 In this translation "*your wealth*", "*your*" is a hint that the connection of wealth with "*your*" is a connection of possession and not ownership. The wealth, here, refers to that personal wealth of the orphans which is kept safely with their guardians. This means do not give the irresponsible and unintelligent orphans their wealth as they would squander it.

16. From this we learn that taking care of the wealth too, is an act of worship because thousands of worldly and religious works are completed with it. It should be remembered that the conditions of compulsory things are also compulsory, like *Wudhu* is a condition for *SALAAH*.

17. To instruct them towards good deeds, to teach them good manners, to give them assurance that their wealth would be returned to them are all included in "*good deeds*." Allah be praised ! What a wonderful way the QUR'AAN has taught us to bring up our children. Do not speak to the children in a disrespectful manner. Address them with respect so that they can show the same to you.

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وَ ابْتَلُوا الْيَتٰمٰى حَتّٰٓى اِذَا بَلَغُوا
النِّكَاحَ ۚ فَاِنْ اٰنَسْتُمْ مِّنْهُمْ رُشْدًا
فَادْفَعُوْٓا اِلَيْهِمْ اَمْوَالَهُمْ ۚ وَ لَا تَاْكُلُوْهَآ
اِسْرَافًا وَّ بِدَارًا اَنْ يَّكْبَرُوْا ؕ وَمَنْ
كَانَ غَنِيًّا فَلْيَسْتَعْفِفْ ۚ وَ مَنْ كَانَ
فَقِيْرًا فَلْيَاْكُلْ بِالْمَعْرُوْفِ ؕ فَاِذَا دَفَعْتُمْ
اِلَيْهِمْ اَمْوَالَهُمْ فَاَشْهِدُوْا عَلَيْهِمْ ؕ
وَكَفٰى بِاللّٰهِ حَسِيْبًا ۝٦

6. And test the orphans [18] until they reach marriageable age. Then, if you perceive in them sound judgment release to them their property [19] and do not consume it excessively and in such haste that they should not reach [20] their maturity. And who (guardian) is rich he should abstain (generously) and if any one is needy he should utilize with equity [21]. But when you deliver them their property, then bring witnesses [22] over them. And Allah is sufficient in taking account.

18. By "*testing the orphans*" is meant to give them certain amount of money to spend, make them purchase some goods to determine whether they have reached the ability to think or not, and whether they are capable of taking care of their wealth in future. From this we learn that greatness lies not in the acquisition of wealth but spending it correctly. Everyone knows how to earn money but only a few know how to spend it frugally. Furthermore, we learn that it is important to teach the children about worldly things as well as about religious matters.

19. In this verse the proof is based on *Sahebain* i.e. Imam Muhammad (*Rahmatullah Alaihi*) and Imam Yusuf (*Rahamatullah Alaihi*) that even after reaching maturity if the child is unable to take care of his wealth responsibly, the wealth should not be handed over to him. But according to Imam Abu Hanifa *(Radiallahu Anhu)* wealth should be returned to him when he reaches the age of twenty five. Eighteen years of age is the limit for maturity, a further seven years are added if he has reached maturity (*Roohul Bayaan*). Proof of this is found in books of Jurisprudence. In any case, from this verse we learn that the care of wealth is of utmost importance as most of the worldly and religious works are dependent on it.

20. Some guardians make lavish weddings of the orphans with their wealth in which much unlawful expenditure is incurred. Such guardians are indeed unconcerned about the welfare of these orphans and to an extent are their enemies. They are included in this verse. Some poor guardians who charge exorbitantly for taking care of the orphans, too, are included in this verse.

21. In this there is a hint that during times of need, it is permissible to take wages for doing religious work, i.e. taking care of orphans is a religious work for which poor guardians are allowed to take a wage from their wealth. It is for this reason that the *Khulafa-e-Rashideen* (Righteous Caliphs) took wages for discharging the duties of Khilafah, besides Hazrat Uthman (May Allah be pleased with him) who worked free of charge. Hence, wages can be taken for making Imamat, teaching in the Madressa, etc.

22. "*Bring Witnesses*" is a voluntary command. In all financial matters where there is a fear of argument in respect of these, it is better to appoint the witnesses over their management. From this we learn that every command is not of a compulsory nature. Sometimes the command can be used for other purposes and forgiveness.

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لِلرِّجَالِ نَصِيْبٌ مِّمَّا تَرَكَ الْوَالِدٰنِ وَ
الْاَقْرَبُوْنَ ۪ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا تَرَكَ
الْوَالِدٰنِ وَ الْاَقْرَبُوْنَ مِمَّا قَلَّ مِنْهُ
اَوْ كَثُرَ ؕ نَصِيْبًا مَّفْرُوْضًا ۝۷

7. And for men is a share in what their parents and relatives [23] have left behind, and for women there is a share in what their parents and relatives [24] have left behind, be the bequest little or be it much, it is a share estimated and determined [25].

23. From this we learn that if the deceased leaves behind a son and a daughter, then the paternal grandson and paternal grand-daughter will not be entitled to a legacy as the son and daughter are near to the deceased then the grandchildren.

24. Circumstances for Revelation:
When Hazrat *Uways bin Saamit (Radiallahu Anhu)* passed away he left behind a wife Umm Kajah, three daughters and two uncles Suwaid and Urfatah. The two uncles seized all the wealth of Hazrat Uways (RadiallahuAnhu) depriving the wife and daughters of their inheritance, as was the custom of the Days of Ignorance. The mother and daughters then approached the Holy Prophet صلى الله عليه وآله وسلم It is only after this incident that the verse was revealed, at which the Holy Prophet صلى الله عليه وآله وسلم distributed Hazrat Uway's (Radiallahu Anhu) wealth as follows: one eighth was given to the wife, two thirds was given to the daughters and the remainder was given to the uncles. (*Tafseer Roohul Bayaan*).

25. From this verse we learn that it is the height of injustice to give the son inheritance and deprive the daughter of her legal right as this is against QUR'AANIC law. Both are entitled to inheritance.

وَ اِذَا حَضَرَ الْقِسْمَةَ اُولُوا الْقُرْبٰى
وَالْيَتٰمٰى وَالْمَسٰكِيْنُ فَارْزُقُوْهُمْ مِّنْهُ وَ
قُوْلُوْا لَهُمْ قَوْلًا مَّعْرُوْفًا ۝۸

8. But, if at the time of decision, the relatives, and the orphans and the needy [26] are present, then give them too, something [27] out of it, and speak to them with words of kindness.

26. By "*relatives, orphans*" the poor, etc. refer to those who were deprived from inheritance. It is reported by Hazrat Muhammad bin Sireen (Radiallahu Anhu) that at the time of distribution of the inheritance his father slaughtered one sheep and invited those poor relatives who had been deprived of the inheritance. This incident serves as a proof for our holding funeral rites of the third day, tenth day, 40th day etc. as the above invitation gives consideration these. (This verse is a source of permissibility for all these *Fatehas* – rites)

(*Khazainul Irfaan*).
27. From this we learn that if the grandson is deprived of his inheritance due to the uncle, then the grandfather should make a will in favour of his grandson to entitle him for the wealth. If the grandfather fails to do this, then it becomes the duty of the heirs to give a portion of their inheritance to the grandchild. Muslims are very much indolent and indifferent in this matter. However, it should be remembered that no portion must be used from the minor heir or the heir in absence.

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وَ لْيَخْشَ الَّذِيْنَ لَوْ تَرَكُوْا مِنْ خَلْفِهِمْ ذُرِّيَّةً ضِعٰفًا خَافُوْا عَلَيْهِمْ ۪ فَلْيَتَّقُوا اللّٰهَ وَلْيَقُوْلُوْا قَوْلًا سَدِيْدًا ۝۹

9. And let those (executors and guardians) fear [28] (injustice) as if they themselves had left behind weak offspring and feared for them. So let them fear Allah and speak words of upright speech [29]

28. The guardians and legal counsellor of the orphans under their care should remember to treat these orphans as if they are their own children. Treat these children the way you would have someone treat your children. This verse is an excellent means of instruction. Always do unto others as you would have them do unto you. Desire for others what you desire for yourself.

29. By "*speak to them upright speech*" means whoever sits by a dying person , he should speak good words to him, he should counsel him towards giving charity, making a good will, the virtues of leaving a legacy for the children. At the time of the departure of the soul (loudly) recite to him Kalimah Tayyibah. Straight talk with the orphan means that the guardian or the counsellor of the orphan should treat him with kindness, give him best education, train him for employment. In short they should treat these orphans as they would treat their own children.

اِنَّ الَّذِيْنَ يَاْكُلُوْنَ اَمْوَالَ الْيَتٰمٰى ظُلْمًا اِنَّمَا يَاْكُلُوْنَ فِيْ بُطُوْنِهِمْ نَارًا ؕ وَسَيَصْلَوْنَ سَعِيْرًا ۝۱۰ ع

10. Undoubtedly those who devour the property of orphans unjustly are consuming into their bellies only fire [30]. And they will soon be burnt in the flaming fire [31].

30.From this we learn if the orphan heir of the deceased is not present at the funeral no portion from his must be spent on any funeral rites or Fateha. This is unlawful because the right of the orphan is in the wealth. The right thing to do is to distribute the wealth among the heirs according to Shariah, thereafter any adult heir could spend from his share on these funeral rites. If this is not done first, then whatever food the heirs will be eating will be

the fire of Hell. On the Day of Judgment smoke will be emanating from their mouths.

31. It is reported in a Hadith that whoever takes the wealth of the orphans unjustly, smoke will be emanating from their mouths, ears and nose, even from their graves on the Day of Judgment. This would be the distinguishing feature of people who usurped the wealth of the orphans.

يُوْصِيْكُمُ اللّٰهُ فِيْۤ اَوْلَادِكُمْ ۗ لِلذَّكَرِ مِثْلُ حَظِّ الْاُنْثَيَيْنِ ۚ فَاِنْ كُنَّ نِسَآءً فَوْقَ اثْنَتَيْنِ فَلَهُنَّ ثُلُثَا مَا تَرَكَ ۚ وَ اِنْ كَانَتْ وَاحِدَةً فَلَهَا النِّصْفُ ؕ وَ لِاَبَوَيْهِ لِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ مِمَّا تَرَكَ اِنْ كَانَ لَهٗ وَلَدٌ ۚ فَاِنْ لَّمْ

11. Allah commands[32].you concerning your children [33]. (their portion of inheritance); the share of the son is equal to the share of two daughers [34]. If there are only females (daughters) though more than two, their share is two thirds [35]. of the inheritance, and if there be only one daughter, for her is one half [36]. And for each of the parents of the deceased is one sixth of what is left, if there be a child of the deceased [37], but if he has no[38]

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يَكُنْ لَّهٗ وَلَدٌ وَّ وَرِثَهٗۤ اَبَوٰهُ فَلِاُمِّهِ
الثُّلُثُ ۚ فَاِنْ كَانَ لَهٗۤ اِخْوَةٌ فَلِاُمِّهِ
السُّدُسُ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصِيْ بِهَاۤ
اَوْ دَيْنٍ ؕ اٰبَآؤُكُمْ وَ اَبْنَآؤُكُمْ لَا تَدْرُوْنَ
اَيُّهُمْ اَقْرَبُ لَكُمْ نَفْعًا ؕ فَرِيْضَةً مِّنَ
اللّٰهِ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۝۱۱

child and leaves parents, then for the mother is one third, [39]. but if the deceased has left many brothers [40] and sisters then for the mother is one sixth, after any will [41]. has been made and debts [42]. Your parents and your sons (children) you know not which of them will be more profitable to you [43]. (These shares and) fixed proportions are from Allah. Undoubtedly, Allah is All Knowing, Most Wise.

32. Regarding the inheritance of your children Allah Almighty in this verse is giving an emphatic command. It should be remembered that the Arabs were always careful in the execution of the wills. Hence, the emphatic command, were regarded as a will.

33. By *children* here is meant direct children i.e. grandchildren are excluded from it, because these indirect children are deprived in the event of there being a son, as was understood from the use of "*relatives*" from the earlier verse. Thus, in the presence of the son, it is totally against Islamic teachings to give the bequest to the grandson. From this verse, to, regard all children equal i.e. giving bequest to the paternal grandson where the son is alive, and giving the granddaughter bequest when the daughter is present would certainly show one's ignorance of the laws of inheritance. No Muslim to date had dared to do such a thing.

34. From this we learn that the son is not ZI - FARD but is grouped under *ASBAH* or relatives under paternal side. A *ZI - FARD* is those heir mentioned in the QUR'AAN who are twelve in number, four are male and eight are female. The four males are 1. the deceased father. 2. the deceased's paternal grandfather 3. brother whose fathers may be different but the mother is one, 4. the deceased's husband. The eight females are the deceased's wife, daughter, paternal granddaughter, bloodsister, stepsister whose mothers are different but father is one, mother, grandmother). (For detailed discussion on laws of inheritance refer to "ILMUL MEERATH"). If the deceased leaves a son and daughter then the daughter too would be grouped under *ASBAH* because the Holy QUR'AAN has not stipulated their portion of inheritance categorically, it could be half or one third. In fact if none of the inheritors are *ZI-FARD*, then the son and the daughter should distribute the entire bequest as mentioned above, if they are *ZI-FARD* heir then the distribution should be made on the remainder of the wealth as explained.

35. From this we learn that a daughter will be regarded as *ZI-FARD* if the deceased has no son, but she will be grouped under *ASBAH* if there is a son. The reason the Holy QUR'AAN does not mention what the share of the daughter is if she has a brother, only the share of the daughter without the brother is stipulated.

36 My respected teacher and mentor, Hazrat Maulana Naeem Mooradabadi (Radiallahu Anhu) has proven from this distribution of one daughter, that if the deceased's only heir is a son he would be entitled to all his bequests because if one daughter is entitled to half the wealth than the son who is entitled to double share should be given the full estate. (May Almighty Allah be Praised)

37. This would refer to son and daughter, or grandson and granddaughter, if anyone of these are heirs then the mother is entitled to one sixth of the deceased's estate.

38. If the deceased does not have a husband or a wife, then the mother would be entitled to one third of the entire wealth. If the deceased left a husband or wife then the mother gets one third after the share of the husband or wife is deducted and not on the full estate of the

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deceased.

39. In the event of the deceased not leaving any children behind, the mother will become *ZI-FARD*, and the father would fall under *ASBAH*, because here the QUR'AAN has stipulated the share of the mother, but no mention has been made about the father. From this we learn that the father would then be entitled to the remaining wealth i.e. two thirds of the bequest, because the part of the verse has mentioned "*and leaves behind parents*".

40. By using the plural term "*sisters*" we learn that if there are more then one sister or brother, then the mother is entitled to one sixth of the share.

41. By "*lawful will*" is meant a will which is not more then one third of the estate, and which is not allocated to any of the heirs. This should not be taken to be an unlawful will.

42. In the verse the word DEBT refers to debt owing to another person, not debt owing to Allah Almighty. Hence, if the deceased had not paid his Zakaah it will not have priority over the will. It should also be remembered that an ordinary debt has priority over the will. But to point out the importance of a will, mention is first made of the will. From this we learn that the words "and" and "or" are not used for the purpose of sequence.

43. From this we learn that the portions of bequest can not be made according to ones own thinking or conjecture. The knowledge of this is beyond one's personal thinking. This should be based on either a QUR'AANIC verse or on the consensus of jurists, which is already based on a QUR'AANIC verse.

12. And for you is one half of what is left by your wives [44], if they have no offspring [45], but if they have offspring [46], then you have one fourth of what they leave after (paying) any will made by them and the debts. And for the women is one fourth [47], of what you leave if you have offspring [48], but if you have offspring then for them is one eighth [49], of what you leave [50], after paying any will made by you or the debts [51]. If the man or a woman has left no direct heir (parents or children) but have (from their mother) a brother or a sister, then to each of them is one sixth [52]. Then, if the sister and brother are more then one, then they shall equally share one third [53], after payment of the bequest and debts of the deceased so that no harm [54], is caused to anyone. This is the injunction of Allah, and Allah is All Knowing, Most Forbearing

وَ لَكُمْ نِصْفُ مَا تَرَكَ اَزْوَاجُكُمْ اِنْ
لَّمْ يَكُنْ لَّهُنَّ وَلَدٌ ۚ فَاِنْ كَانَ لَهُنَّ
وَلَدٌ فَلَكُمُ الرُّبُعُ مِمَّا تَرَكْنَ مِنْۢ بَعْدِ
وَصِيَّةٍ يُّوْصِيْنَ بِهَآ اَوْ دَيْنٍ ؕ وَ لَهُنَّ
الرُّبُعُ مِمَّا تَرَكْتُمْ اِنْ لَّمْ يَكُنْ لَّكُمْ
وَلَدٌ ۚ فَاِنْ كَانَ لَكُمْ وَلَدٌ فَلَهُنَّ الثُّمُنُ
مِمَّا تَرَكْتُمْ مِّنْۢ بَعْدِ وَصِيَّةٍ تُوْصُوْنَ
بِهَآ اَوْ دَيْنٍ ؕ وَ اِنْ كَانَ رَجُلٌ
يُّوْرَثُ كَلٰلَةً اَوِ امْرَاَةٌ وَّ لَهٗۤ اَخٌ اَوْ
اُخْتٌ فَلِكُلِّ وَاحِدٍ مِّنْهُمَا السُّدُسُ ۚ
فَاِنْ كَانُوْۤا اَكْثَرَ مِنْ ذٰلِكَ فَهُمْ شُرَكَآءُ
فِي الثُّلُثِ مِنْۢ بَعْدِ وَصِيَّةٍ يُّوْصٰى بِهَآ
اَوْ دَيْنٍ ۙ غَيْرَ مُضَآرٍّ ۚ وَصِيَّةً مِّنَ
اللّٰهِ ؕ وَاللّٰهُ عَلِيْمٌ حَلِيْمٌ ﴿۱۲﴾

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44. In the bequest left behind by the wife includes her trousseau, goods given by her husband, her personal jewellery, her Mehr (*Dowry*) is incumbent upon the husband. Same laws mentioned earlier would govern this bequest.

45. By "*children*" is meant children born from them (the wives) either from you or from their previous marriage; either a boy or a girl. The word '*child*' is used to denote both a boy or a girl. The Arabic "*Bin*" is used to indicate son and *bint* to denote a daughter. In the word '*child*' grand daughter and grandson are also included.

46. Here the word 'children' refer to children bearing one's family lineage. Hence, maternal grandson or granddaughter would not be included herein, because family lineage comes from the paternal grandfather not maternal grandfather. Hence, there is no inconsistency in the verse.

47. Whether your have one wife or more then one, the law applied would be the same, i.e. you would be entitled to one quarter of the share from their bequest. OR one eighth.

48.The own children of the deceased will reduce the wife's share of the legacy to one eighth, which are born from that father or mother respectively. Hence, this verse cannot be taken as a proof on which the Rafzees have their claim. They say that the Holy Prophet's صلى الله عليه وآله وسلم wives had no share in the Holy Prophet's صلى الله عليه وآله وسلم property because none had any children as the Holy QUR'AAN does not stipulate that the children should be from you. In this case the word "*From you*" should have been used in the verse. It should be remembered that paternal grandchildren are included in the word "*children*'.

49. The general use of "*what*" shows that the share would be in the moveable and inmoveable property left behind by the deceased.

50. It should be remembered that a will is not permissible for an heir, and a will is not permissible for more then a third of a legacy. If there is a will for more then a third, it will only be acceptable for one third not for more.

51. In this debt the Mehr(*Dowry*) of the wife is also included. Hence, first the Mehr(*Dowry*) has to be deducted from the property of the deceased husband, thereafter shares will be distributed to the various heirs. The present practice of not taking the Mehr (*Dowry*) into account before the distribution is incorrect.

52. From this a few issues in respect of inheritance become apparent:

1. A childless person is one who has no heirs i.e. either parents, grandparents, children, etc.
2. That uterine brothers and sisters, whose fathers are different, can be regarded as *ZI-FARD*.
3. In the case of uterine children the share of the brother and sister would be equal, but in this case the son will receive twice as much as the daughter.

53. As the uterine brothers and sisters are entitled to a share because of the mother, and a mother under no circumstances is entitled to receive more then a third of the legacy, Hence, her children will not be entitled to receive more then that (*KHAZAIN*). It should be remembered that in the issue of inheritance and *Salaah* by congregation, two persons, too, are included in the congregation. Many enjoy the same rights as two. With two followers, too, the Imam would lead the congregation as he would stand if the congregation is more then two. The same meaning is to be taken by this Hadith i.e. two or more constitute a congregation.

54. From this we learn that an illegal will would not be acceptable and will have no bearing on the distribution of the bequest. There are three reasons for an illegal will.

1. If the will is directed at an heir.
2. If a will is made to exceed one third of the bequest then only one third will be lawful.
3. If the will is made to spend the bequest on any unlawful thing e.g. those who mourn for me should be paid an X amount, a certain amount should be donated to a Hindu or Christian temple, as all this is forbidden for a Muslim to do, and such a will would therefore not be executed.

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تِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ يُدْخِلْهُ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۱۳﴾

13. These are the limits of Allah, and whoever obeys Allah and His Messenger[55], will be admitted to Paradise, beneath which rivers flow. They will abide therein. And that will be the greatest success [56].

55. From this we learn that in matters of bequest the Hadith would be acceptable just as the verse of the QUR'AAN, because some laws of inheritance are mentioned in this verse and then it is instructed that those who accept the order of Allah Almighty and His Beloved Nabi صلى الله عليه وآله وسلم i.e. the remainder of the laws should be enquired from the Holy Prophet صلى الله عليه وآله وسلم who would explain these to you. Hence, in accordance with the Hadith, paternal granddaughter, great granddaughter etc. If the deceased leaves no children of his own, the decree would be like that of a daughter, but if the deceased leaves behind at least one daughter, then the grand daughter would receive one sixth of the bequest. However, if the deceased leaves behind a son then the granddaughter would be left out, and if he leaves behind two daughters then too the granddaughter would be left out of the bequest. But in the similar situation he leaves behind one grandson then she with the grandson would become an *ASBAH*. (For a detailed discussion of the laws of inheritance refer to "*ILMUL MEERATH*". Knowledge about Inheritance which is brief but comprehensive).

56. From this we learn that any injustice in the distribution of bequest would result in Divine punishment, while fair play in it will result in Divine Mercy. From this, Muslims should take a lesson who deprive their daughters from a share of their property.

وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ وَ يَتَعَدَّ حُدُوْدَهٗ يُدْخِلْهُ نَارًا خَالِدًا فِيْهَا ۪ وَّلَهٗ عَذَابٌ مُّهِيْنٌ ﴿۱۴﴾ ع

14. And whosoever disobeys[57]. Allah and His Messenger and transgresses His limits, He will put him into the Fire[58], in which he will abide eternally, and he will have a disgraceful punishment.

57. This could either refer to the laws of inheritance or to all the laws in general. From this we learn that anyone who accepts the grandson as an heir in place of the son is an inmate of Hell, because such a person is disobeying Allah Almighty and His Prophet صلى الله عليه وآله وسلم.

58. If such a person takes the law of Allah Almighty and His Beloved Nabi صلى الله عليه وآله وسلم as wrong, then he is a disbeliever and will remain in Hell forever. But if he regards them as correct and does not act upon them, he will remain in Hell for a long long time as he will be a great sinner.

SECTION 3

وَ الّٰتِيْ يَاْتِيْنَ الْفَاحِشَةَ مِنْ نِّسَآئِكُمْ فَاسْتَشْهِدُوْا عَلَيْهِنَّ اَرْبَعَةً مِّنْكُمْ ۚ فَاِنْ شَهِدُوْا فَاَمْسِكُوْهُنَّ فِي الْبُيُوْتِ حَتّٰى يَتَوَفّٰهُنَّ الْمَوْتُ اَوْ يَجْعَلَ اللّٰهُ

15. And those of your women who commit adultery [59], take against them evidence of four [60], (males) especially from among you, and when they testify (the truth of adultery) then confine (such women) in houses [61], till they are taken away by death [62].

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or Allah opens some way for them [63].

لَهُنَّ سَبِيْلًا ﴿١٥﴾

59. If obscenity is used as proper noun it would mean adultery. In this verse the *obscenity* refers to adultery.

60. By this is meant make them witnesses. Under the present situation this command is addressed to the Muslims in general. It could also mean obtain testimony from them. In that case it would be addressed to authorities. From this we learn that these decrees are concerning the wives. These decrees do not apply to the maids/slave girls. For this reason the word "*your woman*" is used.

61.From this verse emerge a few issues:

1. Adultery would be confirmed by four witnesses.
2. These four witnesses should be all men.
3. All four should be pious and independent as can be understood from "*from you*".
4. If the husband obtains four witnesses for his wife's adultery, the law of stoning to death would be applicable and not "*Li'aan*" which is mutual cursing by the couple in a law-court. If the husband does not have witnesses "*Li'aan*" would take place.
5. It is not incumbent to divorce a sinful wife, but to stop her from sinning as understood from "*Confine them*". is wajib.

62. By this is meant that confine your adulterous wives in their homes so strictly that they would not be able to go outside until either they die or the punishment for adultery is revealed.

63. This verse is abrogated from the verse in respect of restrictions and punishments. This verse hints towards abrogation, that these women should be confined to their homes until either they die or law of punishment is proclaimed. From this we learn that there is not only a permissibility between verses and decrees, but this has taken place here.

16. And if the two (male and female) from among you commit such an act, punish both of them [64]. If they repent [65], and reform, then leave them alone. Surely, Allah is Relenting, Most Merciful [66].

وَالَّذٰنِ يَاْتِيٰنِهَا مِنْكُمْ فَاٰذُوْهُمَا ۚ فَاِنْ تَابَا وَ اَصْلَحَا فَاَعْرِضُوْا عَنْهُمَا ؕ اِنَّ اللّٰهَ كَانَ تَوَّابًا رَّحِيْمًا ﴿١٦﴾

64. By "*punish*" is meant verbal annoyance like to scold, make them feel ashamed, as well as physical punishment, like beating up. This, verse, too is abrogated from the limitations of adultery. It should be remembered that in the previous verse: "*of your women*", is mentioned from which we learn that there, married women are denoted, while here "*and those male, female of you*" is mentioned which refer to bachelor and a spinster. Hence, there is no repetition in the verse. Some Ulama have said that in the previous verse indecent women refers to acts of lesbianism while "*those male and female of you*" refers to sodomy. In this case this verse is not abrogated, but firm. From this we now learn there is no limitation between sodomy and lesbianism but there is punishment, i.e.whatever punishment the judge deems fit he can give. The same is the saying of Hazrat Imam Abu Hanifa (Radiallahu Anhu) (*KHAZAINUL IRFAAN*). It is for this reason that the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم have administered different forms of punishment for sodomy. If there was restriction in this, only one type of punishment would have been given, there would have been no difference in it.

65. That is, they should express remorse at their previous evil deeds and show signs of piety for the future. From this we learn that the criminal who is to serve his punishment can repent sincerely before the punishment, then it is not really necessary to punish him.

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66. By "*Merciful*" is meant that not even the biggest sinner should despair from the mercy of Allah Almighty, he should repent sincerely. It should be remembered that the true meaning of repentance is to retract from one's sins. If man assumes this quality then the meaning would be to retract from the sin or intention of the sin, but if it is the quality of Allah Almighty then it would be to retract from administering punishment or accepting the repentance of the servant.

17. Allah accepts repentance of only those with His Own Grace who commit evil in ignorance and then repent[67], soon afterwards. To such people Allah turns with Mercy and Allah is Ever Knowing, Most Wise [68].

إِنَّمَا التَّوْبَةُ عَلَى اللّٰهِ لِلَّذِيْنَ يَعْمَلُوْنَ السُّوْٓءَ بِجَهَالَةٍ ثُمَّ يَتُوْبُوْنَ مِنْ قَرِيْبٍ فَأُولٰٓئِكَ يَتُوْبُ اللّٰهُ عَلَيْهِمْ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۷﴾

67. The time of death is implied in the word "*near*". It should be remembered that no repentance from apostasy will be accepted at the time of last breath of life or at seeing the signs of death, but repentance from sin at this time is acceptable. The word "*ignorance*" refers to foolishness, ignorance, silliness etc. When a learned person commits a sin, he is ignorant by action.

68. Hence, the law of repentance in Islam is based on both pure wisdom and knowledge. Those religions which are bereft of repentance their foundation is laid more on sin because dejection makes you brave to turn to sin. The desire for forgiveness springs from hope of repentance. A person who is sentenced to death is kept in a separate cell so that he does not commit another murder, because he has become totally dejected of life

18. But repentance is not (accepted) of those who (continue to)[69], do evil until death comes to anyone of them saying: "Indeed I repent now". Or, if those who die as infidels; for them We have prepared a painful torment[70].

وَ لَيْسَتِ التَّوْبَةُ لِلَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ ۚ حَتّٰٓى اِذَا حَضَرَ اَحَدَهُمُ الْمَوْتُ قَالَ اِنِّيْ تُبْتُ الْـٰٔنَ وَ لَا الَّذِيْنَ يَمُوْتُوْنَ وَهُمْ كُفَّارٌ ؕ اُولٰٓئِكَ اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿۱۸﴾

69. By this is meant spiritual sins in acquiring wrong faith and physical sin refers to evil deeds which they continued to commit, because it is only the sin of apostasy which will not be forgiven at the time of death. However, if the literal meaning of sins is taken here then expediency or necessity would be taken as negation of acceptance and not that of acceptance itself as it is understood from "*by Allah Almighty*" in the previous verse.

70. Hence, it is forbidden to pray for such people who die as non-believers. Similarly, there is no Salatul Janazah for a disbeliever. It is also forbidden to say May Mercy of Allah Almighty be upon them, etc.

19. O you who believe! It is not lawful for you to inherit women forcibly[71]. Do not detain them wrongfully with the intention that what you have given[72], them as dower unless they

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَحِلُّ لَكُمْ اَنْ تَرِثُوا النِّسَآءَ كَرْهًا ؕ وَ لَا تَعْضُلُوْهُنَّ لِتَذْهَبُوْا بِبَعْضِ مَآ اٰتَيْتُمُوْهُنَّ اِلَّآ اَنْ

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يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ۚ وَعَاشِرُوْهُنَّ بِالْمَعْرُوْفِ ۚ فَاِنْ كَرِهْتُمُوْهُنَّ فَعَسٰٓى اَنْ تَكْرَهُوْا شَيْـًٔا وَّ يَجْعَلَ اللّٰهُ فِيْهِ خَيْرًا كَثِيْرًا ﴿١٩﴾

commit flagrant indecency[73] (adultery) and treat them with kindness. Then if you dislike them, it is likely that you dislike something wherein Allah has placed much good[74].

71. As was the custom of the non-believers before Islam who would become heirs of the deceased's wife with the wealth and either get her married where they would prefer, and not get her married if they so pleased.

72. From this we learn that if the woman is undesirable she should not be divorced but allowed to seek separation (*KHULA*) or give her some wealth or return her *Mehr*.(dowry) All this is terribly detested by Islam. Separation should only be allowed if the wife dislikes the husband and therefore seeks separation. The detailed discussion of this is found in books of Jurisprudence (FIQH).

73. Sayyidina, Abdullah bin Abbas (Radiallahu-Anhu) says this verse refers to that person who although he dislikes his wife but does not give her divorce in the hope that if the wife gives him some wealth he would divorce her, as is the practice today. Some have said that people of Arabia would divorce their wives then they would take them back. They would continue doing this, i.e. they would neither leave them permanently nor allow them to stay permanently. This verse is revealed regarding such people. Thus, if the wife is at fault and she is annoying the husband due to which he has to divorce her, then KHULA under such circumstances is allowed. But if the fault is of the husband, he is not permitted to take back her goods.

74. By this is meant do not be hasty to divorce an ill-mannered or ugly wife, for it is possible that Allah Almighty may bless you with such worthy children from her about whom you will be pleased and who will prove beneficial to you.

وَ اِنْ اَرَدْتُّمُ اسْتِبْدَالَ زَوْجٍ مَّكَانَ زَوْجٍ ۙ وَّاٰتَيْتُمْ اِحْدٰىهُنَّ قِنْطَارًا فَلَا تَاْخُذُوْا مِنْهُ شَيْـًٔا ؕ اَتَاْخُذُوْنَهٗ بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا ﴿٢٠﴾

20. And if you desire to change one wife for another[75], and you have already given one of them a heap of treasure[76], then take not anything thereof[77]. Would you take it by mere slander and with manifest sin?[78]

75. In that you divorce the first one and marry the second.

76. *Gift or Mehr.* From this emerge two issues:
1. The husband cannot take the gift back from the wife, as wifehood is an obstacle to returning this.
2. Mehr can be increased. The prohibition mentioned in the Hadith is purgatory.

77. Because separation in this case is initiated by you. From this we learn that of man wishes to give divorce merely because of any dislike, he will not be allowed *KHULA*, separation, as this would be forbidden.

78. When the people of Arabia would take a dislike for their wives and try to divorce them then they would place some false accusations on them in an effort that they would become distressed by this and seek divorce by returning the mehr. In this verse there is a prohibition for this type of action. From this we learn that it is a grave sin to falsely accuse a woman. It should be remembered that the slightest doubt about the chastity of the Mother of the believers, Hazrat Ayesha Siddiqah Radiallahu Anha is apostasy, because her purity is

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established by Almighty Allah's testimony. Her chastity is just as positive as the Unity of Allah Almighty.

21.And how could you take it when each of you has become unveiled[79] before one another and they have taken from you a firm covenant [80].

وَ كَيْفَ تَاْخُذُوْنَهٗ وَقَدْ اَفْضٰى بَعْضُكُمْ اِلٰى بَعْضٍ وَّ اَخَذْنَ مِنْكُمْ مِّيْثَاقًا غَلِيْظًا ﴿۲۱﴾

79. From this we learn that after the marriage is fully consummated the complete Mehr becomes payable to the wife. But in the case where the husband has already given the full *Mehr* (Dowry)and divorces the wife before consumation of marriage, he is entitled to take half of the *Mehr* (Dowry) back.

made to recite the Kalimas so that it will strengthen the marriage vows. The Kalima is also recited to make a promise firm. This verse is a proof for the recitation of the Kalima. It is for this reason that it is customary in India to let both the husband and wife recite the Kalima before the marriage vows are taken.

80. At the time of Nikah the husband should be

22. And do not marry those (women) whom your fathers have married [81], except what has already passed. [82] Indeed, that is an act of indecency, hateful and very evil way.

وَ لَا تَنْكِحُوْا مَا نَكَحَ اٰبَآؤُكُمْ مِّنَ النِّسَآءِ اِلَّا مَا قَدْ سَلَفَ ؕ اِنَّهٗ كَانَ فَاحِشَةً وَّ مَقْتًا ؕ وَسَآءَ سَبِيْلًا ﴿۲۲﴾

81. If by *Nikah* is meant marriage bond, then marriage to a stepmother is forbidden even if the father has given her divorce before the consummation of marriage. If by this is meant cohabitation then every woman who has cohabitated with the father whether making her his wife lawfully or unlawfully or making her his maid or slave girl, all such women are forbidden for the son, because they are like a mother to the son.

during the Days of Ignorance, and these wives of yours are dead by now, you are free of the sins of such marriages because these sins were before laws regarding it were promulgated. If a Fire worshiper accepts Islam and has a mother or sister in his marriage it would be incumbent for him to leave them. However, if he has any children from them, from the marriage entered into the period of apostasy, they would all be lawful children, because the apostates are not controlled by Islamic laws.

82. Though you entered into such a marriage

SECTION 4

23. Prohibited to you (for marriage) are your mothers[83] and your daughters[84] and sisters[85] and your father's sisters and your mother's sisters[86], and your brother's daughters[87], and your mothers who have suckled you[88], and your foster sisters[89] and the mothers of your wives[90] and daughters (your stepdaughters) who are in your care[91] from

حُرِّمَتْ عَلَيْكُمْ اُمَّهٰتُكُمْ وَ بَنٰتُكُمْ وَ اَخَوٰتُكُمْ وَعَمّٰتُكُمْ وَ خٰلٰتُكُمْ وَبَنٰتُ الْاَخِ وَبَنٰتُ الْاُخْتِ وَاُمَّهٰتُكُمُ الّٰتِيْٓ اَرْضَعْنَكُمْ وَاَخَوٰتُكُمْ مِّنَ الرَّضَاعَةِ وَاُمَّهٰتُ نِسَآئِكُمْ وَ رَبَآئِبُكُمُ الّٰتِيْ فِيْ حُجُوْرِكُمْ مِّنْ نِّسَآئِكُمُ الّٰتِيْ دَخَلْتُمْ

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بِهِنَّ ز فَاِنْ لَّمْ تَكُوْنُوْا دَخَلْتُمْ بِهِنَّ فَلَا
جُنَاحَ عَلَيْكُمْ ز وَحَلَآئِلُ اَبْنَآئِكُمُ
الَّذِيْنَ مِنْ اَصْلَابِكُمْ لا وَ اَنْ تَجْمَعُوْا
بَيْنَ الْاُخْتَيْنِ اِلَّا مَا قَدْ سَلَفَ ط
اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿٢٣﴾ لا

the wives with who had intercourse, but if you had no intercourse with them, then there is no harm in their daughters; and the wives of your sons [92] who are of your loins, and to have two real sisters together [93] except what has already passed. Surely, Allah is Most Forgiving, Most Merciful.

83. Those from whom you were born include paternal and maternal grandmothers. Mention has been made earlier about the unlawfulness of stepmothers.

84. In these includes paternal and maternal granddaughters as well as their children, as marriage to all of them is unlawful.

85. In these include your nieces from both sides as well as their children. In short one's own children as well as one's immediate offspring as mentioned above, all of whom are unlawful to marry. All children of the parents are unlawful. Further explanation of this would be found later in this verse.

86. Only the aunts are unlawful, their children are not, because they are from a later generation e.g. they are children of the paternal and maternal grandfathers. The law regarding them is the same, that is paternal and maternal cousins are lawful to marry one another.

87. From this we learn that seven types of females are unlawful to marry because of their blood relation. The decree in respect of them is all their offspring are unlawful, all their personal children are unlawful, immediate children of their off-spring are unlawful, and the children of the later generation of the new offspring are unlawful for oneself. However, children of the later generation are lawful for marriage for another. Thus, while it is unlawful for one to marry one's aunt, their children can enter into marriage with one another, because they are offspring of the later generation, i.e. children of paternal and maternal grandparents. But children of one's brother and sister are unlawful for oneself, because they fall under one's immediate offspring i.e. they are children of one's parents.

88. By "*foster sisters*" is meant anyone who has been suckled for two and half years in which the child has drank even a little milk, such a lady and all her children and their offspring will become unlawful for marriage for this suckled baby.

89. It should be remembered that the decree in respect of unlawfulness due to foster age is the same as that of blood relations.

90. The mother of the lady you have married will become unlawful for you, irrespective of whether you had consummated the marriage or not.

91. This is an incidental restriction. A daughter of a woman from her previous marriage is unlawful for you to marry, even if she is not under your care. However,, this step-daughter is unlawful for you to marry, but lawful for your children. She will only be unlawful for the off-spring if you have established conjugal rights with the wife. If such a wife is divorced without any cohabitation, or if she passes away, her daughter will become lawful for you. For a detailed explanation of this refer to the book of FATWAS - religious verdicts - Fatawa Naeemia.

92. It should be remembered that the adopted son's wife would be lawful for you to marry (after his death as he is not your blood son).

93. It is unlawful to keep two closely related women in marriage at one time, i.e. you cannot marry a second sister when the first is still in your marriage, or marry a niece when her aunt is still in your marriage, etc.

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PARAT 5

وَّ الْمُحْصَنٰتُ مِنَ النِّسَآءِ اِلَّا مَا مَلَكَتْ
اَيْمَانُكُمْ ۚ كِتٰبَ اللّٰهِ عَلَيْكُمْ ۚ وَ اُحِلَّ
لَكُمْ مَّا وَرَآءَ ذٰلِكُمْ اَنْ تَبْتَغُوْا
بِاَمْوَالِكُمْ مُّحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ ؕ
فَمَا اسْتَمْتَعْتُمْ بِهٖ مِنْهُنَّ فَاٰتُوْهُنَّ
اُجُوْرَهُنَّ فَرِيْضَةً ؕ وَ لَا جُنَاحَ عَلَيْكُمْ
فِيْمَا تَرٰضَيْتُمْ بِهٖ مِنْۢ بَعْدِ الْفَرِيْضَةِ ؕ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿۲۴﴾

24. And (also prohibited to you are) women having husbands[94] except the women of infidels who come in your possession[95]. This is the prescription[96] of Allah unto you. And the remaining besides these are all lawful for you[97]; provided you seek them in exchange of your properties[98], bringing them in bondage (through marriage) and not desiring for lust[99]. Therefore, as to those women whom you wish to marry[100], give them their fixed dowries[101]. And there is no sin in what you mutually agree upon after fixation[102]. Indeed, Allah is All-Knowing, Most Wise.

94 In this we learn that the wife of a man whose whereabouts are unknown is unlawful for another person until there is some form of certainity about the death of her former husband. Similarly marriage to those women whose marriages are annulled unlawfully by the authority of the day, are unlawful because their husbands have not divorced them i.e. they still have their husbands.

95 It should be remembered that marriage of non-believers would break due to difference of land, i.e. the husband may be in the enemy territory while the wife is in the Muslim territory. Such a woman who comes under your possession would be lawful for you. However,, this decree does not govern the believers.

96. It is a prescription of Allah Almighty in which no change can be effected by man. Anyone who rejects any of these sacred decrees is out of the fold of Islam.

97. It should be remembered that a woman becomes unlawful on four grounds:
1. Apostasy, 2. relationship with in-laws, 3. foster relations, 4. blood relations. From this we learn that a conclusive proof is needed for rendering anything unlawful, but no such proof is necessary for its permissibility. The reason being the words of the verse say that everyone else is lawful. For a full discussion refer to our *Fatawa Naeemia.*

98. From this emerge two issues:
1. A thing which in itself is not wealth cannot become *Mehr* (Dowry) e.g. the husband's service, his teaching of the QUR`AAN;
2. It is better for the proposal to come from the male for the female, not vice-versa, because in this verse men are addressed, that they should seek.

99. From this you learn that temporary marriages are forbidden as the object of these is for the gratification of one's lust and not for procreation. This is one form of adultery. In the very beginning this, like alcohol, was allowed in Islam.

100. This could also mean that the married woman with whom you cohabit, should be given full Mehr. This temporary marriage does not include the temporary marriage practised by the Shiah sect as the above is excluded from "not desiring for lust." The object of the Shiah practice is gratification of lust, not procreation. The object of permanent marriage is not just for the gratification of carnal desire. Says Allah Almighty: "*Then whosoever desires anything more then these two, they are the transgressors*" (S23:V7).

101. From this we learn that paying the wife's *Mehr* (Dowry) is just as important as settling one's debt. Hence, one should agree upon a *Mehr* (Dowry) which one can afford to pay.

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102. By mutual understanding is meant either the wife decreases the Mehr or the wife forgives the payment of it or the husband increases the original amount of the Mehr and pays it fully.

وَ مَنْ لَّمْ يَسْتَطِعْ مِنْكُمْ طَوْلًا اَنْ
يَّنْكِحَ الْمُحْصَنٰتِ الْمُؤْمِنٰتِ فَمِنْ مَّا
مَلَكَتْ اَيْمَانُكُمْ مِّنْ فَتَيٰتِكُمُ
الْمُؤْمِنٰتِ ؕ وَ اللّٰهُ اَعْلَمُ بِاِيْمَانِكُمْ ؕ
بَعْضُكُمْ مِّنْ بَعْضٍ ۚ فَانْكِحُوْهُنَّ بِاِذْنِ
اَهْلِهِنَّ وَاٰتُوْهُنَّ اُجُوْرَهُنَّ بِالْمَعْرُوْفِ
مُحْصَنٰتٍ غَيْرَ مُسٰفِحٰتٍ وَّ لَا
مُتَّخِذٰتِ اَخْدَانٍ ۚ فَاِذَاۤ اُحْصِنَّ فَاِنْ
اَتَيْنَ بِفَاحِشَةٍ فَعَلَيْهِنَّ نِصْفُ مَا عَلَى
الْمُحْصَنٰتِ مِنَ الْعَذَابِ ؕ ذٰلِكَ لِمَنْ
خَشِيَ الْعَنَتَ مِنْكُمْ ؕ وَ اَنْ تَصْبِرُوْا
خَيْرٌ لَّكُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۵﴾ ع ۴ ۱

25. And whoever amongst you does not have the means to marry free believing women, then let him marry such of the believing handmaids[103] who are the possession of your right hand. And Allah knows your faith very well. You are all alike (in religion.) Therefore marry them[104] with the permission of their masters [105], and give them their dowries[106] according to fair convention for bringing in marriage, being honourable, pure and chaste, but neither for lust and not making lovers[107]. And when they are wedded if they commit any act of indecency, then on them the punishment is half[108] of that of free women[109]. This (permission of marriage) is for those among you who is afraid of adultery, but it is better for you to have patience[110]. And Allah is Most Forgiving, Merciful.

103.Believing handmaids do not include your slave girl or maid, because no marriage can take place with your slave girl, cohabitation with her is lawful without marriage. The restriction of believing woman is of a voluntary nature because marriage with a slave girl from the People of the Book is lawful. Says Allah Almighty: "*Those are lawful for you.*" (S4:V24) Issue: Those who can afford to marry free women should not marry slave girls. This is a supererogatory command. However,, if a person is already married to a free woman, he cannot marry a slave girl or maid.

104. Do not feel ashamed or regard it as disgrace to marry slave girls. Who knows whose faith is better and more excellent, that of a free woman or that of the slave girl. Greatness stems from faith and piety, not merely from being free.

105.From this, emerge two issues:

1. You cannot marry a slave girl without the consent of her master.

2. A master cannot marry his own slave girl/ maid because cohabitation is lawful with her without her marriage. Also in marriage both the husband and the wife have rights over one another, while no maid or slave girl can have right over her master. Here there is an antagonism between marriage and being a maid.

106. That the *Mehr* (Dowry) should be given to their masters because giving the *Mehr* (Dowry) to their masters is like giving to the slave girls. Hence, there is no inconsistency in the verse.

107. From this we learn that neither (mut'a) temporary marriage nor adultery is permissible with the slave girls. The word "*not making lovers*" makes temporary marriage forbidden,

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while from "*not making lovers*" makes open and secret adultery forbidden. It was the practice of the non-believers of Arabia to procure money from adultery of their slave girl.

108.From this, emerges two issues:

1. If adultery is committed by a virgin slave girl the punishment would be fifty lashes i.e. half the punishment of a free lady.

2. If a married slave girl commits adultery her punishment would not be stoning to death because there is no half punishment for rajam.

109.In this verse free women refer to free virgin women, not the married women because the punishment for adultery of a free married woman is stoning to death, which cannot be reduced by a half. A virgin's punishment is hundred lashes which can be reduced to fifty.

110.By this is meant it is better not to marry a slave girl, because your children would be the slaves of her master. However,, if there is a fear of committing adultery, marry her. It should, be remembered that according to Imam Shafaee (Rehmatulalay) there are three conditions for marrying a slave girl, two with regard to the groom and one in respect of the bride. The groom would be allowed to marry a slave girl if he has no means to marry a free woman, or if there is a fear of adultery. As far as the slave girl is concerned, she should be a believer, not a non-believer. By Imam Abu Hanifa (Rehmatulalay) there are no conditions attached. For more proofs regarding this refer to books of jurisprudence. It should also be remembered where there is fear of adultery marriage becomes incumbent if you have the means, otherwise it is Sunnat. If a person is unable to discharge the duties of marriage, i.e. perform conjugal rights, it is forbidden for him to marry, so much so that a wife of an impotent person who can seek the help of the state can have the marriage annulled.

SECTION 5

يُرِيْدُ اللّٰهُ لِيُبَيِّنَ لَكُمْ وَ يَهْدِيَكُمْ سُنَنَ الَّذِيْنَ مِنْ قَبْلِكُمْ وَ يَتُوْبَ عَلَيْكُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۲۶﴾

26. Allah wants to make clear to you His Commandments and to tell you[111] the ways of those before you[112] and to turn to you with His Mercy. And Allah is Most Knowing, All Wise [113].

111.Laws concerning lawful and unlawful wives and the considerations for marriage, because the only difference in procreation between humans and animals is marriage. For this reason Allah Almighty described these laws in some detail, and the Holy Prophet صلى الله عليه وآله وسلم gave full clarification of these.

112.From this we learn that if the religious issues of the past Prophets found in the QUR'AAN and Hadith are without any refutations they are worthy of practice for us as well. As Allah Almighty says that we had commanded you in Zaboor: "*A life for a life*". But those which appear with refutations they are, not to be practised by us, as Allah Almighty says: "*Then on account of great injustice of the Yahud We made unlawful for them some of those pure things*" (S4:V160).

113.Therefore accept its commands without any hesitation because all its laws are based on some wisdom.

وَ اللّٰهُ يُرِيْدُ اَنْ يَّتُوْبَ عَلَيْكُمْ ۟ وَ يُرِيْدُ الَّذِيْنَ يَتَّبِعُوْنَ الشَّهَوٰتِ اَنْ تَمِيْلُوْا مَيْلًا عَظِيْمًا ﴿۲۷﴾

27. And Allah Wills to turn to you with His Mercy[114], but those who indulge in lusts desire that you should stay far away from the right path[115].

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114. While being engrossed in wordly affairs you should always turn to your Lord. For this reason Allah Almighty has placed restrictions in all our activities.

28. Allah Wills to make things easy for you. And man has been created weak [116].

116. Men and women cannot survive without one another. It is for this reason that the

29. O believers! Consume not unjustly the property of one another among yourselves [117], except if it is a trade by your mutual consent [118]. And kill not yourselves [119]. Indeed Allah is to you Ever Merciful.

117.From this we learn that the renumeration for anything unlawful too is unlawful as it is obtained through an unlawful means. Hence, renumeration for singers, giving false evidence, for shaving the beard, for photography are all unlawful as these would be earned from unlawful means. From this emerge thousands of issues, like gambling price of alcohol, embezzlement, interest, breach of trust as these are all unlawful.

118.From this we learn that force in commerce is not allowed, Hence, it is unlawful to purchase auctioned goods confiscated by the state as this is not wilful commerce, because

30. And whoever shall do so with aggression and injustice, then We shall make him enter into the Fire soon [120]. And that is easy for Allah.

120. The restriction of injustice is placed as used here because if the life of a believer is taken for which it is allowed, under those

31. If you abstain from major sins, which are forbidden for you, We will remove from you your lesser sins, and make you enter a place of honour [121].

121.From this we learn that to safeguard youself from major sins is a means of seeking repentance from minor sins. Major

115. From this we learn that besides Islam all other religions practise lustfulness and selfindulgence.

يُرِيْدُ اللّٰهُ اَنْ يُّخَفِّفَ عَنْكُمْ ۚ وَ خُلِقَ الْاِنْسَانُ ضَعِيْفًا ﴿٢٨﴾

issues of marriage are described in detail.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَاْكُلُوْۤا اَمْوَالَكُمْ بَيْنَكُمْ بِالْبَاطِلِ اِلَّاۤ اَنْ تَكُوْنَ تِجَارَةً عَنْ تَرَاضٍ مِّنْكُمْ ۣ وَ لَا تَقْتُلُوْۤا اَنْفُسَكُمْ ؕ اِنَّ اللّٰهَ كَانَ بِكُمْ رَحِيْمًا ﴿٢٩﴾

the owners of these goods will not be willing. and the state cannot be regarded as the owner. The auction of goods in the case of bankruptcy is lawful under certain conditions.
Similarly, it is totally unlawful to have a premises at a low rental against the wishes of the owner because in any deal mutual acceptance is a pre-condition.

119. If a person commits suicide thinking it to be lawful, it is an act of apostasy, and he will be subjected to eternal punishment. But if he commits it by knowing it as unlawful, he will be punished for a certain period. Thus, death by suicide, hunger-strike, etc. is unlawful in Islam.

وَ مَنْ يَّفْعَلْ ذٰلِكَ عُدْوَانًا وَّ ظُلْمًا فَسَوْفَ نُصْلِيْهِ نَارًا ؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿٣٠﴾

reasons it would not be regarded as criminal, e.g. death penalty imposed by the state on murderers, rapists, or to kill a robber.

اِنْ تَجْتَنِبُوْا كَبَآئِرَ مَا تُنْهَوْنَ عَنْهُ نُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَنُدْخِلْكُمْ مُّدْخَلًا كَرِيْمًا ﴿٣١﴾

sins are those for which some punishment is stipulated through a categorical QUR'AANic injuction of this world or the for the Hereafter.

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e.g. idolatory, tyranny, murder, adultery, stealing etc. An oft-repeated minor sin eventually becomes a major sin. Says Allah Almighty: "*And do not persist knowingly in what they have done*" (S3:V135).

وَ لَا تَتَمَنَّوْا مَا فَضَّلَ اللّٰهُ بِهٖ بَعْضَكُمْ عَلٰى بَعْضٍ ؕ لِلرِّجَالِ نَصِيْبٌ مِّمَّا اكْتَسَبُوْا ؕ وَ لِلنِّسَآءِ نَصِيْبٌ مِّمَّا اكْتَسَبْنَ ؕ وَسْـَٔلُوا اللّٰهَ مِنْ فَضْلِهٖ ؕ اِنَّ اللّٰهَ كَانَ بِكُلِّ شَیْءٍ عَلِيْمًا ﴿۳۲﴾

32. And do not long for that under which Allah has made to excel over the other [122]. For men there is a share from their earnings [123], and for women there is a share from their earnings [124]. And ask Allah for His Grace [125]. Without doubt, Allah knows everything [126].

122.From this we learn that envy is not only forbidden but it is a root of all sins. The Devil was destroyed through it. Envy means to burn out of jealousy i.e. to wish someone ill at someone's good things in life and desire those things for oneself. GHABTA, - or envy, is forbidden in worldly bounties, but is lawful in religious blessings. The literal meaning of this word is to desire also for oneself the bounty found in another person.

123.From this we learn that the wife of a pious husband or the husband of a pious wife cannot be unconcerned or independent of good deeds; everyone needs good deeds.

124.Circumstances for its revelation:
In response to Hazrat Umme Salma (Radiallahu Anha's) desire that if we women had been men we would have participated in the holy war, this verse was revealed. Allah Almighty says that each of you should fulfil the obligations assigned to you, for which you will receive your reward. This means that you can obtain the reward of holy war by faithfully taking care of your husband's house. From this we learn that it is incumbent upon the wife to remain indoors in purdah.

125.That is if Allah Almighty showers His Grace, He will give greater reward for few deeds. From this we learn that no one can achieve anything without the Grace of Allah Almighty. Furthermore, one should always seek in Grace of Allah Almighty when offering dua, because this is not just excellent, but is in itself a comprehensive Prayer. Allah Almighty's Grace is included in everything.

126.Whatever Allah Almighty has bestowed on His servants He has done so with full knowledge and wisdom. Thus, being envious of anybody's good fortune is in reality objecting to Allah Almighty's choice of the recipient.

وَ لِكُلٍّ جَعَلْنَا مَوَالِیَ مِمَّا تَرَكَ الْوَالِدٰنِ وَالْاَقْرَبُوْنَ ؕ وَ الَّذِيْنَ عَقَدَتْ اَيْمَانُكُمْ فَاٰتُوْهُمْ نَصِيْبَهُمْ ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ شَهِيْدًا ﴿۳۳﴾ ع

33. And for everyone We have made heirs of property that is left by their parents [127] and relations [128], and those with whom you have sworn compact [129] give to them their share. And surely everything is before Allah [130].

127.It should be remembered that parents means your blood father and mother. Neither the step-parents nor the grandparents are included in it. Says Allah Almighty: "*And mothers should suckle their children for complete two years*" (S2:V233). Breastfeeding of the baby is the taste of the blood mother, not the step-mother, nor the work of both grandmothers. Says Allah Almighty: "*Their mothers gave birth to them*" (S58:V2). The grandparents are included in the relations, not

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the parents. Hence, if the son is alive, the grandson will not be entitled for a share. They are all included in the words "*mother*" and "*father*". Says Allah Almighty: "*And his wives are their mothers*" (S33:V6) . It is further stated: "*Forbidden for you are your mothers....*" (S4:V23) Furthermore Allah Almighty says: "*Of your fathers Ebrahim and Ismail*" (S2:V133).

128.From this we learn that in the event of the near relations being alive, the distant ones will be left out of the share. Thus, in the presence of the son the paternal and maternal grandchildren will be left out because "*relatives*" is a preferential plural.

129.This means if a person of unknown parentage says to anyone that you are my master, if you die before me I am your heir and if I die before you, you are my heir or an executor. The detail discussion of this can be read in the book. "*ILMUL MEERATH*"

130. Therefore, fulfill your oaths with whom you had entered into legal agreements.

SECTION 6

اَلرِّجَالُ قَوّٰمُوْنَ عَلَى النِّسَآءِ بِمَا فَضَّلَ اللّٰهُ بَعْضَهُمْ عَلٰى بَعْضٍ وَّ بِمَآ اَنْفَقُوْا مِنْ اَمْوَالِهِمْ ؕ فَالصّٰلِحٰتُ قٰنِتٰتٌ حٰفِظٰتٌ لِّلْغَيْبِ بِمَا حَفِظَ اللّٰهُ ؕ وَ الّٰتِيْ تَخَافُوْنَ نُشُوْزَهُنَّ فَعِظُوْهُنَّ وَاهْجُرُوْهُنَّ فِي الْمَضَاجِعِ وَاضْرِبُوْهُنَّ ۚ فَاِنْ اَطَعْنَكُمْ فَلَا تَبْغُوْا عَلَيْهِنَّ سَبِيْلًا ؕ اِنَّ اللّٰهَ كَانَ عَلِيًّا كَبِيْرًا ﴿۳۴﴾

34. Men are in charge[131] over women, because Allah has excelled one over the other[132] and because men have expanded their wealth over them[133]. So, the virtuous women are devoutly obedient, guarding in (the husband's) absence what Allah has commanded[134] them to guard. And as to those (women) whose disobedience you fear, then admonish them[135] and sleep separately from them[136] and beat them[137] (slightly). But if they obey you (once more) then seek not any way of excess against them. Indeed Allah is Ever Exalted, Great[138].

131.From this we know that the rights of husband and wife are not equal, the rights of men are more. This is true justice because it is incumbent upon man to take care of all her material needs and pay her dowry. A woman is not responsible for any material or financial obligations of man, Hence, the status of man should be greater.

132.From this we learn that in Islam man is superior to woman,. Hence, Prophethood, Imamet (leadership), judges, Azaan, Khutbah etc. are for men only. Purdah is incumbent upon a woman and these duties cannot be executed by being in Purdah - screen, veil or privacy. Also female obstacles, too, become a hinderance in the form of these duties.

133.By this is meant enjoys superiority over a woman for two reasons; one is personal the other is incidental. The personal superiority is being a man, and the incidental is giving material support for her. Thus, if any man does not, or is unable to give financial support to the wife, he is still superior to the woman. It should be remembered that the male sex is superior to female, not every male being is better then every female being. Millions of males like us are not equal even to the dust of Hazrat Aisha Radiallahu Anha and Bibi Fatima Radiallahu Anha's shoes. Gender is one and inviduality is something else, and being a human being is.

134.From this verse a few issues emerge:

1. It is incumbent upon the man to give financial support to the woman.
2. To take care of the household affairs of the husband is the obligation of the wife.
3. It is incumbent upon the wife to honour and

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respect the husband, therefore the wife should not address the husband by his name, nor make him do household chores.
4. Earning the wealth by the husband, spending of these by the wife is a means of receiving divine grace: man must not work with the spinning wheel and the wife, after acquiring a degree, should not go out to seek employment. If seeking employment was obligatory upon a woman, it would not have been the duty of man to be responsible for her financial support.
135.By this is meant inform the wife of the disastrous consequences of her disobedience to the husband which will occur as a result of this in this world and the Hereafter. From this we learn that it is important for the husband to learn these issues and teach them to his wife.

35. And if you fear a dispute between the husband and the wife [139], then appoint one arbiter from his (husband's) side and one arbiter from the side of the woman (wife). If they both desire reconciliation, then Allah will cause unity between them. Surely, Allah is All-Knowing, fully aware [140].

139. By "you" is meant Oh you guardians of the husband and the wife! From this we learn that making peace between the husband and the wife is the finest form of worship. To bring peace between waring Muslim brothers is similar to this. Furthermore, it is a wise thing to appoint a committee for this purpose. It is for this reason that Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya (Radialllahu Anhu) appointed Hazrat Abu Musa Ash'ary, and Hazrat

36. And worship Allah, and associate nothing with Him, and be good to parents [141], and to relations and orphans, and the needy, and the near neighbours and the distant neighbours [142], and the companion of your side [143], and the wayfarer[144], and to

136.By sleep apart from them means do not cohabitate with them, do not discuss anything with them, boycott them completely as there is no better remedy than this for a woman.
137. From this we learn that an officer in charge can punish his subordinate but not viceversa. The husband can hit his wife to teach her good manners, but the wife cannot lift her hand on her husband. The same is with the teacher - pupil, Murshid - Mureed, (Religious Guide-Disciple) father-son, etc. A wife and the follower cannot seek or retaliate against the husband and the Prophet, respectively. In the matter of retaliation there is a degree of equality.
138.By this is meant if Allah Almighty accepts your repentance, then you too should overlook the errors of your wives and do not be harsh to them after they have repented.

وَاِنْ خِفْتُمْ شِقَاقَ بَيْنِهِمَا فَابْعَثُوْا حَكَمًا
مِّنْ اَهْلِهٖ وَ حَكَمًا مِّنْ اَهْلِهَا ۚ اِنْ
يُّرِيْدَآ اِصْلَاحًا يُّوَفِّقِ اللّٰهُ بَيْنَهُمَا ؕ
اِنَّ اللّٰهَ كَانَ عَلِيْمًا خَبِيْرًا ﴿۳۵﴾

Amar bin As (Radiallahu Anhum) as their negotiators of peace.
140.From this it is understood that it is permissible to appoint people besides Allah Almighty as rulers. It is not contrary to this verse because here the word "*ruler*" indicates absolute Huk'm (Command) which is for Allah Almighty "*command is for no one but Allah* " (S6 : V57)

وَ اعْبُدُوا اللّٰهَ وَ لَا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّ
بِالْوَالِدَيْنِ اِحْسَانًا وَّ بِذِى الْقُرْبٰى وَ
الْيَتٰمٰى وَالْمَسٰكِيْنِ وَ الْجَارِ ذِى الْقُرْبٰى
وَالْجَارِ الْجُنُبِ وَالصَّاحِبِ بِالْجَنْۢبِ وَ

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ابْنِ السَّبِيْلِ ۙ وَمَا مَلَكَتْ اَيْمَانُكُمْ ؕ اِنَّ
اللّٰهَ لَا يُحِبُّ مَنْ كَانَ مُخْتَالًا فَخُوْرَا ۙ﴿۳۶﴾

your male and female servants [145]. And surely, Allah loves not the arrogant, the boastful.

141.From this a few issues arise:
1. Parental rights are greater than those of the other relatives. Hence, Allah Almighty has ordered their obedience with His worship.
2. Service to parents should be rendered in every possible way physically and financially.

142.This means the neighbour whose house is close to yours, another may be in your own street but his house is not close to yours; or the person may be your neighbour as well as your relative, or he may be just your neighbour but not your relative, or he who is a neighbour as well as a Muslim, or he may just be a neighbour but not a Muslim. Thus, there is much detailed discussion available on neighbour, far and distant. (*Tafseer Roohul Bayaan*).

143.In the word "*Companion of your side*" include your wife, companion on journey, one's colleague, one's brother in Sufi Silsila, or one who sits with you in the Mosque. Thus, there are many definitions attached to companions of the side. (*Khazainul Irfaan*)

144. In the word '*wayfarer*' a guest as well as a wayfarer are included. The entertainment of the guests is a distinguishing characteristic of a Muslim. A guest is he who comes to visit us either at our invitation or on his own. One who puts up by you for one's own work is not a guest, e.g. those involved in a court case visiting the attorney, or those seeking verdicts from a Mufti - A Muslim jurist.

145.By this is meant do not exploit your male or female servants, do not speak harshly with them, give them food and clothes according to their needs. It should be remembered that these rights of these servants are the responsibility of the Master. If he is negligent in respect of these rights he will be answerable to Allah Almighty. These rights cannot be demanded by them from the state. Hence, the saying of the jurists in this respect is not in any contradiction of this verse.

الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ
بِالْبُخْلِ وَيَكْتُمُوْنَ مَآ اٰتٰىهُمُ اللّٰهُ مِنْ
فَضْلِهٖ ؕ وَ اَعْتَدْنَا لِلْكٰفِرِيْنَ عَذَابًا
مُّهِيْنًا ۚ﴿۳۷﴾

37. Those who themselves act miserly [146] and say others to be misers, and conceal[147] that which Allah has given them out of His Bounty. And We have prepared for the infidels a degrading torment [148].

146. Not giving the dues to the person is miserliness. Zakaah, obligatory (Wajib) charity, not paying maintenance of wife and children too is miserliness. Similarly, concealing knowledge is being miserly with knowledge, we should be generous with wealth and situation.

147.From this we learn that revealing and expressing the bounties of Allah Almighty is part being grateful to Him, while it is forbidden to show pride and to brag. The Holy Prophet صلى الله عليه وآله وسلم said: "*I am the most superior creation in the children of Adam Alaihis Salaam but I am not proud of it.*"

148.From this we learn that it is an act of apostasy for not describing the qualities and virtues of the Holy Prophet صلى الله عليه وآله وسلم deliberately or distorting them in any way.
Reason for its Revelation:
This verse was revealed regarding those Jewish Ulema (scholars) who would deliberately conceal those praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم which are described in the Tauraat. This incident should

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serve as a lesson for the present day Ulema who will not recite the (Na'at) poems in praise of the Holy Prophet صلى الله عليه وآله وسلم

38. And those who spend their wealth[149] to show off to the people and do not believe in Allah and the Last Day and whose companion has become Shaitaan, then what an evil companion is he[150].

وَ الَّذِيْنَ يُنْفِقُوْنَ اَمْوَالَهُمْ رِئَآءَ النَّاسِ وَلَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ ؕ وَ مَنْ يَّكُنِ الشَّيْطٰنُ لَهٗ قَرِيْنًا فَسَآءَ قَرِيْنًا ﴿۳۸﴾

149.Mention had been made of miserliness, now mention is being made of extravagance. This includes giving charity for show, do weddings to boost one's ego, to spend on improper and unreasonable customs, etc. as they are all part of extravagance.

150. By "*evil companion*" means doing things themselves, but through some flimsy excuse stop others from doing so.

in this world that would gladden the devil who will be with him so much so that he eats, drinks and cohabits with him. For this reason the order is that begin every permissible work by invoking the blessed name of Allah (Bismillah). In the Hereafter this companion will be chained with the devil.

39. And what (harm) would have come upon them, if they would have faith in Allah and the Last Day and spent[151] out of what Allah has provided them. And surely Allah knows them fully well.

وَمَاذَا عَلَيْهِمْ لَوْ اٰمَنُوْا بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَاَنْفَقُوْا مِمَّا رَزَقَهُمُ اللّٰهُ ؕ وَ كَانَ اللّٰهُ بِهِمْ عَلِيْمًا ﴿۳۹﴾

151.From this emerge three issues:
1. From whatever bounty Allah Almighty has bestowed upon you spend a little in charity. For this reason the word "*what*" is used here.
2. Do not spend everything in charity - spend a portion of it as understood from this verse.
3. Charity must be given from lawfully earned wealth, therefore this wealth is connected with Allah Almighty.

40. And Allah does not do injustice [152] even to the weight of an atom. And if there is any good deed He doubles it and gives from Himself immense reward[153].

اِنَّ اللّٰهَ لَا يَظْلِمُ مِثْقَالَ ذَرَّةٍ ۚ وَ اِنْ تَكُ حَسَنَةً يُّضٰعِفْهَا وَيُؤْتِ مِنْ لَّدُنْهُ اَجْرًا عَظِيْمًا ﴿۴۰﴾

152.Allah Almighty will not waste anybody's good deeds without any reason and then reward him, or punish a criminal more than what his crime deserves. All this is impossible by Allah Almighty.
153.We learn from "*gives immense reward*" that Allah Almighty out of His bounty will decrease the punishment and immensely increase the reward. Both these are manifestation of Allah Almighty's bounty. However,, both these bounties are only for the believer.

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41. Then how shall it be, when We bring from every Ummah (comm.-unity) a witness. And (O beloved Muhammad) We will bring you as a witness against all of them [154].

فَكَيْفَ اِذَا جِئْنَا مِنْ كُلِّ اُمَّةٍۭ بِشَهِيْدٍ وَّ جِئْنَا بِكَ عَلٰى هٰٓؤُلَآءِ شَهِيْدًا ﴿٤١﴾

وقل النبی سلم

154.Every Prophet will testify about the good and bad deeds of his followers, and the followers of the Holy Prophet صلى الله عليه وآله وسلم will be the testimony of these Prophets, while the Holy Prophet صلى الله عليه وآله وسلم will testify for his Ummah - (followers.) However,, there will be a difference in their testimony. The testimony of the Holy Prophet's صلى الله عليه وآله وسلم followers will be verbally given by him صلى الله عليه وآله وسلم, and this testimony will be an eye witness account. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is keeping an eye witness account of all deeds, past, present and future. It is for this reason the non-believers will not be in a position to object. Those who will be objecting to the testimony of the followers will ask how are they testifying without being witness to the deeds.

42.On that day those who disbelieved and disobeyed the Messenger[155] would wish if the earth were levelled [156] after burying them in it. And they would not be able to conceal a single fault from Allah.

يَوْمَئِذٍ يَّوَدُّ الَّذِيْنَ كَفَرُوْا وَ عَصَوُا الرَّسُوْلَ لَوْ تُسَوّٰى بِهِمُ الْاَرْضُ ؕ وَلَا يَكْتُمُوْنَ اللّٰهَ حَدِيْثًا ﴿٤٢﴾ ع ٩ ٦

155.By this is meant both their beliefs and deeds are defective and wretched. The defectiveness of their beliefs is indicated in "*they disbelieved*" and defectiveness of their deeds is shown in "*they disobeyed the Messenger*". Every person should make it his duty to correct his beliefs and deeds and keep them both flawless, otherwise difficulties would be experienced later.

156.Just as animals would be turned to dust after being compensated over one another, the disbelievers too would wish that they too can be turned to dust. Says Allah Almighty: "*And the infidel will say would that I were dust*" (S79: V40).

43. O those who believe! Do not approach prayer while you are intoxicated[157] until you have so much sense that what you say you und-erstand[158], nor when you are in the state of impurity without taking a bath, except when you are travelling. And if you are ill[159] or on a journey 160 or when anyone of you comes from privy (relieving oneself), or you have touched women [161] and you do not find water, then take clean earth and wipe[162] therewith your faces, and your hands[163]. Indeed, Allah is ever Pardoning, Most Forgiving[164].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْرَبُوا الصَّلٰوةَ وَ اَنْتُمْ سُكٰرٰى حَتّٰى تَعْلَمُوْا مَا تَقُوْلُوْنَ وَ لَا جُنُبًا اِلَّا عَابِرِيْ سَبِيْلٍ حَتّٰى تَغْتَسِلُوْا ؕ وَاِنْ كُنْتُمْ مَّرْضٰٓى اَوْ عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَاَيْدِيْكُمْ ؕ اِنَّ اللّٰهَ كَانَ عَفُوًّا غَفُوْرًا ﴿٤٣﴾

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157.Reason for its Revelation:
Once the Noble Companions of the Holy Prophetصلى الله عليه وآله وسلم were invited to eat at Hazrat Abdur Rahman bin Auf ((Radiallahu Anhu)'s) place. After the meals alcohol was served. Just then it was time for Salah. The Imam recited Surah Al-Kafiroon in a state of drunkenness in which he left out "LA (No) in all places where it should have been read. This verse was revealed at this occsasion. At that time alcohol was not prohibited. From this we learn when a person is in a state of unconsciousness, insanity, and sleep when he cannot distinguish what he is reading, he should not offer *Salaah*, as is reported in the Hadith. After the revelation of this verse drinking became prohibited at the times of *Salaah*. Thereafter its total prohibition was proclaimed. From this we learn that if anybody utters words of apostasy in a state of unconsciousness or intoxication he will not be out of the fold of Islam.

158.This is connected with "*until you take a bath*" i.e. if you are unclean due to cohabitation with your wife and thus, are in need of a bath do not think of offering your *Salaah*. But if you are a traveller or if water is not available, then you can perform your *Salaah* by making Tayammum. The restriction of a traveller is because non-availibility of water is mostly during a journey. The following verse will provide more detail in this regard.

159.Any illness which will endanger one's health by using water - according to one's experience or if prohibited by a specialist doctor.

160.By this is meant outside the town where water is not available. Thus, by journey is not meant journey in term's of Shariah.

44.Have you not seen those who were given a portion of the Book?[165] They adopted an erring path and intend that you too may lose the way[166].

165. By "*one section*" is meant you believed in section of the Tauraat and rejected the other, or

161. From this we learn that *wudu* does not break by just touching a woman or one's private part according to Hanafi because in this case just as coming from toilet means after relieving yourself, likewise touching a woman means either cohabitation or fondling. Having sex in the nude makes Ghusal incumbent, while fondling in the nude will make *wudu* incumbent. In short, mere touching is not meant here.

162. The creation from sand is also sand. The definition of creation from sand are all those things which take life from the earth, which do not dissolve in fire nor turn to ash, like the coal from the mine, stone salt from mountains, etc. On all these Tayammum is permissible. Although the water does not dissolve or burn, but because it is made from salt of water it is not suitable for Tayammum.

163.Reason for its Revelation:
While returning from the Battle of Bani Muslatiq Hazrat Aisha Radiallahu Anha's necklace was lost on the way. The Holy Prophet صلى الله عليه وآله وسلم and the entire army went in the jungle in search for it. While searching, it was time for *SALAAH* and no water was available for *wudu*. In response to the problem, this verse containing the decree for Tayammum was revealed. Hazrat Usaid bin Hafeer (Radiallahu Anhu) said: "*Oh family of Abu Bakr (Radiallahu Anhu) this is not your first bounty and blessing. Through your blessings many things have been made easy for the Muslims*". This incident emphasizes the greatness of Hazrat Ayesha (Radiallahu Anha).

164. From this we learn that the Tayammum for the *Wudu* and Ghusal will be done the same way because Allah Almighty has mentioned both minor impurity and major impurity and the method of Tayammum described for both is the same.

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يَشْتَرُوْنَ الضَّلٰلَةَ وَيُرِيْدُوْنَ اَنْ تَضِلُّوا السَّبِيْلَ ﴿۴۴﴾

you believed in Hazrat Musa Alaihis Salaam and rejected the Holy Prophet صلى الله عليه وآله وسلم

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166. By "*lose the way*" is meant they themselves did not accept faith, but are now trying to mislead you. From this we learn that a person who is gone astray is more dangerous then the devil, because failing to mislead the saints, the devil despaired, but these people never despaired, and are also devising plans to mislead pious believers.

45. And Allah knows well your enemies [167]. And Allah is sufficient as a Guardian, and Allah is sufficient as a Helper [168].

وَ اللّٰهُ اَعْلَمُ بِاَعْدَآئِكُمْ ؕ وَ كَفٰى بِاللّٰهِ وَلِيًّا ۙ وَّ كَفٰى بِاللّٰهِ نَصِيْرًا ﴿۴۵﴾

167. Hence, when Allah Almighty had declared someone to be your enemy, he should be rejected as your enemy, even though outwardly they may be your friends, children or wives. Says Allah Almighty: "*Your wives and children are your enemies, so beware of them.*" (S64:V14).From this we learn that if an irreligious person happens to be your close relative but he is an enemy of the believer, he is your enemy, but if a unknown person is a believer he is a friend of the believer

168.By this is meant He is your protection from your enemies plan. By this is meant with the Grace of Allah Almighty the noble Companions of the Holy Prophet were protected from misguidance. In fact if the Companions cast their eyes on any person such a person would be protected from misguidance.

46. Among the Yahud are those who distort words from their (proper) places [169] and say; "we have heard and we disobey," and you listen to us but do not make us to listen say RAINA twisting their tongues[170] and taunting in Faith[171]. And if they had said (instead); "we hear and obey", and sir hear our talks and, sir look at us[172], it would have been better for them and more upright[173]. But Allah has accursed them, so they believe not, save a little[174].

مِنَ الَّذِيْنَ هَادُوْا يُحَرِّفُوْنَ الْكَلِمَ عَنْ مَّوَاضِعِهٖ وَ يَقُوْلُوْنَ سَمِعْنَا وَ عَصَيْنَا وَاسْمَعْ غَيْرَ مُسْمَعٍ وَّرَاعِنَا لَيًّا بِاَلْسِنَتِهِمْ وَ طَعْنًا فِي الدِّيْنِ ؕ وَ لَوْ اَنَّهُمْ قَالُوْا سَمِعْنَا وَ اَطَعْنَا وَاسْمَعْ وَ انْظُرْنَا لَكَانَ خَيْرًا لَّهُمْ وَ اَقْوَمَ ۙ وَ لٰكِنْ لَّعَنَهُمُ اللّٰهُ بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۴۶﴾

169.Reason for Revelation:
Some Yahud, Refaiah bin Zaid and Malik bin Hasham etc. would shun and disregard the Holy Prophet صلى الله عليه وآله وسلم when they would speak to him, verbally they would say "*we heard you*" but inwardly they would say "*we disobey*", verbally they would say, "*we hear you*" but in their hearts they would say: "*Continue not making us hear*". In this manner they would give proof of their malice. This verse was revealed concerning them.

170.They would say this word RAINA twisting their tongue in such a manner that this would sound RA-EE-NA which means a shepherd or RAOONAT which derived from folly. From this we learn that any words which may have possibility of evil in them are totally forbidden to use in respect of Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم .

171. By taunting is meant these malicious Yahud would utter such insulting words in the presence of the Holy Prophet صلى الله عليه وآله وسلم, then they would go to their friends and say if the Holy Prophet صلى الله عليه وآله وسلم was a genuine Prophet he

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would have understood our scheme i.e. outwardly we speak something but inwardly we mean the opposite. We use the RAINA with malicious intent. From this we learn that taunting at the Holy Prophet's knowledge is in fact taunting at the Religion of Allah Almighty. The Yahud are well known for this, therefore Allah Almighty has declared them as taunters of Religion. The present impudent and audacious people should take a lesson from this.

172.That they should have used the word UNZOORNA: "*Sir look at us*", rather then RAINA when addressing the Holy Prophet صلى الله عليه وآله وسلم as the first word would have no implied insinuation in it.

173.From this we learn that according respect to the Holy Prophet is to our advantage, while showing disrespect to his august personality is to our disadvantage.

174. By this is meant they only believed in Allah Almighty. Rejection of Prophethood and belief in Allah Almighty alone is not sufficient for Faith. Even the Devil, too, believes in Allah Almighty alone. It could also mean that they believe in their Prophets only, but reject the Holy Prophet . This too is insufficient for Faith.

يٰٓاَيُّهَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ اٰمِنُوْا بِمَا
نَزَّلْنَا مُصَدِّقًا لِّمَا مَعَكُمْ مِّنْ قَبْلِ اَنْ
نَّطْمِسَ وُجُوْهًا فَنَرُدَّهَا عَلٰٓى اَدْبَارِهَآ
اَوْنَلْعَنَهُمْ كَمَا لَعَنَّآ اَصْحٰبَ السَّبْتِ ؕ وَ
كَانَ اَمْرُ اللّٰهِ مَفْعُوْلًا ﴿۴۷﴾

47. O believers of the Book! Believe in what We (Allah) have revealed confirming the Book[175] with you, before We obliterate some faces[176] and turn them on their backs[177] or curse them as We cursed the people of the SABT[178] (Saturday). And surely Allah's Command is to be carried out.

175. By "*confirming the Book*" is meant the Holy QUR'AAN declares the truth of your books, or verifies your books as they had prophesized the coming of the Holy QUR`AAN. If the Holy QUR`AAN had not been revealed then all these books would have become false. It could also mean the QUR'AAN bears testimony to their truth, i.e. only those Books and Scrolls,as well as only those Prophets have gained prominence about which the Holy QUR'AAN have spoken of, the rest of the others are forgotten. and without trace.

176.From this we learn that mutilation of face, etc. are special forms of punishment which will continue to take place until the Day of Judgement. On coming of the Holy Prophet صلى الله عليه وآله وسلم these types of general punishments like mutilation of the face had ceased to take place.

177.By defacing the faces is meant just as the back part of the head is level or flat so should the face be made level without having any eyes, nose, face, etc. in it.

178.Those Yahud who still did fishing on a Saturday on some pretext, despite the prohibition, were turned into monkeys. This metamorphosis will take place before the advent of the Day of Judgement. Either, in the world or on the Day of Judgement, this curse will take place without any escape.

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إِنَّ اللّٰهَ لَا يَغْفِرُ أَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ۚ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدِ افْتَرٰٓى اِثْمًا عَظِيْمًا ﴿٤٨﴾

48.Indeed, Allah does not forgive association with Him[179], but He forgives [180] what is less than that for whom He wills. And whosoever associates partners with Allah has indeed forged a great sin [181].

179. Here, the word polytheist is used to denote a non-believer. Hence, everyone who rejects the Holy Prophet صلى الله عليه وآله وسلم is a polytheist - meaning a non-believer, whether he accepts the Oneness of Allah Almighty or adds partners to Him. Says Allah Almighty: "*And give not in marriage to idolators until they believe*" (S2:V221). He who dies in a state of non-belief, there is no redemption for him at all. For this reason it is prohibited to call a dead non-believer as one who has had divine mercy. The QUR'AAN often uses the word polytheism to denote non-belief.

180.The objection of this is to show that redemption of a non-believer is impossible. Besides non-belief, the biggest sin is within the limit of forgiveness, whether big or small, whether pertaining to human rights or rights of Allah Almighty. However, there is a difference in the nature of the forgiveness. The forgiveness of trangression of the rights of Allah Almighty will be different while the forgiveness of the transgression of the rights of man will be different. The rights of man transgressed will be made to forgive by man, while the other transgressions will be partly forgiven through intercession and partly through serving a temporary term of punishment in Hell

181.In this context, too, the word polytheism denotes non-belief. Every non-believer will be forging a great sin. It is stated in *TAFSEER ROOHUL BAYAAN* that both these verses are revealed concerning Hazrat Wahshi (Radiallahu Anhu) (one who martyred Hazrat Hamza (Radiallahu Anhu) who sent a request to the Holy Prophet that he wanted to accept Islam but the verse: "*And those worship not any other god along with Allah....*" (S25:V68) is preventing me from it. I am a polytheist and a murderer of a believer. In response to it, this verse and some other verses were revealed.

اَلَمْ تَرَ اِلَى الَّذِيْنَ يُزَكُّوْنَ اَنْفُسَهُمْ ؕ بَلِ اللّٰهُ يُزَكِّيْ مَنْ يَّشَآءُ وَلَا يُظْلَمُوْنَ فَتِيْلًا ﴿٤٩﴾

49. Have you not seen those who declare themselves[182] as pure? Rather, it is Allah Who purifies whom He Wills, and they should not be wronged (even) as much as a date-thread.

182. From this we learn that it is prohibited for oneself to add Mr or titles after your names as this is equal to self praise which holds no recommendation. Similarly, do not blow on your own trumpet. This is only allowed to express the Bounties of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم said: "*I am the chief of the progeny of Hazrat Adam Alaihis Salaam*" (no pride)

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اُنْظُرْ كَيْفَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ كَفٰى بِهٖۤ اِثْمًا مُّبِيْنًا ﴿۵۰﴾

50. Behold! How they forge a lie against [183] Allah, and that in itself is a sufficient sin.

183. By "*forging lie*" is meant those non-believers who regard themselves as superior and the believers as inferiors are forging a lie against Allah Almighty, because Allah Almighty had declared the believers as superior and the non-believers as wretched. From this we learn that to talk ill of the pious is inviting the wrath of Allah Almighty.

SECTION 8

اَلَمْ تَرَ اِلَى الَّذِيْنَ اُوْتُوْا نَصِيْبًا مِّنَ الْكِتٰبِ يُؤْمِنُوْنَ بِالْجِبْتِ وَالطَّاغُوْتِ وَيَقُوْلُوْنَ لِلَّذِيْنَ كَفَرُوْا هٰۤؤُلَآءِ اَهْدٰى مِنَ الَّذِيْنَ اٰمَنُوْا سَبِيْلًا ﴿۵۱﴾

51. Have you not observed [184] those who were bestowed a portion of the Book[185], believe in idols and demons [186] (devil) and say about infidels: "They are more in the right path than Muslims.

184. Reason for its Revelation:
Ka'b bin Ashraf and his seventy Jewish friends went to the idolators of Makkah and persuaded them to fight with the Holy Prophet صلى الله عليه وآله وسلم. The response of the Quraish was that since the Yahud were People of the Book, and as such near to the Muslims, they saw danger in this. If they (Quraish) were to declare war in which the Yahud decide to join the Muslims what would be their position. In order to put us at ease you must bow down to our idols. These wretches had no option but to prostrate to these idols. Thereafter Abu Sufyaan enquired from them whether they (the Quraish) are on the right path or Hazrat Muhammad صلى الله عليه وآله وسلم. Ka'b replied that the Quraish were on the path of Truth. This verse was revealed on this occasion.

185. By a portion means portion of the knowledge, not of action because Ka'b bin Ashraf was a Jewish priest. From this we learn that the Book of Allah Almighty is divided into two parts, one is knowledge, the other is action. May Allah Almighty bless us with both. Without action, knowledge is a curse.

186. The word TAGHOOT (SHAITAAN) in this verse is derived from TAGHA meaning rebellion or of rebellious nature. When the Shaitaan rebelled against the command of Allah Almighty. Likewise all these satanic creatures are rebellious whether they may be from the Jinns or human demons. The Holy QUR'AAN, too, has referred to the leaders of infidelity as Shaitaan. Anyone who refers to the Prophet as demon (God forbid) is out of the fold of Islam, like Hoosein Ali of Wan Bhichianwala.

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ ؕ وَ مَنْ يَّلْعَنِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ نَصِيْرًا ﴿۵۲﴾ ؕ

52. Those are the ones whom Allah has cursed, and he whom Allah curses; never will you find for him any helper [187].

187. From this we learn that the Prophets of Allah. the Saints of Allah Almighty, the deceased believers and infants will all become the helpers of believers, while the accursed infidels will have none to help them. Thus, if anyone says that he has no helper is in reality, inwardly, admitting his infidelity. Says Allah Almighty: "*Only Allah and His Messenger is your friend*" (S5:V55). Allah Almighty further states: "*And help each other in righteousness and piety*" (S5:V2).

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53. Or, have they a share [188] in the kingdom? Then (if that were so) they would not give the people (even as much) as the speck on the date seed.

اَمْ لَهُمْ نَصِيْبٌ مِّنَ الْمُلْكِ فَاِذًا لَّا يُؤْتُوْنَ النَّاسَ نَقِيْرًا ﴿٥٣﴾

188.Reason for its Revelation:
The Yahud who arrogantly claim that they are the rightful claimants to prophethood and government because we are children of Israel.

Therefore, how can we accept obedience of the Holy Prophet صلى الله عليه وآله وسلم and the Arabs. This verse was revealed to refute the Jewish claim.

54. Or do they envy[189] the people for what Allah has given them out of His Bounty[190]? But We have already given the family of Ebrahim the Book and wisdom[191] and conferred upon them a great kingdom [192].

اَمْ يَحْسُدُوْنَ النَّاسَ عَلٰى مَآ اٰتٰىهُمُ اللّٰهُ مِنْ فَضْلِهٖ ۚ فَقَدْ اٰتَيْنَآ اٰلَ اِبْرٰهِيْمَ الْكِتٰبَ وَالْحِكْمَةَ وَاٰتَيْنٰهُمْ مُّلْكًا عَظِيْمًا ﴿٥٤﴾

189.Being envious of the Holy Prophet صلى الله عليه وآله وسلم and the Muslims.
190.From this we learn that Piety, Faith, Prophethood, all these are from the bounties of Allah Almighty. None can boast about these things.
191.From this emerge a few issues:
1. Prophethood and the knowledge of Religion are two of the greatest blessing of Allah Almighty, as Allah Almighty has mentioned these in respect of the virtues of Hazrat Ebrahim (Alaihis Salaam).
2. Prophethood has been made special for the progeny of Hazrat Ebrahim (On him be peace) after him, as no one else besides his progeny became a Prophet thereafter. Thus, Mirza Ghulam Ahmed Qadyani can never become a prophet because he is not a Sayyed - progeny of the Holy Prophet صلى الله عليه وآله وسلم, but he was a Moghul.

3. To be children of the pious, and to be from high ranking family, too, is a grace and blessing of Allah Almighty. Khilaafat after the Holy Prophet صلى الله عليه وآله وسلم had been restricted to the Quraish only. Said the Holy Prophet صلى الله عليه وآله وسلم : "*Khilafat will only be from the Quraish*". Infact it is stated in *SAWAIQE MUHARRIQAH* that the highest spiritual personages will only be from the Sayyeds. i.e. from the progeny of the Holy Prophet صلى الله عليه وآله وسلم. Imam Mahdi (Alaihis Salaam) would be from the Sayyeds.
192. By this is meant granting wordly kingdom, like that granted to Hazrat Yusuf (Alaihis Salaam) and Hazrat Dawood (Alaihis Salaam), who were granted both prophethood and kingdom. Likewise, if Allah Almighty grants His Beloved Prophethood and Kingdom then why did infidels become hurt by it.

55. Some of them believed in him[193] and some of them turned faces[194] from him, and sufficient (for them) is Hell, as a blazing fire.

فَمِنْهُمْ مَّنْ اٰمَنَ بِهٖ وَمِنْهُمْ مَّنْ صَدَّ عَنْهُ ۭ وَكَفٰى بِجَهَنَّمَ سَعِيْرًا ﴿٥٥﴾

193. By this is meant to believe in the Holy Prophet صلى الله عليه وآله وسلم, as done by Hazrat Abdullah bin Salaam, and Ka'bah Ahbaar (Radiallahu Anhu).

194. By this is meant to remain deprived of Faith, like Ka'b bin Ashraf, etc. From this we learn that knowledge will only prove beneficial when the blessings of Allah Almighty become

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part of it. Hazrat Abdullah bin Salaam (Radiallahu Anhu) and Ka'bah bin Ashraf both possessed knowledge of Tauraat but Hazrat Abdullah (Radiallahu Anhu) benefitted because of his faith, while Ka'b lost out because of his infidelity.

56. Those who have rejected Our Verses, We shall soon cause them to enter [195] Fire. Whenever their skins will be fully burnt, We shall change them [196] with fresh skins, that they may taste the punishment. Indeed, Allah is ever Exalted in Might, and Wise [197].

إِنَّ الَّذِينَ كَفَرُوا بِآيَاتِنَا سَوْفَ نُصْلِيهِمْ نَارًا ۖ كُلَّمَا نَضِجَتْ جُلُودُهُمْ بَدَّلْنَاهُمْ جُلُودًا غَيْرَهَا لِيَذُوقُوا الْعَذَابَ ۗ إِنَّ اللَّهَ كَانَ عَزِيزًا حَكِيمًا ﴿٥٦﴾

195.From this we learn to reject the Holy Prophet صلى الله عليه وآله وسلم is equal to rejecting all the verses of the QUR'AAN, and the consequence of rejection is Fire of Hell.

196. From this emerge two issues:

1. Although the fire of Hell will reach every limb of the infidels, only their skins will burn. Says Allah Almighty: "*One which rise over the hearts*" (S104 : V7).

2. Inspite of remaining in such severe fire they shall not experience death, instead after every time the skin is burnt new one will be created in its place, like new skin is created after a blister. Furthermore, we also learn that this type of punishment is set aside for the infidels. The nature of punishment for Muslims is different.

197.By this is meant Allah Almighty has power of meting out any form of punishment and in every form of punishment there is Divine wisdom. It is the power of Allah Almighty that inspite of placing the infidels in such severe and intense fire they would not experience death. As an example if iron and steel are buried in the earth it will melt and destroy it, but when a seed is put into it, it will not destroy it. This is the power of Allah Almighty.

57. And those who believe and do good deeds, We shall soon make them enter Gardens beneath which rivers flow[198] wherein they shall abide forever. For them there are pure wives[199]. And We cause them to enter a place where there shall be plenty shade[200].

وَالَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ سَنُدْخِلُهُمْ جَنَّاتٍ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ خَالِدِينَ فِيهَا أَبَدًا ۖ لَهُمْ فِيهَا أَزْوَاجٌ مُطَهَّرَةٌ ۖ وَنُدْخِلُهُمْ ظِلًّا ظَلِيلًا ﴿٥٧﴾

198. By this is meant all people of Paradise will be given several Jannats. Different kinds of Paradise will be rewarded for different deeds. These inmates of Paradise will also be the owners of Paradise of the infidels, had these infidels been believers. Just as there will be many rivers, so will there be many Jannats.

199. Every inmate of Paradise will be distributed several wives, his own believing wife from the world, Hoories of Paradise, and those believing women whose husbands would be sent to Hell. These women would be purified from all types of physical and emotional impurities like menses, discharge of blood after child birth, spit, snot, filth, ill-temper, etc.

200. By shade is meant there will be no heat in Paradise, as there will be no sun. Only the Light of Allah will be reflected to illuminate the place. This does not mean that there will be heat for which the trees would be providing shelter.

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إِنَّ اللّٰهَ يَأْمُرُكُمْ أَنْ تُؤَدُّوا الْأَمٰنٰتِ إِلٰٓى أَهْلِهَا ۙ وَ إِذَا حَكَمْتُمْ بَيْنَ النَّاسِ أَنْ تَحْكُمُوا بِالْعَدْلِ ۚ إِنَّ اللّٰهَ نِعِمَّا يَعِظُكُمْ بِهٖ ۚ إِنَّ اللّٰهَ كَانَ سَمِيْعًا بَصِيْرًا ﴿٥٨﴾

58. Indeed, Allah commands you to deliver back the trusts to their owners[201], and when you judge between people, judge with justice[202]. Surely, Allah admonishes you well. Indeed Allah is ever Hearing, All Seeing [203].

201.Trust can refer to trust in respect of wealth, deeds, knowledge or Divine Mystic secrets, etc. for which a person is responsible will have to discharge his trust. Some people are of the opinion that Hazrat Uthman bin Talha (Radiallahu Anhu) who was the keeper of keys of the Ka'bah was asked to return these keys after the Conquest of Makkah. Then other Companions availed themselves for this service by requesting to be placed in charge of these keys. At that occasion, this verse was revealed, and the keys were returned to him as before. Hazrat Uthman bin Talha accepted Islam after seeing the high degree of Trust. However,, in *Tafseer Khazainul Irfaan*, the learned Professor Allama Muradabadi (Radiallahu Anhu) says that it is generally accepted that Hazrat Uthman bin Talha had accepted Islam in the 8th Hijri, about two years before the conquest of Makkah. Allah Almighty knows best.

To this days the keys of the Holy Ka'bah are with the descendants of Hazrat Uthman bin Talha. Nevertheless, even if the revelation was at a specific occasion the, order is general.

202. The Ulama are of the opinion that the ruler or an officer should show equality between the plaintiff and the respondent on five things:

1. Grant permission to both parties in matters of consultation.
2. Seat - both should be given similar seating.
3. Attention - equal attention should be given to both.
4. To give hearing to both parties equally.
5. Passing judgement - he should be totally impartial i.e. be fair to both parties.

203.Therefore, Oh rulers or Officers take heed, that there is an authority above you as well, who is witnessing your judgement and decisions, and listening to your discussion. Tomorrow, you, too, have to present yourself in His Court.

يٰٓأَيُّهَا الَّذِيْنَ اٰمَنُوْٓا أَطِيْعُوا اللّٰهَ وَ أَطِيْعُوا الرَّسُوْلَ وَ أُولِي الْأَمْرِ مِنْكُمْ ۚ فَإِنْ تَنَازَعْتُمْ فِيْ شَيْءٍ فَرُدُّوْهُ إِلَى اللّٰهِ وَالرَّسُوْلِ إِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْأٰخِرِ ۭ ذٰلِكَ خَيْرٌ وَّأَحْسَنُ تَأْوِيْلًا ﴿٥٩﴾ ع ٨ ٩ ٥

59. O you who believe! Obey Allah and obey the Messenger, and those who have the power of command [204] among you. And if there may arise any difference among[205] you, refer it to Allah and His Messenger [206], if you have faith in Allah and the Last Day [207]. This is better and its end result is best [208].

204. Whether they be religious authorities like the Ulema, the Religious Guides, the jurists, jurists of independent opinion, or those holding worldly authority, like the Muslim emperors or Muslim governors. However, it would be incumbent upon those holding wordly authority

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to obey those having religious authority. The obedience of the two is based on the condition that it is not exercised for personal gains, otherwise such authority would be null and void. The obedience to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is incumbent under all circumstances, even though the order may be contrary to any QUR'AANic injunction. The Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم order would be regarded as a categorical injunction in that case. Not giving Hazrat Ali (Radiallahu Anhu)) permission to marry another woman in the lifetime of Hazrat Fatima Bibi (Radiallahu Anha); the single testimony of Hazrat Huzaima Ansari (Radiallahu Anhu) being given the status of double testimony are examples of this. It is for this reason that Allah Almighty had excluded the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم from "*those who have power*" For greater research consult the book "*Saltanate Mustapha*". This verse serves as a proof for the validity of Taqleed.

205. If any differences take place between you and your superiors (officials etc) try and solve it through a categorical injunction (*Ruhool Bayaan).* From this we learn that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is the greatest of all authorities and the Emperor of the Emperors.

206.To turn to the jurists for religious assistance is like turning to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم as they will tell you his laws. As the obedience of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم is obedience of Allah Almighty, so is the loyalty of the religious Ulema, the loyalty of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم Similarly, it is important to be loyal and obedient to the Islamic ruler.

207. From this we learn that Faith is the claim and action is the proof thereof. Whoever merely makes a verbal claim of believing in Allah Almighty and His Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم, but in deeds behaves like the infidels, accepts the laws of America and Britain, the claim of such a person is baseless and without any proof.

208.Although some tenets of Shariah seem burdensome on oneself like Zakaah, Jihad (Holy War), making of interest unlawful, etc, but their end result is good. Muslims will be destroyed by taking interest,but will remain alive and well by paying Zakaah.

SECTION9

60. Have you not seen those who claim that they believe what has been revealed to you (O Muhammad) and what has been revealed before you? They wish to make the devil their arbiter[209], whereas they were commanded to reject him wholly [210]. And Satan desires to lead them astray.

اَلَمۡ تَرَ اِلَى الَّذِيۡنَ يَزۡعُمُوۡنَ اَنَّهُمۡ اٰمَنُوۡا
بِمَاۤ اُنۡزِلَ اِلَيۡكَ وَمَاۤ اُنۡزِلَ مِنۡ قَبۡلِكَ
يُرِيۡدُوۡنَ اَنۡ يَّتَحَاكَمُوۡۤا اِلَى الطَّاغُوۡتِ
وَقَدۡ اُمِرُوۡۤا اَنۡ يَّكۡفُرُوۡا بِهٖ ؕ وَيُرِيۡدُ
الشَّيۡطٰنُ اَنۡ يُّضِلَّهُمۡ ضَلٰلًا بَعِيۡدًا ﴿۶۰﴾

209.Reason for its Revelation:
Bashar, the hypocrite, once had a quarrel with one Jew. The Jew asked for the matter to be decided by the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم but the hypocrite wanted them to go to Ka'b bin Ashraf for his decision. The Jew refused to accept Ka'b bin Ashraf as an arbiter and presented his case to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم who gave the decision in favour of the Jew. Bashar the hypocrite was not prepared to accept this decision. They both then went with their case to Hazrat Umar (Radiallahu Anhu). There the Jew informed Hazrat Umar (Radiallahu Anhu) that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم had already decided this case in his favour but Bashar was

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unwilling to accept this decision and thus, brought me to you. Hazrat Umar (Radiallahu Anhu) immediately beheaded the hypocrite, saying that whosoever is not happy with the Holy Prophet's صلى الله عليه وآله وسلم decision, death is his end. At that occasion this verse was revealed. From this incident a few issues emerge:

1. The hypocrites are worse then undisguised infidels.
2. There can be no appeal against the Holy Prophet'sصلى الله عليه وآله وسلمdecision with anyone. The Holy Prophet's صلى الله عليه وآله وسلم decision is equal to Allah Almighty's decision.
3. To be displeased with the command of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity, and such a person is an apostate and deserving death because the person was outwardly a Muslim but on that day - the day he showed disregard to the Holy Prophet's صلى الله عليه وآله وسلم decision, he became an apostate and was killed by Hazrat Umar (Radiallahu Anhu).
4. In respect of justice there should be no distinction between relatives and strangers. Although the hypocrite was outwardly a Muslim but the decision went in favour of the Jew.
5. The leaders of infidels are human devils - as Ka'b bin Ashraf, Kaib bin Ashraf has been called a devil in the QUR`AAN.

210.From this we learn that to appoint the infidels willingly to the position of leadership, and accepting their principles with joy is a severe criminal act, it would be forgiven if done under compulsion.

61. And when it is said to them: "Come to what Allah has revealed and to the Messenger. Then you see the hypocrites turn away from you averting their faces [211].

وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ
اللّٰهُ وَ اِلَى الرَّسُوْلِ رَاَيْتَ الْمُنٰفِقِيْنَ
يَصُدُّوْنَ عَنْكَ صُدُوْدًا ﴿٦١﴾

211. It is crystal clear that in the presence of Islamic law and authority, it is the height of hypocrisy to give American or British systems priority.

62. So how will it be when any affliction befalls them, for what their hands have sent[212] forth? Then O beloved! Swearing by Allah: We intended nothing but good will and harmony only[213].

فَكَيْفَ اِذَآ اَصَابَتْهُمْ مُّصِيْبَةٌۢ بِمَا
قَدَّمَتْ اَيْدِيْهِمْ ثُمَّ جَآءُوْكَ يَحْلِفُوْنَ ۖ
بِاللّٰهِ اِنْ اَرَدْنَآ اِلَّآ اِحْسَانًا وَّتَوْفِيْقًا ﴿٦٢﴾

212. By this is meant that Bashar was slain at the hands of Hazrat Umar Farooque (Allah be pleased with him) to become the inmate of hell for which no compensation was to be awarded when this was requested by his heirs. This is exactly what took place. Allah Almighty too approved of this act of Hazrat Umar (Radiallahu Anhu).

213. Thus, the heirs of Bashar schemed an excuse by telling the Holy Prophet صلى الله عليه وآله وسلم that Bashar had not deflected from you but was peace loving. He wanted unity between all, therefore he wanted to take his case to Ka'b bin Ashraf.

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أُولَٰئِكَ الَّذِينَ يَعْلَمُ اللَّهُ مَا فِي قُلُوبِهِمْ ۖ فَأَعْرِضْ عَنْهُمْ وَعِظْهُمْ وَقُل لَّهُمْ فِي أَنفُسِهِمْ قَوْلًا بَلِيغًا ﴿٦٣﴾

63. Allah knows better what is in their hearts, so overlook [214] them and admonish them and say to them in convincing words concerning their affairs.

Hence, merely explain this to the heirs of Bashar.

وَمَا أَرْسَلْنَا مِن رَّسُولٍ إِلَّا لِيُطَاعَ بِإِذْنِ اللَّهِ ۚ وَلَوْ أَنَّهُمْ إِذ ظَّلَمُوا أَنفُسَهُمْ جَاءُوكَ فَاسْتَغْفَرُوا اللَّهَ وَاسْتَغْفَرَ لَهُمُ الرَّسُولُ لَوَجَدُوا اللَّهَ تَوَّابًا رَّحِيمًا ﴿٦٤﴾

64. And We have not sent any Messenger, but that he should be obeyed[215] by the permission of Allah. And if when they do injustice unto their souls, then O Beloved they should come[216] to you, and then beg forgiveness of Allah, and the Messenger should intercede for them. Then surely they would find Allah Most Relenting, Merciful[217].

and wrong-doers, during all periods of time who have committed any type of transgression or sin must come to your sacred shrine or abode. It should be remembered that the word *'they should come to you'* does not confine the transgressor of going only to Madinatul Munawwara, but he can achieve this by sincerely and mentally turning to him. If you can be present in the sacred city of Madina it would be your good fortune. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم abode is a place of cure for all our ills; nobody is turned away without getting his needs fulfilled. It should be remembered that the Holy Prophet's صلى الله عليه وآله وسلم coming in this world for us is one thing, while our seeking presence in his sacred abode is another thing altogether. The very rising of the sun is to provide sunlight for us, while our purpose of seeking its nearness by removing shelter is to obtain its warmth. Thus, there is a great difference between the verses: "*Assuredly there has come to you a Messenger*" (S9 : V128) and "*They should come to you...*" (S4 :V64)

214.By "*admonish them*" is meant that in terms of Shariah, hypocrites are not put to death.

215.By this is meant that although you (mankind) as well as the Holy Prophet صلى الله عليه وآله وسلم have come into this world but the motive of coming of both is totally different. You are there to obey and be loyal to the Holy Prophet صلى الله عليه وآله وسلم , while he صلى الله عليه وآله وسلم is there to exercise authority over you. Both the Captain and the passengers sail in one ship, but while the passengers travel to reach their destination the captain is there to pilot the ship to that destination. For this reason the passengers have to purchase a ticket for their journey while the captain is paid to pilot the ship. Likewise, we are sailing as passengers in the ship of Islam which the Holy Prophet صلى الله عليه وآله وسلم will pilot successfully to our final destination. The use of *'he should be obeyed'* clearly indicates that every order of the Holy Prophet صلى الله عليه وآله وسلم should be obeyed and every act of his should be put into practice.

216.In this verse there is no restriction concerning transgression, transgressor, time and place. Oh My Beloved Nabi صلى الله عليه وآله وسلم all types of transgressors

217.From this we learn that Allah Almighty is Most Relenting and Merciful to those who seek

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the presence of the Holy Prophet صلى الله عليه وآله وسلم and for whom the Holy Prophet صلى الله عليه وآله وسلم offers dua. Otherwise Allah Almighty is Overpowering and Omnipotent. The pious sages say that those who seek the abode of the Holy Prophet صلى الله عليه وآله وسلم will indeed find Allah Almighty in respect of His attribute of Mercy. That is to say, the Holy Prophet صلى الله عليه وآله وسلم is the address of God.

65. Then O beloved (Muhammad) by your Lord, they shall not be Muslims [218] until they make you judge in all their disputes[219]. Then they find not any impediment in their hearts[220] concerning whatever you decide, and accept from the core of their hearts [221].

فَلَا وَ رَبِّكَ لَا يُؤْمِنُوْنَ حَتّٰى يُحَكِّمُوْكَ فِيْمَا شَجَرَ بَيْنَهُمْ ثُمَّ لَا يَجِدُوْا فِيْٓ اَنْفُسِهِمْ حَرَجًا مِّمَّا قَضَيْتَ وَ يُسَلِّمُوْا تَسْلِيْمًا ﴿٦٥﴾

218;. Such people will not even obtain original faith. In this verse there is a negation of faith, not the excellence of faith. Although a believer may be a sinner but he will not regard the Holy Prophet's صلى الله عليه وآله وسلم judgement as unjust but as absolutely just. He will only regard himself as unjust transgressor and a sinner, Hence, he will not be bereft of faith. However,, after having read the Kalima Shahadah, if he still gives preference to Christian and Jewish laws to Islamic laws then such a person is out of the fold of Islam and is included in the command of this verse.

219. From this verse emerge few issues:

1. It is permissible to appoint someone as a judge besides Allah Almighty. In fact the Holy Prophet صلى الله عليه وآله وسلم is the deputy of Allah Almighty. Accepting the Holy Prophet صلى الله عليه وآله وسلم as a judge is in reality accepting Allah as the judge. Hence, the above verse is not in conflict with:"*There is no judgement but of Allah.*" (S12:V40) because here original or absolute laws and commands are intended, which come from Allah Almighty alone.
2. Now, after the departure of the Holy Prophet صلى الله عليه وآله وسلم from this mundane world, accepting the Religious scholars as the authority of the day (judges) is in reality, accepting the Holy Prophet صلى الله عليه وآله وسلم , as the judge, because these scholars are the servants and representatives of that sacred abode.
3. The mere acceptance of the Holy Prophet's صلى الله عليه وآله وسلم commands without being whole-heartedly satisfied about them is the way of life of the non-believers.

220. From this discussion emerge a few issues:

1. Every decision of the Holy Prophet صلى الله عليه وآله وسلم is absolutely correct and incumbent upon us to act upon.
2. Any verbal objection or non-acceptance of the Holy Prophet's صلى الله عليه وآله وسلم decisions is infidelity and apostasy.
3. If anyone accepts the Holy Prophet's صلى الله عليه وآله وسلم decision under compelling circumstances, but is not in agreement with it, he too is out of the fold of Islam.
4. An absolute command is only issued for obligatory laws.

221. The reason for the revelation of this entire verse is the people of Madina would irrigate their lands from the water running from the mountain. As the lands of Hazrat Zubair (Radiallahu Anhu) and another Ansari were close to one another an argument ensued concerning the water i.e. who would water his land first. Their case was eventually presented to the Holy Prophet صلى الله عليه وآله وسلم. The decision of the Holy Prophet صلى الله عليه وآله وسلم was that Hazrat Zubair (Radiallahu Anhu) should water his land first as it was higher than that of the Ansari. The Ansari was unhappy with this decision and remarked that because Hazrat Zubair (Radiallahu Anhu) was a close relative, the decision was given in his favour.

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The above verse was revealed on this occasion. It is quite clear that at that point in time the judgement of apostasy could not have been passed on the Ansari because this incident had taken place before the law of apostasy had been promulgated as well as before the revelation of this verse. Commands in respect of laws are given after the laws are made. Now if any Muslim were to show disregard to any decision of the Holy Prophet صلى الله عليه وآله وسلم he would become an apostate.

66. And if We had to make it obligatory[222] upon them that kill yourselves and go out leaving your homes[223], then only a few of them would have done so [224]. And if they do of what they are advised, then it was better for them and stronger in establishing faith [225].

وَ لَوْ اَنَّا كَتَبْنَا عَلَيْهِمْ اَنِ اقْتُلُوْٓا اَنْفُسَكُمْ اَوِ اخْرُجُوْا مِنْ دِيَارِكُمْ مَّا فَعَلُوْهُ اِلَّا قَلِيْلٌ مِّنْهُمْ ؕ وَ لَوْ اَنَّهُمْ فَعَلُوْا مَا يُوْعَظُوْنَ بِهٖ لَكَانَ خَيْرًا لَّهُمْ وَ اَشَدَّ تَثْبِيْتًا ۙ﴿۶۶﴾

222.This is concerning the people of Arabia which are made up of sincere people as well as hypocrites.

223.This is similar to the command given to the Israelites. A criminal from them in order to seek repentance had to either offer himself to be killed or had to be banished. However, this does not refer to migration for the sake of Islam or Holy War; these two are included in Islam as well. Hence, there is no contradiction on the verse.

224.Such stringent decrees were only accepted by the sincere Companions of the Holy Prophet صلى الله عليه وآله وسلم.The hypocrites and the non-believers would not accept him. Therefore this verse cannot be taken to serve as a proof. The brave manner in which the noble Companions sacrificed their everything on the Holy Prophet صلى الله عليه وآله وسلم is something the world can never forget

225.From this we learn that obedience and loyalty to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم bring about firmness in one's faith, and is worthy of countless rewards.

67. And if it had been so We would have given them from Us a great reward.

وَّ اِذًا لَّاٰتَيْنٰهُمْ مِّنْ لَّدُنَّاۤ اَجْرًا عَظِيْمًا ۙ﴿۶۷﴾

68. And We would have surely guided them to the Straight Path [226].

وَّ لَهَدَيْنٰهُمْ صِرَاطًا مُّسْتَقِيْمًا ﴿۶۸﴾

226. The word '*Path*' in this verse refers to the path of sainthood and obtaining nearness to Allah, because the noble Companions were already sincere believers. From this we can see that sometimes sainthood can be achieved through doing pious deeds. This is called acquired sainthood. Furthermore, we also learn that every Companion of the Holy Prophet صلى الله عليه وآله وسلم is a saint of Allah Almighty because all of them obeyed and remained loyal to the Holy Prophet صلى الله عليه وآله وسلم Had the hypocrites remained obedient to the Holy Prophet صلى الله عليه وآله وسلم they too should have acquired sainthood.

69. And he who obeys Allah and His Messenger[227] then he will get the company of those who have been blessed by Allah[228],

وَ مَنْ يُّطِعِ اللّٰهَ وَالرَّسُوْلَ فَاُولٰٓئِكَ مَعَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ

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of the Prophets, and the truthful, and the martyrs and the righteous. And what good companions they are [229].

وَالصِّدِّيْقِيْنَ وَ الشُّهَدَآءِ وَ الصّٰلِحِيْنَ ۚ وَحَسُنَ اُولٰٓئِكَ رَفِيْقًا ۝٦٩ ؕ

227. Reason for its Revelation:
Hazrat Thoubaan (Radiallahu Anhu) was such a zealous devotee of the Holy Prophet صلى الله عليه وآله وسلم who could never bear the separation from the Master. One day he came in the presence of the Holy Prophet صلى الله عليه وآله وسلم extremely sad and dejected. When the Holy Prophet صلى الله عليه وآله وسلم asked the reason for his sadness and dejection he replied:"*When I cannot bear your separation in this worldly life, how will I gaze your beloved vision in the Hereafter.*" My beloved master would be in the highest abodes of Paradise while I would be wandering elsewhere. For me paradise will become a place of fear without you. "In response to this the above verse was revealed.

that through obedience to Allah Almighty one can obtain Prophethood so as to keep the door of Prophethood open for the future. Such is the meaning the Qadiyanis have understood from it. If this be the case then Allah Almighty says: "*Allah Almighty is with those who have patience.*"(S2:V153) In terms of the above the patient persons should become Allah Almighty. Remember, to be with someone is totally different that to be that someone himself.

228.From this it should not be misconstrued

70. That is the bounty from Allah, and Allah is Sufficient, Knower[230].

ذٰلِكَ الْفَضْلُ مِنَ اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ عَلِيْمًا ۝٧٠ ع ۹ ۱۱ ۲

229.It should be remembered that the manner in which the Holy Prophet صلى الله عليه وآله وسلم would be with his sincere devotees in Paradise is like how a king would be with selected servants in the royal chamber. This does not necessarily mean that these devotees will have the same status as our Beloved Prophet صلى الله عليه وآله وسلم .

230.From this emerges two issues:
1. To obtain the nearness of the Holy Prophet in Paradise, is one of the greatest bounties of Paradise.
2. Everyone who claims to love the Holy Prophet صلى الله عليه وآله وسلم is not necessarily a true devotee of the Messenger of Allah Almighty صلى الله عليه وآله وسلم.Only Allah Almighty is aware of this.

SECTION 10

71. O you who believe! Take your precautions, then march forth towards the enemies, in companies or go forth altogether [231].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا خُذُوْا حِذْرَكُمْ فَانْفِرُوْا ثُبَاتٍ اَوِ انْفِرُوْا جَمِيْعًا ۝٧١

231.By this is meant avoid yourselves from being ambushed by the enemies, keep the weapons with you, and as you get the chance advance towards the enemies, in small or larger groups to attack them. From this it is understood that to keep weapons and other equipment for one's safety and security is not going against "*relying on Allah.*"

72.And surely among you is someone (hypocrite) who will tarry[232] behind. Then if any calamity comes to you he

وَ اِنَّ مِنْكُمْ لَمَنْ لَّيُبَطِّئَنَّ ۚ فَاِنْ اَصَابَتْكُمْ مُّصِيْبَةٌ قَالَ قَدْ اَنْعَمَ اللّٰهُ

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عَلَيَّ اِذْ لَمْ اَكُنْ مَّعَهُمْ شَهِيْدًا ﴿۷۲﴾

says: "It was Allah's favour upon me that I was not present with them" [233] (the believers).

232. By this is meant that the hypocrites are lazy for prayer and this is the sign of hypocrites.
233.By this it is understood that live away or separate from Muslims and show happiness at this is also Kufr. Remain with the Muslims in deeds and belief because the sheep that remains with the flock remains safe from the wolves.

وَ لَئِنْ اَصَابَكُمْ فَضْلٌ مِّنَ اللّٰهِ لَيَقُوْلَنَّ كَاَنْ لَّمْ تَكُنْۢ بَيْنَكُمْ وَ بَيْنَهٗ مَوَدَّةٌ يّٰلَيْتَنِيْ كُنْتُ مَعَهُمْ فَاَفُوْزَ فَوْزًا عَظِيْمًا ﴿۷۳﴾

73.And if you obtain bounty of Allah [234], then he would certainly say, as if there was no affection between you and him [235]. "O I wish I had been with them so I could have attained great triumph".

234.By "*bounty of Allah*" is meant victory over the enemy as well as spoils of war. From this meant that Muslims regard victory over their enemies as a bounty from Allah Almighty and not as a result of their bravery.
235.From this we learn that to show for one's desire to be with the Muslim just for one's worldly gains is acting against faith. This is pure selfishness and an act of hypocrisy. Be firmly with the general Muslims in both your religious and worldly affairs.

فَلْيُقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ الَّذِيْنَ يَشْرُوْنَ الْحَيٰوةَ الدُّنْيَا بِالْاٰخِرَةِ ؕ وَمَنْ يُّقَاتِلْ فِيْ سَبِيْلِ اللّٰهِ فَيُقْتَلْ اَوْ يَغْلِبْ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿۷۴﴾

74. So let them fight[236] in the way of Allah who sell the life of this world for the Hereafter[237]. And he who fights in the way of Allah and is slain or achieves victory, We will bestow upon him a great reward[238].

236.By "*fight in the way of Allah*" means fight for glory of Islam and to destroy the might of the infidel so that these infidels do not become an obstacle for the Muslims to worship Allah Almighty. This is the true meaning of waging war for the cause of Allah Almighty.
237.From this discussion emerge two issues:
1. In Holy war no consideration should be given for personal gains. Territories should be gained for the service of Islam only.
2. The Muslim soldier should enter the battlefield fearlessly with the firm intention of sacrificing his life for the cause of Allah Almighty, as can be seen from "*sell their worldly life for the Hereafter.*" If these two qualities can be assimilated in the believer, Allah Almighty will grant him victory. Says Allah Almighty: "*You are the very same who shall overcome if you have faith.*" (S3:V13)
238. By "*give him a great reward*" is meant by giving the victorious soldier booty in this world and Paradise in the Hereafter or for the martys or a defeated soldier a great reward in the Hereafter. In any case this is such a barter in which no one is a loser.

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وَ مَا لَكُمْ لَا تُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ
وَالْمُسْتَضْعَفِيْنَ مِنَ الرِّجَالِ وَ النِّسَآءِ
وَالْوِلْدَانِ الَّذِيْنَ يَقُوْلُوْنَ رَبَّنَآ
اَخْرِجْنَا مِنْ هٰذِهِ الْقَرْيَةِ الظَّالِمِ
اَهْلُهَا ۚ وَاجْعَلْ لَّنَا مِنْ لَّدُنْكَ وَلِيًّا ۙ
وَّ اجْعَلْ لَّنَا مِنْ لَّدُنْكَ نَصِيْرًا ۝٧٥

75. And what happened to you that you fight not in the way of Allah [239] and (for) the oppressed among men, women and children[240] who say: "O our Lord! Take us out of this town [241] whose people are unjust, [242] and appoint for us from Yourself a protector and give us any helper from Yourself [243]".

239. From "*Fight for the cause of Allah*" we learn that Jihad - Holy War is incumbent upon a Muslim. One who does not participate in it without any valid reason would be just as sinful as the one who fails to offer his*SALAAH*. It should be remembered that the obligation of Jihad - Holy War is based on certain conditions. If and when these are found then only it becomes obligatory. Sometimes it becomes an absolute obligation, sometimes it is Fard-e-Kifaya i.e. if few participate in it others will be absolved of its obligation.

240. From this we learn that when worshipping Allah Almighty the thought of service of Muslims with seeking the pleasure of Allah Almighty is not polytheism, but permissible. Thus, Allah Almighty says in this verse that fight in the way of Allah Almighty on behalf of those weak believers. By weak believers is meant those Muslim men and women who due to unforeseen circumstances could not migrate from Makkah to Madina and Thus, had to remain there.

241. From this we learn that if one is unable to worship Allah Almighty while staying in a sacred place it becomes necessary to pray to Allah Almighty to make it possible for you to leave that place. Those weak Muslims of Makkah who were unable to migrate from the holy city were praying to Allah Almighty to make it possible for them to leave Makkah because they were unable to worship Allah Almighty freely in it, although presently it is a means of blessing to stay in Makkah.

Furthermore, we also learn that feigned piety is not allowed in Islam. Also, the noble Companions and the four Righteous Caliphs were not unjust, nor would it have become incumbent for Hazrat Ali (Radiallahu Anhu) to migrate from the Holy city of Madina, and that it would have become unlawful for people to have stayed in Madina during the caliphate of the first three Caliphs without extremely difficult circumstances. Says Allah Almighty: *"Was not Allah's earth spacious, so that you might have migrated in it."* (S4:V97)

242. In this verse the word 'unjust' refers to those tyrant infidels who persecute the Muslims and do not allow them to practise their Religion. The presence of non-believers in any country does not make it obligatory to migrate from it.

243.From this we learn that when Allah Almighty is kind on any person. He provides helpers for him, while those on whom He shows His anger He leaves them no helpers. It is for this reason that prayer for seeking helpers is part of ones duty. Seeking help of those besides Allah Almighty is not an act of polytheism but a mercy of Allah Almighty.
The purpose of dua in this case is Oh Allah Almighty either take us out of Makkah or send Muslim warriors who would be able to save us from the clutches of the infidels. Allah Almighty accepted their prayer. Muslim warriors conquered Makkah and saved those weak believers from the clutches of the tyrant infidels.

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اَلَّذِيْنَ اٰمَنُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ اللّٰهِ ۚ وَالَّذِيْنَ كَفَرُوْا يُقَاتِلُوْنَ فِيْ سَبِيْلِ الطَّاغُوْتِ فَقَاتِلُوْٓا اَوْلِيَآءَ الشَّيْطٰنِ ۚ اِنَّ كَيْدَ الشَّيْطٰنِ كَانَ ضَعِيْفًا ﴿۷۶﴾

76. Those who believe and fight in the way of Allah, and the infidels [244] fight in the way of Satan (devil). So, fight against the friends of the devil. Indeed, the plot of the devil has ever been weak.

244. The infidels fight either to please the devil, or to spread infidelity or for the sake of gaining territories. From this we learn that the Believers do not fight for any of these reasons, they fight only to gain the pleasure of Allah. War of kings is for tyranny and territorial gains. War of Believers is to emulate the way of the Prophethood.

SECTION 11

اَلَمْ تَرَ اِلَى الَّذِيْنَ قِيْلَ لَهُمْ كُفُّوْٓا اَيْدِيَكُمْ وَ اَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ ۚ فَلَمَّا كُتِبَ عَلَيْهِمُ الْقِتَالُ اِذَا فَرِيْقٌ مِّنْهُمْ يَخْشَوْنَ النَّاسَ كَخَشْيَةِ اللّٰهِ اَوْ اَشَدَّ خَشْيَةً ۚ وَقَالُوْا رَبَّنَا لِمَ كَتَبْتَ عَلَيْنَا الْقِتَالَ ۚ لَوْ لَآ اَخَّرْتَنَآ اِلٰٓى اَجَلٍ قَرِيْبٍ ۭ قُلْ مَتَاعُ الدُّنْيَا قَلِيْلٌ ۚ وَالْاٰخِرَةُ خَيْرٌ لِّمَنِ اتَّقٰى ۣ وَلَا تُظْلَمُوْنَ فَتِيْلًا ﴿۷۷﴾

77. Have you not seen those who were told: Restrain your hands [245], and establish Salah (prayer) and pay Zakah (compulsory dues to the poor) and when fighting was made obligatory[246] upon them, then some of them began to fear [247] people as they should fear Allah, or even [248] more then that. And they said: "O our Lord! Why have you prescribed fighting upon us [249]? You would have allowed us to live for a short period". You tell them (O Beloved Muhammad): "The enjoyment of this world is a little and the Hereafter is better for he who fears Allah. And injustice will not be done to you (even) as much as a single thread [250].

245. Before migration from Makkah the Believers who were persecuted by the infidels of Makkah requested the Holy Prophet صلى الله عليه وآله وسلم to retaliate but the Holy Prophet صلى الله عليه وآله وسلم prohibited them by saying that instead of this offer your prayers and give charity. From this we learn that Holy War: JIHAD became obligatory only after Salah and Zakaah Salah became obligatory before Migration, on the night of Me'raj, Zakaah became obligatory in 2nd Hijri while Holy War became obligatory also in 2nd Hijri but after Zakaah. Fasting also became obligatory during 2nd Hijri. The last two became obligatory after the changing of the Qiblah from Masjidul Aqsah in Jerusalem to the Ka'bah in Makkah and the order of Zakaah.

246.Before Hijrah when the Holy Prophet صلى الله عليه وآله وسلم migrated to Madina only *SALAAH* had become obligatory in Makkah which was given on the night of Me'raj. Because there was no possibility of Holy War

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being waged by the Muslims in Makkah Allah Almighty did not make it obligatory there.
247. If the word 'some' in this verse is taken to mean '*hypocrites*' then this fear was due to the weakness of faith in which case the purpose of the question would be to raise objection on Allah Almighty and expressing dislike in respect of a religious order. But if the word 'some' is taken to mean the believers then the word fear would mean natural fear which is uncontrollable and is part of human nature. Then this type of fear would not stop you from the service of Allah Almighty, and the purpose of the question would be enquiry of wisdom.in terms of Tafseer KHAZAINUL IRFAAN the second interpretation is more accurate.
248.The noble Companions displayed this type of fear due to human nature. This is not against faith. Musa A.s. had fear from pharaoh and Haman. Says Allah Almighty: "*They both submitted O Our Lord, undoubtedly we fear that he may commit excess against us.....*" (S20:V45) This is the fear of causing harm, while in "*There is no fear upon them*" the purpose of fear is obedience, which no believer can have for a non-believer.
Thus, fears are of various types. Hence, there is no inconsistency in the verse. The fear of people had deprived Mirza Gulam Qadyani from participating in Holy War and Haj. This fear is contrary to Faith.
249..From this we learn that let alone being a Prophet, Mirza Gulam Qadyani was not even a believer because it is against a believer's honour to fear any creation and deprive himself from participating in Holy War due to this. Mirza Gulam was such a frightened person that he did not go for Hajj and feared Holy War to such an extent that he would call this as an abrogated act. Further, we learn that Holy War will be until the Day of Judgement. Also, that the strength of belief has two consequences, the fear of Allah, and being fearless of any creation, which the noble Companion and the pious of Allah Almighty had possessed..
250.In this manner that you receive little reward or no reward or punishment will be given without any misdeed. Hence, participate in the Holy War happily and receive reward.

78. Wherever you may be, death will overtake you, even if you should be in strong forts[251]. If some good reaches them, they say: "This is from Allah" and if some evil befalls them, they say: This has come from you"[252].Please declare: "Everything is from Allah". Then what happened to them [253] what has happened to the people that they fail to understand any statement?

اَيْنَ مَا تَكُوْنُوْا يُدْرِكْكُّمُ الْمَوْتُ وَ لَوْ كُنْتُمْ فِيْ بُرُوْجٍ مُّشَيَّدَةٍ ؕ وَاِنْ تُصِبْهُمْ حَسَنَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِ اللّٰهِ ۚ وَ اِنْ تُصِبْهُمْ سَيِّئَةٌ يَّقُوْلُوْا هٰذِهٖ مِنْ عِنْدِكَ ؕ قُلْ كُلٌّ مِّنْ عِنْدِ اللّٰهِ ؕ فَمَالِ هٰٓؤُلَآءِ الْقَوْمِ لَا يَكَادُوْنَ يَفْقَهُوْنَ حَدِيْثًا ﴿۷۸﴾

251.Hence, it is better to die a death of a martyr on the battlefield then that after months yours of suffering with illness in bed. In a Hadith it is reported that a martyr feels the pain of death as if bitten by an ant.
252. That since You (the Holy Prophet صلى الله عليه وآله وسلم) came to Madina these calamities are taking place. God forbid. After the arrival of the Holy Prophet صلى الله عليه وآله وسلم *Yathrib* became a sacred city. In place of calamities it became a place of cure and blessing. The sand of Madina became blessed with cure.
253. From this we learn that all forms of blessings and calamities either came with the full knowledge of Allah Almighty or we become the cause of them. Piety is a means of obtaining comfort, while sin becomes the cause of calamity. Therefore there is no inconsistency between this verse and the earlier verse: "*From your soul*". Both verses are

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correct in their own place.

مَآ اَصَابَكَ مِنْ حَسَنَةٍ فَمِنَ اللّٰهِ ز وَ مَآ اَصَابَكَ مِنْ سَيِّئَةٍ فَمِنْ نَّفْسِكَ ط وَ اَرْسَلْنٰكَ لِلنَّاسِ رَسُوْلًا ط وَ كَفٰى بِاللّٰهِ شَهِيْدًا ﴿۷۹﴾

79. Whatever good comes to you is from Allah[254] and whatever evil reaches to you is from yourself [255]. And O beloved (Muhammad) We have sent you as a Messenger to all mankind[256]. And Allah is sufficient witness (to that).

254.To receive guidance to do good deeds is a bounty from Allah Almighty, and the coming of blessings on doing good deeds is a blessing from Allah Almighty. Our good deeds have no formal cause, but they are an apparent cause.

255.In this verse address is made to all generally i.e. the worldly calamities come as a result of our sins. Says Allah Almighty: "*And whatever affliction reached you is due to what your hands have earned.*" (S42:V30) Calamities befall on the pious servants of Allah to elevate their status. Hence, there are different reasons for the causes of calamities.

256.By this is meant you Oh Muhammad صلى الله عليه وآله وسلم are a Messenger unto all mankind - past and future. From the time of Hazrat Adam Alaihis Salaam until the Day of Judgement all human beings are the Ummah of the Holy Prophet صلى الله عليه وآله وسلم . It is for this reason that Allah Almighty had taken a covenant from all the Prophets in respect of their obedience and faith in our Holy Prophet صلى الله عليه وآله وسلم , and on the night of Mi'raj made all the Prophets to perform *SALAAH* behind our Prophet صلى الله عليه وآله وسلم .

مَنْ يُّطِعِ الرَّسُوْلَ فَقَدْ اَطَاعَ اللّٰهَ ج وَ مَنْ تَوَلّٰى فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ط ﴿۸۰﴾

80. He who obeys the Messenger has indeed obeyed Allah. But anyone who turns his face away then We have not sent You to save them [257].

257. Reason for its Revelation:
On one occasion the Holy Prophet صلى الله عليه وآله وسلم said he who follows me, follows Allah Almighty. In response to this some rude hypocrites remarked that does the Holy Prophet صلى الله عليه وآله وسلم desires that we should accept you as Allah Almighty. This verse was revealed to refute their remark and support what the Messenger of Allah had said. From this we learn that obedience to the Holy Prophet صلى الله عليه وآله وسلم is incumbent in deed and word. And in specific things in common and in preferential matters it is incumbent upon us to carry out all instructions of the Holy Prophet صلى الله عليه وآله وسلم If anyone is commanded to do an act which may seem contrary to the command of the Holy QUR'AAN, it is obligatory upon that person to obey the Holy Prophet's صلى الله عليه وآله وسلم command. Thousands of examples of this nature is at hand. For a proof refer to our book "*Sulttamat-eMustapha*". Single evidence of Huzaima Ansari was made like that of two; it was made unlawful for Hazrat Ali (Radiallahu Anhu) to marry another woman in the lifetime of Bibi Fatima (Radiallahu Anha), Hazrat Suraqa was made to wear gold bangles, etc.

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وَ يَقُوْلُوْنَ طَاعَةٌ ۫ فَاِذَا بَرَزُوْا مِنْ
عِنْدِكَ بَيَّتَ طَآئِفَةٌ مِّنْهُمْ غَيْرَ
الَّذِیْ تَقُوْلُ ؕ وَاللّٰهُ يَكْتُبُ مَا
يُبَيِّتُوْنَ ۚ فَاَعْرِضْ عَنْهُمْ وَ تَوَكَّلْ عَلَى
اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ﴿۸۱﴾

81. And they say, "We have obeyed, but when they go forth from your presence, a group of them make [258] plans in the night against what they had said. And Allah writes down [259] what they plan by night. Therefore (O Beloved) leave them [260] and trust in Allah. And sufficient is Allah as dispenser of affairs.

259. Reason for its Revelation:
This verse was revealed regarding those hypocrites who when in the presence of the Holy Prophet صلى الله عليه وآله وسلم would say we believe in you, and your obedience is incumbent upon us, but would do everything to the contrary when they were not in his presence.

260. From this we learn that the works of the pious servants of Allah Almighty are indeed the works of Allah Almighty. Writing the books of deed is the work of angels, yet Allah Almighty says here Allah Almighty writes it. In the like manner works of Allah Almighty are done by His pious servants who say this is our work eg. Hazrat Isa (Alaihis Salaam) said raising the dead to life by permission of Allah Almighty is my work, I cure the sick; Hazrat Jibraeel (Alaihis Salaam) told Bibi Mariam I will grant you a son; although all this is the work of Allah Almighty.

261.By this is meant do not pay any attention to these hypocrites, or do not kill them, because the order to kill will only be given after their infidelity becomes known, while the infidelity of these hypocrites is concealed but we have informed you about it . Laws of Shariah are binding on what is known. Thus, this verse is not abrogated but firm.

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ ؕ وَ لَوْ كَانَ مِنْ
عِنْدِ غَيْرِ اللّٰهِ لَوَجَدُوْا فِيْهِ اخْتِلَافًا
كَثِيْرًا ﴿۸۲﴾

82. Then will they not ponder on the QUR'AAN[261]? If it had been from other then Allah, then they would surely have found therein much discrepancy [262].

261.Reflection, consideration and deliberation over the verses of the Holy QUR'AAN is in itself an act of worship. According the learned scholars of Islam to recite one verse with proper understanding is far better then reciting a thousand verses without any understanding. Discussion about the QUR'AAN, looking at the QUR'AAN with reverence to reflect and ponder over the verses of the QUR'AAN are all acts of worship. However,, it should be remembered that every Tom, Dick and Harry does not have the right and capacity to reflect and comment on the issues in the QUR'AAN. Once this happens the Religion of Islam will be distorted and destroyed. If an ignorant person begins to give personal opinions in medical matters and starts prescribing treatment, he will be a threat to peoples lives. Likewise if he begins to delve in QUR'AANIC issues he will be a threat to people's Faith. It should also be remembered that the reflection and deliberation on the QUR'AAN differs from person to person. The purpose of deliberation on the QUR'AAN by the jurists should be to extract laws of Religion. The Sufis (Saints) should extract Divine hidden mysteries from it ; the learned scholars should extract the wisdom behind religious laws, while the common people should ponder over the QUR'AAN to revitalize their faith. Every person should not attempt to dive into the ocean.

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262. By "*discrepancy*" is meant that its prophecies would not be accurate and based on truth; or that some of its verses would be eloquent and of good literary style while others would be of poor quality thereby bringing about inconsistencies in the verses. From this we learn that there are no inconsistencies on the verses of the QUR'AAN, and if one does find any inconsistencies in the verses it is due to our own lack of knowledge and understanding.

83. And when there comes to them some news of satisfaction or of fear, they spread it about [263]. But had they referred it to the Messenger and their men of authority, then surely they would have known its reality [264] from those who investigate and can draw conclusions [265]. And if there had been no bounty of Allah and His Mercy upon you, then surely you would have followed the devil, save a few of you [266].

وَ اِذَا جَآءَهُمْ اَمْرٌ مِّنَ الْاَمْنِ اَوِ الْخَوْفِ اَذَاعُوْا بِهٖ ؕ وَ لَوْ رَدُّوْهُ اِلَى الرَّسُوْلِ وَ اِلٰۤى اُولِى الْاَمْرِ مِنْهُمْ لَعَلِمَهُ الَّذِيْنَ يَسْتَنْۢبِطُوْنَهٗ مِنْهُمْ ؕ وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ لَاتَّبَعْتُمُ الشَّيْطٰنَ اِلَّا قَلِيْلًا ﴿۸۳﴾

263. It refers to:
Those weak Muslims who are not in the position to think and use their discretion, and who are simple, straight-forward and pious people. They do not know which information should be publicised and which should be withheld. Because of this they publicised everything they hear. From this we learn that publicising every type of information can also become a cause of creating dissension among people.

264. By *'their men'* means those learned Companions of the Holy Prophet صلى الله عليه وآله وسلم like the four Righteous, Caliphs, Hazrat Abdullah bin Abbas (Radiallahu Anhu) etc. who in addition to their knowledge possessed deep understanding and insight into matters.

265.From this we learn that refer the QUR'AAN to the learned jurists, understand it from them and practise it accordingly. Do not get lost in your own opinions about it obstinately, or you will go astray. The reason being that the Holy QUR'AAN and the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم are far more important then these matters in respect of satisfaction and fear. If order is given to refer these matters to authorities of knowledge and insight for your understanding, then it becomes equally important to refer these verses and Ahadith to these men of authority for your understanding as well.

267.From this we learn that no Companion of the Holy Prophet had gone astray. None of them followed the devil at any time. They are protected from the devil by the grace of Allah Almighty. Further, we learn that all the Companions are not of equal status. Some are of greater (firm) standing then others.

84.(O Beloved!) Fight in the way of Allah[267], you are not held responsible except for yourself, and persuade the Muslims [268], that Allah will soon diminish the might of the infidels [269]. And Allah is strongest in

فَقَاتِلْ فِىْ سَبِيْلِ اللّٰهِ ۚ لَا تُكَلَّفُ اِلَّا نَفْسَكَ وَ حَرِّضِ الْمُؤْمِنِيْنَ ۚ عَسَى اللّٰهُ اَنْ يَّكُفَّ بَاْسَ الَّذِيْنَ كَفَرُوْا ؕ وَ اللّٰهُ اَشَدُّ بَاْسًا وَّ اَشَدُّ تَنْكِيْلًا ﴿۸۴﴾

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Might and most secure in punishment.

267. By "*Fight in the way on Allah Almighty*" is meant that on the occasion of the minor Battle of Badar fight with Abu Sufyaan in such a way as was promised a year earlier at Uhud. If the people take it to be unbearable or unpalatable then Oh My Beloved Nabi صلى الله عليه وآله وسلم you go out alone to fight, the victory will be yours. Thus, the Holy Prophet صلى الله عليه وآله وسلم set-out with seventy Companions, but the infidels out of awe and fear did not turn up for the battle.

268.From this we learn that it was not incumbent upon all the Companions to participate in this Battle. Those seventy Companions who accompanied the Holy Prophet صلى الله عليه وآله وسلم received reward, but those who did not participate did not become sinners.

269.By this is meant the infidels had no guts to face the Muslims, and exactly the same transpired. From this we learn that Allah Almighty's saying of '*except*' too is a categorical affirmation. It also tells us that the Holy Prophet صلى الله عليه وآله وسلم was an exceptionally brave person because Almighty Allah gave him permission to fight all by himself.

85. Whosoever makes a good intercession, there is a share [270] in it for him, and whosoever makes an evil intercession, there is a share [271] in it for him. And Allah has power over everything.

مَنْ يَّشْفَعْ شَفَاعَةً حَسَنَةً يَّكُنْ لَّهٗ نَصِيْبٌ مِّنْهَا ۚ وَ مَنْ يَّشْفَعْ شَفَاعَةً سَيِّئَةً يَّكُنْ لَّهٗ كِفْلٌ مِّنْهَا ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ مُّقِيْتًا ﴿۸۵﴾

270. From this we learn that to make a good intercession is an act for which you will be rewarded, while making a bad intercession is a sinful act. To intercede on some one's behalf for the purpose of saving him from a difficulty is a rewardable act, while interceding on behalf of a tyrant to get him out of any difficulty or purpose of aiding in tyranny is totally unlawful.

271.This teaches us that it is not only forbidden to commit a sin, but to create in a person a desire for sin or to advise him towards sinful acts is also unlawful. The same is the case with virtue.

86. And when you are greeted with a greeting, then greet him back with a better word then it, or return the same[272]. Surely, Allah is very careful in accounting everything [273].

وَ اِذَا حُيِّيْتُمْ بِتَحِيَّةٍ فَحَيُّوْا بِاَحْسَنَ مِنْهَاۤ اَوْ رُدُّوْهَا ؕ اِنَّ اللّٰهَ كَانَ عَلٰى كُلِّ شَیْءٍ حَسِيْبًا ﴿۸۶﴾

272. From this we learn that it is incumbent upon a person to return the greeting (Salaam). The reward of some acts of sunnah is obligatory. To greet is an act of Sunnah, but to return the greeting is obligatory, yet the greater reward is for greeting. From this we also learn that the Holy Prophet صلى الله عليه وآله وسلم hears our greeting from wherever it is made, and returns our greeting. This is so because in every Salaah greeting is made to the Holy Prophet صلى الله عليه وآله وسلم and since it is obligatory to return the greeting, the Holy Prophet صلى الله عليه وآله وسلم returns our greeting. It is prohibited to greet anyone who cannot return the greeting eg. one who is sleeping, one who is in a toilet, etc. In reply to "*Peace be upon you*" it is better to say "*Peace be upon you, and the mercy and blessings of*

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Allah Almighty". To merely say "*And Peace be upon you*" would be its return. The "*better word*" suggests the full reply while by *'return the same'* refers to the second or the short reply. To give a better reply is always commendable. To return the greeting is obligatory. Thus, "*to greet him back*" is a supererogatory command while *'return it'* is for returning the greeting.

273.The laws pertaining to greeting can be obtained from books on jurisprudence. Here just a few are listed: It is forbidden to extend a greeting to an infidel, an apostate or a polythiest, as they deserve to be cursed while in salaam a prayer (*dua*) is offered; Whoever cannot hear a greeting extended or who is unable to return the greeting it is forbidden to extend a greeting to him, eg. one who is sleeping, one engaged in *Salaah*, a person in toilet, etc; It is undesirable to greet a Muslim engaged in sinful activities, eg. one engaged in singing and music, playing cards, chess etc; Greet your wife and children on entering the house. It is sunnat for the one standing to greet the one who is sitting, while a person who is riding or driving should greet one who is walking. When entering an empty house greet as follows; "*Peace and blessing of Allah be upon you, Oh Messenger of Allah*" because the resplendent soul of the Holy Prophet صلى الله عليه وآله وسلم is present in the house of his followers (Haazir -Naazir - present & seeing). A stranger should not greet a young lady as there is a fear that this could lead to mischief.

87. Allah is, besides Whom there is none to be worshipped. And He will certainly assemble you together on the Day of Resurrection, of which there is no doubt. And who is more truthful in his word then Allah [274].

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ حَدِيْثًا ﴿۸۷﴾

274. From this, one learns that lies in respect of Allah Almighty is an impossibility of personality. Because lies in respect of the Prophet صلى الله عليه وآله وسلم is impossibility of non-person, and as Allah Almighty in respect of truth surpasses everybody therefore His Truth should be worthy and binding with His Person. Otherwise there will be no difference between the quality of truth of Allah Almighty and the Prophet صلى الله عليه وآله وسلم .

SECTION 12

88. What happened to you that you were divided [275] into two groups regarding the hypocrites, and Allah turned them back for their evil deeds [276]? Do you desire to guide him whom Allah has led astray? And whom Allah leads astray, never will you find him a way (of guidance).

فَمَا لَكُمْ فِى الْمُنٰفِقِيْنَ فِئَتَيْنِ وَاللّٰهُ اَرْكَسَهُمْ بِمَا كَسَبُوْا ؕ اَتُرِيْدُوْنَ اَنْ تَهْدُوْا مَنْ اَضَلَّ اللّٰهُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿۸۸﴾

275. When the truth dawned upon the Muslims about those hypocrites who did not join the Muslims in holy wars but instead conspired with the infidels against them, they had become apostates religious rebels and traitors of their land. As such they are liable to be put to death. Regarding them there were two groups of the Companions. Some taking into account their outward faith were not in favour of their death penalty, while the second group, in consideration of their apostasy and treachery were in favour of imposing the death penalty on them.

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Allah Almighty sided with the second group. From this we learn that the punishment for apostasy is death. Furthermore, anyone who corrobarates with the infidels to conspire against the Muslims is entitled to a death penalty, even though he may be reciting the Kalima. In addition, after the outward show of faith, the display of infidelity is apostasy. The hypocrites were liars from the outset, though outwardly they were professing to be Muslims. After their show of this treachery they became apostates.

276.Reason for its revelation:
This verse is revealed concerning those hypocrites who did not find the existing conditions in Madina to their liking but left with the Holy Prophet صلى الله عليه وآله وسلم to participate in the Battle of Badr. On the way they deserted the Muslims and went to Makkah in order to join the ranks of the polytheists. There was a difference of opinion amongst the Muslims concerning this group, whether they are hypocrites or as clear infidels, and at an opportune moment should they be put to death for their treachery or not. In response to this question the above verse was revealed. Hence, there is no inconsistency, with regard to the contents of this verse. (*TAFSEER ROOHUL BAYAAN.*) From it we learn that sometimes friendship with infidels can become a cause of apostasy.

وَدُّوْا لَوْ تَكْفُرُوْنَ كَمَا كَفَرُوْا
فَتَكُوْنُوْنَ سَوَآءً فَلَا تَتَّخِذُوْا مِنْهُمْ
اَوْلِيَآءَ حَتّٰى يُهَاجِرُوْا فِيْ سَبِيْلِ اللّٰهِ ؕ
فَاِنْ تَوَلَّوْا فَخُذُوْهُمْ وَ اقْتُلُوْهُمْ حَيْثُ
وَجَدْتُّمُوْهُمْ ۪ وَ لَا تَتَّخِذُوْا مِنْهُمْ
وَلِيًّا وَّ لَا نَصِيْرًا ﴿۸۹﴾

89. They wish that you should also become infidels as they became disbelievers [277], so that you may all become equals. Then take not any of them as your friends [278] unless they leave their homes (migrate) in the way of Allah [279]. Then if they turn back (to enmity) then seize them and kill them wherever you find them [280]. And take not any of them as friends or helpers [281].

277.By "*they wish*" is meant the infidels did not recite the Kalima to become part of you, but their intention for establishing friendly relationship with you was to lead you to their side. Their desertion of the Muslims and joining the infidels in Makkah is an excellent example of their deceptive intention. From this we learn that it is an act of apostasy to try and win someone towards infidelity.

278.From this blessed verse we learn that it is totally forbidden to become friends of infidels, apostates and persons of irreligious sects, and call them Muslims even though such persons may outwardly profess to recite the Kalima, like the hypocrites of the time of the Holy Prophet صلى الله عليه وآله وسلم

279."*Leaving their homes*" should really mean that they should return from Makkah in total sincerety, and that this migration of theirs should serve as a clear proof of their Faith. If they turn their backs by declaring that we shall never migrate, we shall never accept faith, then they should be put to death where ever you find them. Do not trust their outward show of faith.

280.From this we learn that the punishment for an apostate in Islam is death. The punishment for an infidel himself is acceptance of Islam, the payment of poll tax, imprisonment or death, but for an apostate it is either acceptance of Islam or death.

281.From this we learn that in matters of Religion no assistance should be sought from polytheists. However,, at a time of necessity one should act upon "*necessity normalises the abnormal*".

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اِلَّا الَّذِيْنَ يَصِلُوْنَ اِلٰى قَوْمٍ بَيْنَكُمْ
وَبَيْنَهُمْ مِّيْثَاقٌ اَوْ جَآءُوْكُمْ حَصِرَتْ
صُدُوْرُهُمْ اَنْ يُّقَاتِلُوْكُمْ اَوْ يُقَاتِلُوْا
قَوْمَهُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ لَسَلَّطَهُمْ
عَلَيْكُمْ فَلَقٰتَلُوْكُمْ ۚ فَاِنِ اعْتَزَلُوْكُمْ فَلَمْ
يُقَاتِلُوْكُمْ وَاَلْقَوْا اِلَيْكُمُ السَّلَمَ ۙ فَمَا
جَعَلَ اللّٰهُ لَكُمْ عَلَيْهِمْ سَبِيْلًا ۝۹۰

90. Except those who are connected with such a people [282] between whom and you there is a pact (treaty) [283] or they come to you because their hearts have no strength to fight against you [284] or fight their own people. And if Allah has so willed, He would certainly have given them control over you, and surely then they would fight with you. So, if they withdraw from you, and do not fight with you and make you an offer of peace [285], then Allah does not open any way (of aggression) against them [286].

282.By "*who are connected*" is meant do not kill those who remain totally neutral, and those whose hearts have no strength to fight you nor help their infidel people to fight against you, nor join you to fight them. Nevertheless, the connection of this supposition is with "*kill them*" and not with "*friends*" as it is not permissible to make an infidel your friend whether he be combatant or a civilian under Muslim care, a refugee or a confederate. From this we learn that it is important to fulfil your contract, even if it is entered into with an infidel. Says Allah Almighty: "*And fulfil the promise, undoubtedly, the promise is to to be questioned of.*" (S17:V34)

283.That is, do not fight with those infidels with whom you have reached an agreement. Fulfil your agreement. Thus, probability is only in terms of killing. This does not in any way mean keep them as friends.

284.From this we learn that sometimes the firmness of faith of the Believers would become a means of instilling fear in the hearts of infidels. This is due to the grace and bounty of Allah Almighty.

285.In the previous verse mention was made of those infidels with whom agreement already has been reached. Thus, do not break your agreement with them in order to fight. In this verse mention is being made of those infidels who show a desire to reach an agreement and peace with the Muslims. Upto now, no peace agreement had been reached with them. Thus, there is no inconsistancy in the verse. Or, this part of the verse could be an explanation and commentary of the previous part.

286. That is, since you have not been granted permission to wage war on them, accept their request for peace. This verse is abrogated from "*kill the polytheists*" as the Muslim ruler has the right to make or reject peace.

سَتَجِدُوْنَ اٰخَرِيْنَ يُرِيْدُوْنَ اَنْ
يَّاْمَنُوْكُمْ وَيَاْمَنُوْا قَوْمَهُمْ ؕ كُلَّمَا رُدُّوْٓا
اِلَى الْفِتْنَةِ اُرْكِسُوْا فِيْهَا ۚ فَاِنْ لَّمْ
يَعْتَزِلُوْكُمْ وَ يُلْقُوْٓا اِلَيْكُمُ السَّلَمَ

91. Now you will find others that they may be safe from you and may be safe [287] from their people. Whenever their people turn them towards mischief [288], they fall headlong into it. Then, if they do not keep aloof from you [289], nor offer you

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وَيُلْقُوْٓا اِلَيْكُمُ السَّلَمَ وَيَكُفُّوْٓا اَيْدِيَهُمْ فَخُذُوْهُمْ وَاقْتُلُوْهُمْ حَيْثُ ثَقِفْتُمُوْهُمْ ۭ وَاُولٰۗىِٕكُمْ جَعَلْنَا لَكُمْ عَلَيْهِمْ سُلْطٰنًا مُّبِيْنًا ۝۹۱ ع

peace nor restrain their hands, then seize them and kill [290] them wherever you find them. And those ones against whom We have given you clear authority [291].

287. By this is meant the hypocrites are not reciting the Kalima with the intention of declaring faith, but they are doing this to escape death at your hands. Verbally they tend to be with you but inwardly they are fully with the infidels. Example of this is the hypocrites of Bani Asad and Bani Ghatfaan.

288.In this verse mention is made of those infidels who would like to make peace with the Muslims, having evil intentions. Outwardly they make but inwardly do not hestitate to join their infidel brothers to wage war on the Muslims. It is stated in KHAZAINUL IRFAAN that this verse was revealed concerning the two tribes of Madina, Bani Asad and Bani Ghatfaan who were hypocrites. They would recite the Kalima of the Muslims but secretly would join in with their people to plot against the Muslim in an effort to keep their people happy. From this discussion emerge two issues:

1. It is a height of hypocrisy to keep all parties happy through maintaining double standards.
2. If a hypocrite reveals any sign of infidelity like giving assistance to the infidels during war, it is permissible to put such a person to death.

289.By "*keep aloof*" is meant that they neither wage war against you, nor assist the infidels in war against you. This does not mean that they will keep aloof from you in order to join the disbelievers.

290.This verse has abrogated all those verses in which there was an order to be gentle with the infidels, or to keep clear of them. Likewise, prohibition of holy war during the sacred months i.e. in Rajab, Shawwal, Zil Qadah and Zil-Hajj too becomes abrogated through this verse. Now it is permissible for Muslim warriors to kill confederate infidels anywhere, anytime. This verse is absolutely firm and cannot become abrogated until the Day of Judgement. Anyone who regards it as abrogated is out of the fold of Islam eg. the Qadiyanis who regard holy war as an abrogation.

291.The gist of it, infidels are of different categories: Non-Muslims citizens who form part of the Muslim populace; refugees who come to seek peace and safety in our land; that confederate who may not be of these two types, but with whom temporary peace has been made; and that confederate with whom there is no peace accord. It is permissible to kill the last mentioned infidels, while killing of those mentioned earlier is prohibited.

SECTION 13

وَمَا كَانَ لِمُؤْمِنٍ اَنْ يَّقْتُلَ مُؤْمِنًا اِلَّا خَطَـــًٔا ۚ وَمَنْ قَتَلَ مُؤْمِنًا خَطَـــًٔا فَتَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ وَّدِيَةٌ مُّسَلَّمَةٌ اِلٰٓى اَهْلِهٖٓ اِلَّآ اَنْ يَّصَّدَّقُوْا ۭ فَاِنْ كَانَ مِنْ قَوْمٍ عَدُوٍّ لَّكُمْ وَهُوَ مُؤْمِنٌ فَتَحْرِيْرُ

92. And it is not befitting for a believer (Muslim) to kill a believer except by a mischance [292]. If anyone kills a believer unknowingly then he has to free a Muslim slave, and pay blood money (restitution) to the family of the deceased, unless they forego [293] (their right). But if he (the deceased) was from who are hostile to you and he himself [294] is a believer,

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رَقَبَةٍ مُّؤْمِنَةٍ ؕ وَ اِنْ كَانَ مِنْ قَوْمٍ
بَيْنَكُمْ وَ بَيْنَهُمْ مِّيْثَاقٌ فَدِيَةٌ مُّسَلَّمَةٌ
اِلٰٓى اَهْلِهٖ وَ تَحْرِيْرُ رَقَبَةٍ مُّؤْمِنَةٍ ۚ
فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ ۙ تَوْبَةً مِّنَ اللّٰهِ ؕ وَ كَانَ اللّٰهُ
عَلِيْمًا حَكِيْمًا ﴿۹۲﴾

then there is only the free Muslim slave. And if he is from the people with whom you have a pact[295], then blood compensation should be paid to his family and the freeing of a believing slave[296]. But, he whose hand does not reach to this (i.e. finds no means to free a believing slave) then he should fast for two consecutive months. This is repentance by Allah [297]. And Allah is Ever-Knowing, All Wise.

292.Killing by *'mischance'* is of two types:
1. During a hunt a bullet fired at the prey may by mistake kill a believer.
2. Killing a Muslim by mistaking him to be an infidel confederate, but who on investigation turns out to be a Muslim. Reason for its revelation:
This verse was revealed regarding Hazrat Ayyash bin Rabeeah who had taken an oath to kill Harrith bin Zayd who at that time had not accepted Islam. By the time Hazrat Ayyash had killed Hazrat Harrith he had already accepted Islam about which Hazrat Ayyash was unaware. On enquiry it was revealed that Hazrat Harrith had accepted Islam. The QUR'AAN had declared this as *'killing by mischance.'*

293.From this we learn that in killing by force both the right of Allah Almighty and the right of man are involved. Seeking atonement would be the consequence of rights of Allah Almighty, while compensation would effect human rights. Hence, the heir of the deceased cannot forgive expiation, but he can condone compensation. If human right is over-stepped only a human being can forgive that, but if the right of Allah is over-stepped, man has no jurisdiction to forgive that. "*But that they forgo*" is Thus, connected with compensation, and not with freeing of a Muslim slave. Therefore, the meaning of the verse is that if anyone kills a Muslim unknowingly, its expiation would be obtained by freeing a Muslim slave, and giving blood compensation to the heirs of the deceased which is equal to giving one hundred camels. However, if the heirs are willing to forego blood compensation it is left to their choice. Detailed discussion on blood compensation is found in books of jurisprudence.

294.If a Non-Muslim confederate becoming a Muslim is slain at the hands of a Muslim who was not aware of his Islam, only expiation becomes incumbent, not blood compensation because the people of the deceased are infidels while he is a Muslim, and an infidel cannot receive blood compensation of a believer.

295.The agreement should be of a permanent nature like in the case of non-Muslim citizens of the state, or a temporary agreement as in the case of refugees. If anyone from them is killed unknowingly by a Muslim, then the punishment would be the same as in the case of a Muslim being unknowingly killed by a fellow Muslim i.e. both expiation and blood compensation.

296.It should be remembered that in the case of expiation for the killing of mischance, a non-Muslim slave cannot be freed, while for all other expiation all types of slaves can be freed eg. for expiation of Fasting, expiation of *ZEHAAR* i.e. uttering something which has the effect of a divorce, etc. (*Hanafi*).

297.From this we learn that every sin has a different form of repentance. It is not sufficient to merely utter the words "*Taubah, Taubah*"

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verbally, for repentance to be effected.

وَ مَنْ يَّقْتُلْ مُؤْمِنًا مُّتَعَمِّدًا فَجَزَآؤُهٗ
جَهَنَّمُ خٰلِدًا فِيْهَا وَ غَضِبَ اللّٰهُ عَلَيْهِ
وَ لَعَنَهٗ وَ اَعَدَّ لَهٗ عَذَابًا عَظِيْمًا ﴿۹۳﴾

93. And whoever kills a believer willfully[298], his recompense is Hell [299], wherein he will abide for a long time[300] and Allah's wrath is upon him[301] and has cursed him and has prepared for him a great punishment.

298. From this we learn that this order does not apply to killings on the ground of misunderstanding in respect of interpretation of Islamic law, as in the case of battles between Hazrat Ali (Radiallahu Anhu) and Hazrat Muawiya. In this case both parties regarded shedding the blood as permissible. Hazrat Ali (Radiallahu Anhu) fought because he regarded Amir Muawiya (Radiallahu Anhu) as a rebel or an insurgent, while Amir Muawiya (Radiallahu Anhu) took up arms because he thought Hazrat Ali (Radiallahu Anhu) was procrastinating in tracing the murderers of Hazrat Uthman (Radiallahu Anhu). Hazrat Ali (Radiallahu Anhu) based his argument on the following verse: "*Then fight the one that has committed excessiveness against the other.*" (S49:V9) while Hazrat Muawiya . (Radiallahu Anhu) based his reasoning with verse: "*Undoubtedly We have given authority to his heirs but he should not exceed the limits....*" (S17:V33) However, in this case Hazrat Muawiya (Radiallahu Anhu) had erred, though both are well liked by Allah Almighty. Just as the killing of a Muslim by mischance would not be regarded as premeditated murder, so is the case in the above.

299.Although Hell-Fire is the legal punishment for premeditated murder, but if the one fatally wounded forgives his murderer then Allah Almighty's Mercy and Grace can change this. In short, justice is one thing, but bounty and grace is another thing altogether.

300.Whenever the word "*forever*" is included with "*eternity*" its meaning would be forever, eternally, but if it is without "*forever*" its meaning would be a longer period of time. A Muslim will not be placed in Jahannam forever. It should be remembered that it is infidelity to kill a Muslim because of his faith or by regarding killing of a Muslim as a lawful act. The punishment for this is eternal Hell fire, but if a Muslim is killed during an argument or dispute, etc. this would be regarded as a grievous sin and its perpetrator would be placed in the fire of Hell for a long period.

301.In the words *'wrath' and 'cursed'* there is a hint that it is permissible to curse a sinner with-out identifying him character like saying "*May the curse of Allah Almighty be upon the liar.*'

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا ضَرَبْتُمْ فِيْ
سَبِيْلِ اللّٰهِ فَتَبَيَّنُوْا وَ لَا تَقُوْلُوْا لِمَنْ
اَلْقٰۤى اِلَيْكُمُ السَّلٰمَ لَسْتَ مُؤْمِنًا ۚ
تَبْتَغُوْنَ عَرَضَ الْحَيٰوةِ الدُّنْيَا ۫ فَعِنْدَ
اللّٰهِ مَغَانِمُ كَثِيْرَةٌ ؕ كَذٰلِكَ كُنْتُمْ مِّنْ
قَبْلُ فَمَنَّ اللّٰهُ عَلَيْكُمْ فَتَبَيَّنُوْا ؕ اِنَّ
اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۹۴﴾

94. O you who believe! When you go forth for a crusade then make proper investigations and do not say anything to those who offer you greetings that you are not a Muslim [302]. You seek the goods of the worldly life, for with Allah there are spoils abundant. Such were your customs before this, and then Allah bestowed His special Bounty upon you [303]. So you are duty bound to investigate [304]. Surely, Allah

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is fully aware of what you do.

302. Reason for its Revelation:
This verse was revealed concerning Mardas bin Naheek a resident of Fidak. Besides him the rest of his people were infidels, and the Muslims were unaware of his Islam. When the Muslim army left for Fidak, all its residents ran away, only Hazrat Mardas remained there. On seeing the Muslims army Hazrat Mardas extended to them the greetings of Salaam.
Hazrat Usama bin Zaid (Radiallahu Anhu) thought that he was greeting them in order to protect his sheep. So Hazrat Mardas was slain and his sheep were captured as a war booty. From this we learn that in whosoever you see sign of a believer without seeing any mark of infidelity he should not be called an infidel. It does not mean that whoever extends a greeting to you is a believer, even though he may be committing thousands of acts of infidelity. The hypocrites had been extending greetings and offering their Prayers (*Salaah*) yet Allah Almighty had called them infidels. Today every Qadiyani, Wahabi, etc. extend greetings of salaam, which means that by mere extending greeting does not make a person a believer. Similarly, one is not a believer by just professing to be one, until his beliefs are not that of a believer. Says Allah Almighty: "*But Allah bears witness that the hypocrites are most surely liars.*" (S63:V1)
303. By "*you too were such before*" is meant Oh Muslims when you had accepted Islam you were accepted as Muslims merely through your verbal recitation of the Kalima, and your lives and possession were made secure. If confirmation of this was sought from the deepest recesses of the heart would it have been possible to accept you Muslims at that point in time. You should treat the new converts as you had been treated. It was the Grace of Allah Almighty that He had given full publicity to your conversion to Islam. Now no one can cast a doubt about you being as believers. From this one gathers that if the death of a Muslim occurs due to the misunderstanding of the interpretation of an Islamic law, then there is no capital punishment for it nor blood compensation. Neither will such a person be regarded as an infidel nor a sinner. Observe that Usama bin Zayd has been declared a believer by the Holy QUR'AAN. No capital punishment, ransom or blood compensation had been made incumbent upon him.
304.You are duty bound to investigate in order to obtain the booty. From this we learn that if any Muslim who resides among non-Muslims about whose faith Muslims are unaware were to get killed at the hands of a Muslim there is no expiation nor blood compensation incumbent upon his killer. The previous verse describes the position about that Muslim whose faith is known to all but is killed at the hands of a fellow Muslim due to any misunderstanding like cover of darkness, etc. Hence, there is no inconsistency in the verse.

95. Those of the believers who stay back from fighting[305] without being disabled, and those who strive in the way of Allah with their wealth and lives[306] are not equal. Allah has exalted in rank[307] those who strive with their wealth and their lives over those who sit aloof. And Allah has promised[308] good to all, and Allah has preferred the strivers over those who remain aloof, with great reward [309].

لَا يَسْتَوِى الْقٰعِدُوْنَ مِنَ الْمُؤْمِنِيْنَ
غَيْرُ أُولِى الضَّرَرِ وَ الْمُجٰهِدُوْنَ فِىْ
سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ؕ فَضَّلَ
اللّٰهُ الْمُجٰهِدِيْنَ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ عَلَى
الْقٰعِدِيْنَ دَرَجَةً ؕ وَ كُلًّا وَّعَدَ اللّٰهُ
الْحُسْنٰى ؕ وَفَضَّلَ اللّٰهُ الْمُجٰهِدِيْنَ عَلَى
الْقٰعِدِيْنَ اَجْرًا عَظِيْمًا ۙ﴿۹۵﴾

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305. To "*sit aloof*" means when Holy War is not an absolute obligation. In the case when war becomes an absolute obligation it is a grave sin to remain aloof from it without any valid reason. In the event of it becoming obligatory those who are ill, etc would be regarded as disabled and as such excusable.

306. From this one learns that holy war is of life and wealth, infact of pen an a words as well. The type of war to be engaged into will be determined by the situation presented.

307. Reason for its Revelation:When the first portion of this verse was revealed Hazrat Abdullah bin Omm Maktoom who was blind addressed the Holy Prophetصلى الله عليه وآله وسلم saying that Oh Messenger of Allah Almighty صلى الله عليه وآله وسلم how will a blind person like me participate in a holy war? In response to this the portion of the verse "*Without excuse*" was revealed.

308. From this it is learn't that all the companions are just and none of them is a *FAASIQ* (transgressor). Because paradise is not promised for the transgressors. If any historical event proves transgression of a companion, is a lie, and the Holy Quran is true.

309. It is reported in the *Hadith* that Allah Almighty will grant a Muslim warrior hundred ranks in paradise and between every two ranks will be such a long distance equal to the distance between the heaven and the earth.

96. Ranks of excellence, forgiveness and mercy[310] are from Allah. And Allah is Ever-Forgiving, Most Merciful.

دَرَجٰتٍ مِّنْهُ وَ مَغْفِرَةً وَّ رَحْمَةً ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۹۶﴾ ع ۱۴ ۱۰

310.From the words "*forgiveness*" *and* "*mercy*" we learn that many earth. Grave sins too are forgiven through participation in a holy war which would not be possible to be forgiven through other pious deeds.

SECTION 14

97. Those whose souls are taken out by angels while they were wronging themselves[311], the angels say to them: "In what condition were you?" They say: "We were weak in the land". They say: "Was not Allah's earth spacious so that you might have emigrated[312] in it?" Then the abode of such people is Hell, which is the worse place to return.

اِنَّ الَّذِيْنَ تَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ قَالُوْا فِيْمَ كُنْتُمْ ؕ قَالُوْا كُنَّا مُسْتَضْعَفِيْنَ فِي الْاَرْضِ ؕ قَالُوْٓا اَلَمْ تَكُنْ اَرْضُ اللّٰهِ وَاسِعَةً فَتُهَاجِرُوْا فِيْهَا ؕ فَاُولٰٓئِكَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَسَآءَتْ مَصِيْرًا ﴿۹۷﴾ لا

311.Reason for its Revelation:
This verse was revealed regarding those Muslims who were outwardly Muslims but did not migrate to Madina when migration was obligatory upon them and they were in a position to migrate. In the Battle of Badr they were forced to accompany the infidels of Mecca and were slain at the hands of the Muslims. Regarding them this verse says that to reside with the infidels and not undertaking the migration without any reason is bringing hardship upon oneself. At the time of their death the angels would be conversing with them in this manner.

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It should be remembered that after the Holy Prophet's صلى الله عليه وآله وسلم migration to Madina Muslims were forbidden to stay in Makkah without any valid reasons. Although the sacred Ka'bah, etc. were all in Makkah, yet after the departure of the Groom the Holy Prophet صلى الله عليه وآله وسلم the marriage procession (the followers) are meaningless. Similarly any learned man who may be in possession of great knowledge and practice, but if he has no connection with the Holy Prophet صلى الله عليه وآله وسلم then run away from him.

312. This verse is revealed regarding those people who regarded themselves as disabled and this excusable from migrating. However, in reality they were not disabled. Undoubtedly this type of explanation is not called from the disabled as is being gleaned from the previous verses. Hence, there is no inconsistency in the verses. This verse has cut off the possibility of TAQIYYA pious fraud from its root, because Muslims had not been given permission for that, i.e. to reside among the infidels by concealing their faith in order to lead their lives through flattery.Instead migration from the land of the infidels has been made obligatory upon them. If the Caliphate of the first three Righteous Caliphs was not based on truth, and had the two holy lands (Makkah and Madina) become lands of the infidels, then Hazrat Ali (Radiallahu Anhu) would have either declared war on them or migrated from these territories. If Hazrat Ali (Radiallahu Anhu) could wage war on Hazrat Muawiya (Radiallahu Anhu) because he had rebelled, and Hazrat Imam Hussain (Rahma-tullahu) did likewise because of the sinfulness and impiety of Yazid, then Hazrat Ali (Radiallahu Anhu) most certainly would have declared war on the first three Righteous Caliphs.

98. Except those who were oppressed, men and women and children, who were unable to devise [313] a plan or find any way [314] to escape.

إِلَّا الْمُسْتَضْعَفِينَ مِنَ الرِّجَالِ وَالنِّسَآءِ وَالْوِلْدَانِ لَا يَسْتَطِيعُونَ حِيلَةً وَّ لَا يَهْتَدُونَ سَبِيلًا ﴿۹۸﴾

313. By "*suppressed*" means those who were really disabled and are in no position to migrate, like Hazrat Abbas (Radiallahu Anhu), who was compelled to accompany the infidels forces in the Battle of Badr. For this reason the Holy Prophet صلى الله عليه وآله وسلم proclaimed that no one should kill Hazrat Abbas (Radiallahu Anhu) as the infidels had brought him in their army by force, he had not come on his own free will.

314.That the persons could not migrate due to the reasons outlined, Hence, they are excusable. From this we learn that if any person is unable to undertake the journey because he does not know the route to Muslim territory, etc. then such type of persons would be regarded as excusable.

99. For those it is expected that Allah will pardon them. And Allah is Ever Pardoning, Most Forgiving .

فَأُولٰٓئِكَ عَسَى اللّٰهُ أَنْ يَّعْفُوَ عَنْهُمْ ط وَكَانَ اللّٰهُ عَفُوًّا غَفُورًا ﴿۹۹﴾

100. Whosoever migrates in the way of Allah [315] will find abundant place and space on the earth [316]. And whosoever goes forth from his home as an emigrant for Allah and His

وَ مَنْ يُّهَاجِرْ فِيْ سَبِيْلِ اللّٰهِ يَجِدْ فِي الْأَرْضِ مُرٰغَمًا كَثِيْرًا وَّسَعَةً ط وَ مَنْ يَّخْرُجْ مِنْ بَيْتِهٖ مُهَاجِرًا اِلَى اللّٰهِ وَ

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رَسُوْلِهٖ ثُمَّ يُدْرِكْهُ الْمَوْتُ فَقَدْ وَقَعَ اَجْرُهٗ عَلَى اللّٰهِ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۱۰۰﴾ ع ۱۲ ۱۱

Messenger and death overtakes him, then his reward lies with Allah[317]. And Allah is Ever Forgiving, Most Merciful.

315. By "*he who will come out*" means he who will migrate from Makkah to Madina, because at that point in time this promise was made to the Muhajireen, those who migrated to Madina. Now if any emigrant after undertaking migration does not find a satisfactory place, this would not be in any way contradictory to this verse and as such he should not reject this verse. Allah Almighty has already fulfilled His promise made with the Muhajereen.

316.By "*abundant place and space*" signifies that Allah Almighty would provide the emigrants from Makkah to Madina ample place and space in Madina. Allah Almighty has fulfilled this promise. Thus, this promise is not made for all the emigrants until the Day of Judgement. From this we learn that during the worship of Allah Almighty the intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم gives that worship a greater strength. This is without doubt no polytheism. Hijrat or migration is a worship yet Allah Almighty has called it immigration towards Allah Almighty and His Rasool صلى الله عليه وآله وسلم . It is stated in Bukhari Shareef "Whosoever migrates towards Allah Almighty and His Prophet صلى الله عليه وآله وسلم ..."

317.Reason for its Revelation:

This verse is revealed concerning Hazrat Junda' bin Dameera Laithee who was a very aged man. When he heard the previous verse he immediately said that I am wealthy, I am in a position to migrate, therefore I am not among the disabled. I will not bear to stay in Makkah for even one night. Accordingly people took him on bedstead as he was not in a position to travel on a camel. On reaching a place called Na'eem signs of death became visible on him. Then placing his left hand in his right hand he said: "Oh Allah this is mine and Your Prophet's صلى الله عليه وآله وسلم hand. I am swearing allegiance on it on which your Prophet صلى الله عليه وآله وسلم had taken allegiance." Saying these words he passed away. On hearing this polytheists made fun out of him that he could not reach Madina, but when the Noble Companions and the Muhajireen (emigrants from Makkah) came to know of this tragic event they became grief-stricken. This verse was revealed at this occasion. From this incident few issues emerge:

1. Whosoever makes an intention of doing a pious deed but is unable to do it due to unforeseen circumstances he shall receive the reward for it.
2. To leave one's country for the purpose of seeking Islamic knowledge, for going on pilgrimage, for visiting the sacred city of Madinatul Munuwwarah. in search of lawful sustenance, are part of emigration for Allah Almighty.
3. On critical moments like the one described above, such allegiances are permissible and acceptable.
4. A person who dies while studying to become a Hafezul QUR'AAN or a learned man will rise on the Day of Judgement in the company of Huffaz and Alims. Likewise, a pilgrim who dies en route to pilgrimage is a Hajee (pilgrim), infact he will receive the reward of Hajj each year, as is described in the Hadith.
5. It is an act of worship to reside in Makkah Mukarramah, as long as it is not without the Holy Prophet صلى الله عليه وآله وسلم . At that time it was an act of Ibadat to leave Makkah, but forbidden to reside therein as the Holy Prophet صلى الله عليه وآله وسلم had migrated from it. Thus, it becomes crystal clear that the Holy Prophet صلى الله عليه وآله وسلم indeed is the beauty and delight of everything.

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SECTION 15

وَ اِذَا ضَرَبْتُمْ فِي الْاَرْضِ فَلَيْسَ
عَلَيْكُمْ جُنَاحٌ اَنْ تَقْصُرُوْا مِنَ الصَّلٰوةِ ۖ
اِنْ خِفْتُمْ اَنْ يَّفْتِنَكُمُ الَّذِيْنَ كَفَرُوْا ؕ
اِنَّ الْكٰفِرِيْنَ كَانُوْا لَكُمْ عَدُوًّا مُّبِيْنًا ﴿۱۰۱﴾

101. When you travel throughout the land, there is no sin upon you that you offer some prayer by shortening [318]. it, if you fear that the infidels will afflict[319] you. Indeed, the infidels are your enemies.

318. "*Shortening*" means to shorten *SALAAH* of four rakats to two. From this we learn that there is no Qasr - shortening for *Sunnah* and Nafl prayers. Similarly there is no qasr for Fajr, Maghrib and Witr Prayers, as is indicated

by the preposition "*some*" in the words "some prayers". Furthermore we learn that it is not a sin to perform qasr, while the verse is silent if qasr is not performed. One learns from the Hadith that a person who does not make qasr is a sinner like the one who reads four rakaats in Fajr Prayers. It is gift from Allah Almighty which should be accepted.

319. The restriction of fear during a journey is incidental, because during those days journeys were not free of fear. Now even if there is no trace of fear qasr is obligatory. An example of this is: "*Devour not interest doubled and redoubled.*" (S3:V130) This does not mean that one can devour one and a quarter or one and a half times in interest.

وَ اِذَا كُنْتَ فِيْهِمْ فَاَقَمْتَ لَهُمُ الصَّلٰوةَ
فَلْتَقُمْ طَآئِفَةٌ مِّنْهُمْ مَّعَكَ وَلْيَاْخُذُوْٓا
اَسْلِحَتَهُمْ ۫ فَاِذَا سَجَدُوْا فَلْيَكُوْنُوْا مِنْ
وَّرَآئِكُمْ ۪ وَلْتَاْتِ طَآئِفَةٌ اُخْرٰى لَمْ
يُصَلُّوْا فَلْيُصَلُّوْا مَعَكَ وَ لْيَاْخُذُوْا
حِذْرَهُمْ وَاَسْلِحَتَهُمْ ۚ وَدَّ الَّذِيْنَ
كَفَرُوْا لَوْ تَغْفُلُوْنَ عَنْ اَسْلِحَتِكُمْ وَ
اَمْتِعَتِكُمْ فَيَمِيْلُوْنَ عَلَيْكُمْ مَّيْلَةً
وَّاحِدَةً ؕ وَ لَا جُنَاحَ عَلَيْكُمْ اِنْ كَانَ
بِكُمْ اَذًى مِّنْ مَّطَرٍ اَوْ كُنْتُمْ مَّرْضٰٓى اَنْ
تَضَعُوْٓا اَسْلِحَتَكُمْ ۚ وَخُذُوْا حِذْرَكُمْ ؕ
اِنَّ اللّٰهَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا مُّهِيْنًا ﴿۱۰۲﴾

102. And (O Beloved Prophet) when you are among them then lead them in prayer [320], then let a group of them be with you (in prayer) [321] and let them take their arms (in defence) [322]. When they have finished their prostrations[323], let them be (in position) going to the rear[324]. Then let the other group, which has not yet prayed[325] come and be your follower[326] in the prayer and let them also take their means of protection and their weapons. The infidels wish that you become negligent of your arms and your baggage so that they can come down upon you in one attack. And there is no fault[327] upon you, if you are in trouble due to rain or you become ill for putting down your arms. But you carry your means of protection with you[328]. Undoubtedly, Allah has prepared for the infidels a humiliating torment [329].

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320. Reason for its Revelation:
During the Battle of Zaatur Riqua the Holy Prophet صلى الله عليه وآله وسلم performed Zohr *Salaah* with the Companions in congregation. The polytheists expressed great sorrow that they had wasted this opportunity of slaying the Muslims. At this some of the infidels said that take heart the time of their Asr Prayers is nearing soon. It is one Prayer which is more to them then their lives, their property, their parents. As soon as the Muslim stand in Prayer attack them with all your might. At that point in time Hazrat Jibraeel Alaihis Salaam presented the Prayer of Fear to the Holy Prophet صلى الله عليه وآله وسلم , and these verses were revealed.

321. By this is meant that during war when there is a greater fear posed by the enemy then Oh My beloved Prophet صلى الله عليه وآله وسلم divide the *SALAAH* into two congregations. The one congregation should perform first rakaat with you while the second congregation wages war on the enemy. Thereafter the second congregation go to their rear and complete the second rakaat behind the Holy Prophet صلى الله عليه وآله وسلم while the congregation remains engaged in war. Thereafter they perform the remaining rakaat on their own.

322.Even those persons who are engaged in *Salaah* behind the Holy Prophetصلى الله عليه وآله وسلم too should not leave their weapons but remain armed while in Prayer. Hazrat Abbas (Radiallahu Anhu) says that these people in *SALAAH* should wear only those weapons that would not cause hindrance in the *Salaah* eg. sword, dagger, or present day guns, etc. When those engaged in Prayer would be keeping weapons, then the other congregation who is engaged in battle have no reason to leave the weapons. Hence, both congregations should keep their weapons with them.

323.By "finished their prostrations" completing both prostration in one rakaat, or in Maghrib *Salaah* the first congregation had completed both rakaats behind the Imaam.

324.i.e. They should stand to oppose the enemy, whether it be in the direction of the Qiblah or in any other direction.

325 From this we learn that the Congregation for prayer is so important that even in the heat of the battle no one had been exempted from it. It is a great shame on those who leave out congregational prayers without any valid excuse.

326. Then, you Oh Beloved Nabi صلى الله عليه وآله وسلم do complete the two rakaats and make salaam, then the first congregation can complete the first rakaat without any Qirat i.e. recitation of the QUR'AAN because they would be *LAAHIQ* (Laahiq are those Muqtadees (followers behind the Imaam) who join the congregation from the beginning but then loose one or more rakaats due to some reasons) thereafter the second congregation should complete the first rakaat with Qirat as they would be *MASBOOQ*- i.e. Muqtadees who join the congregation after one or more rakaats have been performed.

327. From this we learn that in the Salaat of fear walking, moving the chest away from the Qiblah etc. while in *SALAAH* are all excused. If he does any of these he will still be in *SALAAH*, just like if a *Wudu* of a person in *SALAAH* breaks, he has to go and perform his *Wudu*, but he is still in *SALAAH*.

328. Reason for its Revelation:
Hazrat Bin Abbas (Radiallahu Anhu) says that in this battle (Battle of Zaatur Riqua) Hazrat Abdur Rahman bin Auf (Radiallahu Anhu) became wounded to such an extent that he could not carry his weapons. The verse was revealed regarding him. Some Ulema use this verse as a proof that in *SALAAH* of fear it is compulsory to carry your weapons while in *SALAAH*, while majority of the Ulema are of the opinion that it is desirable to do so.

329.Reason for its Revelation:
Hazrat bin Abbas (Radiallahu Anhu) relates that during the Battle of Bani Anmaar Allah Almighty granted a grand victory to the Muslims. On seeing the battlefield empty of all infidels the Holy Prophet صلى الله عليه وآله وسلم went to a near by jungle to relieve himself. When Huwairah bin Harith Mahaaribi got wind of this he appeared before the Holy Prophet صلى الله عليه وآله وسلمwith a sword in his hand and said: Oh Muhammad صلى الله عليه وآله وسلم " *who will now protect you from my sword.*" The

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Holy Prophet صلى الله عليه وآله وسلم nonchalantly replied: "*Allah Almighty will protect me.*" As he made intention of attacking he fell to the ground facing downwards. As the sword fell out of his hand the Holy Prophet صلى الله عليه وآله وسلم picked it up and said" *Who will now protect you from me?*" "*None*",said he. The Holy Prophet صلى الله عليه وآله وسلم then said to him if you recite the Kalima there is protection for you.

103. Then, when you have completed your prayer, remember Allah (while) standing, sitting and lying on your sides [330]. But, when you become secure, establish regular prayer [331]. Indeed, prayer has been made obligatory, at fixed times, for the Muslims [332].

330. Beside being in *Salaah*, engage yourselves in the remembrance of Allah Almighty of all types. From this two issues emerge:
1. When in battle the warrior should assume such a dignified posture that he carries sword in his hands while his tongue recites the remembrance of his Beloved (i.e. Allah Almighty.)
2. Those who recite aloud the First Kalima and Darood Shareef are doing acts which are not only permissible but are laudable. This verse is a source of proof for the permissibility for these acts. There are numerous Ahadith regarding reciting the Zikr aloud after the *Salaah*.

104. And weaken not in pursuit of the infidels[333]. If you are suffering hardship, they are also suffering the same hardship. You have hope from Allah but they have none. And Allah is Ever Knowing, the Wise.

333. Reason for its Revelation:
On termination of the Battle of Uhud the Holy Prophet صلى الله عليه وآله وسلم ordered the Companions to go in pursuit of the infidels so that they would not turn back. On hearing this Bin Harith replied that he will not recite the Kalima but will give his word that in future he will neither take part in any battle nor will he assist his (the Holy Prophet's صلى الله عليه وآله وسلم enemies. On hearing this the Holy Prophet صلى الله عليه وآله وسلم left him. On this occasion the above verse was revealed to state that when you go to any such places always take every precaution.

فَاِذَا قَضَيْتُمُ الصَّلٰوةَ فَاذْكُرُوا اللّٰهَ قِيٰمًا
وَّقُعُوْدًا وَّ عَلٰى جُنُوْبِكُمْ ۚ فَاِذَا اطْمَاْنَنْتُمْ
فَاَقِيْمُوا الصَّلٰوةَ ۚ اِنَّ الصَّلٰوةَ كَانَتْ عَلَى
الْمُؤْمِنِيْنَ كِتٰبًا مَّوْقُوْتًا ﴿۱۰۳﴾

331. This means having carried out all the conditions of *Salaah*. Earlier on permission was granted to walk while in *SALAAH* of Fear, but this is not allowed now.
332. From this we learn that two prayers cannot be combined during a journey, because every *Salaah* has its own prescribed time as per Holy QUR'AAN. Those Ahadith which mention the combining of two prayers are in respect physical combination eg. the Holy Prophet صلى الله عليه وآله وسلم read the first *Salaah* at its last possible time and he performed the second at its earliest prescribed time.

وَ لَا تَهِنُوْا فِي ابْتِغَآءِ الْقَوْمِ ؕ اِنْ
تَكُوْنُوْا تَاْلَمُوْنَ فَاِنَّهُمْ يَاْلَمُوْنَ كَمَا
تَاْلَمُوْنَ ۚ وَ تَرْجُوْنَ مِنَ اللّٰهِ مَا لَا
يَرْجُوْنَ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۱۰۴﴾ ع ۱۵ ۱۲

the Companions complained of being badly wounded. In response to it, this verse was revealed i.e. if the infidels can muster courage to pursue you despite their wounded condition, then why don't you do the same? From this we

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learn that for the purpose of encouraging the Muslim warriors it is permissible to talk about the courage and bravery of the infidels.

SECTION 16

إِنَّآ أَنزَلْنَآ إِلَيْكَ الْكِتٰبَ بِالْحَقِّ لِتَحْكُمَ بَيْنَ النَّاسِ بِمَآ أَرٰىكَ اللّٰهُ ۭ وَلَا تَكُنْ لِّلْخَآئِنِيْنَ خَصِيْمًا ۙ﴿١٠٥﴾

105. (O Beloved Prophet) We have revealed to you the Book with Truth that you might judge [334] between mankind as you are guided by Allah [335]. And become not an advocate from the side of the deceivers [336].

334.Reasons for its Revelation:
This verse was revealed concerning Tam'a bin Ubairik who stole his neighbour Qutadah bin No'man's chain armour, hid it in a flour bag and kept it in trust with a Jew. On searching both the armour chain and the flour bag were found in the Jew's house. The Jew said that Tam'a had kept it at his house. Tama's people, in an effort to protect their fellow brother tried and hoped that the Jew would be proven guilty, and Tama would be proven innocent. On that occasion this verse was revealed, to show that Tama's people had given false testimony to prove him innocent.

335. From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم decisions were based on two things: the Book of Allah Almighty and the Light of Prophethood. Hence, the decisions of the Holy Prophet صلى الله عليه وآله وسلم were so firm and unalterable that appeal against them was totally impossible. Thereafter the decision of Learned Ulema and Muslim jurists and judges too would be based on the Book of Allah Almighty, and the testimony of witnesses, etc. Hence, the decision of any ruler or official is not fully acceptable and as such is open to appeal.

336. This command though is obviously addressed to the Holy Prophet صلى الله عليه وآله وسلم yet in reality the purpose of it is to let all rulers and officials until the Day of Judgement know that they should not be indiscreet or short sighted in their decisions or judgements. The genuine accused found guilty should be given full punishment without any regard or bias.
Observe that Tama was outwardly a believer and the Jew was a non-believer, yet the judgement was given in favour of the Jew. From this we also learn that every Companion is not free of transgression, though by the grace of Allah Almighty they do not remain on the part of trangression. Furthermore, no matter how great or serious a sin may be it will not render a person out of the fold of Islam eg. Allah Almighty did not refer to the helpers of Tama as infidels, but as treacherous or cheats.

وَّاسْتَغْفِرِ اللّٰهَ ۭ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۚ﴿١٠٦﴾

106. And seek forgiveness[337] of Allah. Surely Allah is Ever Forgiving, Most Merciful.

337. It is quite apparent that this command is addressed to Tama that he should seek repentance for his sins. If it is addressed to the Holy Prophet صلى الله عليه وآله وسلم it is done on the basis that the good deeds of the pious are sometimes the sins of the close friends. It was the Holy Prophet's صلى الله عليه وآله وسلم wish that the judgement should be passed on the strength of the testimony as is the rule of Islamic law, whereas Allah Almighty says that the Holy Prophet صلى الله عليه وآله وسلم should refrain from such an intention. Or it could also mean that the Holy Prophet صلى الله عليه وآله وسلم should seek forgiveness for those people who wrongfully assisted Tama so that Allah Almighty may grant them forgiveness for their

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transgression and protect them in future from practising such type of national or group aid which would become a means of committing sins; or seeking repentance with the intention of the acceptability of their testimony which

107. And dispute not on behalf of those who deceive their souls [338]. Surely Allah loves not one who is a habitual, deceitful sinner.

وَ لَا تُجَادِلْ عَنِ الَّذِيْنَ يَخْتَانُوْنَ اَنْفُسَهُمْ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ مَنْ كَانَ خَوَّانًا اَثِيْمًا ۙ﴿۱۰۷﴾

338.We learn that testimony of a liar is not permissible because to aid a sinner in committing a sin is in itself an act of sin. To

108. They seek to hide from men, but they cannot hide from Allah [339] and Allah is with them [340] when they design in their hearts that thing which is disliked by Allah [341]. And surely Allah has encompassed their doings [342].

يَّسْتَخْفُوْنَ مِنَ النَّاسِ وَ لَا يَسْتَخْفُوْنَ مِنَ اللّٰهِ وَ هُوَ مَعَهُمْ اِذْ يُبَيِّتُوْنَ مَا لَا يَرْضٰى مِنَ الْقَوْلِ ؕ وَ كَانَ اللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطًا ﴿۱۰۸﴾

339. This verse is the foundation of piety and purity. If man is fully cognisant that nothing of his is concealed from Allah Almighty and His Prophet صلى الله عليه وآله وسلم then he should not be bold to commit a sin.

340. Allah Almighty due to His Supreme knowledge and power is with them, therefore they should be shameful and modest in respect of their behaviour. From this we learn that if man is fully aware that Allah Almighty is with him then he should not have the courage to commit a sin. Likewise, if he accepts the Holy Prophet صلى الله عليه وآله وسلم to be present and watching then he should never commit a sin. In this verse there is a hint that nothing is concealed from the Holy Prophet صلى الله عليه وآله وسلم because here in Allah Almighty says they hide from people, and not they hide from the Holy Prophet صلى الله عليه وآله وسلم, while in the words they hide not Allah Almighty has

was an act of sin, or expressing criticism at their testimony because the good deeds of the pious sometimes are sins of their close friends. There is nothing wrong in the ruler or judge accepting the testimony of the plaintiff.

receive payment for such legal counselling is forbidden because it is being acquired through illegal means.

included the Holy Prophet صلى الله عليه وآله وسلم with Him, i.e. they cannot hide from Me and My Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*Oh Prophet, the Communicator of the unseen news! No doubt, We have sent you as the present beholder.*" (S33:V45) Allah Almighty is with the Believers out of His kindness, He is with the Prophets and Saints out of His Grace and Benevolence, He is with the infidels out of His wrath, while He is with all out of His Knowledge and Power.

341. By "*they design in their hearts*" is meant the people of Tama were designing secret plans to support him in order to prove him innocent so that no blame could come on them

342.By this is meant Allah Almighty's knowledge and power has encompassed them because Allah Almighty as a being is neither encompassed nor is He encompassing. He is free of space and place.

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هٰٓاَنْتُمْ هٰٓؤُلَآءِ جٰدَلْتُمْ عَنْهُمْ فِي الْحَيٰوةِ
الدُّنْيَا ۣ فَمَنْ يُّجَادِلُ اللّٰهَ عَنْهُمْ يَوْمَ
الْقِيٰمَةِ اَمْ مَّنْ يَّكُوْنُ عَلَيْهِمْ وَكِيْلًا ﴿١٠٩﴾

109. It is you who have pleaded on behalf of them in the life of this world. Who will plead on behalf of them on the Day of Judgement [343], or who will be their defender (on that day).

343. It should be remembered that it is impossible to quarrel by Almighty Allah to cause deceipt. To plead for the intercession of the loved ones, and the pleading of children for the repentance of their parents is proven from the verses of the QUR'AAN as well as from Ahadith. Says Allah Almighty: "*Who is he that would intercede with Him save by His leave*" (S2: V252) The Holy Prophetصلى الله عليه وآله وسلم said the miscarried baby will plead for the repentance of his parents in such a manner like the creditor pleading with the debtor. It will be said to the child: O the miscarried baby pleaoine your Lord But this pleading and squable will be gracefulness and, not to oppose Allah Almighty. Hence, in this verse there is no negation of intercession

وَ مَنْ يَّعْمَلْ سُوْٓءًا اَوْ يَظْلِمْ نَفْسَهٗ ثُمَّ
يَسْتَغْفِرِ اللّٰهَ يَجِدِ اللّٰهَ غَفُوْرًا رَّحِيْمًا ﴿١١٠﴾

110. And whoso commits evil or wrongs his own soul and thereafter seeks forgiveness of Allah, shall find Allah Forgiving, Merciful [344].

344.From this we know that for every kind of sin there is repentance, but the method of seeking repentance differs. The repentance of infidelity is belief, the repentance of not granting human rights is to grant these rights the repentance of ommision of *Salaah* is performing its Qaza. Also, laws pertaining to each are different. This does not mean that mere saying of Taubah - repentance will be sufficient to absolve yourself from the sin of robbery, murder, gambling, etc.

وَ مَنْ يَّكْسِبْ اِثْمًا فَاِنَّمَا يَكْسِبُهٗ عَلٰى
نَفْسِهٖ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿١١١﴾

111. And whoso earns (commits) a sin, then he commits it against his own soul 345. And Allah is Ever Knowing, Most Wise.

345. By "*against his own souls*" means every person will have to bear the punishment for his own sins. There is no chance that one will commit sins and another will bear the punishment. However,, the one who aids the person in sin will be caught with the sinner.

وَ مَنْ يَّكْسِبْ خَطِيْٓئَةً اَوْ اِثْمًا ثُمَّ يَرْمِ بِهٖ
بَرِيْٓـًٔا فَقَدِ احْتَمَلَ بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا ﴿١١٢﴾ ع ١٦ ١٣

112. And whoever earns [346] a fault or a sin, then blames it on an innocent (person) has certainly borne that falsehood (slander) and a clear sin.

349.In this verse "*sin*" signifies major sins and "*fault*" indicates minor sins. To accuse an innocent person of sin is a severe transgression, whether that innocent person is a believer or an infidel, because Tama had accused an infidel Jew.

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SECTION17

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكَ وَ رَحْمَتُهٗ
لَهَمَّتْ طَّآئِفَةٌ مِّنْهُمْ اَنْ يُّضِلُّوْكَ ؕ وَمَا
يُضِلُّوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَضُرُّوْنَكَ
مِنْ شَيْءٍ ؕ وَاَنْزَلَ اللّٰهُ عَلَيْكَ الْكِتٰبَ
وَالْحِكْمَةَ وَعَلَّمَكَ مَا لَمْ تَكُنْ تَعْلَمُ ؕ وَ
كَانَ فَضْلُ اللّٰهِ عَلَيْكَ عَظِيْمًا ﴿۱۱۳﴾

113. And (O Beloved Prophet) if there had not been the Bounty and Mercy of Allah upon you [347], then a group of them would have certainly tried to deceive you. But, they are only misleading themselves [348] and they will not do harm to you at all. And Allah has revealed to you the Book and Wisdom [349] and taught you what you did not know [350]. And great is the grace of Allah upon you [351].

347.By this is meant if Allah Almighty had not portrayed you as an innocent being, and had He not made all types of knowledge apparent to you then these people who have misled you i.e. they would have deceived you into making a wrong decission.

348. From this we know that Allah Almighty protects the Holy Prophetصلى الله عليه وآله وسلم, therefore none can mislead him. The same is said regarding the Noble Companions in the following verse: "*And they mislead none but themselves and they perceive not...*" (S3:V69) We Thus, find that the Holy Prophet's صلى الله عليه وآله وسلم splended illumination had been cast upon his Noble Companions making their faith unshakable. In it there is prophesy of the unseen and discussion of the Holy Prophet's صلى الله عليه وآله وسلم complete protection i.e. they will not succeed in influencing the Holy Prophet صلى الله عليه وآله وسلم to make a wrong decision as Allah Almighty has blessed him with the knowledge of the unseen. Allah Almighty has made the Holy Prophet صلى الله عليه وآله وسلم totally innocent and blameless, and neither will they harm the Holy Prophet صلى الله عليه وآله وسلم in any way by taking the correct decision in all worldly matters, as Allah Almighty is his Helper. Says Allah Almighty: "*And Allah will guard you from people.*" (S5:V67)

349.From this we learn that both the Holy QUR'AAN and the Hadith are from Allah Almighty. The words and message of the QUR'AAN are from Allah Almighty, while only the subject of the Hadith is from Allah Almighty, but the words are that of the Holy Prophet صلى الله عليه وآله وسلم .

350.From "*He has taught you*" we learn that nobody can mislead the Holy Prophet صلى الله عليه وآله وسلم , because only he can be deceived who is without knowledge. However, judgement is passed on the strength of the testimony, even though the testimony might be false, and there is no proof to declare it false. Furthermore, we also learn that Allah Almighty has blessed His Beloved Prophetصلى الله عليه وآله وسلم with all types of knowledge of the unseen.

351.Allah Almighty has called the entire world as scanty: "*Say you, the enjoyment of the world is little!*" (S4:V77) but here He states that Allah Almighty has blessed you with a great bounty. From this we learn that the entire world is but one small portion of the Holy Prophet صلى الله عليه وآله وسلم dominion, otherwise how would it signify a great bounty!

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لَا خَيْرَ فِيْ كَثِيْرٍ مِّنْ نَّجْوٰىهُمْ اِلَّا مَنْ اَمَرَ
بِصَدَقَةٍ اَوْ مَعْرُوْفٍ اَوْ اِصْلَاحٍ بَيْنَ
النَّاسِ ؕ وَ مَنْ يَّفْعَلْ ذٰلِكَ ابْتِغَآءَ
مَرْضَاتِ اللّٰهِ فَسَوْفَ نُؤْتِيْهِ اَجْرًا عَظِيْمًا ﴿۱۱۴﴾

114. There is no good in most of their secret conferences, but whoso commands charity and kindness or make peace among people [352]. And whoso does this for seeking the approval [353] of Allah; We shall soon give him a great reward.

352.In it all types of counselling is included like state conferences, meetings of national assembly, tribal councils, consultations about domestic matters. If all these are for a beneficial purpose they are good, if not they are bad.

353. By this is meant whenever there is a fight between husband, wife, father, son, friends, relatives, people of your street or ward, people of your city, Islamic states, etc. it is a great act of worship to bring peace between them. This will take the meaning when the word "*People*" refers to Muslims. If the word "*People*" denotes general mankind then its meaning would be to encourage the infidels to accept Islam so that they can be at peace with the Muslims, or if there are signs of war between Muslim and non-Muslim states, and peace is to the advantage of Muslims then try to negotiate peace to stop the war. Such a person will also be entitled to divine rewards. It is permissible to make peace with the infidels. Says Allah Almighty: "*And if they incline towards peace, then incline you also and put trust in Allah.*" (S8:V61)

وَ مَنْ يُّشَاقِقِ الرَّسُوْلَ مِنْۢ بَعْدِ مَا
تَبَيَّنَ لَهُ الْهُدٰى وَ يَتَّبِعْ غَيْرَ سَبِيْلِ
الْمُؤْمِنِيْنَ نُوَلِّهٖ مَا تَوَلّٰى وَنُصْلِهٖ
جَهَنَّمَ ؕ وَ سَآءَتْ مَصِيْرًا ﴿۱۱۵﴾ ع ۱۴

115.And whoso opposes the Messenger after guidance has become clear [354], and follows the way other then the way of the Muslims [355], We shall leave him in his own condition and shall cause him to enter Hell. What an evil destination that is.

354.From this we learn that those to whom the message of Islam has not reached are not accountable for Islamic laws, if they have the belief in the Unity of Allah Almighty it is enough for them because they do not become an opposition to the Holy Prophet صلى الله عليه وآله وسلم Also the sins they have committed out of ignorance will not include the sin of opposing the Holy Prophet صلى الله عليه وآله وسلم opposition to the Holy Prophet صلى الله عليه وآله وسلم will only be accountable when it is done with the full knowledge of their action. Furthermore it should be remembered that opposition to the Holy Prophet صلى الله عليه وآله وسلم in faith is infidelity, and in action, - sin.

355.From this we understand that *TAQLEED* following the footsteps of our illustrious predecessors like the four Imams is commendable, as this is the path followed by Muslims in general. Likewise engaging in *Khatmul QUR'AAN*, Fateha, holding *Meelad* gatherings, *Urs* gatherings are practiced by the Muslim in general and are regarded beneficial by them. Hence, they are commendable acts for us to follow. Says Allah Almighty: "*And Thus, we made you exalted among all nations that you may be witnesses to the people.*" (S2:V143) In respect of this Holy Prophet صلى الله عليه وآله وسلم said: "*You are witnesses of Allah on the earth.*" He further said: "*That*

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which the Muslims regard as good, it is regarded good by Allah as well."

SECTION 18

116. Surely Allah does not forgive association with Him as partner [356] but whatever is less then that He forgives whomsoever He pleases [357]. And whoso associates with Him any partner has certainly gone far astray.

اِنَّ اللّٰهَ لَا يَغْفِرُ اَنْ يُّشْرَكَ بِهٖ وَ يَغْفِرُ مَا دُوْنَ ذٰلِكَ لِمَنْ يَّشَآءُ ؕ وَمَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿۱۱۶﴾

356.By polytheism in this verse means infidelity. Say Allah Almighty: "*And give not in marriage to idolators until they accept faith.*" (S2:V221)
Its meaning is he who dies on infidelity will not receive forgiveness, while he who dies a sinner can be forgiven. It does not mean that infidelity cannot be forgiven through sincere repentance. The general people of Arabia were first infidels but after accepting Islam, repented for their sins and thereby gained forgiveness.
357. From this emerge three issuses:
1. Misguidance has not reached the limits of infidelity. Major sins, like rights of Allah Almighty, human rights, etc. are all within the bounds of forgiveness, although the method of obtaining the forgiveness for transgressing human rights, will be forgiven by the person involved through the Grace of Allah Almighty.
2. Punishment or denunciation of oath is permissible and in fact it is apparent. Truly speaking it would not be regarded as an oath or covenant at all. Punishment to be meted out for all the sins is left to the sole will of Allah Almighty.
3. Forgiveness should not be regarded as automatic and definite, but one should hope for it. For that reason the words "*whomsoever He please*" are used in the verse. Hence, this verse in no way encourages one to commit sins, but serves as a deterrent. Despair drives you towards sins

117.These polytheists worship not Allah, but some females[358] and worship not but a rebel Shaitaan [359].

اِنْ يَّدْعُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اِنٰثًا ۚ وَ اِنْ يَّدْعُوْنَ اِلَّا شَيْطٰنًا مَّرِيْدًا ﴿۱۱۷﴾ لا

358. The infidels of Arabia regarded the angels as the daughters of Allah Almighty and as such made them the object of their worship. Therefore they had made idols of some past women which they would embellish with jewellery: as is the case with the present polytheist. Hindus who have made Ganga, Kaali, etc. as their female deities which they are worshipping.
359.Whosoever abandons the path taught by the Holy Prophet صلى الله عليه وآله وسلم to follow any misguided being is indeed following the devil, because all misguided persons have been led astray by none other then the devil.

118. Whom Allah has cursed. For he had said: "I swear I will certainly take some specific portion of Your bondsmen (devotees) [360].

لَّعَنَهُ اللّٰهُ ۘ وَ قَالَ لَاَتَّخِذَنَّ مِنْ عِبَادِكَ نَصِيْبًا مَّفْرُوْضًا ﴿۱۱۸﴾ لا

360. From this emerge three issues:
1. Taqiyya (Pious fraud) is such a terrible curse that even the devil did not display profane piety in front of Allah Almighty which is what he should have done, but he spoke openly.
2. Allah Almighty has given the devil such

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extensive knowedge and powers that he knows every device to deceive people, this has placed him in a position to recognise every one.
3. Even the devil regards the Prophets of Allah Almighty and the Saints of Allah Almighty as innocent who safe guarded them from his deception. Hence, he referred to them as "Your bondmen". For this reason those who regard Prophets and Saints as sinners are worse then the devil.

119. And I will certainly lead them astray, and I will arouse in them (sinful) desires [361] and will command that so they will cut the ears of cattle [362] and I will command that so they will change the creation of Allah [363]. And he who takes Shaitaan for a friend[364], besides Allah, has certainly sustained a clear loss.

وَّلَاُضِلَّنَّهُمْ وَ لَاُمَنِّيَنَّهُمْ وَ لَاٰمُرَنَّهُمْ
فَلَيُبَتِّكُنَّ اٰذَانَ الْاَنْعَامِ وَ لَاٰمُرَنَّهُمْ
فَلَيُغَيِّرُنَّ خَلْقَ اللّٰهِ ؕ وَ مَنْ يَّتَّخِذِ
الشَّيْطٰنَ وَلِيًّا مِّنْ دُوْنِ اللّٰهِ فَقَدْ خَسِرَ
خُسْرَانًا مُّبِيْنًا ؕ ﴿۱۱۹﴾

361. It should be remembered that if the desire of long life and material wealth, etc. become an obstacle in your remembrance of Allah Almighty, then such things are works of the devil. On the other hand, if these are described as a means of pleasing Allah Almighty then they would be regarded as an act of worship.
362. From this we learn that reverence to the cow, to paint the horns of the animals during Diwali, Holi, to follow the customs of the polytheists are all included in the works of the devil. It is obligatory upon the Muslims to refrain from such practices. Infact to honour their big days, to show respect to River Ganges, etc. are all acts of infidelity. It is important for a Muslim to abhor all evil things and practices.
363.From this we learn that Allah Almighty has given the devil knowledge of the unseen because what he had prophesized for the future is coming true today. If the power of disease is such, then the power of medicine and treatment must be much greater. Prophets and Saints are treatment; the devil is the disease. Shaving of the beard too is included in this as it amounts to altering the creation of Allah Almighty. Just as it is forbidden for a woman to shave off the hair from her head so is the case with men who shave off their beards.
364.This verse is commentary to all those verses in which prohibition of taking anyone as a friend besides Allah Almighty. This verse has clearly shown that friend besides Allah Almighty is the devil and people who are followers of the devil. Friends of Allah Almighty are someone else, friends besides Allah Almighty are different. One should be mindful about this differentiation.

120. He (devil) makes them promises and arouses in them desires. But, Shaitaan does not promise them except deception [365].

يَعِدُهُمْ وَ يُمَنِّيْهِمْ ؕ وَ مَا يَعِدُهُمُ
الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿۱۲۰﴾

365.This is the satan's deceptive promise that you will be forgiven as a result of infidelity and that evil customs would become the means of achieving same. Present day Muslims are becoming victims of this web of deception. They are under the misconception that customs involving extravagant spending, building palatial homes, ministerial posts, etc. are no means of earning honour. This is all part of the devil's deception.

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أُولٰٓئِكَ مَأْوٰىهُمْ جَهَنَّمُ ز وَ لَا يَجِدُوْنَ عَنْهَا مَحِيْصًا ﴿۱۲۱﴾

121. Hell shall be their destination, and they will not escape there from [366].

serving their sentence believers would be forgiven. Eternal punishment is especially set for the infidels.

369. By the word 'escape' is meant that once the infidels are thrown into hell they would not be able to escape from it. However, after

وَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ سَنُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَمَنْ اَصْدَقُ مِنَ اللّٰهِ قِيْلًا ﴿۱۲۲﴾

122. And those who believe and do good deeds [367], soon We shall cause them to enter gardens beneath which rivers flow, wherein they will abide forever. The promise of Allah is true [368]. And who is more truthful in statement then Allah?

4. That the Day of Judgement is near, though it seems distant to us.

368. Hence, it is a certainty for the doer of good deeds to be rewarded with Paradise. Now, if anyone doubts about Hazrat Abu Bakr Siddique (May Allah be pleased with him) or other Companions of the Holy Prophet صلى الله عليه وآله وسلم for whom the QUR'AAN has promised Paradise, as otherwise is an infidel, because he regards Allah Almighty as untrue (Allah forbid).

367. From this verse emerge few issues:
1. Belief enjoys precedence over deeds because without sound belief deeds will not be accepted;
2. Good deeds are a pre-requisite for salvation no matter how pious a believer might be, he cannot be content without good deeds;
3. Good deeds are neither the core of faith nor part of faith because in the case of the first two words joined by the conjunction the second word would be regarded different to the first.

لَيْسَ بِاَمَانِيِّكُمْ وَ لَآ اَمَانِيِّ اَهْلِ الْكِتٰبِ ؕ مَنْ يَّعْمَلْ سُوْٓءًا يُّجْزَ بِهٖ ۙ وَ لَا يَجِدْ لَهٗ مِنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ﴿۱۲۳﴾

123. The work goes neither according to your wishful thinking, nor on the desires of the people of the Book[369]. Whoever does wrong shall be requited thereof and [370] he shall not find, besides Allah, any protector or a helper [371].

your belief that sin will not cause any injury to you is false. Whoever from you indulges in sin will be punished. From this we learn that the infidels are not absolved from the laws of Shariah in terms of the Hereafter. Hence, they will be punished both for the infidelity as well as for committing sins.

369.Reason for its Revelation:
It was the claim of the Yahud that they will only be punished for forty days because they had worshipped the golden calf for these number of days; the Nasara were propagating that they will not be punished because Jesus Christ gave his blood on the cross for expiation of their sins; the polytheists were of the belief that their idols will save them from the punishment of hell. This verse was revealed to repudiate these claims.

370. i.e. Oh Yahud, Nasara, Polytheists, etc.

371. From this we learn that deprivation of helpers is a punishment for the infidels. Allah Almighty will provide many helpers for the believers. Says Allah Almighty: "*Only Allah Almighty is your friend and His Messenger and*

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the believers". (S5-V55)

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ مِنْ ذَكَرٍ
اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ
الْجَنَّةَ وَ لَا يُظْلَمُوْنَ نَقِيْرًا ﴿۱۲۴﴾

124. And whoever does righteous deeds, whether male or a female, while being a believer, those will enter Paradise, and they shall not be wronged a bit [372].

372.By "be wronged a bit" is meant neither are his good deeds going to be decreased nor his sins are going to be increased. If his good deeds are going to be forfeited it would be due to his own failure or fault.

وَ مَنْ اَحْسَنُ دِيْنًا مِّمَّنْ اَسْلَمَ وَجْهَهٗ
لِلّٰهِ وَ هُوَ مُحْسِنٌ وَّ اتَّبَعَ مِلَّةَ اِبْرٰهِيْمَ
حَنِيْفًا ؕ وَاتَّخَذَ اللّٰهُ اِبْرٰهِيْمَ خَلِيْلًا ﴿۱۲۵﴾

125. And who is better in religion then he who submits his face to Allah[373] while being a doer of good[374] and follows the religion of Ebrahim who was separate from every falsehood[375]. And Allah took Ebrahim for His intimate friend [376].

373.Although the literal meaning of the word "Face" is one's full countenance, but in this context it is used to indicate to one's person, because submitting oneself to anyone is equal to handing over oneself to him.

374.By this is meant a person should do good deeds.
From it two issues emerge:
1. After accepting faith a person does not become free from doing good deeds, he must endeavour to do good deeds, to the best of his ability.
2. Faith precedes good deeds, Hence, the benefactor is mentioned after "submits his face".

375.From this we learn that in order to obey Allah Almighty it is incumbent to follow the Religion of Hazrat Ebrahim (On whom be peace) which is now found in the Religion of Hazrat Muhammad صلى الله عليه وآله وسلم . No charitable deeds will be of any avail by turning away from it. Once the root is cut off it is useles watering the branches.

376.The meaning of KHULLAT is cut off all connections from unrelated persons. It is presently used to indicate friendship in which connection is cut off from all unrelated persons of the friend KHALEEL - Allah Almighty's friend is one who seeks the pleasure of, Almighty Allah MEHBOOB and HABEEB is one whose pleasure is sought by Allah Almighty.Our Holy Prophet صلى الله عليه وآله وسلم is both KHALEEL AND HABEEB. Says Allah Almighty: "*And undoubtedly soon your Lord shall give you so much that you shall be satisfied.*" (S93-V5)

وَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ
وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ مُّحِيْطًا ﴿۱۲۶﴾ ع ۱۹ ۱۱ ۱۵

126. And to Allah belongs whatever is in the heavens and all[377] that is on the earth.And Allah encircles all things.

380.By "*all that*" is not meant that only the earthly and heavenly things belong to Allah Almighty, and others are excluded. Because our eyes perceive perceptible objects, mention is made here of those objects.

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SECTION 19

وَيَسْتَفْتُوْنَكَ فِي النِّسَآءِ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِيْهِنَّ ۙ وَمَا يُتْلٰى عَلَيْكُمْ فِي الْكِتٰبِ فِيْ يَتٰمَى النِّسَآءِ الّٰتِيْ لَا تُؤْتُوْنَهُنَّ مَا كُتِبَ لَهُنَّ وَ تَرْغَبُوْنَ اَنْ تَنْكِحُوْهُنَّ وَالْمُسْتَضْعَفِيْنَ مِنَ الْوِلْدَانِ ۙ وَ اَنْ تَقُوْمُوْا لِلْيَتٰمٰى بِالْقِسْطِ ؕ وَ مَا تَفْعَلُوْا مِنْ خَيْرٍ فَاِنَّ اللّٰهَ كَانَ بِهٖ عَلِيْمًا ﴿۱۲۷﴾

127. And they request from you (O Muhammad) your verdict [378] concerning women. Please declare: "Allah gives verdict [379] to you concerning them and that which is recited to you in the Book (QUR'AAN) concerning the orphan girls to whom You give not what is prescribed for them [380] and (yet) turn your faces from marrying[381] them. And concerning the oppressed children He has instructed you that you maintain justice [382] towards the orphans. And whatever good you do, Allah is aware of your doings [383].

378.Reason for its Revelation:
The pre-Islamic Arab custom excluded the widows and orphaned daughters from the inheritance of the deceased. If the orphan was beautiful the heirs would marry her for a meagre dowry, if she was ugly but rich, neither the heir would marry her nor allow her to marry anyone else. This verse was revealed to repudiate this pagan custom. From this verse we understand that a minor girl can be regarded as a woman. Further, to deprive girls from the inheritance is the custom of the pagan Arabs which is a great injustice. This will not be forgiven even through seeking repentance, as it is an infrigement of human rights.

379.From this we learn that the laws of inheritance are very important because no issue is discussed in more detail by Allah Almighty in the Holy QUR'AAN then this issue. Thus, Allah Almighty says He gives the verdict - i.e. the verdict regarding other issues is given by man but the verdict on this issue is given by Allah Almighty himself.

380.In these verses Allah Almighty is addressing the Muslims that up to now you were indulging in this practice, in future refrain from this. In future inheritance of the infidels would be distributed according to their religious laws. The verdict of Islamic rulers too would be based on this.

381.By this is meant they would not marry the orphan girls because of their lack of physical beauty and material wealth.

382.Many issues are involved in this. To give the orphans their full rights; not to use up their wealth under some pretext; not to treat them with cruelty; to give them good education and training. In short, treat them exactly how you would treat your own children.

383.By 'good' is meant whatever good you do towards the orphans besides what is obligatory to be done for them for which Allah Almighty will reward you. From this we learn that we should treat the orphans better then what is due to them.

وَ اِنِ امْرَاَةٌ خَافَتْ مِنْۢ بَعْلِهَا نُشُوْزًا اَوْ اِعْرَاضًا فَلَا جُنَاحَ عَلَيْهِمَاۤ اَنْ يُّصْلِحَا بَيْنَهُمَا صُلْحًا ؕ وَ الصُّلْحُ خَيْرٌ ؕ

128. And if a woman fears ill treatment or desertion from her husband [384] then there is no sin on them that they reconcile [385] between themselves, and mutual

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وَ اُحْضِرَتِ الْاَنْفُسُ الشُّحَّ ؕ وَ اِنْ تُحْسِنُوْا وَ تَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۲۸﴾

reconciliation is best [386]. But, human hearts are entangled in greed [387]. And if you do good and fear Allah, then indeed Allah is aware of your doings [388]

384.The high-handedness of the husband will be when he does not provide food and drinks for her, or provide these in lesser quantities then needed, or beat her up or use abusive language, shunning her by not loving her sincerely and cutting off verbal communication with her.

385.Reconciliation can be brought about if the wife wishing to stay with her husband should try to forgo some of her rights due by the husband, or the husband should forbear his wife's shortcomings and despite his lessened inclination towards her still treat her well.

386.Reconciliation is better then separation and divorce, because even though divorce is permissible, it is the most hateful thing in the eyes of Allah.

387.From this we learn that greed is part of human nature. Everyone place's his own rest and comfort above everything else. He will not try to provide comfort to others by undergoing hardship himself.

388. Allah Almighty is telling the husband that despite your dislike for the present wife be good to her in the understanding that the wife is the trust of Allah in your hands, if you do this, then We too will shower Our Grace and Bounty upon him.

وَلَنْ تَسْتَطِيْعُوْٓا اَنْ تَعْدِلُوْا بَيْنَ النِّسَآءِ وَ لَوْ حَرَصْتُمْ فَلَا تَمِيْلُوْا كُلَّ الْمَيْلِ فَتَذَرُوْهَا كَالْمُعَلَّقَةِ ؕ وَ اِنْ تُصْلِحُوْا وَتَتَّقُوْا فَاِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ﴿۱۲۹﴾

129. And it would never be possible for you to treat women equally, how much you may desire[389]. So do not incline altogether towards only one (wife)[390] that you leave others hanging 391 in the midst. And if you do good and fear Allah, then undoubtedly Allah is Ever- Forgiving, Most Merciful [392].

389.No matter how pious a person may be and treats every wife equally, with full justice, it is just human to be inclined to one more then the other. If this happens there will be no blame on you. But if you are harsh in their treatment, you will be held accountable.

390. Do not administer justice superficially or one sidedly.

391.By "to leave the other hanging" is meant either to give her divorce, not to put her back on sound footing, not to treat her well, to deprive her of her maintenance and conjugal rights.

392. From this we learn that to bring about reconciliation between the husband and his wife is an act of great reward.

وَاِنْ يَّتَفَرَّقَا يُغْنِ اللّٰهُ كُلًّا مِّنْ سَعَتِهٖ ؕ وَكَانَ اللّٰهُ وَاسِعًا حَكِيْمًا ﴿۱۳۰﴾

130. And if they both separate (by divorce) Allah will make each of you independent from [393] the other out of His Bounty. And Allah is Most Bountiful, Wise [394].

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393. If the husband and wife cannot be reconciled resulting in a divorce then both should rely on Allah Almighty. In doing so Allah Almighty will bless each with a suitable spouse as well as wealth.
394. From this we learn that sometimes divorcing the wife can result in relief from financial burden, for both the husband and the wife, e.g. sometimes marriage can become a means of financial upliftment. Further, we learn that neither the wife is totally dependent on her husband, nor the husband is in need of his wife. We are indeed needy of Allah Almighty alone. Both husband and wife can survive without one another.

131. And to Allah belongs whatever is in the heavens and on the earth [395]. And We have instructed those who were given the Book before you and yourselves to fear Allah [396]. But, if you commit infidelity, then surely, to Allah belongs whatever is in the heavens and on the earth [397]. And Allah is definitely All Sufficient, All Praised [398].

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَلَقَدْ وَصَّيْنَا الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَاِيَّاكُمْ اَنِ اتَّقُوا اللّٰهَ ؕ وَاِنْ تَكْفُرُوْا فَاِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَانَ اللّٰهُ غَنِيًّا حَمِيْدًا ﴿۱۳۱﴾

395. Almighty Allah is the absolute possesser and master of everything. Out of His Grace He does give temporary ownership of anything to whom He desires. Hence, this verse does not negate temporary ownership of anyone. Numerous verses in the Holy QUR'AAN in respect who is Thus, the object of praise and glory of the entire world.
396. From this we learn that the command in respect of piety and purity is for all times. Every religion had promulgated laws concerning it Hence, this is a continuous practice, just as Fasting, Itikaaf, marriage, etc. are all ancient acts of worship.
397. By this is meant even if all the people of the world were to become infidels they will in no way cause any ill to Allah Almighty, as the entire world is His property and possession. He is not in want of anyone's obedience and worship. We are totally dependent on Him; He is completely independent.
398. Every particle of this world proclaims glory of Allah Almighty of Absolute ownership refer to Allah Almighty's person alone eg. only He possesses the knowledge of Qiyamah, etc. Hence, there is no inconsistency in the verse.

132. And to Allah belongs whatever is in the heavens and whatever is on the earth. And sufficient is Allah as the Disposer of Affairs.

وَلِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ﴿۱۳۲﴾

133. O People! If He pleases [399] He can take you away and bring others. And surely Allah has full power to do that.

اِنْ يَّشَاْ يُذْهِبْكُمْ اَيُّهَا النَّاسُ وَيَاْتِ بِاٰخَرِيْنَ ؕ وَكَانَ اللّٰهُ عَلٰى ذٰلِكَ قَدِيْرًا ﴿۱۳۳﴾

399. By "take you away" mean He can cause you to die and in your place establish other people. e.g. He gave possession of Pharoah's land to the Israelites. It could also mean He could end your rule and make others rulers of your land and make you subordinate to them. Says Allah Almighty: "*You give the Kingdom to whom You please, and seize the*

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Kingdom from whom You please." (S3:V26) Also that you become compelled to abandon your country and your homes and places are established by others as was the case with the Banu Quraiza and Banu Nazeer, two Jewish tribes of Madina. The Bani Quraiza were put to sword and the Banu Nazeer were banished from Madina. In short Allah Almighty has absolute power to do as He wishes.

134. Whoso desires the reward of the world then know that with Allah is the reward of this world[400] and of the Hereafter. And Allah is All Hearing, the Seeing.

مَنْ كَانَ يُرِيْدُ ثَوَابَ الدُّنْيَا فَعِنْدَ اللّٰهِ ثَوَابُ الدُّنْيَا وَالْاٰخِرَةِ ؕ وَ كَانَ اللّٰهُ سَمِيْعًا بَصِيْرًا ﴿۱۳۴﴾ ع ۱۹ ۸ ۱۶

400. Since Allah Almighty is the possessor of the world and the Hereafter, you should seek the good of this world and the Hereafter from Him. However,, the seeker must have the ability to ask. From this we learn that one should not make acquisiton of the world our only object in life which would distract our attention from the Hereafter. Nor should we cut off ourselves completely from the affairs of the world. Furthermore if our intention of worship is to obtain reward of the Hereafter as well as to ward off calamites of this world and to obtain the blessings of this world, then such a worship is permissible. For this reason we perform *Salatul Kusoof* and Khusoof are performed to seek refuge from the evils of eclipse, etc.

SECTION 20

135. O you who believe! Stand firmly[401] for justice, giving witness for Allah even though it may be against your own selves, or of your parents or your relations. And whether it (witness) is against the rich or the poor. Allah is more worthy of both of them [402]. Therefore, do not follow the passions lest you may be far away from justice. And if you distort [403] or turn your face, then Allah is aware of your doings.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ بِالْقِسْطِ شُهَدَآءَ لِلّٰهِ وَلَوْ عَلٰۤى اَنْفُسِكُمْ اَوِ الْوَالِدَيْنِ وَالْاَقْرَبِيْنَ ۚ اِنْ يَّكُنْ غَنِيًّا اَوْ فَقِيْرًا فَاللّٰهُ اَوْلٰى بِهِمَا ۫ فَلَا تَتَّبِعُوا الْهَوٰۤى اَنْ تَعْدِلُوْا ۚ وَ اِنْ تَلْوٗۤا اَوْ تُعْرِضُوْا فَاِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ﴿۱۳۵﴾

401. This verse addresses rulers, witnesses, the learned Ulema, the saintly sages, the kings, etc. Everyone of these should administer justice according to their own capacities. In "stand firmly" emphasis is laid to show that every word, deed, and every aspect of life of a Muslim is based on justice. His admittance of sins, his acceptance of shortcomings in pious deeds, in short, his every act in life is to portray the concept of justice.

402. From this emerge a few issues:

1. To be of service to one's parent's and good treatment of one's relatives are noble deeds, but in personal, religious and social matters there should be no prejudice in our dealings with people.
2. The awe of the rich becomes an obstacle for showing mercy and justice to the poor. This

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obstacle should be removed.
3. Justice is greater then mercy.
4. Rights of Allah Almighty are more then all other rights.
403. By this is meant to trample upon justice through one's own selfish interpretations and portray cruelty in the guise of justice. From this one learns that effort of the defence council to prove a guilty person innocent through dubious means, the effort of a governor to perpertrate cruelty under the guise of justice by deliberately giving an incorrect ruling, the effort of a tyrant to give a wrong verdict through dubious interpretations, the efforts of leaders to prove false as truth, are all included under tyranny and extreme examples of crime. The correct interpretation of the Holy QUR'AAN to religious issues is the essence of worship, while incorrect interpretation is an act of distortion and infidelity.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْ نَزَّلَ عَلٰى رَسُوْلِهٖ وَ الْكِتٰبِ الَّذِيْٓ اَنْزَلَ مِنْ قَبْلُ ؕ وَ مَنْ يَّكْفُرْ بِاللّٰهِ وَ مَلٰٓئِكَتِهٖ وَكُتُبِهٖ وَرُسُلِهٖ وَ الْيَوْمِ الْاٰخِرِ فَقَدْ ضَلَّ ضَلٰلًا بَعِيْدًا ﴿۱۳۶﴾

136. O you who believe! Keep faith in Allah and His Messenger [404] and the Book, which He has revealed, to His Messenger [405] and the Book which has been revealed before [406]. And who denies Allah and His angels, and His Books and His Messengers and the last Day [407], then he has certainly gone far astray [408].

404.By this is meant Oh those who declare faith verbally, do declare your faith sincerely and whole-heartedly; it could also mean Oh those who declare faith whole-heartedly, remain firm on your faith at all times. Hence, there is no division in the verse. From this we learn that only that type of faith is worthy of respect which will go with a person at the time of his death; that declaring faith in the Holy Prophet صلى الله عليه وآله وسلم is equal to faith in. Allah Almighty; that one should remember the Holy Prophet صلى الله عليه وآله وسلم at the time of remembering Allah Almighty

405. By "*He has sent down*" refers to the Holy QUR'AAN which Allah has sent down to the Holy Prophet صلى الله عليه وآله وسلم Because the QUR'AAN was revealed over a period of twenty three years the word "has sent down" is used here, while "has been sent down" is used later in the verse. From this we learn that. Faith in the Holy Prophet صلى الله عليه وآله وسلم takes precedence over faith in the Holy QUR'AAN.
406.From this we learn that while it is important to believe in all the revealed Books of Allah Almighty, obedience will only be to the laws of the QUR'AAN. Belief regarding the others should be that they are Books of Allah Almighty.

407.By this is meant if you reject any one of them or verbally say that one can be rejected, then it is equal to rejecting all of them. Thus, if anyone has rejected the Holy Prophet صلى الله عليه وآله وسلم then he has rejected Allah Almighty, the angels, the Day of Judgement, the Messenger of Allah Almighty. Under the circumstances the meaning of the letter "*Wow*" will be AND - as a conjunction.

408. By 'misguidance' here means that type of misguidance which will keep you far away from true guidance.
Remember, that misguidance is of two types, one type is that which takes a person out of the fold of Islam into infidelity like TABARRAI, first type of misguidance. *RAFZI*, the insolent WAHABI, QADYANI, etc ; the second type of misguidance does not take the person out of the fold of Islam into infidelity, like high degree of schism or dissention or non-conformity to the four Imams etc. The first type is called distant misguidance while the second is called the misguidance of nearness. In this verse reference is made to the

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إِنَّ الَّذِينَ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ آمَنُوا ثُمَّ كَفَرُوا ثُمَّ ازْدَادُوا كُفْرًا لَّمْ يَكُنِ اللَّهُ لِيَغْفِرَ لَهُمْ وَلَا لِيَهْدِيَهُمْ سَبِيلًا ﴿١٣٧﴾

137. Indeed those who believe, then become infidels[409], then again accepted faith, then became infidels and then increase in their infidelity, Allah will never forgive them, nor will He show them the way [410].

409. By "increased in infidelity" means to experience death on infidelity. May Allah Almighty protect us from this. If a person dies in a state of faith, all will be forgiven even if he had been guilty of infidelity a thousand times, even though under certain conditions faith in terms of Islamic law may not be reliable.

410. From this we learn that the faith of a person who commits apostasy time and again is not reliable in terms of Shariah (DURRE MUKHTAR) especially when engaged in a battle. In fact, at times even acceptance of faith during a battle is not reliable, as can be seen from the following verse: "*Say you on the Day of Judgement the believing of the infidels will not avail them, nor will they get time.*" (S32:V29) because outwardly this would point out the person is accepting faith in order to deceive. Examples of this was seen when Pakistan came into being.

بَشِّرِ الْمُنَافِقِينَ بِأَنَّ لَهُمْ عَذَابًا أَلِيمًا ﴿١٣٨﴾

138. Give tidings to the hypocrites that for them there will be painful punishment.

الَّذِينَ يَتَّخِذُونَ الْكَافِرِينَ أَوْلِيَاءَ مِن دُونِ الْمُؤْمِنِينَ ۚ أَيَبْتَغُونَ عِندَهُمُ الْعِزَّةَ فَإِنَّ الْعِزَّةَ لِلَّهِ جَمِيعًا ﴿١٣٩﴾

139. Those who take infidels for friends instead of Muslims [411]. Do they seek honour with them? But, indeed, all honour belongs to Allah[412].

411.From this we learn that love and friendship with non-believers is a sign of hypocrites, especially when this is done as an opposition to Muslims.

412.From this we learn that a religious traitor will neither find respect from his own people nor from the opposition (other people, races etc.). Respect can only be obtained by being steadfast on your Religion. Likewise, the learned scholar who accepts compromise will not find honour and respect. Honour and respect belong to Allah Almighty and through His Grace to His Messenger صلى الله عليه وآله وسلم and through the blessing of the Prophet صلى الله عليه وآله وسلم to the sincere believers.

وَقَدْ نَزَّلَ عَلَيْكُمْ فِي الْكِتَابِ أَنْ إِذَا سَمِعْتُمْ آيَاتِ اللَّهِ يُكْفَرُ بِهَا وَيُسْتَهْزَأُ بِهَا فَلَا تَقْعُدُوا مَعَهُمْ حَتَّىٰ يَخُوضُوا فِي حَدِيثٍ غَيْرِهِ ۚ إِنَّكُمْ إِذًا مِّثْلُهُمْ ۗ إِنَّ اللَّهَ جَامِعُ الْمُنَافِقِينَ وَالْكَافِرِينَ فِي جَهَنَّمَ جَمِيعًا ﴿١٤٠﴾

140. And surely He has already revealed to you in His Book that when you hear the verses of Allah being denied and being ridiculed [413], then sit with them until they engage in some other conversation, otherwise you would be like them too[414]. Indeed, Allah will gather the hypocrites and the infidels all in Hell[415].

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413. By this is meant in which every environment mockery is made of religion, do not go there under any circumstances. If you were there beforehand where irreligiousness began to spread, move away from there at once. And if you have the power to put an end to this forcefully do so, if not speak out against it.

414. From this we learn that to indulge in infidelity to encourage anybody towards infidelity or to make anyone an infidel are all part of infidelity and of equal degree. In fact it is totally forbidden to attend gatherings of infidelity with the intention of participating in its proceedings. Thus, it is forbidden to attend gatherings of mourners and where dirges of lamentation are recited, or curses are hurled or expressed, even if one does not participate in these activities personally. However, if one attends these gatherings with the intention of eradicating these evils, there is no harm in it.

415.That both the hypocrites and the infidels will be in the fire of Hell, though their places may be different. Says Allah Almighty: "*Undoubtedly,the hypocrites are in the lowest section of Hell.*" It could also mean that the two groups could be brought together. Thus, there is no inconsistency in the verse.

الَّذِيْنَ يَتَرَبَّصُوْنَ بِكُمْ ۚ فَاِنْ كَانَ لَكُمْ
فَتْحٌ مِّنَ اللّٰهِ قَالُوْٓا اَلَمْ نَكُنْ مَّعَكُمْ ۖ
وَ اِنْ كَانَ لِلْكٰفِرِيْنَ نَصِيْبٌ ۙ قَالُوْٓا اَلَمْ
نَسْتَحْوِذْ عَلَيْكُمْ وَ نَمْنَعْكُمْ مِّنَ
الْمُؤْمِنِيْنَ ؕ فَاللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ
الْقِيٰمَةِ ؕ وَ لَنْ يَّجْعَلَ اللّٰهُ لِلْكٰفِرِيْنَ
عَلَى الْمُؤْمِنِيْنَ سَبِيْلًا ﴿۱۴۱﴾

141. Those who wait (and watch) your position. Then if you gain a victory from Allah they say: "Were we not with you? [416] But, if the infidels had a success, then they say to them: "Did we not gain an advantage over you and protected you from the Muslims? [417] Then Allah will decide between you on the Day of Judgement [418]. And Allah will not make a way for the infidels against the Muslims [419].

416.By this is meant that they were with you. In the recitation of the Kalima and the performance of the *SALAAH* they had joined you, or that they set out with you for the battle of Uhud. For that they are asking for the share of the spoils of war. Verbally therefore they show to be with you, but inwardly they are with the infidels, in an effort to enjoy the best of both worlds. It is quite apparent that such selfish quests always remain insatiated. From this we learn that mere physical or verbal fellowship is useless if it is not done sincerely and whole-heartedly.

417.That is to say, the hypocrites are telling the infidels that they were largely instrumental in them gaining success over the Muslims. Firstly, although we accompanied the Muslims to the battlefield we did not fight against you thereby weakening the Muslim attack; secondly, we did your work in this war by passing to you military secrets of the Muslims. From this we learn that Muslims who become secret police of the infidels or become their informants are assuming the ways of the hypocrites. Indeed many Muslims are guilty of this practice.

418.Only on the Day of Judgement will the practical judgement be made when every one will be in the company of the one he loves. However, verbal judgement is already made in this world.

419.From this we learn that even if all the hypocrites and infidels were to join forces against the Muslims they will not be able to destroy them. Wherever the Muslims suffer losses it is due to their own treachery or through the consequences of their evil deeds. From this emerge a few issues:

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1. A testimony of an infidel is not permissible against a Muslim;
2. Marriage between a Muslim woman and non-Muslim male is unlawful;
3. A non-Muslim cannot purchase a Muslim slave.
4. A non-Muslim cannot become an heir or a legator of a Muslim.

SECTION 21

142. Surely, the hypocrites (think to) deceive[420] Allah. But, He is deceiving them. And when they stand up for prayer they stand up with a defeated[421] soul (i.e. lazily), making a show to the people, and they remember not Allah, but little.

إِنَّ الْمُنٰفِقِيْنَ يُخٰدِعُوْنَ اللّٰهَ وَ هُوَ
خَادِعُهُمْ ۚ وَإِذَا قَامُوْٓا إِلَى الصَّلٰوةِ قَامُوْا
كُسَالٰى ۙ يُرَآءُوْنَ النَّاسَ وَلَا يَذْكُرُوْنَ
اللّٰهَ إِلَّا قَلِيْلًا ﴿١٤٢﴾

420.From this we learn that any effort to deceive a Muslim or the Holy Prophet صلى الله عليه وآله وسلم is equal to deceiving Allah Almighty, as the hypocrites were always endeavouring to deceive the Holy Prophet صلى الله عليه وآله وسلم and the Muslims.

421.From this we learn that laziness in respect of *SALAAH* is the sign of the hypocrites. There are many examples of this: not to go to the Mosque without any reasons, refrain from offering the *SALAAH* in congregation without any valid reason; to arrive late at the Mosque deliberately without Kurtha or hat; to offer *SALAAH* lethargically, not to perform all the postures properly. One must make sure not to be guilty of these practices.

143. They have confusion in their minds, being neither on this side nor[422] that. And whom Allah leads astray, never will you find for him a way.

مُّذَبْذَبِيْنَ بَيْنَ ذٰلِكَ ۖ لَآ إِلٰى هٰٓؤُلَآءِ
وَ لَآ إِلٰى هٰٓؤُلَآءِ ۭ وَمَنْ يُّضْلِلِ اللّٰهُ
فَلَنْ تَجِدَ لَهٗ سَبِيْلًا ﴿١٤٣﴾

422.This shows that the hypocrites are neither counted amongst the infidels nor amongst the Muslims. This does not mean that there is a third rank between the infidels and the Muslims for the hypocrites. Further, it does not mean that the hypocrites are not infidels. Without doubt they are staunch disbelievers but they are not included with the infidels. From this we learn that those irreligious sects of Muslims are infidels in terms of religion but on national basis are counted with the Muslims. Neither completely here nor there, but are languishing in between. May Allah Almighty protect us from them. Ameen.....

144. O you who believe! Do not take the infidels for friends [423] against the believers. Would you like it to be a clear proof against you [424] before Allah?

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْكٰفِرِيْنَ
اَوْلِيَآءَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ۭ اَتُرِيْدُوْنَ
اَنْ تَجْعَلُوْا لِلّٰهِ عَلَيْكُمْ سُلْطٰنًا مُّبِيْنًا ﴿١٤٤﴾

423.In this verse Allah Almighty informs the Muslims that making friendship with the

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infidels is the way of the hypocrites - they should refrain from such practice. Remember, a believer can have blood relations with an infidel but he cannot be his friend. Marriage to ladies of the People of the Book is permissible, but despite that friendship with them is forbidden. Thus, relationship is some thing else, friendship is another matter altogether. Deceptive inclination of the heart is something else.

145. Indeed the hypocrites will be in the lowest depths of Fire, and you shall never get any helper for them [425].

إِنَّ الْمُنٰفِقِيْنَ فِي الدَّرْكِ الْاَسْفَلِ مِنَ النَّارِ ۚ وَلَنْ تَجِدَ لَهُمْ نَصِيْرًا ۙ﴿۱۴۵﴾

425. From this verse emerge three issues:
1. The hypocrites are worse then those who openly declare infidelity, as such their punishment too is going to be more severe.
2. Of all the pits of Hell the one deepest and the most dangerous is one in which all the rotten blood and pus of the inmates of Hell flow. Likewise in Paradise the best section is the one highest from the others. This superior section is called *A'LLIYEEN*.
3. There will be no helpers on that Day for the hypocrites, while Allah Almighty would be providing many helpers for the believers. Any person who declares that he has no helpers is merely revealing his hypocrisy.

146.But those who repented and mended (themselves)[426] and held fast to the Rope of Allah and made their religion purely for Allah. Then those are with the Muslims[427]. And soon Allah will grant a great reward for the Muslims [428].

اِلَّا الَّذِيْنَ تَابُوْا وَاَصْلَحُوْا وَ اعْتَصَمُوْا بِاللّٰهِ وَاَخْلَصُوْا دِيْنَهُمْ لِلّٰهِ فَاُولٰٓئِكَ مَعَ الْمُؤْمِنِيْنَ ؕ وَسَوْفَ يُؤْتِ اللّٰهُ الْمُؤْمِنِيْنَ اَجْرًا عَظِيْمًا ؕ﴿۱۴۶﴾

426.By this is meant one should repent from hypocrisy and change for the better in future. From this we learn that even the repentance of the worst infidel can be accepted if he sincerely wants to change for the better. We further learn that there is a condition to be followed before repentance can be effected - the repenter must change his previous sinful condition to become a better person. Mere verbal repentance is meaningless - in fact it is a joke on the part of the repenter.

427.They will be with the believers in this world and in the Hereafter. From this we learn that to be in company of the pious is a great bounty, as Allah Almighty in this verse has referred to it as a great bounty and reward.
428. By this is meant Allah Almighty's reward will be beyond your imagination. The bounty of Allah Almighty will be in accordance with His lofty position, not it accordance with your position or title.

147. Allah has no gain by punishing you if you are grateful and accept faith. And Allah is Appreciative, Aware [429].

مَا يَفْعَلُ اللّٰهُ بِعَذَابِكُمْ اِنْ شَكَرْتُمْ وَاٰمَنْتُمْ ؕ وَكَانَ اللّٰهُ شَاكِرًا عَلِيْمًا ؕ﴿۱۴۷﴾

429.It should be remembered that the worldly kings punish the offenders for three reasons:

1. On account of fearing personal loss;
2. On account of giving vent to his personal anger caused by the crime of the offender;

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3. The third becomes the reason for forgivenes. However,, in the first two instances there is no pardon offered. Allah Almighty will punish the offenders on account of the third reason - i.e. for not accepting Faith, He is pure of the other two. The same concept is discussed in this verse.

PARA SIX

148. Allah does not like the uttering of evil words [430] except one who is being oppressed[431]. And Allah is Ever Hearing, Knowing [432].

لَا يُحِبُّ اللّٰهُ الْجَهْرَ بِالسُّوْٓءِ مِنَ الْقَوْلِ

اِلَّا مَنْ ظُلِمَ ؕ وَكَانَ اللّٰهُ سَمِيْعًا عَلِيْمًا ﴿۱۴۸﴾

الجزء ٦

430.From this we learn that to speak openly about a sin committed secretly is a sin. This includes lies, backbiting, slander, to swear to reveal your or another person's hidden faults, etc.

431.From this we learn that an oppressed person can relate the wrongs of the tyrant to the ruler or to other people which may not be included in backbiting. From this numerous issues can be ascertained; to reveal the impiety of the narration of Hadith; to complain about the thief or plunderer; to inform the state about the traitors, are all permissible.

432.Reason for its Revelation:
This verse was revealed in respect of Hazrat Abu Bakr Siddique (May Allah be pleased with him). Once a person was talking ill of him for some time. Hazrat Abu Bakr (May Allah be pleased with him) listened patiently without replying. When the man persisted Hazrat Abu Bakr (May Allah be pleased with him) gave him a reply. The Messenger of Allah Almighty صلى الله عليه وآله وسلم remarked to Hazrat Abu Bakr (May Allah) be pleased with him that until now an angel was replying on your behalf, but when you replied yourself the angel went away. The above verse was revealed on this occasion. (KHAZAIN). From it we gather that though it is permissible to retaliate on behalf of the oppressed, it is better to pardon. Hence, there is no inconsistency in the Hadith and the verse.

149. If you do any good deed openly or in secret or pardon anyone's evil [433]. Then, surely Allah is Pardoning, Powerful.

اِنْ تُبْدُوْا خَيْرًا اَوْ تُخْفُوْهُ اَوْ تَعْفُوْا عَنْ سُوْٓءٍ فَاِنَّ اللّٰهَ كَانَ عَفُوًّا قَدِيْرًا ﴿۱۴۹﴾

433. From this we learn some good deeds should be done publicly and some without publicity. Jummah Salah, Eidain Prayers, Hajj, publicly, but it is better to offer Tahajjud Prayer, voluntary charity etc. without publicity.

We also know it is better to pardon our personal offenders as can be seen from "our pardon any one's evil". However,, no one has the right to pardon religious, national or patriotic offences of anyone.

150. Those who disbelieve in Allah and His Messenger and desire to separate[434] from Allah His Messengers and say: "Some we believe and others we deny" and wish to evolve a way between (faith and infidelity).

اِنَّ الَّذِيْنَ يَكْفُرُوْنَ بِاللّٰهِ وَ رُسُلِهٖ وَ يُرِيْدُوْنَ اَنْ يُّفَرِّقُوْا بَيْنَ اللّٰهِ وَرُسُلِهٖ وَ يَقُوْلُوْنَ نُؤْمِنُ بِبَعْضٍ وَّ نَكْفُرُ بِبَعْضٍ ۙ وَّيُرِيْدُوْنَ اَنْ يَّتَّخِذُوْا بَيْنَ ذٰلِكَ سَبِيْلًا ۙ ﴿۱۵۰﴾

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434.This verse informs that to hold Allah Almighty and Rasool صلی اللہ علیہ وآلہ وسلم together is not only faith but the very essence of faith. While to regard the Holy Prophet صلی اللہ علیہ وآلہ وسلم as separate from Allah Almighty is not only infidelity but the heart of infidelity. Just as the light of the lamp fully mixes to reflect with the light of the colour of the lamp. or just as the water mark on the currency totally mixes with the paper, in the like manner it is absolutely necessary for Prophethood to mix with Tawheed. In Kalima Tayyibah Allah Almighty added the Holy Prophet's صلی اللہ علیہ وآلہ وسلم name with His. In the first part the word Allah Almighty comes at the end, but in the second part, the Holy Prophet's صلی اللہ علیہ وآلہ وسلم comes first so that no distance remains between the words Allah Almighty and Muhammad . In short it is part of Faith to add Nabi صلی اللہ علیہ وآلہ وسلم with Allah Almighty.

151. They are the infidels [435]. in truth, and We have already prepared for the infidels[436]. a humiliating punishment.

أُولَٰئِكَ هُمُ الْكَافِرُونَ حَقًّا ۚ وَأَعْتَدْنَا لِلْكَافِرِينَ عَذَابًا مُهِينًا ﴿١٥١﴾

435.From this emerge a few issues:
1. Rejection of one Prophet too is an infidelity equal to rejection of all the Prophets. The same is the condition with the verses of the QUR'AAN i.e. to reject one verse is like rejecting the entire QUR'AAN.
2. There is no increase or decrease in the quantity of infidelity. One cannot say that a person is a quarter or half infidel. However, there can be a difference in the state or condition of infidelity i.e. some can be cruel infidels while others can be wild infidels by their disposition.

436.From this we learn that although some believing sinners would be punished, but they will not be humiliated on the Day of Judgement, as humiliation on that day is especially set aside for the infidels.

152. And those believe in Allah and all His Messengers and have made no distinction[437] between any one of them. To them Allah will soon give their reward [438]. And Allah is Ever Forgiving, Merciful.

وَالَّذِينَ آمَنُوا بِاللَّهِ وَرُسُلِهِ وَلَمْ يُفَرِّقُوا بَيْنَ أَحَدٍ مِّنْهُمْ أُولَٰئِكَ سَوْفَ يُؤْتِيهِمْ أُجُورَهُمْ ۗ وَكَانَ اللَّهُ غَفُورًا رَّحِيمًا ﴿١٥٢﴾

437.This verse was revealed in repudiation of the Nasara and Yahud who had denied the. Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم but would believe in some Prophets and show enmity towards other. One should love every Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and his progeny which is incumbent upon us. To show great affinity to some and hatred for some is the dishonest way of the Yahud.

438.From this we learn that the reward of the good deeds is dependent on one's sincerity of faith.

SECTION 22

153.(OBeloved Prophet Muhammad) The people of the Book ask you to reveal to them [439] another book from the heaven.

يَسْأَلُكَ أَهْلُ الْكِتَابِ أَنْ تُنَزِّلَ عَلَيْهِمْ كِتَابًا مِّنَ السَّمَاءِ ۚ فَقَدْ سَأَلُوا مُوسَىٰ أَكْبَرَ مِن ذَٰلِكَ فَقَالُوا أَرِنَا اللَّهَ

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جَهْرَةً فَاَخَذَتْهُمُ الصّٰعِقَةُ بِظُلْمِهِمْ ۚ ثُمَّ اتَّخَذُوا الْعِجْلَ مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنٰتُ فَعَفَوْنَا عَنْ ذٰلِكَ ۚ وَاٰتَيْنَا مُوْسٰى سُلْطٰنًا مُّبِيْنًا ﴿١٥٣﴾

But, they have asked of Musa (even) a greater thing then this and said: "Show us Allah openly". Then the thunder overtook them for their sins[440]. Then they took to the worship of the calf after clear signs[441]. had come to them. But We pardoned[442]. even that and gave Musa clear dominance[443].

439.Reason for its Revelation:
Once a Jew named Ka'ab bin Ashraf said to the Holy Prophetصلى الله عليه وآله وسلم that if you are indeed Allah's Prophet then bring to us a book like the Taurat at once. In reply this verse was revealed.

440.It should be remembered that the request of the Yahud to Hazrat Musa (On whom be peace) to make it possible for them to see Almighty Allah was not based on their love for the Almighty, but on their lack of faith in Hazrat Musa (On whom be peace). It is for this reason that this punishment descended upon them for making this request. On the other hand Hazrat Musa (On whom be peace)
desired to see the vision of Allah Almighty was based on his intense love for the Almighty. From this we learn that the change of intention change the laws. Qabil tormented his brother as a result he became an infidel. On the other hand the brothers of Hazrat Yusuf (On whom be peace) hurt the feelings of their brother and father. Yet remained believers. The reason being, the work of Qabil was due to his love for a woman, while the brothers did this to get the love of their father Hazrat Yacoob (On whom be peace).

441.By 'clear signs' is meant Taurat and Hazrat Musa (On whom be peace).

442.When they sincerely repented they were forgiven. In it is a reminder to the present day Yahud that if you too can declare faith in Islam you would be forgiven.

443.That We drowned Pharoah and his men which stamped your fear in the hearts of the Israelites to such an extent that they were prepared to act upon your harshest commands. The worshippers of the Golden Calf handed themselves to be killed out of your fear.

وَ رَفَعْنَا فَوْقَهُمُ الطُّوْرَ بِمِيْثَاقِهِمْ وَ قُلْنَا لَهُمُ ادْخُلُوا الْبَابَ سُجَّدًا وَّ قُلْنَا لَهُمْ لَا تَعْدُوْا فِي السَّبْتِ وَ اَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ﴿١٥٤﴾

154. And then We raised the Mount Tur over them for taking covenant[444]. with them and said to them: "Enter the gate[445]. prostrating". And We said to them: "Do not transgress in the matter of Sabbt (Saturday rest day of the Yahud)[446]. and We took from them a firm covenant.

444.By 'covenant' is meant the covenant of the Israelites to act upon the teachings of Taurat because they are given all the difficult laws of Taurat at one time. This frightened them and made them to say we have heard them but will not be able to carry out these laws. In response Mount Tur was raised upon them with the command that either accept the covenan or the mountain will fall upon you. From this we learn that revelation of the QUR'AAN bit by bit is a mercy of Allah Almighty upon the Muslims.

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445.From this we learn that it is important to respect the cities of the pious because the city mentioned here was the door to Areeha in which blessed Shrines of the Prophets are found. Some people do not show their backs to the Holy QUR'AAN or the graves of the pious. Imam Malik (May Allah be pleased with him) never rode on a horse in Madinatul Munawwarah. All pious persons have based their proof on this verse. Allah Almighty made Hazrat Musa (On whom be peace) to respect the jungle of TAWA by instructing "take off your shoes."

446.By this is meant you should not go out fishing on Saturday. Just as it is forbidden for Muslims performing Jummah to engage in any worldly affairs during the time of Jummah *SALAAH*, the Israelites too were ordered to refrain from fishing on entire Saturday, as this activity was forbidden for them.

155. Then We cursed them because they violated the covenant and that they denied [447]. the signs of Allah and killed unjustly the Prophets [448], and for their saying: "Our hearts are wrapped". But, Allah has sealed their hearts [449]. because of their infidelity[450]. So they believe not, except for a few.

فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ وَ كُفْرِهِمْ بِاٰيٰتِ اللّٰهِ وَ قَتْلِهِمُ الْاَنْۢبِيَآءَ بِغَيْرِ حَقٍّ وَّ قَوْلِهِمْ قُلُوْبُنَا غُلْفٌ ؕ بَلْ طَبَعَ اللّٰهُ عَلَيْهَا بِكُفْرِهِمْ فَلَا يُؤْمِنُوْنَ اِلَّا قَلِيْلًا ﴿۱۵۵﴾

447.By "signs of Allah" is meant the miracles of the Prophets. From this we learn that rejection of a Prophet is the worst form of infidelity.

448.Even in the minds of these Yahud the killing of the Prophets was an unjust deed. Otherwise in reality killing of the Prophets cannot be regarded as a justifiable act.

449.From this we learn that infidelity and evil deeds seal our hearts. This verse serves as a commentary on the verse: "*Allah Almighty has set a seal on their hearts*." (S2: V7)

450.By "committed infidelity" means in respect of Hazrat Isa Alaihis Salaam. Hence, there is no repetition in the verse.

156. And We cursed them for their infidelity and for their very grave slander against Mariam [451].

وَّبِكُفْرِهِمْ وَ قَوْلِهِمْ عَلٰى مَرْيَمَ بُهْتَانًا عَظِيْمًا ﴿۱۵۶﴾

454.By 'calumny' is meant these people stained the dignity and chastity of Bibi Mariam through their false accusations. From this we learn that it is a terrible sin to hurl accusation at a chaste and honourable believing woman, especially when that lady happens to be of an elevated status. Those who presently hurl insinuation and accusations against Hazrat Ayesha Siddiqah (May Allah Be pleased with her) are criminals of the worse type and like the Yahud are liable for Almighty Allah's punishment. It should be remembered that the honour and chastity of Hazrat Ayesha Siddiqah (May Allah Be pleased with her) is of greater importance then Bibi Mariam because Bibi Mariam's chastity is testified by Hazrat Isa (On whom be peace) while the innocence of Hazrat Ayesha Siddiquah (May Allah be pleased with her is testified by Allah Almighty Himself regarding which 18 verses are revealed.

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وَّقَوْلِهِمْ اِنَّا قَتَلْنَا الْمَسِيْحَ عِيْسَى ابْنَ مَرْيَمَ رَسُوْلَ اللّٰهِ ۚ وَ مَا قَتَلُوْهُ وَ مَا صَلَبُوْهُ وَ لٰكِنْ شُبِّهَ لَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اخْتَلَفُوْا فِيْهِ لَفِيْ شَكٍّ مِّنْهُ ؕ مَا لَهُمْ بِهٖ مِنْ عِلْمٍ اِلَّا اتِّبَاعَ الظَّنِّ ۚ وَ مَا قَتَلُوْهُ يَقِيْنًا ۙ﴿۱۵۷﴾

157. And for their saying: "Indeed, We have killed the Messiah, Isa son of Mariam, Messenger of Allah [452]. Whereas, they slew him not and neither crucified him, but another was made to resemble him [453]. for them. And indeed those who differ over it are in doubt about it. They have not the least knowledge about it [454], but are merely following conjecture. And undoubtedly, they slew him not.

452.It was the claim of the Yahud that they had martyred Hazrat Isa (On whom be peace) which the Nasara had accepted. Both are liars and Allah Almighty has declared both as false in their claims.

453.By this is meant that the hypocrite who had gone to the house of Hazrat Isa (On whom be peace) to inform the Yahud about his whereabouts was made to appear like Hazrat Isa (On whom be peace) while Allah Almighty raised Hazrat Isa (On whom be peace) to the heavens. The Yahud took this hypocrite to be Hazrat Isa (On whom be peace) and mistakenly crucified him. Having done this they were puzzled about the whereabouts of the their own man. This was so because the person they had crucified though appeared to have the face of Hazrat Isa (On whom be peace) had the hands and the feet of their man. This Jewish misconception is being discussed in this blessed verse.

454.From this we learn anyone who presently believes that Hazrat Isa (On whom be peace) died a natural death or was killed is like the Yahud, groping in the darknes of misconception, like Lahori, Qadyani and Mirzayi.

بَلْ رَّفَعَهُ اللّٰهُ اِلَيْهِ ؕ وَ كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۵۸﴾

158. But, Allah raised him [455] towards Himself and Allah is Exalted in Might, the Wise.

455.In this verse the word 'raised' denotes raised physically and not just spiritually. Says Allah Almighty: "And he seated his parents on the throne." (S12:V100). If only spiritual elevaton was intented, the word 'but' would not have been used to precede 'raised', because spiritual elevation is achieved through martyrdom and not through lack of martyrdom.

وَ اِنْ مِّنْ اَهْلِ الْكِتٰبِ اِلَّا لَيُؤْمِنَنَّ بِهٖ قَبْلَ مَوْتِهٖ ۚ وَ يَوْمَ الْقِيٰمَةِ يَكُوْنُ عَلَيْهِمْ شَهِيْدًا ۚ﴿۱۵۹﴾

159. And there is none among the People of the Book who will not believe in him [456], before his death, and he will be a witness against them on the Day of Judgement [457].

456. From this emerge three issues:

1. That Hazrat Isa (On whom be peace) has not yet experienced physical death because all the People of the Book will declare faith in him before his death, although the Yahud at this point in time have not declared faith in him;
2. Just before Qiyamah Hazrat Isa (On whom be peace) will return to the earth;

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3. On his return all the Yahud will declare belief in him and thereby become Muslim.
457. By this is meant on the Day of Judegement Hazrat Isa (On whom be peace) will testify against the Yahud, while those who believed in him he will testify about their faith. It should be remembered that FOUR Prophets are alive, two are upon the earth i.e. Hazrat Khizr and Hazrat Ilyaas On them be peace and two are in the heavens i.e. Hazrat Isa and Hazrat Idrees (On them be peace). Hazrat Isa (On whom be peace) will return to the earth just before Qiyamah. He will be the last sage in the Ummah of the Holy Prophet (Peace be upon him), Imam Mehdi and the Companions of the Cave will render service to him; he will get married and will have children (Tafseer Roohul Bayaan). He will live in the world for forty years and would be buried at the Roza Mubarak of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

160. Then on account of great injustice of the Yahud, We made unlawful for them some of those pure things that were lawful [458], and because of that they kept away many from the way of Allah [459].

فَبِظُلْمٍ مِّنَ الَّذِيْنَ هَادُوْا حَرَّمْنَا
عَلَيْهِمْ طَيِّبٰتٍ اُحِلَّتْ لَهُمْ وَ بِصَدِّهِمْ
عَنْ سَبِيْلِ اللّٰهِ كَثِيْرًا ﴿١٦٠﴾

458. Its detail is in (Verse 146 Surah 6)
459. From this we learn that sometimes the punishment of the followers of the previous Prophets would be in the form of very stringent religious laws. But today there is safety from this, as our laws of Shariah have been made easy for us.

161. And (for) their taking of usury, while they had been forbidden from it and for consuming people's wealth unjustly[460]. And for those who became infidels [461]. And We have prepared for the infidels a painful punishment.

وَّ اَخْذِهِمُ الرِّبٰوا وَ قَدْ نُهُوْا عَنْهُ وَ
اَكْلِهِمْ اَمْوَالَ النَّاسِ بِالْبَاطِلِ ؕ وَ
اَعْتَدْنَا لِلْكٰفِرِيْنَ مِنْهُمْ عَذَابًا اَلِيْمًا ﴿١٦١﴾

460.From this two issues emerge:
1. In all unlawful earnings taking of interest is the worst. For this reason Allah Almighty has made mention of it separately;
2. Taking of interest, bribery, stealing, earning money through dancing and singing were all forbidden in previous Shariahs (religion) because these are all included in unjust acts, and acts which fall in this category are all forbidden.
461.Those people who stubbornly held on to their apostasy remained infidels while those who repented were forgiven.

162. But those of them who are firm in knowledge[462] and belief, they believe in what has been revealed to you (O Beloved Prophet)[463] and what has been revealed before you [464]. And they establish Prayer and give Zakaah, and those who believe in Allah and the Last Day; to them We shall give a great reward [465].

لٰكِنِ الرّٰسِخُوْنَ فِي الْعِلْمِ مِنْهُمْ وَالْمُؤْمِنُوْنَ
يُؤْمِنُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مَآ اُنْزِلَ مِنْ
قَبْلِكَ وَالْمُقِيْمِيْنَ الصَّلٰوةَ وَ الْمُؤْتُوْنَ
الزَّكٰوةَ وَالْمُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ
اُولٰٓئِكَ سَنُؤْتِيْهِمْ اَجْرًا عَظِيْمًا ﴿١٦٢﴾

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462.Firm in knowledge is that learned man in whose heart knowledge has seeped in thoroughly. He is like that tree whose roots are firmly entrenched on the ground. This refers to Ulema of pure beliefs and those who act upon what they preach. eg. Hazrat Sayyedina Abdullah bin Salaam (May Allah be pleased with him) and his Companions who were learned in Jewish Scriptures but later became Muslims and became amongst the Noble Companions of Holy Prophet صلى الله عليه وآله وسلم .

463.This means either through saliently conspicuous revelation eg. the Holy QUR'AAN, or through less conspicuous revelation eg. the Hadith of the Holy Prophet صلى الله عليه وآله وسلم. Thus, one should have complete faith in both the Holy QUR'AAN and the Hadith sayings and instructions of the Holy Prophet صلى الله عليه وآله وسلم .

464.It should be remembered that our faith in the previously revealed books is of collective nature while that in the Holy QUR'AAN is comprehensive as well as practical. The two have been mentioned separately to show the difference between the two.

465.From this we learn that the reward of a practising man of knowledge is greater then the others because a practising man of knowledge has the capacity to make others pious. It is important that the actions of the man of knowledge should become an example of the Sunnah of the Holy Prophet and each deed of his should serve to propagate Islam. This also serves to hint that the punishment of an irreligious and non-practising man of knowledge too is worse then that of others because such a person is not only misguided himself but he would misguide others, in that his malpractice will lead other towards malpractises also.

SECTION 23

163. Indeed, We have revealed to you (O Beloved Prophet) such a revelation [466] as We revealed to Nuh and the Prophets after him [467]. And then We sent revelations to Ebrahim and Ismail and Is'haaq and Yaqub and his children [468], and to Isa and Ayub and Yunus and Harun and Sulaiman, and We gave to Dawood the Book (Zaboor).

إِنَّآ أَوْحَيْنَآ إِلَيْكَ كَمَآ أَوْحَيْنَآ إِلَىٰ
نُوحٍ وَّ النَّبِيّٖنَ مِنۢ بَعْدِهٖ ۚ وَاَوْحَيْنَآ
إِلَىٰٓ إِبْرٰهِيمَ وَإِسْمٰعِيلَ وَ إِسْحٰقَ وَ
يَعْقُوبَ وَالْاَسْبَاطِ وَ عِيسٰى وَاَيُّوبَ وَ
يُونُسَ وَ هٰرُونَ وَ سُلَيْمٰنَ ۚ وَ اٰتَيْنَا
دَاوٗدَ زَبُورًا ۚ ﴿١٦٣﴾

466.Here the comparison is only in respect of sending the Revelation although there is a difference in the nature of revelation eg. Hazrat Nooh (On whom be peace) was not sent any revelation concerning Holy War. From this we learn that Hazrat Sulaiman (On whom be peace) is the Prophet of Allah Almighty and anyone who rejects this is a non-believer, like some of the present day so-called believers.

467.It should be remembered that the first Prophet to propagate Religion to the non-believers is Hazrat Nooh (On whom be peace).

Also he is to bring the laws of Religion. Furthermore, The Book of Allah Almighty was not revealed on Hazrat Nooh (On whom be peace) at one sitting. The Yahud of Madina would say that because the Holy QUR'AAN was not revealed to the Holy Prophet صلى الله عليه وآله وسلم at one sitting we will not believe in him. To refute their baseless claim Allah Almighty revealed this verse to inform that although Books on the previous Prophets were not revealed at one sitting yet you have declared faith in them. Likewise you should

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declare faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم too.

468.Some scholars on the basis of this verse have stated that all the sons of Hazrat Yacoob (On whom be peace) were prophets and that the innocence of a prophet is not necessary prior to prophethood. Whatever faults were made by them was prior to being blessed with prophethhood. The other group of Ulema (scholars) say that all the sons were not prophets. In this verse "and his children" refers to all their children because after Hazrat Yacoob (On whom be peace) all the Isrtaelitc Prophets were his children. In this respect the later passage is the explanation or commentary of "and his chidren". This group of Ulema also say all the Prophets are innocent and sinless before and after prophethood.

164. And to the Messengers whom We have already mentioned [469] to you before, and to those Messengers whom We have not mentioned to you. And Allah, in fact, spoke to Musa [470].

وَرُسُلًا قَدْ قَصَصْنٰهُمْ عَلَيْكَ مِنْ قَبْلُ وَرُسُلًا لَّمْ نَقْصُصْهُمْ عَلَيْكَ ؕ وَكَلَّمَ اللّٰهُ مُوْسٰى تَكْلِيْمًا ۚ﴿۱۶۴﴾

469.In this verse the negation is in respect of discussion and not concerning providing knowledge. The Holy Prophet is provided with knowledge about all the Prophets. On the night of Me'raj all these Prophets performed *Salaah* behind the Holy Prophet . Says Allah Almighty: "*All that we relate to you of the tidings of the messengers*. (S11:V120) The gist of the matter is Allah has provided detailed information in the Holy QUR'AAN about some Prophets, and about some no details are provided as yet. But this does not mean that in future their details will not be known. Therefore the Wahabis cannot extract any proof from this verse.

470.From this emerge two issues:

1. Amongst the Prophets of the Israelites Hazrat Musa (On whom be peace) possesses great dignity and splendour, as discussion about him is made separately for the purpose of distinction.

2. That Almighty Allah has blessed some Prophets with special bounties. It is wrong to look for one Prophet's distinctive feature in all the Prophet's. Remember, every Prophet cannot be Allah Almighty's interlocutor - *KALEEM-UL-LLAH* - which is the title of Hazrat Musa (On whom be peace) only.

165. The Messengers bear good tidings and warnings so that mankind may not have any excuse [471] against Allah after the coming of the Messengers. And Allah is Ever Exalted in Might, Wise.

رُسُلًا مُّبَشِّرِيْنَ وَمُنْذِرِيْنَ لِئَلَّا يَكُوْنَ لِلنَّاسِ عَلَى اللّٰهِ حُجَّةٌۢ بَعْدَ الرُّسُلِ ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۶۵﴾

471.By this is meant they must not get the oppurtunity to say that had a Prophet come unto them they would have become pious. From this emerge two issues:

1. Allah Almighty does not send punishment on any nation prior to sending a Prophet to them. 2. The true knowledge of Allah Almighty can only be acquired through the medium of a Prophet, and not merely through one's intellect.

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لٰكِنِ اللّٰهُ يَشْهَدُ بِمَآ اَنْزَلَ اِلَيْكَ اَنْزَلَهٗ بِعِلْمِهٖ ۚ وَ الْمَلٰٓئِكَةُ يَشْهَدُوْنَ ؕ وَ كَفٰى بِاللّٰهِ شَهِيْدًا ؕ ﴿۱۶۶﴾

166. But (O Beloved Prophet) Allah is witness [472] to what He has revealed to you with His knowledge [473]. And the angels are witnesses [474]. And Allah is sufficient as a Witness.

472.Testimony about Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم is that He has provided information about His Beloved Prophet صلى الله عليه وآله وسلم in His previous Books and blessed the Holy Prophet صلى الله عليه وآله وسلم with miracles like the testimony of King Tamgha about the royal charter or medal. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is such a stately Prophet that Allah Almighty testifies about his Prophethood.

473.That is, His special branches of knowledge of the Unseen should be bestowed in the QUR'AAN so that through the QUR'AAN He would be able to bless His Beloved Prophet صلى الله عليه وآله وسلم with those branches of knowledge. Say Almighty Allah: "He reveals not His secret to anyone, Except to his choosen Messengers". (S72:V27) Further Allah Almighty says: "*And we have sent down this QUR-'AAN on you in which everything is clearly explained*". (S16:V89) Therefore, in this case the letter BA in the word BI-ILMEHI (with His knowledge) points to those branches of knowledge which Allah Almighty has bestowed on His Beloved Prophet صلى الله عليه وآله وسلم or its meaning could be this lofty Book revealed to the most elevated servant is revealed with His full knowledge, and that He found only him worthy of this Book. Says a poet: "In His entire creation, Allah Almighty found none like Thee". Says Almighty Allah: "*Allah Almighty knows well where to place His Messengership* (S6:V124) *Indeed a matchless Messenger was needed for this matchless Boook (Roouo Bayaan)*". (S72:V27) Further Allah was needed for this incomparable Book.

474.From this we learn that even the Angels recite the Kalima or Declaration of Faith of our Holy Prophet صلى الله عليه وآله وسلم . Infact on the Day of Judgement every Prophet of Allah Almighty would be reciting the Kalima of our Holy Prophet صلى الله عليه وآله وسلم . The *Salaah* these Prophets performed behind our Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was *SALAAH*-e-Muhammadi صلى الله عليه وآله وسلم , and not of their religion.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ قَدْ ضَلُّوْا ضَلٰلًا بَعِيْدًا ﴿۱۶۷﴾

167. Those who committed infidelity and kept others away from the Way of Allah, they have indeed strayed far away [475].

475.From this we learn a misguiding non-believer in comparison is worse then a non-believer; a believer is better then a believer. This verse helps us to differentiate between the sinful scholars and the pious scholars and understand their status.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ ظَلَمُوْا لَمْ يَكُنِ اللّٰهُ لِيَغْفِرَ لَهُمْ وَ لَا لِيَهْدِيَهُمْ طَرِيْقًا ۙ ﴿۱۶۸﴾

168. Indeed, those who committed infidelity and transgressed [476] Allah will never forgive them [477]. Nor will He show them the right way [478].

476. By "transgressed" is meant these sinful scholars were cruel in respect of the Taurah by distorting and wilfully changing its contents; they were cruel to the people by stopping them from accepting faith, they were cruel to themselves by becoming idol worshippers.

477.They will not be forgiven as long as they are infidels or die as infidels.

478.To show them the path towards good deeds in this world and towards paradise in the

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Hereafter. It is stated in a Hadith that the believer will go to his destination in paradise so casually as if he has been in it at all times.

إِلَّا طَرِيقَ جَهَنَّمَ خَٰلِدِينَ فِيهَآ أَبَدًا ۚ وَكَانَ ذَٰلِكَ عَلَى ٱللَّهِ يَسِيرًا ﴿١٦٩﴾

169. Except the road leading to Hell in which they will abide forever. And this is very easy for Allah.

يَٰٓأَيُّهَا ٱلنَّاسُ قَدْ جَآءَكُمُ ٱلرَّسُولُ بِٱلْحَقِّ مِن رَّبِّكُمْ فَـَٔامِنُوا۟ خَيْرًا لَّكُمْ ۚ وَإِن تَكْفُرُوا۟ فَإِنَّ لِلَّهِ مَا فِى ٱلسَّمَٰوَٰتِ وَٱلْأَرْضِ ۚ وَكَانَ ٱللَّهُ عَلِيمًا حَكِيمًا ﴿١٧٠﴾

170. O mankind! The Messenger has come to you with the Truth [479] from your Lord [480]. Then believe in him for your own good. And if you commit infidelity, then surely to Allah belongs whatever is in the heavens and on the earth. And Allah is Ever Knowing, All Wise.

479.From this we learn that not only the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the personification of truth, but every saying, every deed and every action of his too is likewise. There is nothing false in it. Just as one cannot obtain grapes from mango tree, one cannot get lies or falsehood or sin from the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

480. From this we learn that our coming into this world is totally different to that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .We are responsible for our coming while, Allah Almighty is responsible for sending the Holy Prophet صلی اللہ علیہ وآلہ وسلم eg. going in the world of an common traveller and the tour of the prime minister.

يَٰٓأَهْلَ ٱلْكِتَٰبِ لَا تَغْلُوا۟ فِى دِينِكُمْ وَلَا تَقُولُوا۟ عَلَى ٱللَّهِ إِلَّا ٱلْحَقَّ ۚ إِنَّمَا ٱلْمَسِيحُ عِيسَى ٱبْنُ مَرْيَمَ رَسُولُ ٱللَّهِ وَكَلِمَتُهُۥٓ ۚ أَلْقَىٰهَآ إِلَىٰ مَرْيَمَ وَرُوحٌ مِّنْهُ ۖ فَـَٔامِنُوا۟ بِٱللَّهِ وَرُسُلِهِۦ ۖ وَلَا تَقُولُوا۟ ثَلَٰثَةٌ ۚ ٱنتَهُوا۟ خَيْرًا لَّكُمْ ۚ إِنَّمَا ٱللَّهُ إِلَٰهٌ وَٰحِدٌ ۖ سُبْحَٰنَهُۥٓ أَن يَكُونَ لَهُۥ وَلَدٌ ۘ لَّهُۥ مَا فِى ٱلسَّمَٰوَٰتِ وَمَا فِى ٱلْأَرْضِ ۗ وَكَفَىٰ بِٱللَّهِ وَكِيلًا ﴿١٧١﴾

171. O People of the Book! Exceed [481] not in your religion and do not say of Allah anything except the truth. The Messiah Isa son of Mariam [482] is only the Messenger of Allah and His Word, and was sent to Mariam [483] a spirit from Him. Then believe in Allah and His Messengers and do not say "three" [484]. Refrain for your own good. Allah is the only One God. Far is it from His Exaltedness that He should have a son [485]. To Him belongs whatever is in the heavens and on the earth [486]. And Allah is sufficient as Disposer of Affairs.

481.From this we learn that accepting non-obligatory things as obligatory, or taking unlawful things as lawful, accepting divine qualities ofAllah Almighty in the Prophets are making additions to the Religion which is the way of the Yahud.

482.From this we learn that Hazrat Isa (On whom be peace) was born without a father

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otherwise he would have been connected with the father. Says Allah Almighty: "*Call them after their fathers...*" (S33:V5). It is for this reason that the Holy QUR'AAN has not mentioned any female name besides that of Bibi Mariam. Also Hazrat Isa (On whom be peace) is called the spirit of Allah Almighty, the word of Allah Almighty because he was conceived without sperm but born through Divine grace. Just as there is a connection between the Ka'bah as House of Allah and Hazrat Musa (On whom be peace) as Allah Almighty's interlocutor - a title of Musa (On whom be peace), the same is the connections with the spirit of Allah Almighty.

483.That Allah Almighty brought him into existence through just one word "Be". From this we learn that Hazrat Isa (On whom be peace) was neither created from a sperm or from a father or a mother.

484.Some were saying that Hazrat Isa (On whom be peace) is the son of God, some were saying he is the one part of the trinity of God while others were saying that he is God. This verse was revealed to repudiate the claims of these three groups. The repudiation of the first group is the word Allah Almighty, the second group is repudiated through the word *WAHID*; (ONE) while the repudiation of the third group is done through the words"have a son".

485.Because a child is accepted on the grounds of helplessness and being totally subdued, the danger of death, the fear of an enemy being overcome by lust can become contributory factors towards birth of a child. Allah Almighty is free and pure from these.

486. It is learn't from this that the son cannot become slave of the father. Ownership and Prophethood on one person does not gather because Allah Almighty setup his common ownership as proof on it that Isa is not son of God. Otherwise He would not be his servant.

SECTION 24

172. Messiah does not refrain to be a bondsman [487], of Allah nor do the angels (close to Him). And whosoever refrains from His bondage and is proved[488], He will gather them to Himself all together.

لَنْ يَّسْتَنْكِفَ الْمَسِيْحُ اَنْ يَّكُوْنَ عَبْدًا لِّلّٰهِ وَ لَا الْمَلٰٓئِكَةُ الْمُقَرَّبُوْنَ ؕ وَ مَنْ يَّسْتَنْكِفْ عَنْ عِبَادَتِهٖ وَ يَسْتَكْبِرْ فَسَيَحْشُرُهُمْ اِلَيْهِ جَمِيْعًا ﴿۱۷۲﴾

487.Reason for its Revelation.
The Yahud of Najraan told the Holy Prophet صلى الله عليه وآله وسلم that he was finding faults in Hazrat Isa (On whom be peace) by caling him the servant of Allah Almighty. The verse was revealed on this occasion stating that it is an act of pride to be the servant of Allah Almighty, not an act of dislike. From this we learn that although all are servants of Allah Almighty, the Prophets are elevated servants of Allah Almighty through whose worship Allah's Almighty Godhood and Divinity comes to the fore. Although all in his kingdom are the subjects of the king yet some hold elevated positions like a Prime Minister who is a stately figure. Even Allah Almighty takes pride in the worship and service. Says Allah Almighty: "It is He who has sent His Messenger". (S61:V9

488.From this we learn that it is futile to be boastful about ones worship of Allah Almighty and obedience to the Holy Prophet صلى الله عليه وآله وسلم as they are sinful acts, and this type of sinful act (May Allah forbid) cannot be committed by the Prophets of Allah. This is indeed the accusation of the Nasara on Hazrat Isa (On whom be peace) that he was claiming to be the son of God, thereby denying upon himself from being servant of Allah Almighty.

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فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَيُوَفِّيْهِمْ اُجُوْرَهُمْ وَ يَزِيْدُهُمْ مِّنْ فَضْلِهٖ ۚ وَ اَمَّا الَّذِيْنَ اسْتَنْكَفُوْا وَ اسْتَكْبَرُوْا فَيُعَذِّبُهُمْ عَذَابًا اَلِيْمًا ۙ وَّ لَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَ لِيًّا وَّ لَا نَصِيْرًا ﴿١٧٣﴾

173. As for those who accepted faith and did righteous deeds, He will pay their full rewards and grant them more [489] out of His Bounty. But as for those who were scornful and proud, He will give them severe punishment. And they will not find for themselves besides Allah, any protector or helper [490].

489.From this we learn that a pious believer will not only receive rewards for his good deeds but they will receive the special bounty of Allah Almighty which is in accordance with the Divine status of Allah Almighty. Hence, the vision of Allah Almighty, the increase in reward, and the perpetual acceptance by Allah Almighty are things which will be showered upon him through His Grace.

490. This informs that being helpless and without assistance is punishment for the non-believers Allah Almighty has provided many helpers for the believers.

يٰۤاَيُّهَا النَّاسُ قَدْ جَآءَكُمْ بُرْهَانٌ مِّنْ رَّبِّكُمْ وَ اَنْزَلْنَاۤ اِلَيْكُمْ نُوْرًا مُّبِيْنًا ﴿١٧٤﴾

174. O People! [491], There has indeed come a manifest argument[492], to you[493], from Allah and We have sent down to you a manifest light[494].

491.Through this word "People" entire mankind is being addressed, wherever and whenever they may be. From this we learn that the Prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم is not limited to a period, place or nation. He whose Lord is Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is his Prophet صلی اللہ علیہ وآلہ وسلم.In the Creation of Allah, the Holy Prophet صلی اللہ علیہ وآلہ وسلم reigns supreme as king.

492.By "has come unto you" is meant Oh mankind indeed he also has come to you is a crystal proof of Allah Almighty's personification of knowledge i.e. the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not only Light of Allah Almighty but His unshakable proof and the symbol of Truth. All these appalations of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are found in the Holy QUR'AAN.

493. By 'manifest argument' is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the unshakable proof about Allah's identity . The acceptance of the argument is the acceptance of the claim, while raising an objection on the argument is an attack on the claim. Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed the sacred personification of proof about Truth. Not only is every limb of the Holy Prophet صلی اللہ علیہ وآلہ وسلم one miracle but they are a collection of miracles as well. The blessed saliva of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was used as SOORMAH - by Hazrat Ali (May Allah be pleased with him) for the cure of his eyes; a healing for Hazrat Abdullah bin Atiq's broken bone; a means of sweetening the salty water of a well; it became the means of increasing the meagre quantity of flour of Hazrat Jabir (May Allah be pleased with him) to an incredible quantity. In short the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the personification of miracles and the unmistakable Proof of Allah Almighty or the QUR'AAN itself. For a detailed discussion on the subject consult our *SHAAN-E-HABIBUR RAHMAN.*

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494.From this we learn that the coming of Holy Prophet صلى الله عليه وآله وسلم precedes the coming of the Holy QUR'AAN.. It is for this reason that one first brings faith in the Holy Prophet صلى الله عليه وآله وسلم .

as Light as well as a manifest argument. The concept of a manifest argument can be understood with one's intellect while that of Light through ones senses.

175. So those who believe in Allah and hold His rope firmly [495], He will admit them to mercy from Himself and bounty and guide them to Himself on a straight path.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ اعْتَصَمُوْا بِهٖ
فَسَيُدْخِلُهُمْ فِيْ رَحْمَةٍ مِّنْهُ وَفَضْلٍ ۙ وَّ
يَهْدِيْهِمْ اِلَيْهِ صِرَاطًا مُّسْتَقِيْمًا ﴿۱۷۵﴾ ؕ

497.The personal pronoun 'his' in the word *BIHI* "with His" is connected with the manifest argument eg. those who after believing in Allah Almighty hold firmly to His Rope, is the manifest Argument of Allah Almighty. In other words he who holds firmly to the Holy Prophet is indeed worthy of being the recepient of Allah Almighty's bounty. One fallen in a well comes up by holding onto the rope. One who is secured to rope alone can come up. It should be remembered that one end of the rope will be in the hand of the one who pulls it while the other end is the hands of the one being pulled. In the like manner the Holy Prophet's صلى الله عليه وآله وسلم one connection is with Allah Almighty and the other is with the rest of the world. Says Allah Almighty : "*And hold fast all together by the rope of Allah*". (S3:V103)

176. (O Beloved Prophet Muhammad) They request from you a decree [496]. Say: Allah decrees to you in respect of a person who leaves[497]. neither father nor child, that if a man dies and has no child but (only) a sister, she will have half of what he left. And the man will be the heir of his sister, if the sister [498]. has no child. But, if there are two sisters, they will have two-thirds [499]. of what he left. If there are brothers and sisters, males and females [500], then the share of the male is equal to the shares of two women [501]. Allah explains to you clearly so that you may not go astray [502]. And Allah knows everything.

يَسْتَفْتُوْنَكَ ؕ قُلِ اللّٰهُ يُفْتِيْكُمْ فِي
الْكَلٰلَةِ ؕ اِنِ امْرُؤٌا هَلَكَ لَيْسَ لَهٗ
وَلَدٌ وَّ لَهٗۤ اُخْتٌ فَلَهَا نِصْفُ مَا
تَرَكَ ۚ وَ هُوَ يَرِثُهَاۤ اِنْ لَّمْ يَكُنْ لَّهَا
وَلَدٌ ؕ فَاِنْ كَانَتَا اثْنَتَيْنِ فَلَهُمَا
الثُّلُثٰنِ مِمَّا تَرَكَ ؕ وَ اِنْ كَانُوْۤا اِخْوَةً
رِّجَالًا وَّ نِسَآءً فَلِلذَّكَرِ مِثْلُ حَظِّ
الْاُنْثَيَيْنِ ؕ يُبَيِّنُ اللّٰهُ لَكُمْ اَنْ تَضِلُّوْا ؕ
وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۷۶﴾ ع ۲۴

496. By KALALAH is meant that person who does not leave behind neither a father nor a child.

497. This verse was revealed in response to the

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inquiry of Hazrat Jabir (May Allah be pleased with him). When he became ill the Holy Prophet صلی اللہ علیہ وآلہ وسلم went to visit him. On arrival the Messenger of Allah صلی اللہ علیہ وآلہ وسلم found him unconcious. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم then made wudu and sprinkled the remainder of the water on Hazrat Jabir (May Allah be pleased with him) from the blessing of which the noble Companion immediately gained consciousness. Hazrat Jabir (May Allah be pleased with him) then asked, "As I am without any children what will happen to my wealth after me?" In reply this verse was revealed. The Holy Prophet صلی اللہ علیہ وآلہ وسلم assured his Companion that "*Oh Jabir you will not die due to this illness*". Consequently Hazrat Jabir (May Allah be pleased with him) recovered fully. From this we learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware about people's life and death and that the used water of the Holy Prophet صلی اللہ علیہ وآلہ وسلم was a means of cure for all illnesses.

498.If the deceased leaves neither son nor daughter. If the off-spring is a daughter the inheritance will go to the sister, she will not be the category of obligatory heirs. However, if the son is alive, then both brother and sister of the deceased will be deprived of inheritance. Likewise, if the father or grandfather of the deceased are alive his brother and sister would become deprived of inheritance.

499. It should be remembered that the issues in respect of the laws of inheritance 2/3 is also a group i.e. the right which is accorded to two sisters or two sisters is accorded to many. The same is the meaning of the Hadith in respect of this to show that 2/3 is an additional group in this matter.

500. First mention was made of sisters, now mention is made of both brothers and sisters, i.e. if the childless deceased leaves behind brothers and sisters.

501.With the brother the sister too would be included in people liable to receive inheritance, she will no longer remain in the category of obligatory recipients, and would be entitled to receive half share from the brother. It should be remembered that here it is besides the uterine sister i.e. blood as well as half brothers and sisters are intended here. Laws pertaining to uterine brother and sister have been discussed earlier, Hence, there is no inconsistency in the verse.

502. From this we learn that the laws pertaining to inheritance are important. No other laws have been described by Allah Almighty in so much detail as these laws. The Holy Prophet صلی اللہ علیہ وآلہ وسلم described the knowledge about inheritance as half the knowledge i.e. the rest constitutes the other half.

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اٰیاتها ۱۲۰ ۵ سُوْرَةُ الْمَآئِدَةِ مَدَنِيَّةٌ ۱۱۲ رکوعاتها ۱۶

SURAH AL-MAIDA (MADANI)

Revealed After Hijrah Sections 16 Verses 120 , 12464 Words

I begin in the Name of Allah, Who is Most Compassionate, Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَوْفُوْا بِالْعُقُوْدِ ؕ اُحِلَّتْ لَكُمْ بَهِيْمَةُ الْاَنْعَامِ اِلَّا مَا يُتْلٰى عَلَيْكُمْ غَيْرَ مُحِلِّى الصَّيْدِ وَاَنْتُمْ حُرُمٌ ؕ اِنَّ اللّٰهَ يَحْكُمُ مَا يُرِيْدُ ①

1. O you who believe! Fulfill your promises[1]. Lawful for you are animals that are mute, except such ones, which shall be narrated to you [2] further. But do not consider hunting to be lawful when you are in the pilgrim's garb (Ihraam)[3]. Undoubtedly, Allah commands what He wills.

1. If by "*Those who believe*" is meant believers of the People of the Book, then "*fulfill your promises*" would refer to those covenants which the Almighty had taken from them as per the previous revealed Books, while to openly recite these verses of praise about the Holy Prophet صلى الله عليه وآله وسلم as revealed in the Tauraat and Injeel would refer to Muslims in general. Thus the meaning of this would be fulfill all those promises you made with your Creator, your Prophet صلى الله عليه وآله وسلم , your religious Guide, your wife, your husband and to one another. However, these would be lawful promises, not religiously forbidden promises. Hazrat Imam Abu Hanifa (May Allah be pleased with him) says that he who has promised to fast on the Day of Eid should fulfil it by keeping fast on another day. He based his reason on this verse.

2. In this verse there is a repudiation of those disbelivers who would regard animals kept in the name of idols as forbidden e.g. *BAHEERAH, SAIBAH*, etc. From this we learn that a forbidden thing is only that which is made forbidden by Allah and his Beloved Nabi صلى الله عليه وآله وسلم. While there is no need of a proof for anything lawful. The biggest proof for a thing being lawful is that it is not proven unlawful.

3. It is forbidden to hunt an animal on land while in the state of Ihraam , while it is lawful to catch an aquatic creature. It should be remembered that the animal hunted by one in Ihraam becomes unlawful for him as well as those not in Ihraam and this Ihraam could be for Hajj as well as Umrah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُحِلُّوْا شَعَآئِرَ اللّٰهِ وَ لَا الشَّهْرَ الْحَرَامَ وَ لَا الْهَدْىَ وَ لَا الْقَلَآئِدَ وَ لَآ آٰمِّيْنَ الْبَيْتَ الْحَرَامَ يَبْتَغُوْنَ فَضْلًا مِّنْ رَّبِّهِمْ وَ رِضْوَانًا ؕ وَ اِذَا حَلَلْتُمْ فَاصْطَادُوْا ؕ وَ

2.O you who believe! Do not violate the symbols of Allah [4], and neither (the sanctity of) the sacred months [5], and neither the sacrificial animals sent to the Sacred House (Baitul Haram) and not those bearing signs in their necks [6], and neither the property and honour of those who repair to the Sacred House [7], seeking the bounty and pleasure

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لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ اَنْ صَدُّوْكُمْ
عَنِ الْمَسْجِدِ الْحَرَامِ اَنْ تَعْتَدُوْا ۘ
وَتَعَاوَنُوْا عَلَى الْبِرِّ وَ التَّقْوٰى ۖ وَلَا
تَعَاوَنُوْا عَلَى الْاِثْمِ وَالْعُدْوَانِ ۖ وَ اتَّقُوا
اللّٰهَ ؕ اِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٢

of their Lord. And when you take off the pilgrim's garb then you may hunt [8], And let not the enmity of such people who prevent you to enter the Sacred Mosque incite [9], you to commit any excesses. And help each other in righteousness and piety, and help not one another in sin and transgression [10], and remain fearing Allah [11], Surely, the punishment of Allah is severe.

4. One learns from "symbols of Allah" that anything which has religious connection should be shown great reverence. Says Allah Almighty: "*And whosoever respects the sign of Allah then it is from the piety of the heart.*(S22:V32). The sacred Ka'aba, the shrines of the saints, the Holy QUR'AAN, etc, are all included in the symbols of Allah. In fact any object which is connected with the pious saints of Allah are part of the symbols of Allah. Observe, when the blessed feet of Hazrat Hajirah (On whom be peace) touched the hills of Safa and Marwa, they immediately became the symbols of Allah. Says Allah Almighty: "*No doubt, Safa and Marwa are among the symbols of Allah.*" (S2:V158)

5. Sacred months are four: Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Even in the Days of Ignorance, these months were held in esteem, and Islam too has accorded them great respect. Initially, waging war in these months was forbidden, but now there is no restriction of time in respect of Jihad. Nevertheless, their respect is upheld for all times.

6. It was the practise of the Arabs to place some colourful objects in the necks of the sacrificial animals in order to make them known to the people to refrain them from interfering with them.

7. Reason for its Revelation:

Once Shuraih ibn Hind came to meet the Holy Prophet صلى الله عليه وآله وسلم in Madina. At the time of leaving the sacred city he drove the sheep and cattle of the people away with him. The Muslims were very deeply saddened by this terrible deed. The following year he went to Makkah with the intention of Hajj, bringing along with him sacrificial animals. On seeing him the Noble Companions wanted to seize all his animals to take their revenge, but the Holy Prophet صلى الله عليه وآله وسلم stopped them. In support of the Holy Prophet's صلى الله عليه وآله وسلم decision Allah Almighty revealed this verse. From this we learn that we should not contravene any religious law for the sake of revenge.

8. This is a command in respect of permission, but this permission is so binding that one who rejects it would become a disbeliever because to hunt after coming out of Ihraam is permissible, but not obligatory. To reject anything absolute and binding is apostasy whether that thing is compulsory, (Fard), obligatory (Wajib) or commendable (Mustahab).

9. The disbelievers of Makkah stopped the Holy Prophet صلى الله عليه وآله وسلم from performing Umrah on the day of the Treaty of Hudaibiyah, yet he did not in retaliation tell the Muslims to stop them from coming to the Ka'bah. It should be remembered that now the disbelievers are prohibited from entering the Ka'bah due to their apostasy. Says Allah Almighty: "*The associates are altogether unclean, then let them not approach the sacred Masjid.*" (S9:V28).

10. From this emerge two issues:

1. It is permissible to seek help from those other than Allah.

2. Collective aid is a good thing, whether it be financial, physical or spiritual, provided it is for a lawful purpose.

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11. From this we learn that to aid someone towards sin is also a sinful act to steal, to carry out burglary, to keep stolen goods in the house are also criminal acts Like to do a pious act, to exhort someone towards piety and to give assstance are acts for which rewards will be received.

3. You are forbidden (to eat) the dead [12] and blood and the flesh of the swine [13], and that on which any name has been invoked other than Allah [14] at the time of slaughtering, and that which dies by strangulation, and that which is beaten to death by anything unsharpened [15], and that killed by falling, and that which is gored, and that which has been eaten by any wild animal except those which you have properly slaughtered, and [16] that which has been slaughtered at any altar [17] and that on which you divide lottery drawn by arrows [18]. All that is an act of sin. Today, the infidels are dejected of your religion [19], so fear them not, but fear Me alone. This day I have perfected your religion [20] for you and completed My favour upon you [21] and have chosen Islam as the religion for you [22]. But whosoever is forced by extreme hunger without indulging in sin [23], then surely, Allah is Forgiving, Merciful [24].

حُرِّمَتْ عَلَيْكُمُ الْمَيْتَةُ وَالدَّمُ وَ لَحْمُ
الْخِنْزِيْرِ وَ مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ
وَالْمُنْخَنِقَةُ وَالْمَوْقُوْذَةُ وَ الْمُتَرَدِّيَةُ
وَالنَّطِيْحَةُ وَ مَآ اَكَلَ السَّبُعُ اِلَّا مَا
ذَكَّيْتُمْ ۫ وَ مَا ذُبِحَ عَلَى النُّصُبِ وَاَنْ
تَسْتَقْسِمُوْا بِالْاَزْلَامِ ؕ ذٰلِكُمْ فِسْقٌ ؕ
اَلْيَوْمَ يَئِسَ الَّذِيْنَ كَفَرُوْا مِنْ
دِيْنِكُمْ فَلَا تَخْشَوْهُمْ وَاخْشَوْنِ ؕ اَلْيَوْمَ
اَكْمَلْتُ لَكُمْ دِيْنَكُمْ وَ اَتْمَمْتُ عَلَيْكُمْ
نِعْمَتِيْ وَ رَضِيْتُ لَكُمُ الْاِسْلَامَ دِيْنًا ؕ
فَمَنِ اضْطُرَّ فِيْ مَخْمَصَةٍ غَيْرَ مُتَجَانِفٍ
لِّاِثْمٍ ۙ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٣

12. Here, prohibition is mentioned regarding eleven things: A dead animal is that which is compulsory to slaughter but dies without being slaughtered. It is forbidden to eat its flesh, but some of its useful things are permissible, e.g. using its skin to make shoes, etc. By blood is meant the blood that flows from its body which is forbidden for consumption but its spleen and liver are permissible.

13. It was the practice in those days to eat only the flesh of the swine and not its other limbs, restriction however is only incidental, because every part of the swine is dirty and unlawful to eat. In fact besides eating any of its limbs, everything about the swine is prohibited to use because Allah Almighty has referred to this animal as positively and absolutely impure. Says Allah Almighty: *"Verily it is impure"* (S6:V145). Its flesh is made unlawful by the QUR'AAN, its other parts are declared unlawful by the traditions of the Prophet صلى الله عليه وآله وسلم.

14. By this is meant an alive animal slaughtered in the name of anyone other than Allah as was the custom of the non-believers of Arabia who would slaughter animals in the name of their idols. This does not make the alive animals if kept the name of those other than Allah

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unlawful. Observe, animals kept in the name of Baheera and Saibah, gods of the Makkans, were not lawful. Muslims could obtain them to slaughter and obtain their flesh. If the water of the Ganges River, if eating and drinking of the cow, an object of worship of the polytheists is permissible, if use of the stones from the temple and the peepula sacred Hindu tree are permissible then why should the animal merely kept in the name of the idols be regarded as unlawful.

15. Whether it is killed by a stick or shot with a bullet or by a pellet it will be unlawful.

16. One learns if a chicken which is saved from the clutches of a cat, a goat saved from the clutches of a wolf are slaughtered before they die then they are lawful to eat.

17. From this emerge a few issues:

1. If an animal or its meat is placed in a tray and presented to their gods with an expressed intention of offering it for worship, it is totally prohibited to eat, even if such an animal is slaughtered in the name of Allah. ISSUE: If a non-believer takes a sacrificial animal to be slaughtered by a Muslim who recites Bismillah at time of slaughtering, that animal will be permissible to eat (*AlamGiri*). The reason here being the intention of the person chosen to slaughter did not intend to present it for sacrifice, while the intention of the other slaughterers will not be reliable for acceptance. From this comment one learns that there is no contradiction between the words "that which is made lawful" and "that which is slaughtered."

18. From this we learn that to obtain predictions from fortunetellers, to seek ill-omens, to throw dice, are all totally forbidden. However, it is permissible to obtain predictions about lawful things from pious people.

19. This verse was revealed at Arafat on the occasion of the Farewell Pilgrimage at the time of Asr (Mid-afternoon). This event took place on a Friday. It means that the disbelievers are totally despondent of ever over-powering Islam, or they are completely dejected by the act that they will be able to convert you to their beliefs. From this we learn that whosoever considers a Noble Companion of the Holy Prophet صلى الله عليه وآله وسلم as a disbeliever is worse than a disbeliever.

20. By '*Completed*' means the details about beliefs, revelation of verses pertaining to religious laws and the principles of intepretation of Islamic Laws are now all completed, no new verses will be revealed regarding them, neither will your Religion be ever abrogated.

21. By "*Bounty*" is meant Allah has blessed you with the victory of Makkah, given you internal and external security, eradicated all traces of apostasy etc. It should be remembered that the execution of personality is an act of excellence while the execution of attributes is an act of accomplishment, Hence there is no contradiction in the verse. For this reason 'Completed' is used with Religion and Perfection is used with bounty.

22. From this verse emerge a few issues:

1. As a Religion only Islam is liked by Allah Almighty e.g. Religion of Hazrat Muhammad صلى الله عليه وآله وسلم,all the religions besides Islam are condemned.

2. After the revelation of this verse not a single law of Islam can be abrogated.

3. No increase or decrease can take place in the basic principles of Religion, though ramifications in the interpretive issues will always be possible, hence the word 'your religion' is used, not 'your faith'.

4. It is not possible for there to be a prophet after our Holy Prophet صلى الله عليه وآله وسلم because religion is now perfected and completed. After the sun has risen there is no need for the lamp. Hence, the Qadiyanis are out of the fold of Islam.

5. Minus Islam, a person can perform thousands of pious deeds but they will not be acceptable by Allah and such a person will not gain the nearness of Allah.If the root is cut off, it is useless watering the leaves.

23. By this it is meant that a Muslim is permitted to eat anything unlawful to save his life if he is unable to find anything lawful to eat at that point in time provided that he does not sin i.e. he does not eat more than what is required to save his life. In this, even that patient is included whose prescribed medicine

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does not contain any unlawful ingredients.
24. By this it is meant that when in a state of helplessness and constraint, and in order to save one's life, it is permissible to eat a quantity of unlawful things as necessary. However, if you exceed a little in error in judging the intake of it, Allah who is Most Forgiving and Most Merciful will forgive you. Hence, the meaning of the verse is very clear, without any inconsistency.

4. They ask you (O Beloved Prophet) what has been made lawful to them? [25], Please declare: "Good and pure things [26], have been made lawful to you, and such hunting animals you have trained [27], for hunting, teaching them of what Allah has taught you. So eat of what they catch for you after hunting [28], and pronounce the name of Allah over it [29], and fear Allah". Indeed, Allah is swift in taking account [30].

يَسْـَٔلُوْنَكَ مَاذَآ اُحِلَّ لَهُمْ ؕ قُلْ اُحِلَّ
لَكُمُ الطَّيِّبٰتُ ۙ وَ مَا عَلَّمْتُمْ مِّنَ
الْجَوَارِحِ مُكَلِّبِيْنَ تُعَلِّمُوْنَهُنَّ مِمَّا
عَلَّمَكُمُ اللّٰهُ ۫ فَكُلُوْا مِمَّآ اَمْسَكْنَ
عَلَيْكُمْ وَ اذْكُرُوا اسْمَ اللّٰهِ عَلَيْهِ ۪ وَ
اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ۝۴

25. By this is meant those animals which are permissible to eat by hunting. It should be remembered that all sea animals are forbidden, besides fish; (Hanafi)bloodless creatures on land are all forbidden to eat besides locusts, birds with sharp claws, birds of prey are all forbidden to eat. The word *'good and whole-some'* refers to things which are lawful for use.
26. From this we learn that a thing which is not made forbidden in Islam is lawful. Hence to eat anything sumptuous and tasty is not an impious act. Real piety is to refrain from all forbidden things, and not making lawful things unlawful.
27. Even if that trained animal is a wild animal like a dog or a cheetah, or a bird of prey like a hawk, falcon, eagle, etc. When they are trained to such an extent that a dog and cheetah does not eat the meat without being commanded, and a falcon or a hawk returns at the trainer's sign. Hence the chicken killed by a cat will be forbidden to eat.
28. If your trained dog hunts an animal and brings it to you without eating a portion of it, it will be lawful for you to eat even though the animal may be dead, but if the dog has eaten a portion from it,that animal will be forbidden for you to eat, because then the dog had hunted for itself and not for you.
29. By this is meant recite Bismillah at the time you let the animals out on a hunt.
30. That Allah Almighty will devote just a few hours for taking account of deeds of the entire creation. The rest of the Day of Judgement will be spent on showing mankind the true dignity and status of the Holy Prophet .

5. This day all the good and pure things are made lawful [31], for you, and the food of the People of the Book is lawful [32], for you, and your food is lawful for them. And chaste

اَلْيَوْمَ اُحِلَّ لَكُمُ الطَّيِّبٰتُ ؕ وَطَعَامُ الَّذِيْنَ
اُوْتُوا الْكِتٰبَ حِلٌّ لَّكُمْ ۖ وَطَعَامُكُمْ حِلٌّ
لَّهُمْ ۪ وَ الْمُحْصَنٰتُ مِنَ الْمُؤْمِنٰتِ

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وَالْمُحْصَنٰتُ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ
قَبْلِكُمْ اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ
مُحْصِنِيْنَ غَيْرَ مُسٰفِحِيْنَ وَ لَا مُتَّخِذِيْٓ
اَخْدَانٍ ؕ وَ مَنْ يَّكْفُرْ بِالْاِيْمَانِ فَقَدْ حَبِطَ
عَمَلُهٗ ۫ وَهُوَ فِي الْاٰخِرَةِ مِنَ الْخٰسِرِيْنَ ۝٥ ع

believing women, and chaste women from among those who were given the Book before you, when you give them their dowries [33], while bringing them in bondage (through marriage) [34], nor for lust and neither making a lover (secretly) [35]. And whosoever becomes an infidel after being a Muslim, his entire work is destroyed [36], and he is a loser in the Hereafter.

31. That due to their sins some pure and wholesome things had been made forbidden for the People of the Book. From today Oh Muslims, all these things are lawful for you.

32. That animals slaughtered by the People of the Book and their women are lawful for the Muslims on condition that they are from the People of the Book. However, the present day Europeans in general display tendency of an atheist and have thus rejected Allah. Hence neither are their slaughtered animals lawful and neither are their women lawful for marriage to Muslims. In fact, now Nasara and Yahud in general do not even slaughter animals. Thus, it is forbidden for a Muslim woman to marry a person of the Book.

33. It should be done by giving their dowry to them or make a firm promise of giving it to them. It should be remembered that this hint is given to emphasise the importance of dowry, otherwise marriage can take place even without mentioning or determining dowry.

34. From this we learn that *Mut'a* (temporary marriage) is totally forbidden, because the purpose of such a marriage is to satisfy one's lust, not procure children or to keep women in marriage. Thus such a woman can neither be given revocable or irrevocable divorce nor is she entitled for any inheritance. These laws are found in detail in Shariah books as well. At the inception of Islam, temporary marriages, like alcohol, were permissible for a little while.

35. From this we learn that both temporary marriages as well as adultery with household ladies through secret means is forbidden. Sex with prostitutes publically too is a terrible criminal act. The first two become forbidden through 'not for lust', while the third becomes forbidden through 'not making love (secretly)'. Hence there is no inconsistency in the verse.

36. From this we learn that every worship of an apostate becomes null. And If he one becomes Muslim again he will have to repeat his Hajj but not his Salaah (Books of Law). Furthermore, we also learn that an apostate is worse than the person who has always been a non-believer.

SECTION 2

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا قُمْتُمْ اِلَى
الصَّلٰوةِ فَاغْسِلُوْا وُجُوْهَكُمْ وَاَيْدِيَكُمْ
اِلَى الْمَرَافِقِ وَ امْسَحُوْا بِرُءُوْسِكُمْ وَ
اَرْجُلَكُمْ اِلَى الْكَعْبَيْنِ ؕ وَ اِنْ كُنْتُمْ
جُنُبًا فَاطَّهَّرُوْا ؕ وَ اِنْ كُنْتُمْ مَّرْضٰٓى اَوْ
عَلٰى سَفَرٍ اَوْ جَآءَ اَحَدٌ مِّنْكُمْ مِّنَ
الْغَآئِطِ اَوْ لٰمَسْتُمُ النِّسَآءَ فَلَمْ تَجِدُوْا

6. O you who believe! When you stand up for Prayer (Salaah) [37] then wash your faces and your hands up to the elbows and pass your wet hands over your heads and wash your feet up to the ankles [38]. And if you need the obligatory bath (for Janabah) then purify yourselves well [39]. And if you are ill or you are on a journey, or any one of you comes from a place of relieving yourself, or you have intercourse with women [40] and in these conditions you do

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مَآءً فَتَيَمَّمُوْا صَعِيْدًا طَيِّبًا فَامْسَحُوْا بِوُجُوْهِكُمْ وَ اَيْدِيْكُمْ مِّنْهُ ؕ مَا يُرِيْدُ اللّٰهُ لِيَجْعَلَ عَلَيْكُمْ مِّنْ حَرَجٍ وَّ لٰكِنْ يُّرِيْدُ لِيُطَهِّرَكُمْ وَ لِيُتِمَّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ۝٦

not get water [41], then take clean earth [42] and wipe therewith your faces and your hands (for Tayammum). Allah desires not that He should place you in any difficulty, but He desires to purify you and to complete His favour upon you, so that you may be grateful.

37. It should be remembered that by "when you stand" it does not mean the compulsory act of standing in Salaah, because that will follow after Wudhu, but it refers to getting up and waking for Salaah. Hence, 'for prayer' is used here, and not 'in prayer'.

38. From this we learn that intention is not a condition for Wudu, but it is Sunnat because the parts to be washed have been specifically defined. Hence it is not obligatory in Wudu to gargle the mouth and throw water in the nose because they have not been mentioned in the QUR'AAN, they are Sunnat acts as per tradition of the Holy Prophet صلى الله عليه وآله وسلم. Also (Masah) wiping of the feet will not be allowed, they have to be washed.

39. 'Purify yourselves' is from the emphatic command which means you should purify yourself well. From this we learn that washing of these parts is obligatory in Ghusal as well as they are part of the body. Hence, gargling and putting water in the nose are obligatory acts in Ghusal, but not in wudhu, because nothing beyond these parts already mentioned is expressed for Wudhu.

40. If one embraces a woman in a naked state Wudhu will be broken and if one cohabits with a woman Ghusal will be nullified. In either of the cases if water is not available Tayammum will have to be made. From this we learn that the method of Tayammum for both Wudhu and Ghusal is alike.

41. There can be two ways of the unavailibility of water:

1. If water is not found there;
2. The water is available but it is out of bounds for use due to illness, or it is guarded by an enemy or due to the presence of a dangerous animal at the waterside who becomes an obstacle. Observe, Hazrat Imam Hussein (May Allah be pleased with him) performed his Salaah at Karbala by making Tayammum, although River Euphrates was in front of him, but it was out of bounds for him.

42. From this we learn that Tayammum is permissible on sand and things made of natural sand. By natural sand is meant that which originates from the earth and does not become ash when in fire, nor does it melt or dissolve. Hence, Tayammum is permissible on mountain salt or on coal from the mine.

وَ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ وَ مِيْثَاقَهُ الَّذِيْ وَاثَقَكُمْ بِهٖٓ ۙ اِذْ قُلْتُمْ سَمِعْنَا وَ اَطَعْنَا ۫ وَ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٧

7. And remember Allah's favour [43] upon you and the covenant which He made with you, when you said: "We heard and obeyed" [44] and fear Allah. Indeed, Allah knows the thoughts in your hearts [45].

43. That Allah Almighty identified you as a Muslims, He sent for you easy laws, and made you into persons who make the entire earth pure and as a mosque.

44. This verse hints towards the oath of allegiance of *Aqabah or Ridwaan*. From this emerges a few issues:

1. That man does all pious deeds through the Grace and Guidance of Allah; do not gloat about this but be grateful to Him.
2. All those Companions who took part in the oath of allegiance of *Aqabah and Ridwaan* are

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held dearly by Allah. Those whom Allah honoured through this oath of allegiance, that very allegiance is mentioned as an act of bounty.

3. That all these noble Companions fulfilled all their promises made at the time of these oaths, as they were all true to their promises, because Allah Almighty mentions their refutation without referring to their promises.

45.Allah Almighty is fully aware of your sincere thoughts in the deepest recesses of your hearts. You will be rewarded for that as well. It should be remembered that forgiveness can be sought for evil thoughts but pious intentions will always be rewarded. The pious sages say that the reward of sincere love would be blessed with the Vision of Allah Almighty.

8.O you who believe! Be steadfast in the cause of Allah, bearing witness [46]. with justice; and let not the hatred of people prevent you from being just. Be just, that is nearer to piety [47], and fear Allah. Indeed, Allah is acquainted with what you do.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْا قَوّٰمِيْنَ لِلّٰهِ شُهَدَآءَ بِالْقِسْطِ ز وَ لَا يَجْرِمَنَّكُمْ شَنَاٰنُ قَوْمٍ عَلٰٓى اَلَّا تَعْدِلُوْا ط اِعْدِلُوْا ق هُوَ اَقْرَبُ لِلتَّقْوٰى ز وَ اتَّقُوا اللّٰهَ ط اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ۝٨

46. "Stand up firmly" expresses pattern of non-restriction and limit from which one learns that man should execute justice for oneself, one's relations and one's enemies. To admit and reflect upon one's sins and fulfil rights of one's relatives, obedience and loyalty to the Holy Prophet صلى الله عليه وآله وسلم and the true worship of Allah Almighty are all examples of execution of justice.

47. From this we learn that in the execution of justice, relatives, non-relatives, Muslims, Non-Muslims all would be regarded as equal. The commentary and explanation of this verse are those solved cases of the Holy Prophet صلى الله عليه وآله وسلم in which his decision went in favour of non-believers and against the believers.

9.Allah has promised to the believers and those who do righteous deeds [48], that for them is forgiveness and great reward [49].

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ عَظِيْمٌ ۝٩

48. From this verse emerge two issues:

1. Faith enjoys superiority over deeds, because mention of faith precedes that of action.

2. It is important to complement faith with good deeds. Only he can eat the fruit who protects the roots and its branches.

promised every God-fearing Muslim forgiveness and rewards. Promise of Allah is indeed firm, but credence for this lies with the type of death one will experience. He who is out of the fold of faith will himself fall out of this promise. Allah is true to what He has said, but His servants turn out to be unfaithful and false.

49. From this we learn that Allah Almighty has

10. And those who committed infidelity and belied Our signs, they are the people of Hell [50].

وَ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ۝١٠

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50. From this we understand with certainty that the non-believers will be eternally in Hell, while no matter how sinful a believer is he will not be in Hell forever. It also hints that the minor children of the non-believers will not be sent to Hell because they had not belied the signs of Allah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ اِذْ هَمَّ قَوْمٌ اَنْ يَّبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ فَكَفَّ اَيْدِيَهُمْ عَنْكُمْ ۚ وَاتَّقُوا اللّٰهَ ؕ وَعَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۱۱﴾ ع ۲ ۲

11. O you who believe! Remember the favour of Allah upon you [51], when a people intended to stretch out their hands against you, then He withheld their hands from you [52]; and fear Allah. And upon Allah let the believers rely [53].

51. Once, while on a journey with his Noble Companions the Holy Prophet صلى الله عليه وآله وسلم stopped in a jungle. It was afternoon and he and his companions rested under different trees. The Holy Prophet (Peace be upon him) tied his sword to a tree. One Bedouin, lurking behind the tree seized the opportunity to grab the sword and said to the Holy Prophet صلى الله عليه وآله وسلم "Now who will save you from me?" The Holy Prophet صلى الله عليه وآله وسلم replied: "Allah!" Hazrat Jibreel (On whom be peace) knocked the sword down out of his hand which the Messenger of Allah صلى الله عليه وآله وسلم then picked up and asked: "Who will save you from me?" "*Nobody*," was his reply. It is stated in Tafseer *Abu Saood* that the Bedouin accepted Islam (Allah knows best). This verse hints to the above incident. Because this Bedouin had come on behalf of all his people the words used here are "When a people".

52. From this one understands to remember the bounties of Allah is indeed a command of Allah. In celebrating and organizing Meelad gatherings is also a means of remembering the bounty of Allah because the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم is the greatest bounty of Allah. Hence, remembrance of the bounty is a means of expressing gratitude to the Almighty. Says Allah Almighty: "*And publicise well the favours of your Lord*" (S93:V11). Further, the QUR`AAN says: "*If you are grateful I shall give you more, and if you are thankless my torment is severe*" (S14:V7).

53. It should be remembered that to seek medical treatment from doctors and blessings through prayers from pious sages is not going against the concept "*rely on Allah*", as this would be acting upon the principle of cause and effect.

SECTION 3

وَلَقَدْ اَخَذَ اللّٰهُ مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ ۚ وَبَعَثْنَا مِنْهُمُ اثْنَىْ عَشَرَ نَقِيْبًا ؕ وَقَالَ اللّٰهُ اِنِّيْ مَعَكُمْ ؕ لَئِنْ اَقَمْتُمُ الصَّلٰوةَ وَاٰتَيْتُمُ الزَّكٰوةَ وَاٰمَنْتُمْ بِرُسُلِيْ وَعَزَّرْتُمُوْهُمْ وَاَقْرَضْتُمُ اللّٰهَ قَرْضًا حَسَنًا لَّاُكَفِّرَنَّ عَنْكُمْ سَيِّاٰتِكُمْ

12. And surely Allah took a covenant from the Children of Israel [54], and We raised among them twelve chiefs [55]. And Allah said: "Indeed, I am with you. If you establish Prayer [56], and pay Zakaat (poor-due) and believe in My Messengers and pay them respect [57], and lend to Allah a loan [58], then surely, I will acquit you of your sins [59], and shall surely cause you to enter into the Gardens [60],

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وَ لَاُدْخِلَنَّكُمْ جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ فَمَنْ كَفَرَ بَعْدَ ذٰلِكَ مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِیْلِ ﴿۱۲﴾

beneath which flow rivers. Then after that whosoever of you commit infidelity, has certainly strayed from the right path [61].

(*sajdah*) to him, do not take him to be Allah or His son. Other than that show as much respect to him as you possibly can. Every expression of respect is rewardable, there is no need to have any narration or quotation for it.

58. Giving charity to the poor is like giving a loan to Allah, just like good treatment to the son is looked upon as a favour to the father.

59. From this we learn that through the blessings of Islam all the sins of the period of infidelity (*Kufr*) are forgiven. However sins committed by creation will not be forgiven e.g. a new convert to Islam will have to settle the debt which he has incurred during his period of infidelity. Also due to the blessings of good deeds Allah Almighty forgives one's minor sins. Allah Almighty says: "*If you keep away from major sins that are forbidden to you, then we will forgive your other sins.*" (S4:V31)

60. By `cause you to enter' means after you have completed your stay in the grave and the Day of Judgement.

61. Hazrat Moosa (on whom be peace) had sent those twelve chiefs to investigate about the condition of the people of *Jabbareen* at the time when he was going with the Israelites to wage war on them. These chiefs were instructed to relate to him only whatever they saw about the *Jabbareen*, not to make a general announcement about their observations. When the chiefs came they made a public announcement about their observations that the *Jabbareen* were strongly built, experienced and bold fighters. With the exception *of Kalib Ibn Yuqanna* and Yush'a Ibn Nun, all the other chiefs broke their promise. In this verse mention is made about this incident. In this case the word *Kufr* means breach of promise which these chiefs made with Hazrat Moosa (On whom be peace).

54. This covenant was taken from the Prophets. From this we learn that the work of Allah's special servants is indeed Allah's work because though the covenant was taken by the Prophets, Allah says it was taken by Him.

55. The word *Naqeeb* is from the word *Naqb* which means to dig, to delve. Here it signifies to search, to probe, to investigate, ie to be fully aware of the conditions of one's people. From this we learn that it is permissible to give positions of religious leadership to those who are capable of it. From this many political deductions can be made. The Holy Prophet صلی اللہ علیہ وآلہ وسلم himself appointed twelve chieftains from the Ansaar on the occasion of the oath of allegiance of *Ridwaan* for organizing religious matters of the Muslims in Madinah and for eradicating their faults and shortcomings.

56. From this emerge two issues:

1. *Salaah* and *Zakaat* were obligatory upon the Israelites, though they were somewhat different to our *Salaah* and *Zakaat*. Thus only two prayers (*Salaah*) per day were obligatory upon them and *Zakaat* was payable on a quarter of the wealth in their possession.

2. The greatest weapons of a Muslim are his piety and good deeds. At no time, especially during Holy War, should one be unmindful about them. Says Allah Almighty: "*When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal.*"(S8:V45)

57. From this we learn that honouring the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a worship of such a high degree that Allah Almighty had taken an oath concerning it. There is no restriction or limitation in according this dignity and status. Thus that type of honour which is not religiously unlawful should be accorded to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Do not prostrate

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فَبِمَا نَقْضِهِمْ مِّيْثَاقَهُمْ لَعَنّٰهُمْ وَ جَعَلْنَا
قُلُوْبَهُمْ قٰسِيَةً ۚ يُحَرِّفُوْنَ الْكَلِمَ عَنْ
مَّوَاضِعِهٖ ۙ وَ نَسُوْا حَظًّا مِّمَّا ذُكِّرُوْا
بِهٖ ۚ وَ لَا تَزَالُ تَطَّلِعُ عَلٰى خَآئِنَةٍ مِّنْهُمْ
اِلَّا قَلِيْلًا مِّنْهُمْ فَاعْفُ عَنْهُمْ وَ
اصْفَحْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُحْسِنِيْنَ ﴿۱۳﴾

13.So, for their breaking of the covenant [62], We cursed them and made their hearts hard [63]. They distort the words of Allah from their (proper) places [64], and have forgotten a portion of that of which they were reminded. And you will continue to be told of their treachery on their part, except a few of them. So, pardon them and overlook them.[65], Indeed, Allah loves the doers of good.

62. As these people not only rejected the Prophets after Hazrat Moosa, but harboured animosity against them and concealed the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم which are mentioned in the Tauraat

63. From this we learn a cruel heart comes as a result of committing too many sins while piety develops a soft heart.

64. From this we learn that distortion of words of the Book of Allah is a sin, whether it is personal or qualitative. Hence to intentionally pronounce any word of the QUR'AAN incorrectly e.g. to pronounce the letter *Qaaf* as *Kaaf*, *Dwaad* as *Zwa* is a serious sin.

65. From this we learn that if any Non-Muslim living in a Muslim State is guilty of minor breach of promise he should be forgiven for this as long as he continues to pay *Jizyah* (his poll tax). However there are some breach of promises from which one is relieved from their responsibilties. Some commentators state this verse was revealed concerning those people who had earlier entered into contract with the Holy Prophet صلى الله عليه وآله وسلم and then broke it. Allah Almighty had informed His beloved Prophet صلى الله عليه وآله وسلم about their breach of promise and said that he should overlook this. (*Tafseer Khazain*)

وَ مِنَ الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰٓى
اَخَذْنَا مِيْثَاقَهُمْ فَنَسُوْا حَظًّا مِّمَّا
ذُكِّرُوْا بِهٖ ۠ فَاَغْرَيْنَا بَيْنَهُمُ الْعَدَاوَةَ
وَالْبَغْضَآءَ اِلٰى يَوْمِ الْقِيٰمَةِ ؕ وَ سَوْفَ
يُنَبِّئُهُمُ اللّٰهُ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۴﴾

14.And those who claimed that "we are Nasara" [66], We (Allah) took a covenant from them, but they, too, have forgotten a good portion of those admonitions, which were given to them. Thus, We have caused enmity and hatred among themselves [67], till the Day of Resurrection. And soon Allah will inform them about what they used to do.

66. In this it is hinted that the present day Nasara are Nasara by name only, not by deed because they have stopped helping Hazrat Isa (on whom be peace) and thus have broken their promises to him.

67. From this we learn that Nasara would be divided into many sects who will be continuously engaged in animosity and war. Even now when one looks at the Nasara of Germany, England, etc though they do establish outward unity for the sake of political expediency, they are in reality always divided. Their disunity continues even after death, the graves of city dwellers are in separate cemetries from the countryside Nasara.

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يٰٓاَهْلَ الْكِتٰبِ قَدْ جَآءَكُمْ رَسُوْلُنَا يُبَيِّنُ لَكُمْ كَثِيْرًا مِّمَّا كُنْتُمْ تُخْفُوْنَ مِنَ الْكِتٰبِ وَيَعْفُوْا عَنْ كَثِيْرٍ ۬ قَدْ جَآءَكُمْ مِّنَ اللّٰهِ نُوْرٌ وَّ كِتٰبٌ مُّبِيْنٌ ۙ﴿١٥﴾

15. O People of the Book! There has come to you Our Messenger who makes clear to you much of that which you had hidden [68], in the Book and he pardons you much. Indeed, there has come to you from Allah a light and a Luminous [69], Book (the QUR'AAN).

68. From this we understand that the Holy Prophet صلی اللہ علیہ وآلہ وسلم was fully aware of the laws of all heavenly books. He also knew which laws were genuine and which were counterfeit. Only he can reveal the secrets of anyone who is himself fully aware of them. However there was no instruction for the Holy Prophet صلی اللہ علیہ وآلہ وسلم to rectify these books because they had become abrogated. In fact the Holy Prophet صلی اللہ علیہ وآلہ وسلم had rectified verses about laws concerning stoning to death (*Rajam*) etc.

69. Hazrat Mullah Ali Qari states in his "*Sharah Shifa*" that both "*Light*" and "*Luminous Book*" refer to the Holy Prophet صلی اللہ علیہ وآلہ وسلم ie the Holy Prophet صلی اللہ علیہ وآلہ وسلم is indeed both The Light (Noor) and the Luminous Book. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the revealing phenomenon of Allah's Personality, His Qualities, His Laws and Information.

Hence, these co-ordinating words can be explanatory as well. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the Light of Allah in a manner that he was the first to receive all bounties and blessings personally from Allah while through him the bounties are received by the rest of the world. It is further understood that no one has the power to extinguish the Light of Hazrat Muhammad صلی اللہ علیہ وآلہ وسلم because he is Allah's Light like the moon, sun; no one has the power to measure it, like the water of the ocean or the air. Also it is impossible to understand the Holy QUR'AAN without the Holy Prophet صلی اللہ علیہ وآلہ وسلم because without the Light, the Book cannot be read. Before you touch the copies of the Holy QUR`AAN it is important to wash the entire body with water ie to take a Ghusal, while to touch the mystical secrets of the QUR`AAN it is important to cleanse your heart with the waters of Madinah.

يَّهْدِيْ بِهِ اللّٰهُ مَنِ اتَّبَعَ رِضْوَانَهٗ سُبُلَ السَّلٰمِ وَيُخْرِجُهُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ بِاِذْنِهٖ وَيَهْدِيْهِمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٦﴾

16.Allah guides therewith [70], him who pursues His pleasures into the ways of peace, and brings them to light from the darkness [71], by His Command and shows the right path[72].

70. From this we learn that those whom Allah has guided or will guide receive the guidance through the Holy Prophet صلی اللہ علیہ وآلہ وسلم. No person can remain resigned from the Holy Prophet صلی اللہ علیہ وآلہ وسلم. For this reason the words: "*Guide therewith him*" are used in the verse.

71.From this emerge a few issues:

1. Apostasy is of numerous types; Faith is only one. Thus darkness is used in the plural, while Light or faith is used in the singular.

2. The pre-requisite of Faith is to remain aloof from all forms of Apostasy.

3. Faith and apostasy cannot be in one place because Faith is referred by Allah as Light, while apostasy is called darkness. Just as light is the opposite of darkness so is faith of apostasy. Hence there can be no basis for unity between a believer and a non-believer.

72. By "*shows*" means Allah guides the

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believers to do pious deeds, because mention has already been made about beliefs.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ قُلْ فَمَنْ يَّمْلِكُ مِنَ اللّٰهِ شَيْـًٔا اِنْ اَرَادَ اَنْ يُّهْلِكَ الْمَسِيْحَ ابْنَ مَرْيَمَ وَاُمَّهٗ وَ مَنْ فِي الْاَرْضِ جَمِيْعًا ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ؕ يَخْلُقُ مَا يَشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۱۷﴾

17. They have certainly become infidels who said: "Messiah son of Mariam is Allah himself" [73]. Please declare: "Who can do anything against Allah if He desires to destroy Messiah, son of Mariam, or his mother and everyone on earth?" [74]. And to Allah belongs the kingdom of the heavens and the earth and all that is between them. He creates what He pleases. And Allah has the power to do everything.

73. It should be remembered that some Nasara were saying that Hazrat Isa (On whom be peace) was God, some were saying that he was the a son of God and others were believing in him as part of the trinity. It was the belief of the Yacoobiyyah and Makkaniyyah Nasara that Hazrat Isa (On whom be peace) is penetrated or mixed in Allah Almighty like fragrance is penetrated into a flower, or heat into fire. Therefore, he is God. The Nasara of Najraan had told the same to the Holy Prophet صلى الله عليه وآله وسلم. This verse was revealed to repudiate the above belief of the Nasara. Hence there is no inconsistency in the verse.

74. These verses make different repudiations about accepting Hazrat Isa (On whom be peace) as a deity. One is that Isa (On whom be peace) can die, the second is that he was born from the stomach of his mother. The one who possesses these qualities cannot be a God. Thirdly, everything between the heavens and the earth belong to Allah, while every creation is the slave of Allah. If Allah Almighty had penetrated into anyone it would not have been the slave of Allah. Fourthly, Allah Almighty is all Powerful and the Creator. If Isa (on whom be peace) had been a deity he too would have been all powerful and a creator. All four of these have been described as "*can do everything.*"

وَ قَالَتِ الْيَهُوْدُ وَ النَّصٰرٰى نَحْنُ اَبْنٰٓؤُا اللّٰهِ وَاَحِبَّآؤُهٗ ؕ قُلْ فَلِمَ يُعَذِّبُكُمْ بِذُنُوْبِكُمْ ؕ بَلْ اَنْتُمْ بَشَرٌ مِّمَّنْ خَلَقَ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا ۫ وَ اِلَيْهِ الْمَصِيْرُ ﴿۱۸﴾

18. And the Yahud and the Nasara say: "We are the children of Allah and His dear ones" [75]. Please declare: "Why does He torment [76]. you for your sins?" You are but mortal human beings among those whom He has created. He forgives whom He pleases" [77]. And to Allah belongs the kingdom of the heavens and the earth and whatever is between them, and unto Him is the (final) destination.

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75. Reason for its revelation:
A group of Ahle Kitaab (People of the Book) came to the Holy Prophet صلى الله عليه وآله وسلم to whom he preached Islam and warned them about the punishment of Allah. On hearing this they said you cannot put fear about Alllah's punishment because we are the sons of Allah. The above verse was revealed on this occasion. The meaning of the verse is that the manner in which we are close to Allah is like how a son is close to his father. No matter how bad the son might be he will always be liked by his father. Such is our case. In this verse sons does not mean actual children because in terms of this meaning these people were not calling themselves as sons of God. From this we understand that it is the belief of the Nasara to resign themselves from doing good deeds. Even today those people that profess love for the descendants of the Holy Prophet صلى الله عليه وآله وسلم, as well as some ignorant mendicants too have similiar beliefs regarding doing good deeds. Such a belief is apostasy. Wherever Faith is mentioned in the Holy QUR'AAN it is followed by pious deeds.

76. It was the belief of the Yahud that they would remain in Hell for only forty days i.e. the period in which they worshipped the golden calf. In this verse it is being told that 'Oh you Yahud' if you are close to Allah like sons then why should you be given this punishment. Thus there is a contradiction in your two beliefs.

77. By this is meant that He will punish any sinner He may pardon any sinner whom He may please. However, this does not mean that He will punish any person as understood by Dayanand Saraswaty. Hence there is no contradiction in the verse. Says Allah Almighty: "*And Allah does not do injustice even to the weight of an atom*" (S4:V40). To punish the innocent is going against justice.

يٰٓاَهۡلَ الۡكِتٰبِ قَدۡ جَآءَكُمۡ رَسُوۡلُنَا
يُبَيِّنُ لَكُمۡ عَلٰى فَتۡرَةٍ مِّنَ الرُّسُلِ اَنۡ
تَقُوۡلُوۡا مَا جَآءَنَا مِنۡۢ بَشِيۡرٍ وَّ لَا
نَذِيۡرٍ ز فَقَدۡ جَآءَكُمۡ بَشِيۡرٌ وَّ نَذِيۡرٌ ط وَ
اللّٰهُ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ﴿١٩﴾ ع

19. O People of the Book! Undoubtedly, there has come to you Our Messenger who makes clear to you Our commands, after a period of coming of messengers for a long time [78], lest you say: "There came not to us any bearer of glad-tidings or warner". Therefore, now he (Muhammad) has come to you as a bearer of glad-tidings and as a warner[79]. And Allah has power to do all things.

78. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of all previous Ummahs of the People of the Book, because the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of all human beings. In fact he is the Prophet of every creation of Allah. Further, we also learn that long before the advent of the Holy Prophet صلى الله عليه وآله وسلم coming of Prophets had stopped. Hence our Holy Prophet صلى الله عليه وآله وسلم was born in 569AD. During this period no Prophet had come in the world. It should be remembered that it is in between this period which is known as the natural period. It was sufficient for the people of this period to believe in the Unity of Allah only, like the parents of the Holy Prophet صلى الله عليه وآله وسلم. Also, remember that the non-arrival of the prophets during this period is the expression of highest form of honour for the Holy Prophet صلى الله عليه وآله وسلم. An intense darkness can only be dispelled by the sun.

79. It should be remembered that here glad-tidings is addded with to warn and not to verify ie, though Allah Almighty has called the Holy Prophet صلى الله عليه وآله وسلم as bearer of glad-tidings and warner, but he did not say bearer of glad-tidings and verifier, because the Holy Prophet صلى الله عليه وآله وسلم is the warner of Allah's

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punishment and bearer of glad-tidings of rewards. He is not the harbinger or forerunner of any Prophet as he is the Final Prophet of Allah.

SECTION 4

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَعَلَ فِيْكُمْ اَنْۢبِيَآءَ وَجَعَلَكُمْ مُّلُوْكًا ۖ وَّ اٰتٰىكُمْ مَّا لَمْ يُؤْتِ اَحَدًا مِّنَ الْعٰلَمِيْنَ ﴿۲۰﴾

20.And when Musa said to his people: "O my people! Remember the favour of Allah upon you, that He made among you Messengers [80] and made you kings [81]. and gave you that which He has not given anyone in the world [82]. up to this day".

80. From this verse we learn that it is greater and dignifying to be from the children of a Prophet than from the people of a Prophet. This is a bounty of Allah Almighty, if that person is a believer. Hence the descendants of the Holy Prophet صلى الله عليه وآله وسلم are greater in status than other people because they are the children of the Holy Prophet صلى الله عليه وآله وسلم. Previously the Israelites were a distinguished people because they were the progeny of Prophets. We also learn that Meelad gatherings are auspicious because the blessed coming of the Holy Prophet صلى الله عليه وآله وسلم is being discussed therein.

81. From this one learns that being bestowed with a kingdom, is a great bounty of Allah Almighty. Some of the Prophets of the Israelites are those who were Prophets as well as kings like Hazrat Yusuf (On whom be peace) and Hazrat Dawood (On whom be peace).

يٰقَوْمِ ادْخُلُوا الْاَرْضَ الْمُقَدَّسَةَ الَّتِيْ كَتَبَ اللّٰهُ لَكُمْ وَ لَا تَرْتَدُّوْا عَلٰٓى اَدْبَارِكُمْ فَتَنْقَلِبُوْا خٰسِرِيْنَ ﴿۲۱﴾

21.O my people! Enter this Holy Land [83], which Allah has assigned, to you, and do not turn back (from fighting in Allah's cause) that will lead you to loss.

83. By *'sacred land'* is meant the territory of Syria which was occupied by Jabbar and his people. The Israelites were commanded to wage war on them and establish their control on this terriority. From this verse we learn that in whichever ground shrines of the pious are found that city and its entire territory becomes pure and sacred. It is for this reason that Syria is called sacred by Allah Almighty because the shrines of prophets are found therein. Hence it is a commendable act to refer to *Baghdad , Ajmer , Sahwand as sacred cities as well as to Makka Muazzamah-the exalted city of Makka, Madinatul Munawwarah -the luminous city of Madina*. The above verse serves as a proof for this: In one's conversation one normally uses this when asking a person's name or enquire about his health.

Hence the Holy Prophet had affirmed about all the past Prophets.

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قَالُوْا يٰمُوْسٰٓى اِنَّ فِيْهَا قَوْمًا جَبَّارِيْنَ ۖ وَاِنَّا لَنْ نَّدْخُلَهَا حَتّٰى يَخْرُجُوْا مِنْهَا ۚ فَاِنْ يَّخْرُجُوْا مِنْهَا فَاِنَّا دٰخِلُوْنَ ﴿٢٢﴾

22.They said: "O Musa! Within it are powerful people [84] and indeed we will never enter it until they go forth from it [85]. And when they go from it, we will enter there".

84. The people of Jabbareen were so huge in physique that an Israeli would fit in just one shoe of theirs. Hazrat Moosa (On whom be peace) had sent twelve chiefs to investigate about their condition. From them ten informed the Israelites about their actual physique which instilled fear in them and said:In there are most powerful people." (*Tafseer Ruhul Bayaan*).

85.From this we learn that a command is there for obligatory things because the utterance of 'Go forth' was an act of disobedience on the part of the Israelites for which they were inflicted with different types of punishments.

قَالَ رَجُلٰنِ مِنَ الَّذِيْنَ يَخَافُوْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمَا ادْخُلُوْا عَلَيْهِمُ الْبَابَ ۚ فَاِذَا دَخَلْتُمُوْهُ فَاِنَّكُمْ غٰلِبُوْنَ ۚ وَعَلَى اللّٰهِ فَتَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿٢٣﴾

23. Said two men from those who feared Allah (and) whom Allah had favoured [86]: "Enter upon them through the gate, if you enter the gate you will be the victors [87]. And put your trust in Allah only, if you believe"[88].

86. Of these two persons, one was Kaalib Ibn Yuqanna, brother-in-law of Hazrat Moosa (On whom be peace) ie the husband of Mariam, daughter of Imran, and the other was Yusha Ibn Noon, son of Faratheen Ibn Yusuf (On whom be peace) who earlier too did not give information about the Jabbareen.

87. In it is information about the unseen.

From this one learns that Allah Almighty does bless His auspicious saints with the Knowledge of the Unseen as both these persons at that time were saints.

88. From this we learn that success and victory is not dependent on numerical strength. If Allah so wills He can destroy elephants through tiny swallows.

قَالُوْا يٰمُوْسٰٓى اِنَّا لَنْ نَّدْخُلَهَآ اَبَدًا مَّا دَامُوْا فِيْهَا فَاذْهَبْ اَنْتَ وَرَبُّكَ فَقَاتِلَآ اِنَّا هٰهُنَا قٰعِدُوْنَ ﴿٢٤﴾

24.They said: "O Musa! Indeed we will never enter it as long they dwell therein. Therefore you and your Lord go there and both [89], of you fight with them, while we will remain sitting [90]".

89. Present day Wahabbis also say that if the saints have power then send them, why send an army to fight the enemy, just send one saint against them. They have learnt this from this verse.

90. From this we learn that the Companions of the Holy Prophet (Peace be upon him) are far superior to the companions of Hazrat Moosa (On whom be peace) because they never left the Holy Prophet صلى الله عليه وآله وسلم in a lurch no matter how trying the circumstances, neither did they answer back in such an indifferent manner. In fact, they sacrificed all they had on the Holy Prophet صلى الله عليه وآله وسلم. Just as the Holy Prophet enjoys superiority over all the Prophets, his companions too are superior to the companions of the other Prophets.

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قَالَ رَبِّ اِنِّیۡ لَاۤ اَمۡلِكُ اِلَّا نَفۡسِیۡ وَ اَخِیۡ فَافۡرُقۡ بَیۡنَنَا وَ بَیۡنَ الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۵﴾

25. He (Musa) submitted: "O my Lord! I have no power over anything except on myself and on my brother (Harun) [91]. Therefore, You keep us separate from the defiantly disobedient [92]. people".

91. By the word `power' here means control, authority and power, and not formal property because nobody is the owner of his life nor of the Prophet. What is meant here is that I only have control over myself and my brother, no one else. The verse smacks of the disobedience and high mindedness of the Israelites so much so that as even their Prophets were despondent about them.

92. From this we understand a few issues:

1. It is a good deed to remain aloof from evil. minded people, as Hazrat Moosa (On whom be peace) had made a dua for it.

2. The evil of the evil doers brings about hardship on the pious. Because of these disobedient wretches Hazrat Moosa (On whom be peace) was forced to stay at Teeha, a place of discomfort.

3. The sinful people receive blessings through the company of the pious. Observe, it is due to the blessings of Hazrat Moosa (On whom be peace) that the Israelites were provided with Manna and Quails at Teeha, received twelve fountains of water from the stone and received clothes which did not become dirty and worn out for the entire period they were in the jungle.

قَالَ فَاِنَّهَا مُحَرَّمَةٌ عَلَیۡهِمۡ اَرۡبَعِیۡنَ سَنَةً ۚ یَتِیۡهُوۡنَ فِی الۡاَرۡضِ ؕ فَلَا تَاۡسَ عَلَی الۡقَوۡمِ الۡفٰسِقِیۡنَ ﴿۲۶﴾ ع

26. Allah said: "Then indeed, it (that land) is forbidden to them for forty years. Let them wander in the land [93]. So, do not grieve over these defiantly disobedient [94]. people.

93. This jungle became known as Teeha, a place of endless wandering. This place had an area of 12 miles. In this scant place sat six hundred thousand Israelites who were imprisoned in such a way that they would walk the whole day but at night they would find themselves in the same jungle. This was indeed an incredible miracle. It is here that manna and salwa descended for them. In this very place Hazrat Haroon and Hazrat Moosa (On whom be peace) passed away after whom Hazrat Yusha' (On whom be peace) was blessed with prophethood. After forty years of imprisonment here, Hazrat Yusha' (On whom be peace) with the Israelites waged war on the Jabbareen and conquered Syria.

94. It should be remembered all those Israelites at Teeha who were more than twenty years before being imprisoned in this jungle had all died here, while those who had refused to enter the sacred land, none of them were able to go there.

SECTION 5

وَاتۡلُ عَلَیۡهِمۡ نَبَاَ ابۡنَیۡ اٰدَمَ بِالۡحَقِّ ۘ اِذۡ قَرَّبَا قُرۡبَانًا فَتُقُبِّلَ مِنۡ اَحَدِهِمَا وَ لَمۡ یُتَقَبَّلۡ مِنَ الۡاٰخَرِ ؕ قَالَ لَاَقۡتُلَنَّكَ ؕ قَالَ اِنَّمَا یَتَقَبَّلُ اللّٰهُ مِنَ الۡمُتَّقِیۡنَ ﴿۲۷﴾

27.And narrate to them the true [95]. story about the two sons of Adam, when each of them offered a sacrifice (to Allah). It was accepted [96]. from the one, but was rejected from the other. He (Qabeel) said: "I swear that I shall kill [97]. you". The other (Habeel) said: "Allah accepts (the offering) only from the God-fearing [98].

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95. This refers to the incident of Habeel and Qabeel Abel and Cain. Bibi Hawa gave birth to twins Habeel and Leewa, while Aqleemah was born with Qabeel. In terms of their Shariah (law) Aqleemah was unlawful for Qabeel; but Leewa was lawful for him. But because Aqleemah was prettier, Qabeel tried to marry her. When Hazrat Adam (On whom be peace) tried to stop him he told the father that that is your opinion, not Allah's law. At this Hazrat Adam (On whom be peace) told both his sons to offer sacrifice, the one whose sacrifice is burned would be true and sincere. Thus Qabeel brought a heap of wheat and Habeel slaughtered either a camel or a sheep and placed it on a mountain. A fire from an unknown source appeared and burned the meat, leaving the wheat untouched. At this miraculous happening Qabeel became jealous and made a firm intention to kill Habeel.

28.Surely, if you raise your hand against me to kill [99] me, I shall not raise my hand against you to kill you. I fear Allah, Lord of all the worlds[100].

لَئِنۡۢ بَسَطۡتَّ اِلَیَّ یَدَكَ لِتَقۡتُلَنِیۡ مَاۤ اَنَا بِبَاسِطٍ یَّدِیَ اِلَیۡكَ لِاَقۡتُلَكَ ۚ اِنِّیۡۤ اَخَافُ اللّٰهَ رَبَّ الۡعٰلَمِیۡنَ ﴿۲۸﴾

99. From this we learn that if the oppressed defends himself against the oppressor or kills him in self-defence, the verdict is that it is permissible to do so but piety is to save yourself from him or better still to be killed by him. Observe, Hazrat Uthman-e-Ghani (May Allah be pleased with him) did not defend himself against the oppressors

29.Indeed, I want you to obtain my sin [101] and your [102] sin, so that you may be the man of Hell [103], and that is the punishment of the unjust.

اِنِّیۡۤ اُرِیۡدُ اَنۡ تَبُوۡٓاَ بِاِثۡمِیۡ وَ اِثۡمِكَ فَتَكُوۡنَ مِنۡ اَصۡحٰبِ النَّارِ ۚ وَ ذٰلِكَ جَزٰٓؤُا الظّٰلِمِیۡنَ ﴿۲۹﴾

101. That is the first sin of committing murder. Here the reference of sin is connected to Habeel, and not to the actual perpetrator. The sin was committed by Qabeel because he murdered Habeel. In fact the connection is made towards the cause of the deed i.e. this deed is a sin because of me that is Qabeel is a sinner because he murdered Habeel. Says Allah

96. From this emerge two issues:
1. Sacrifice is an ancient form of worship, as it was first offered by the two sons of Hazrat Adam (On whom be peace).
2. The eating of sacrificial meat was not permissible for the previous Ummahs followers of the earlier prophets. Their accepted sacrifice would be burned by fire from Allah Almighty, while the rejected sacrifice would be left to rot. The eating of sacrificial meat is the distinctive feature of our Ummah i.e. the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

97. When Hazrat Adam (On whom be peace) left on pilgrimage Qabeel informed Habeel about his evil intention with a threat.

98. In other words Allah is telling Qabeel that your sacrifice is not accepted due to your own fault, because you were not pious.

but instead was martyred by them. This verse is the source of his piety.

100.Habeel was far stronger than Qabeel, had he fought back he would easily have killed Qabeel and this action would have been permissible for him. But perhaps this could have been to some hardheartedness on his behalf, therefore he abstained from it.

Almighty as an example: "*And adk forgiveness for your (followers) Faults*" (S40 : V 55) "*That Allah may forgive the sins of your formers.*" (S48:V2) Here the reference of sin is to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is casual reference i.e. people who committed sins in connection

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with the Holy Prophet صلى الله عليه وآله وسلم.
102. By this is meant your previous sins. Being envious of me, being disobedient to your parents, to make an effort to obtain a woman who was unlawful for you, to reject Divine decision. (*Vide : Khazain*)
103. Because you have become a non-believer by rejection of the religious laws as well as by refusing to accept Divine decisions.

فَطَوَّعَتْ لَهٗ نَفْسُهٗ قَتْلَ اَخِيْهِ فَقَتَلَهٗ فَاَصْبَحَ مِنَ الْخٰسِرِيْنَ ﴿٣٠﴾

30.And his soul induced him to kill his brother. So he killed [104]. him and became among the losers [105].

104. By this is meant Qabeel placed the head of Habeel on one stone and crushed it with another, a method which the devil had taught him. This murder took place either in Makkah or Basrah. At this point in time Habeel was twenty years old.
105. From this emerge a few issues:
1. The crime committed by man was murder.
2. Envy is a terrible vice. It was envy that caused the downfall of the devil.
3. The very first mischief that took place in the world was over a woman. Woman is indeed the root of rebellion and mischief. The causes of mischief are three: Woman, riches and estate.

فَبَعَثَ اللّٰهُ غُرَابًا يَّبْحَثُ فِي الْاَرْضِ لِيُرِيَهٗ كَيْفَ يُوَارِيْ سَوْءَةَ اَخِيْهِ ؕ قَالَ يٰوَيْلَتٰى اَعَجَزْتُ اَنْ اَكُوْنَ مِثْلَ هٰذَا الْغُرَابِ فَاُوَارِيَ سَوْءَةَ اَخِيْ ۚ فَاَصْبَحَ مِنَ النّٰدِمِيْنَ ﴿٣١﴾ ۛ

31.Then Allah sent forth a crow (raven) scratching the earth, so that he might show him how he (Qabeel, the killer) can bury the corpse [106], of his brother. He said: "Woe to me! That I could not be able to hide (bury) the dead body of my brother, like this crow. So, he remained repenting [107].

106. Two crows fought in the presence of Qabeel, one of which killed the other. The crow which had survived then dug a hole with its beak and claws and buried the dead crow in it and filled the hole with sand.
107. This expression of regret was not due to repentence but because of his inability to bury. Or in those days only regret was not enough for seeking repentence. Allah knows best.

مِنْ اَجْلِ ذٰلِكَ ۚۛ كَتَبْنَا عَلٰى بَنِيْٓ اِسْرَآءِيْلَ اَنَّهٗ مَنْ قَتَلَ نَفْسًۢا بِغَيْرِ نَفْسٍ اَوْ فَسَادٍ فِي الْاَرْضِ فَكَاَنَّمَا قَتَلَ النَّاسَ جَمِيْعًا ؕ وَ مَنْ اَحْيَاهَا فَكَاَنَّمَآ اَحْيَا النَّاسَ جَمِيْعًا ؕ وَ لَقَدْ جَآءَتْهُمْ

32. On account of this [108], We decreed upon the Children of Israel that whoever kills a soul with the retaliatory right, or for creating disorder [109], then it is as if he has killed all mankind [110]. And whosoever gave life to one [111], it is as if he had given life to all mankind. And surely, Our Messengers came to

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رُسُلُنَا بِالْبَيِّنٰتِ ۚ ثُمَّ اِنَّ كَثِيْرًا مِّنْهُمْ بَعْدَ ذٰلِكَ فِي الْاَرْضِ لَمُسْرِفُوْنَ ﴿٣٢﴾

them with clear proofs, then undoubtedly, many of them after that committed excess in the land [112].

108. Murder as a form of tyranny is a cause of many sins because it is due to this murder that Qabeel, despite being a son of a prophet was destroyed; the Israelites committed unjust murders by martyring many prophets of Allah. Hence we have been given this order.

109.From this we learn that to invent a sin is a severe sin while inventing a pious deed too is in itself great piety. This gives a hint about the division of *Bida't-e-Hasanah and Bida't-e-Sayyah,* because the murderer has been declared the murderer of the entire world. In the same way, if whoever saves one life and as a result of seeing him others begin to save lives, the original person gets a share of rewards from the good deeds of other people. Hence, similar is the case with originating good and evil deeds. It is important to remember that by mischief here means that crime for which the criminal is entitled to a death penalty, e.g. banditry and apostasy.

110. From this we learn that the penalty for one murder will be the same for the other murders i.e. blood compensation. like the sin for one murder would be the same as for other murders, e.g. Hell-Fire and the Wrath of Allah. However, there would be a difference in the nature of sin and punishment.

111. That he saved you from death in different ways e.g. some who were dying from hunger and thirst and provided with food and water, or someone who were unjustly being put to death, and He saved him. Hence, in this verse the act of saving is connected to all. From this we learn that it is absolutely correct to say that our Beloved Prophet grants honour, wealth, belief, children, gives paradise and saves from hell, because the Holy Prophet is connected with all the bounties of Allah.

112. From this we learn that the sins of the Prophets' children are more severe than the crimes of others because in this instance the Israelites were reprimanded in a peculiar way.

اِنَّمَا جَزٰٓؤُا الَّذِيْنَ يُحَارِبُوْنَ اللّٰهَ وَرَسُوْلَهٗ وَ يَسْعَوْنَ فِي الْاَرْضِ فَسَادًا اَنْ يُّقَتَّلُوْٓا اَوْ يُصَلَّبُوْٓا اَوْ تُقَطَّعَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ مِّنْ خِلَافٍ اَوْ يُنْفَوْا مِنَ الْاَرْضِ ؕ ذٰلِكَ لَهُمْ خِزْيٌ فِي الدُّنْيَا وَلَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ۙ﴿٣٣﴾

33. Indeed, the only retribution for those who fight against Allah and His Messenger [113], and strive upon the earth (to cause) mischief is none but that they be killed or crucified, or that their hands and feet be cut off from opposite sides, or that they be exiled from the land [114]. This is for them a disgrace in the world, and in the Hereafter for them is severe punishment.

113. Reason for its revelation: When the people from the tribe of Uriena came to Madinatul Munawwarah to accept Islam, they became sick. The Holy Prophet صلى الله عليه وآله وسلم ordered them to drink the milk and urine of the camels given in charity. On doing this they all became well but they became so reviled that they ran away with fifteen camels. The Holy Prophet صلى الله عليه وآله وسلم sent Hazrat Yassaar (May Allah be pleased with him) after them. These wretches however martyred Hazrat Yassaar (May Allah be pleased with him) after cutting off his hands and feet. Later these people were arrested and brought back. This verse was revealed on this occasion. From this incident two issues emerge:

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1. War against the Holy Prophet صلى الله عليه وآله وسلم is equal to declaring war against Allah.
2. Enmity against the Friends of Allah is equal to declaring war against Allah Almighty and His beloved Nabi صلى الله عليه وآله وسلم because though the people of Uriena fought against Hazrat Yassaar (May Allah be pleased with him) this has been declared war against Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

34. Except for those who repent before you have control over them[115]. And know that Allah is Forgiving, Most Merciful [116].

إِلَّا الَّذِينَ تَابُوا مِنْ قَبْلِ أَنْ تَقْدِرُوا عَلَيْهِمْ ۚ فَاعْلَمُوا أَنَّ اللَّهَ غَفُورٌ رَحِيمٌ ﴿٣٤﴾ ع ٩

115. By this is meant that if the dacoits sincerely repent before their arrest, they should not be punished for their crime after their arrest.
116. Although this repentence will save them from the punishment of the Hereafter as well as robbery, but returning of the goods and retaliatory punishment e.g. Capital punishment, will remain. For this reason they should repent before their arrest.

SECTION 6

35. O you who believe! Fear Allah and seek the means of approach [117] to Him, and strive in His way that you may obtain prosperity [118].

يَا أَيُّهَا الَّذِينَ آمَنُوا اتَّقُوا اللَّهَ وَابْتَغُوا إِلَيْهِ الْوَسِيلَةَ وَجَاهِدُوا فِي سَبِيلِهِ لَعَلَّكُمْ تُفْلِحُونَ ﴿٣٥﴾

117. From this is understood that a Muslim should seek mediation of Prophets and saints of Allah with their deeds because deeds were included in *"fear of Allah"* then the command to seek appearance as a means of approach. Furthermore, it is understood that one has to strive in order to seek the mediation before it can be obtained.
118. From this is understood no pious Muslim can reach Allah Almighty without mediation, though it should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is not included in this because he is the mediator for everyone. Who can dare be his mediator!

36. Undoubtedly, those who became [119]. infidels, if they possessed all that is in the earth and as much more again to ransom themselves thereby from the punishment of the Day of Judgement, it shall not be accepted from [120], them, and for them is a painful punishment.

إِنَّ الَّذِينَ كَفَرُوا لَوْ أَنَّ لَهُمْ مَا فِي الْأَرْضِ جَمِيعًا وَمِثْلَهُ مَعَهُ لِيَفْتَدُوا بِهِ مِنْ عَذَابِ يَوْمِ الْقِيَامَةِ مَا تُقُبِّلَ مِنْهُمْ ۚ وَلَهُمْ عَذَابٌ أَلِيمٌ ﴿٣٦﴾

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114. There are three types of thieves (dacoits) and as such the punishment too is of three types:
1. He who obstructs or blocks the road.
2. He who blocks the way and seizes the wealth.
3. He who kills to seize the goods.

The punishment for the three are the following:
1. Banishment
2. Cut off hands and feet.
3. Execution.

119. They became disbelievers by rejecting the Holy Prophet صلى الله عليه وآله وسلم. Rejection of the Holy Prophet صلى الله عليه وآله وسلم is part of every type of apostasy. Rejection of the Holy Prophet صلى الله عليه وآله وسلم can also result in the rejection of Allah Almighty. Therefore this verse appears after the verse of mediation.

120. From this there is a hint that the non-atonement of the wealth is a means of punishment for the disbelievers while the charities of the believers will be accepted, and through the blessings of this they will be relieved of their punishment.

37. They will wish to get out of the Fire, but they will not be able to come out of it. For them is the everlasting punishment [121].

يُرِيْدُوْنَ اَنْ يَّخْرُجُوْا مِنَ النَّارِ وَمَا هُمْ بِخٰرِجِيْنَ مِنْهَا ۡ وَ لَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٣٧﴾

121. From this we understand that the eternal stay in Hell and the intensity of the punishment remaining constant without any decrease in its intensity is a special fate of the non-believers. The believer will not be eternally placed in Hell, and his punishment too will be made less intense. In fact life of some will be taken out of their bodies at the time of being sent into Hell and would be put back in the body after being taken out of Hell. However the punishment of some disbelievers will be less intense on commencement while others would be punished severely. Some others would have their punishment lessened after a few days of its commencement. Abu Talib is given light punishment, while the punishment of Abu Lahab becomes lesser on every Monday.

38. And whosoever of the man and the woman is a thief [122], then cut of their hands [123], in recompense for what they have [124], done, a punishment from Allah. And Allah is Exalted in Might, the Wise.

وَ السَّارِقُ وَ السَّارِقَةُ فَاقْطَعُوْٓا اَيْدِيَهُمَا جَزَآءًۢ بِمَا كَسَبَا نَكَالًا مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٣٨﴾

122. A thief is he who steals secretly hidden goods from secure places. Thus to steal undercover goods of a combatant non-believer is not a theft because these goods are not made secure. Similarly if goods are stolen from an open Masjid it is not theft because though the goods are in a safe place, the place itself is not secured. The same is the case regarding goods left on the road, garden, farming land etc. From this thousands of issues are deduced i.e. it will not result in cutting of hands.

123. It should be remembered that although the hands of the thief are cut but the reproductive organ of the adulterer is not cut off so as not to stop procreation. Also, the entire body is involved in adultery while only the hands are used for stealing. Hence the entire body of the adulterer is punished. It should be borne in mind that adultery is caused by lust which is found more in a woman hence woman is mentioned first. Force has more to do with stealing which is found more in man.

124. From this is understood that the thief will not be liable for surety of squandered goods because Allah Almighty has determined cutting of the hands of the thief as his full retribution as can be deduced from the general use of the pronoun 'what'. However, if he is in possession of stolen goods, it would be returned to the owner.

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فَمَنْ تَابَ مِنْۢ بَعْدِ ظُلْمِهٖ وَ اَصْلَحَ فَاِنَّ اللّٰهَ يَتُوْبُ عَلَيْهِ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۳۹﴾

39. Then whosoever repents after his wrongdoing and reforms himself then Allah will turn to him with His Mercy. Indeed, Allah is Ever-Forgiving, Most Merciful [125].

125. From *'those who repent'* is understood that after cutting off of his hands the thief should be made to repent because he has violated Divine Right as well. It should be remembered that the condition for establishing the punishment of death is that the stolen goods must not be of lesser value than two and three quater rupees i.e. ten dirhams. (This value fo Rupees was during commentators time)The case should be taken to the local authority and the theft should be proven either by admission of guilt by the thief or two witnesses. It should also be remembered that before the case of theft reaches the local authority it is violation of human right which can be pardoned by the owner. But afterwards it becomes infringement of Divine Right which can then not be pardoned by the owner.

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ يُعَذِّبُ مَنْ يَّشَآءُ وَيَغْفِرُ لِمَنْ يَّشَآءُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۴۰﴾

40. Do you not know that to Allah belongs the kingdoms of the heavens and the earth? He punishes whom He pleases [126]. And Allah has the power to do everything [127].

126. If the thief repents he would be saved from the punishment of the Hereafter but not from the penalty of this world. That is intended by forgiveness.

127. By 'He can do everthing' means He can forgive whichever criminal He may please, and punish which ever criminal He may please. It does not mean that He would punish any person without any crime. Hence there is no contradiction in the verse.

يٰۤاَيُّهَا الرَّسُوْلُ لَا يَحْزُنْكَ الَّذِيْنَ يُسَارِعُوْنَ فِى الْكُفْرِ مِنَ الَّذِيْنَ قَالُوْۤا اٰمَنَّا بِاَفْوَاهِهِمْ وَ لَمْ تُؤْمِنْ قُلُوْبُهُمْ ۛ وَمِنَ الَّذِيْنَ هَادُوْا ۛ سَمّٰعُوْنَ لِلْكَذِبِ سَمّٰعُوْنَ لِقَوْمٍ اٰخَرِيْنَ ۙ لَمْ يَاْتُوْكَ ؕ يُحَرِّفُوْنَ الْكَلِمَ مِنْۢ بَعْدِ مَوَاضِعِهٖ ۚ يَقُوْلُوْنَ اِنْ اُوْتِيْتُمْ هٰذَا فَخُذُوْهُ وَاِنْ لَّمْ تُؤْتَوْهُ فَاحْذَرُوْا ؕ وَ مَنْ يُّرِدِ

41. O Messengers! [128] Let them not grieve you who hasten towards infidelity. Some of them say from their mouths: "We believe"; but their hearts are not Muslims [129]. And some Yahud listen to falsehood with deep interest and listen very well to other people [130], who have not come to you. They change the words of Allah from their places, and say: "If you get this command, then accept it, and if you do not get it, then be on your guard [131]. And whom Allah pleases to misguide, then never will you possess (power to

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اللّٰهُ فِتْنَتَهٗ فَلَنْ تَمْلِكَ لَهٗ مِنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ الَّذِيْنَ لَمْ يُرِدِ اللّٰهُ اَنْ يُّطَهِّرَ قُلُوْبَهُمْ ؕ لَهُمْ فِي الدُّنْيَا خِزْيٌ ۖ وَّ لَهُمْ فِي الْاٰخِرَةِ عَذَابٌ عَظِيْمٌ ﴿٤١﴾

do) for him to do a thing against Allah [132].
Those are the people whose heart Allah intends not to purify [133]. To them is there disgrace in this world, and they will face severe punishment in the Hereafter.

128. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم should not be addressed by his name or with common, ordinary words. Allah Almighty has addressed all other Prophets by name but has always addressed the Holy Prophet صلى الله عليه وآله وسلم with beautiful titles.
2. The learned should not be dismayed if their efforts fail to move the people. Remember, not every soil or earth benefits from rain.

129. These people were hypocrites before hand, now they have merely made their infidelity known. Thus by `towards infidelity' is meant display of infidelity. From this is understood that if a hypocrite gives expression to infidelity he too in terms of Islamic law would be an apostate.

130. By this is meant the Yahud do not listen to truth, but to falsehood. They will not listen to you Oh Prophet (Peace be upon you) but will listen to those leaders who do not come to your court.

131. A married partner from a respectable Jewish family of Khaiber committed adultery. In the Taurat, punishment prescribed for adultery was stoning to death. The Yahud presented this case to the Holy Prophet صلى الله عليه وآله وسلم and ordered the people not to accept the Holy Prophet's صلى الله عليه وآله وسلم decision if it is in favour of stoning to death, but if the decision is anything different they should accept it. When these people arrived in Madinatul Munawwarah they took along Jewish scholars like Ka'ab bin Ashraf from there to influence the decision. When the case was presented to the Holy Prophet he gave the order for stoning to death which the Yahud refused to accept. At this the Holy Prophet صلى الله عليه وآله وسلم said: "*Do you accept Ibn Sooriya, your priest from Fidak.* They replied that he is their most learned scholar. The Holy Prophet صلى الله عليه وآله وسلم asked to bring him. After hearing the case he under tremendous constraint admitted that the penalty for adultery is Rajam- stoning to death. As a result of this the Holy Prophet صلى الله عليه وآله وسلم ordered the adulterer to be stoned to death. Reference in this verse is made to the above incident. Remember this stoning to death is a form of punishment and not as a form of restrictive ordinance, because in the restrictive ordinance of stoning to death chastity is a condition, and for chastity Islam is a pre-requisite, while people under discussion are infidels. Therefore their political laws cannot be enforced on the infidels.

132. This blessed verse has clarified the meaning of all those verses and Ahadith in which it appears that the Holy Prophet صلى الله عليه وآله وسلم has no power over the gain or loss of anyone. From this verse it is understood that while no one has any power in respect of Allah Almighty, but with Allah's blessings He does bestow power on His select servants to make them persons of authority.

133. From this is understood that only those persons will benefit from the company of the pious who go there taking themselves to be empty handed. Those who go with a pre-conceived mind can hardly hope to receive any benefits. Can just an empty bucket bring up water from the well? Can a cloth hued in white become sky! He who is severely blackened from the beginning cannot be expected to take on colour.

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سَمّٰعُوْنَ لِلْكَذِبِ اَكّٰلُوْنَ لِلسُّحْتِ ؕ فَاِنْ
جَآءُوْكَ فَاحْكُمْ بَيْنَهُمْ اَوْ اَعْرِضْ
عَنْهُمْ ۚ وَاِنْ تُعْرِضْ عَنْهُمْ فَلَنْ يَّضُرُّوْكَ
شَيْـًٔا ؕ وَ اِنْ حَكَمْتَ فَاحْكُمْ بَيْنَهُمْ
بِالْقِسْطِ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ﴿۴۲﴾

42. They are avid listeners of lies, devourers of things forbidden [134]. So if they come to you, judge between them or turn your face from them [135], they shall not harm you at all. And if you judge between [136], them then judge with justice [137]. Surely, Allah loves those who are just.

134. From this emerge a few issues:
1. To talk in slighting terms of a non-believer in his absence is permissible.
2. Bribery, interest, etc are totally forbidden.
3. It is permissible to accept gifts and enter into trade with those whose lawful and unlawful income is mixed, because the Holy Prophet صلى الله عليه وآله وسلم accepted a gift from Maqwaqis, King of Alexandria, and the noble Companions took loans and entered into trade with the Yahud to whom the Holy QUR'AAN refers as devourers of unlawful things.

135. It should be remembered that it is incumbent upon the ruler to solve the lawsuits of his subjects while it is not necessary that one arbiter should be an arbiter of another. This is left to the will of the person. Here the latter is intended because at that point in time the Yahud of Khaibar were not as yet subjects of the Holy Prophet صلى الله عليه وآله وسلم. They would always try to make the Holy Prophet صلى الله عليه وآله وسلم an arbitrator to solve their lawsuits, while in the verse "*And if you judge between them*" the decision of the government is intended. Hence this verse is not abrogated from it. It should be remembered that the giving of a verdict on a religious issue is totally different from the decision of a arbiter. It is obligatory upon a Mufti to give a verdict on a religious issue, while the arbiter is not duty bound to the council.

136. Because Allah Almighty is the protector and the helper of the Holy Prophet صلى الله عليه وآله وسلم

137. In political matters judgement is given in accordance with Islamic law while in matters concerning inheritance and worship, according to their faith.

وَكَيْفَ يُحَكِّمُوْنَكَ وَ عِنْدَهُمُ التَّوْرٰىةُ
فِيْهَا حُكْمُ اللّٰهِ ثُمَّ يَتَوَلَّوْنَ مِنْۢ بَعْدِ
ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۳﴾ ع ۹ ۱۰

43. And how will they make you a judge when they have the Tauraat with them wherein there is Allah's judgement. Thereafter, they turn their faces from it. And they are not to believe [138].

138. The purpose of this verse is to explain that the Yahud did not really come to the Holy Prophet صلى الله عليه وآله وسلم to seek his judgments but to seek ease in their difficult matters from him, other wise the decision regarding the problem is found in the Tauraat i.e. stoning to death. They accept the Tauraat, but they never believe in the Holy Prophet

SECTION 7

اِنَّاۤ اَنْزَلْنَا التَّوْرٰىةَ فِيْهَا هُدًى وَّ نُوْرٌ ۚ
يَحْكُمُ بِهَا النَّبِيُّوْنَ الَّذِيْنَ اَسْلَمُوْا
لِلَّذِيْنَ هَادُوْا وَالرَّبّٰنِيُّوْنَ وَالْاَحْبَارُ
بِمَا اسْتُحْفِظُوْا مِنْ كِتٰبِ اللّٰهِ وَ كَانُوْا

44. Indeed, We have sent down the Tauraat in which was guidance and light. According to it, the Yahud were instructed by Our obedient Prophets [139], and men of learning and jurists. It was desired from

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عَلَيْهِ شُهَدَآءَ ۚ فَلَا تَخْشَوُا النَّاسَ وَ
اخْشَوْنِ وَ لَا تَشْتَرُوْا بِاٰيٰتِيْ ثَمَنًا
قَلِيْلًا ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ
فَاُولٰٓئِكَ هُمُ الْكٰفِرُوْنَ ﴿٤٤﴾

them to preserve [140], the Book of Allah, and they were witnesses thereto. So, do not fear people, but fear Me (Allah) and never accept a mean price [141], for Our Verses. And whoso does not judge by what Allah has sent down [142], then it is those who are the infidels.

139. From this verse one understands that a new Book was not revealed to every Prophet. Although the Taurat was revealed to Hazrat Moosa (On whom be peace) many Prophets after him gave orders from it for their followers. It should be remembered that there are approximately one hundred and twenty four thousand prophets but out of these there are only three hundred and thirteen Messengers, and revealed books are only four. From this we also gather that all those laws of the Tauraat which are mentioned by Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم in the QUR'AAN and Hadith without any refutation are incumbent upon us as well. (*Tafseer Abi Sa'ood*)

140. From this it is understood the protection of the Divine Book is obligatory upon the learned Ulema, whether it is protection of its words, its meaning or its laws.

141. By `mean price' is meant to change the the commands of Allah be it due to the fear of the people or due to the greed for personal gains, is totally and absolutely forbidden and is a grave sin. As for printing and selling the Holy QUR'AAN, using it for Taweez, accepting salary for teaching the QUR'AAN or delivering a sermon, etc are concerned, they do not constitute the selling of the verses of the QUR'AAN for personal gain as can be seen from the following verse. One noble Companion fixed the payment of thirty goats from the person who was bitten by a snake. Thereafter Surah Fateha was recited and blown on the patient as a result of which he was cured. All those soldiers obtained the goats and ate its meat. When the matter was related to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he asked for the meat and partook of it.

142. By `judges not' is meant he does so by taking the laws of Allah to be incorrect or dissiminate royal decrees as Divine laws as was the practise of the Jewish scholars. Thus the passing of laws and decrees by the present British salaried officers in accordance with British law is not included in this verse, because these officials are compelled to carry this out without regarding these current laws as religious laws.

وَكَتَبْنَا عَلَيْهِمْ فِيْهَآ اَنَّ النَّفْسَ
بِالنَّفْسِ ۙ وَ الْعَيْنَ بِالْعَيْنِ وَ الْاَنْفَ
بِالْاَنْفِ وَالْاُذُنَ بِالْاُذُنِ وَالسِّنَّ بِالسِّنِّ ۙ
وَالْجُرُوْحَ قِصَاصٌ ؕ فَمَنْ تَصَدَّقَ بِهٖ فَهُوَ
كَفَّارَةٌ لَّهٗ ؕ وَمَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ

45. And We (Allah) made obligatory upon them [143], in the Tauraat, a life for a life, and eye for an eye, and a nose for a nose, an ear for an ear and a tooth for a tooth. And in injuries there is equitable retaliation [144]. Then whoso recompenses with a happy [145], heart, then that shall be expiation[146].

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for his sin. And whoso judges not according to what Allah has sent [147], down, then they are persons unjust[148].

اللّٰهُ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿٤٥﴾

143. i.e. Oh Muslims! You too should follow this practise. Allah Almighty outlined this law of Taurat in the QUR'AAN without prohibiting its execution on us.

144. From this we learn the equality or parity is in capital punishment, inflicting wound, murder, etc but there is no parity in the nature of the murder or wound e.g. if someone kills a person by smashing his head, the murderer can be killed by beheading him with a sword, and not by smashing his head. If this is the case then how would that person be punished who has killed a small girl by raping her. This parity is in obtaining capital punishment but not in the nature of the crime, ie it is not necessary that the murderer should also be killed in the same way.

145. If the oppressed person forgives the oppressor by not opting for the retaliatory law nor accept monetary compensation then the forgiveness of this oppressed would be useful retaliation for the injustice of the oppressor and he will be acquitted of its punishment. However, it is important to repent for saving himself from the punishment of the Hereafter.

146. From this is understood that award of Capital punishment is concerned with human rights which can be forgiven by those whose right is infringed. This is the understanding of human rights. However, Divine rights cannot be forgiven by any human being.

147. One who regards Islamic laws to be wrong and accepts the current laws in practice to be right is an infidel.

148. Here the meaning of unjust or tyrant is an infidel or a polytheist. Says Allah Almighty: "*Undoubtedly, the association with Allah is a tremendous wrong.*" (S31:V13)

46. And We brought Isa, son of Mariam [149], to follow their footsteps, confirming what is in the Tauraat revealed before [150], him. And We gave him the Injeel wherein there is guidance and light, and confirms the Tauraat that had come before [151], it. It is a guidance and an advice for the righteous.

وَقَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِعِيْسَى ابْنِ مَرْيَمَ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ ۖ وَ اٰتَيْنٰهُ الْاِنْجِيْلَ فِيْهِ هُدًى وَّنُوْرٌ ۙ وَّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ التَّوْرٰىةِ وَهُدًى وَّمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٤٦﴾

149. From this emerge two issues:

1. Hazart Isa (On whom be peace) was born without a father,otherwise he would be connected with the father;
2. Hazrat Isa (On whom be peace) is the last prophet of the Israelites who has come after all the prophets of the Israelites. Hence, he is called the Confirmer.

150. Injeel abrogates Taurat as well as confirms what was in it, because the Injeel has proclaimed the Taurat to be a true Book of Allah, though it has brought to an end its laws. Thus abrogation is not the contradiction of confirmation. Observe, our Holy QUR'AAN is the abrogation of all the previous revealed books, as well as their confirmer.

151. Hazrat Isa (On whom be peace) too would confirm what was in the Taurat and in the Injeel. Or Hazrat Isa (On whom be peace) proved the authenticity of Taurat after coming into this world because it contained in it his coming.

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وَلْيَحْكُمْ اَهْلُ الْاِنْجِيْلِ بِمَآ اَنْزَلَ اللّٰهُ فِيْهِ ؕ وَ مَنْ لَّمْ يَحْكُمْ بِمَآ اَنْزَلَ اللّٰهُ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۴۷﴾

47. And let the people of the Injeel judge by what Allah has revealed [152], in it. And whoso judges not by what Allah sent down, then it is those who are the transgressors [153].

152. By this command is intended bringing faith in the Holy Prophet صلى الله عليه وآله وسلم. Otherwise, even the present day Nasara too are not subscribing to the remaining laws of the Injeel, because the Injeel has been abrogated. A Muslim ruler too would inflict punishment according to Islamic law and not of that religion. However, they will enjoy complete religious freedom.

153. Here the word sinner is intended to mean one of sinful beliefs, ie. an infidel as can be seen from the previous verse. Hence, there is no inconsistency in the verses. He who does not accept Allah's word to be true is an infidel, a tyrant as well as a sinner. From this it is understood that it is not permissible to regard present day courts as instruments of justice and the legal office bearers as officials of justice because they are not run on Islamic Laws.

وَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ بِالْحَقِّ مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ مِنَ الْكِتٰبِ وَ مُهَيْمِنًا عَلَيْهِ فَاحْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ عَمَّا جَآءَكَ مِنَ الْحَقِّ ؕ لِكُلٍّ جَعَلْنَا مِنْكُمْ شِرْعَةً وَّ مِنْهَاجًا ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ لِّيَبْلُوَكُمْ فِيْ مَآ اٰتٰىكُمْ فَاسْتَبِقُوا الْخَيْرٰتِ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۴۸﴾ لا

48. And (O Beloved Prophet) We have revealed to you the true Book confirming the Books preceding it, and as a guardian and witness [154] over them. So you judge between them according to what Allah has sent down [155]. O listener! Follow not that desires leaving [156] the Truth that has come to you. We ordained a law [157] and a way for all of you. And if Allah had willed, He would have made you all a single people [158]. But, He desires to test you in what He has given you [159]. So desire to excel in good deeds. You are all to return to Allah. Then He shall tell you what you used to dispute.

154. From this is understood that the Holy Prophet (Peace be upon him) has full knowledge about all the heavenly Books, because Allah Almighty made him a witness to testify about the Taurat, and it is common knowledge that one cannot testify if one is not fully acquainted with the matter.

155. From this verse is understood that a Muslim judge can pass judgement on law-suits of the infidels as per the QUR'AAN and give punishment as per the QUR'AAN eg. for theft, their hands will be cut off. This was the very reason the Holy Prophet صلى الله عليه وآله وسلم showed the Jewish scholars the verse in Taurat on Rajam (Stoning to death) and asked for the execution of this punishment because at that point in time the Holy Prophet صلى الله عليه وآله وسلم was not the governor but the arbitrator.

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156. From this is understood that it is a serious crime for a religious scholar to give a favourable verdict or for a judge to pass a biased judgement on account of bribery, favouritism, partiality or selfish motives. It is further understood that every Law of Islam is true and just; against these all unIslamic laws are false and unjust. It should be borne in mind that every Muslim is being addressed here. For this reason the words in the next verse are: "For all of you."

157. This means that the previous Prophets were unanimous in their beliefs but were different in their religious subsidiary activities. This does not mean that even today every nation is prescribed different laws, because the QUR'AANic laws today are incumbent upon every person and all are duty bound to them.

158 .By `single people' is meant from beginning to end the people had one prophet and a set of religious laws. No religion would become abrogated and everyone would receive guidance to act up to it. However it did not turn out to be like this.

159. The revelation of different laws on different prophets was based on wisdom to which the pious servants show obedience. However the disobedient wretches do not accept these differences. Instead they quibble on these issues. Thus during every period rules and laws were sent according to their needs. An experienced doctor will always prescribe different treatment according to the patient's needs.

49. And (O Muslims) judge according to what Allah has sent [160], down, and follow not their desires and be on guard against them, lest they cause you to slip [161], from any command of Allah revealed to you. Then, if they turn their faces then know that Allah wishes to give them punishment [162], for some of their sins. And no doubt, many people are disobedient.

وَ اَنِ احْكُمْ بَيْنَهُمْ بِمَآ اَنْزَلَ اللّٰهُ وَ لَا تَتَّبِعْ اَهْوَآءَهُمْ وَ احْذَرْهُمْ اَنْ يَّفْتِنُوْكَ عَنْۢ بَعْضِ مَآ اَنْزَلَ اللّٰهُ اِلَيْكَ ؕ فَاِنْ تَوَلَّوْا فَاعْلَمْ اَنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّصِيْبَهُمْ بِبَعْضِ ذُنُوْبِهِمْ ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ لَفٰسِقُوْنَ ﴿۴۹﴾

160. It should be remembered that the Holy QUR'AAN, Hadith Shareef, Consensus of Muslim opinion and opinion based on analogy are all included in "Whatever Allah Almighty has revealed." The Holy QUR'AAN is a salient and clear revelation, Hadith Shareef is a concealed revelation, to act upon the consensus of the Ummah has been commanded by the Holy QUR'AAN while opinion based on analogy is the way of communication of the Holy QUR'AAN and Hadith Shareef.

161. From this it is understood that no person should regard himself safe from the deception of the infidels and the wiles of the devil. If the Holy Prophet صلى الله عليه وآله وسلم was asked to exercise caution regarding this, then who are we.

162. For anyone to adore things according to his whims and fancy which is contrary to the laws of Shariah is indeed a sign of Divine punishment for him. Verse:

"If thou desireth good fortune from any abode,
Learn first to become a devotee of that abode."

50. Do they seek the judgement of the Days of Ignorance? [163], And who is better in judgement than Allah for people of firm faith?

اَفَحُكْمَ الْجَاهِلِيَّةِ يَبْغُوْنَ ؕ وَ مَنْ اَحْسَنُ مِنَ اللّٰهِ حُكْمًا لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۵۰﴾ ع ۱۱

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163. In Madinatul Munawwarah lived two tribes, Bani Nazeer and Bani Kuraiza who were always at loggerheads with one another. Bani Nazeer being stronger could always take double compensation for their dead but they would only pay half compensation to Bani Kuraiza for their dead. Bani Kuraiza complained to the Holy Prophet صلى الله عليه وآله وسلم for the injustice and cruelty of Bani Nazeer. The Holy Prophet in passing judgement said that the blood of both tribes is equal, hence the compensation should be equal as well. The Bani Nazeer refused to accept this. The above was revealed on this occasion. From this we learn that showing displeasure at Islamic laws and obeying ones own desires is the way of the infidels.

SECTION 8

51. O you who believe! Do not take the Yahud and Nasara as friends [164]. They are friends of each other among themselves [165]. And whoso of you makes them his friends, then he is one of them. Indeed, Allah does not guide people that are unjust [166].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الْيَهُوْدَ
وَالنَّصٰرٰٓى اَوْلِيَآءَ ۘ بَعْضُهُمْ اَوْلِيَآءُ
بَعْضٍ ؕ وَمَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاِنَّهٗ مِنْهُمْ ؕ
اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿٥١﴾

164. Reason for its revelation:
This verse was revealed concerning the noble Companion Hazrat Abadah ibn Samit (May Allah be pleased with him) and Abdullah ibn Ubay, the notorious hypocrite. Hazrat Abadah (May Allah be pleased with him) said that although the aristocratic Yahud are my friends but now I despise that friendship which is bereft of Allah and his Beloved Prophet صلى الله عليه وآله وسلم. But Abdullah ibn Ubay said that it is important for him to maintain friendship with the Yahud, though he loves Allah and His Rasool صلى الله عليه وآله وسلم. After listening to their discussion the Holy Prophet told the hypocrite that maintaining friendship with the Yahud is your work, not that of Abadah (May Allah be pleased with him). From this emerge a few issues:
1. To keep friendship and close association with the Yahud and Nasara and seeking their aid unless under extreme circumstances, is totally forbidden.
2. To keep close companionship with the infidels is the sign of hypocrites.
3. If close companionship with the People of the Book is forbidden then to maintain this type of relationship with the polytheists is forbidden to the highest degree because these polytheists are worse than the People of the Book.

165. By this is meant in opposition to Islam. These Yahud and Nasara are friends unto one another, though in reality in their personal relationship with one another they are totally divided. Says Allah Almighty: "*And we cast among them enmity and hatred*" (S5:V64). And further Allah Almighty says:"*And you will think of them as a united gang.*" (S59:V14) Hence there is no inconsistency in the verse.

166. Therefore, Hazrat Abu Moosa Ash'ary (May Allah be pleased with him) had employed a Christian scribe. When Hazrat Umar (May Allah be pleased with him) asked for a reason the reply was he was a capable scribe and it is difficult to run the affairs of Basrah without his help. Hazrat Umar (May Allah be pleased with him) asked, "*What will you do when he dies?*" (*Tafseer Khazain*) From this we learn that in an Islamic state Non-Muslims should not be given key posts.

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فَتَرَى الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ يُّسَارِعُوْنَ فِيْهِمْ يَقُوْلُوْنَ نَخْشٰٓى اَنْ تُصِيْبَنَا دَآئِرَةٌ ؕ فَعَسَى اللّٰهُ اَنْ يَّاْتِيَ بِالْفَتْحِ اَوْ اَمْرٍ مِّنْ عِنْدِهٖ فَيُصْبِحُوْا عَلٰى مَآ اَسَرُّوْا فِيْٓ اَنْفُسِهِمْ نٰدِمِيْنَ ﴿٥٢﴾ ؕ

52. You will come across such people who have a disease in their hearts and they run towards the Yahud and Nasara saying: "We fear lest a misfortune befall [167], us". Due to it Allah may bring a victory soon or a Commandment from Himself [168]. Then they will be regretful of what they had concealed in their hearts [169].

167. The meaning of this could be that the hostilities between the Yahud and Nasara result in the Muslims suffering worldly difficulties because all our dealings are with them which could come to a standstill. Or it could mean Oh Muslims if we remain with you and cut off links with the People of the Book then in times of difficulties we will be destroyed because you are a poor minority while they are wealthy and greater in number. Thus they can be of use to us, not you.

168. In this verse the victory refers to either victory in general or the conquest of Makkah, and commandment refers to the eviction of the infidels and polytheists out of the sacred territories of Hejaz (Makkah and Madinah), or banishing the Yahud out of Madinatul Munawwarah. It should be remembered that Allah Almighty made both these predictions come true.

169. The cause of the disgrace of the hypocrites is that they are victims of double standards, inwardly they are infidels but outwardly they show to be believers. The infidels would be destroyed and Madinah would be an abode for Muslims only, which would result in the disgrace of the hypocrites. From this it is evident that the end result of a selfish desire of keeping friendship with all is regret.

وَيَقُوْلُ الَّذِيْنَ اٰمَنُوْٓا اَهٰٓؤُلَآءِ الَّذِيْنَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ اِنَّهُمْ لَمَعَكُمْ ؕ حَبِطَتْ اَعْمَالُهُمْ فَاَصْبَحُوْا خٰسِرِيْنَ ﴿٥٣﴾

53. And the believers say: "Are they the same who swore by Allah in their oaths with full strength that they were with you? Their deeds were destroyed [170], and they were left in loss.

170. From this is understood that professed piety and hypocrisy are the causes of destruction of our good deeds. Thus the meaning of this verse is that the outward good deeds of the hypocrites like Salaah, Fasting, Zakaat and Hajj etc are neither religiously correct nor will these be rewarded in the Hereafter. This does not at all mean that at first their deeds were correct but now they have been made null and void. Furthermore, we learn that Muslims should always be different from the infidels in form and behaviour; do not assume their image nor imitate their manners.

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يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَنْ يَّرْتَدَّ مِنْكُمْ
عَنْ دِيْنِهٖ فَسَوْفَ يَاْتِى اللّٰهُ بِقَوْمٍ
يُّحِبُّهُمْ وَيُحِبُّوْنَهٗٓ اَذِلَّةٍ عَلَى
الْمُؤْمِنِيْنَ اَعِزَّةٍ عَلَى الْكٰفِرِيْنَ
يُجَاهِدُوْنَ فِىْ سَبِيْلِ اللّٰهِ وَلَا يَخَافُوْنَ
لَوْمَةَ لَآئِمٍ ۭ ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ
مَنْ يَّشَآءُ ۭ وَاللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿٥٤﴾

54. O you who believe! Whoso of you will deviate from your religion [171], then soon Allah shall bring such people [172], who will be dear to Allah, and Allah will be dear to them. They will be humble towards the Muslims and stern towards the infidels. They fight in the way of Allah and will not fear the reproach of one who reproaches [173]. This is the bounty of Allah, which He gives to whom He wills. And Allah is All-Embracing, All-Knowing.

171. In this blessed verse one important information of the unseen is given: that some reciters of the Kalimah (ie Muslims) would become apostates. Thus during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) some became apostates by rejecting the institution of Zakaat while others became apostates by accepting Musalama Kazzab as a prophet.

172. Here the word "People" refers to Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his army, while "shall bring" means to re-establish authority and power through these people. Otherwise these people were present at that time as well.

173. In this verse the truth about Hazrat Abu Bakr Siddique (May Allah be pleased with him) and his rule is clearly mentioned, because it is he who fought against the apostates during his Caliphate, the wars of Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) were fought against the infidels while the wars of Hazrat Ali (May Allah be pleased with him) were against the rebels. Only Hazrat Abu Bakr Siddique (May Allah be pleased with him) waged war on the apostates which is mentioned in this verse. It should be remembered that during the time of the Holy Prophet صلى الله عليه وآله وسلم no war was waged on the apostates, though they were put to sword.

اِنَّمَا وَلِيُّكُمُ اللّٰهُ وَرَسُوْلُهٗ وَالَّذِيْنَ
اٰمَنُوا الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ
الزَّكٰوةَ وَهُمْ رٰكِعُوْنَ ﴿٥٥﴾

55. Only Allah is your friend [174] and His Messenger and the believers, that they establish Prayer and pay Zakaat and bow down before Allah [175].

174. In this verse the word 'friend' cannot be taken to mean Khalifa nor can this verse be specific reference to the Khalifat of Hazrat Ali (May Allah be pleased with him). Some reasons for this are: 1. Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are nobody's caliphs, and they too are mentioned here as friends. Thus one word cannot be used simultaneously to mean several things.

2. At the time of the revelation of this verse Hazrat Ali (May Allah be pleased with him) was not Caliph as yet. If the verse is taken to mean the period after the Holy Prophet صلى الله عليه وآله وسلم then the Caliphate of Hazrat Ali (May Allah be pleased with him) cannot be proven without seperation of this period. After the rule of the first three Caliphs is also the latter period.

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3. The word `only' is used for emphasis. If the Caliphate is taken to rest only upon Hazrat Ali (May Allah be pleased with him) then the Caliphate of the other eleven Imams would be null and void. In any case the meaning of the word Wali here is a friend or helper.

175. This verse was revealed in connection with Hazrat Abdullah ibn Salaam (May Allah be pleased with him) who told the Holy Prophet صلى الله عليه وآله وسلم that our people have forsaken us and have vowed to boycott us. To this Allah Almighty's reply is why are you dejected. If the Yahud have severed ties with you, you have found Allah Almighty, His Beloved Prophet صلى الله عليه وآله وسلم and those Muslims who give Zakaat as well as offer Salaah involving Ruku.

56. And whoso takes Allah and His Messenger and Muslims as his friends, then surely, the party of Allah is dominant [176].

وَ مَنْ يَّتَوَلَّ اللّٰهَ وَرَسُوْلَهٗ وَ الَّذِيْنَ اٰمَنُوْا فَاِنَّ حِزْبَ اللّٰهِ هُمُ الْغٰلِبُوْنَ ﴿۵۶﴾ ع ۸ ۱۲

176. From this emerge two issues:

1. To make friends with the pious servants of Allah is the way of the believers, because holding them dear to you is equal to holding Allah Almighty dear to you; and hating them is equal to hating Allah Almighty.

2. A Muslim will always be respected and gain the upperhand by living with his own people. By separating from your own people in order to join the infidels will always result in his shame and disgrace. Only that branch will remain green which is connected to its root.

SECTION 9

57. O you who believe! Do not take any of them as your friend who has made mockery of your religion and a plaything. Those who were given the Book before [177], you and the infidels [178]. And remain fearing Allah, if you believe.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوا الَّذِيْنَ اتَّخَذُوْا دِيْنَكُمْ هُزُوًا وَّ لَعِبًا مِّنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلِكُمْ وَ الْكُفَّارَ اَوْلِيَآءَ ۚ وَاتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۵۷﴾

177. Reason for its revelation:
Rafa'ah ibn Zaid and Suaid ibn Harith would only verbally express Islam but inwardly they were infidels i.e. hypocrites. Some Muslims liked them. This verse was revealed regarding them. (Roohul Bayaan, Khazain). From this emerge two issues:

1. To recite the Kalimah without inner conviction is to make fun of Islam.
2. Every reciter of Kalima is not a Muslim nor is it permissible to keep friendship with such a person.

178. In this verse if the word "infidels" is taken to mean all the infidels then this is making it common after the special, because the People of the Book and the hypocrites too were infidels. However if this is taken to mean the polytheists and definite infidels then its meaning is obvious.

58. And when you call the people for Prayer [179], they make a mockery and a plaything of it. That is because they are wholly unwise people [180].

وَ اِذَا نَادَيْتُمْ اِلَى الصَّلٰوةِ اتَّخَذُوْهَا هُزُوًا وَّ لَعِبًا ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۵۸﴾

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179. Imam Saadi (May Allah be pleased with him) states that in Madinah resided a Christian who whenever he heard the Muazzin recite "I bear witness that Muhammad صلی اللہ علیہ وآلہ وسلم is the Messenger of Allah" he would say: "Let the liar (Allah forbid) burn!" Through the Splendour and Dignity of Allah Almighty, the servant of this man one night forgot to put off the fire. When the entire household slept one flame arose and burned the Christian and his entire household.

180. From this emerge a few issues:

1. Azaan is a pre-requisite for the five daily prayers.

59. Please declare, O People of the Book, which of our acts look bad to you? Only this that we believe in Allah and what has been sent down to us and what was revealed before us. And most of you surely are defiantly disobedient [181].

181. By this is meant oh People of the Book we regard all your Prophets and Books as true, yet why do you offend us. Is it because we have brought faith on the Holy Prophet صلی اللہ علیہ وآلہ وسلم as well. Think for yourselves who are the real tyrants, we or you! It should be remembered that the word 'MOST' is used here to show some from them were true believers, like Hazrat Abdullah ibn Salaam, etc. In *Tafseer Khazin* it is stated that the reason for its revelation was: once a group of Yahud came

60. Please declare: "Shall I inform you about those who are in a worse condition [182], with Allah than that and those who have been cursed by Allah? On them is His Wrath, that He made some of them monkeys and pigs and worshippers of Taghat (Shaitaan) [183]. Those are worse in position and further astray from the Right Path".

82. This means those who believe in the Prophets will be in the mercy of Allah Almighty anyone who rejects even one prophet, prayers, the proof for it being this verse.

2. The dreams of the pious are absolutely reliable in terms of religion, on the contrary, Laws of Shariah become liable through such dreams. The Azaan was heard in a dream but it is verified by the Holy QUR'AAN.

3. To make fun of any religious act is infidelity. Observe! Allah has called the person an infidel who jested about Azaan. Similarly to make fun of any of these: a religious act, the Masjid, the Ka'bah, the Salaah, etc is an act of infidelity.

قُلْ يٰٓاَهْلَ الْكِتٰبِ هَلْ تَنْقِمُوْنَ مِنَّآ
اِلَّآ اَنْ اٰمَنَّا بِاللّٰهِ وَ مَآ اُنْزِلَ اِلَيْنَا وَ
مَآ اُنْزِلَ مِنْ قَبْلُ ۙ وَ اَنَّ اَكْثَرَكُمْ
فٰسِقُوْنَ ﴿٥٩﴾

to the Holy Prophet صلی اللہ علیہ وآلہ وسلم to accept Islam. They asked the Holy Prophet which of the Prophets does he accept . The objective was to ascertain whether he believed in Hazrat Isa (On whom be peace) if so they would not declare faith in him. When they found out that the Holy Prophet believed in all the prophets, they declined to accept Islam. This verse was in connection with this incident.

قُلْ هَلْ اُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكَ مَثُوْبَةً
عِنْدَ اللّٰهِ ؕ مَنْ لَّعَنَهُ اللّٰهُ وَ غَضِبَ
عَلَيْهِ وَ جَعَلَ مِنْهُمُ الْقِرَدَةَ وَ الْخَنَازِيْرَ
وَ عَبَدَ الطَّاغُوْتَ ؕ اُولٰٓئِكَ شَرٌّ مَّكَانًا وَّ
اَضَلُّ عَنْ سَوَآءِ السَّبِيْلِ ﴿٦٠﴾

upon him be the Wrath and Curse of Allah.

183. This means oh Yahud, reflect upon your past and present condition then judge for

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yourselves whether you are the beloved of Allah or the accursed. In the past your faces were changed into pigs and donkeys. You worshipped the calf, and even now you are engaged in idol worship. From this verse one learns that without firm faith mere ancestory of the pious and their greatness will not help you. The Yahud would show arrogance at being children of prophets.

وَ اِذَا جَآءُوْكُمْ قَالُوْٓا اٰمَنَّا وَ قَدْ دَّخَلُوْا بِالْكُفْرِ وَ هُمْ قَدْ خَرَجُوْا بِهٖ ؕ وَ اللّٰهُ اَعْلَمُ بِمَا كَانُوْا يَكْتُمُوْنَ ﴿۶۱﴾

61. And when they come to you [184], they say: "We are Muslims". But, they were disbelievers when they entered (the religion) and were infidels when they had departed [185]. And Allah Knows well what they are concealing [186].

184. Reason for the revelation:
A group of Yahud came to the Holy Prophet صلى الله عليه وآله وسلم and began to express faith outwardly while inwardly they were still infidels. This verse was revealed regarding them.

185. From this is understood an unfortunate wretch will not benefit from the company of the good. In whatever condition he comes to the pious he returns in the same way. A bucket full of urine will not be able to bring up anything from the well. If these people did not benefit from the blessed company of a Prophet from whom else will they benefit?

186. From this we learn that Allah Almighty loves His Beloved Prophet صلى الله عليه وآله وسلم so much that He reveals to him all the secret schemes of his enemies.

وَ تَرٰى كَثِيْرًا مِّنْهُمْ يُسَارِعُوْنَ فِى الْاِثْمِ وَ الْعُدْوَانِ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۶۲﴾

62. And you will see many of them hastening towards sin and transgression[187], and eating what is forbidden. Indeed, they are practising evil deeds.

187. Here by sin is meant the sin of concealing the verses of Taurat which were in praise of the Beloved Prophet صلى الله عليه وآله وسلم while `transgresion' refers to their own addition to the Taurat, `eating that which is forbidden' refers to bribes which they had accepted in order to change the laws of the Taurat for the people.

لَوْ لَا يَنْهٰهُمُ الرَّبّٰنِيُّوْنَ وَ الْاَحْبَارُ عَنْ قَوْلِهِمُ الْاِثْمَ وَ اَكْلِهِمُ السُّحْتَ ؕ لَبِئْسَ مَا كَانُوْا يَصْنَعُوْنَ ﴿۶۳﴾

63. Why do their clergymen and priests not forbid [188], them from saying sinful words and eating things forbidden? How wretched is what they have been practising.

188. One learns a religious scholar will be held responsible for the sins he sees being committed and does not put a stop to it despite having the power to do so. It is the duty of an Aalim to safeguard himself as well as others. We further learn that it is incumbent upon the religious scholars to propagate Islam whether by speaking, writing or through their personal action.

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وَقَالَتِ الْيَهُوْدُ يَدُ اللّٰهِ مَغْلُوْلَةٌ ؕ غُلَّتْ
اَيْدِيْهِمْ وَلُعِنُوْا بِمَا قَالُوْا ۘ بَلْ يَدٰهُ
مَبْسُوْطَتٰنِ ۙ يُنْفِقُ كَيْفَ يَشَآءُ ؕ
وَلَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ
مِنْ رَّبِّكَ طُغْيَانًا وَّكُفْرًا ؕ وَ اَلْقَيْنَا
بَيْنَهُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ اِلٰى يَوْمِ
الْقِيٰمَةِ ؕ كُلَّمَآ اَوْقَدُوْا نَارًا لِّلْحَرْبِ
اَطْفَاَهَا اللّٰهُ ۙ وَيَسْعَوْنَ فِى الْاَرْضِ
فَسَادًا ؕ وَ اللّٰهُ لَا يُحِبُّ الْمُفْسِدِيْنَ ﴿٦٤﴾

64. And the Yahud have said: "The Hand of Allah is tied up" [189]. Their own are tied up [190], and on them be the curse of Allah for their utterances. But, His Hands are wide open [191]. He gives to whom He pleases [192]. And (O Beloved Prophet!) What has been revealed to you from your Lord will increase many of them in wickedness and infidelity [193]. And We have cast among them enmity and hatred till the Day of Judgement[194]. Whenever they kindle the fire of war, Allah extinguishes [195], it. And they run about on the earth for mischief. And Allah does not love the mischief-mongers.

189. Reason for its revelation:
At first the Yahud of Madinah were very wealthy, but due to their enmity, and hostility towards the Holy Prophet صلى الله عليه وآله وسلم poverty began to creep into them. At this Fakhaas, a Jew said that Allah's Hands have become tight ie He has become a miser (Allah forbid). In reply to him the verse was revealed. From this emerges two issues:
1. One's sustenance decreases with the increase of sins, while it becomes abundant through the pious.
2. The word of one is the word of the people if the people do not disassociate themselves from it. Observe, this name was uttered by Fakhaas only but Allah Almighty has said it was the word of the Yahud.

190. i.e. In this world or in the Hereafter. Their hands will be tied up in this world by making them miserly and niggardly and in the Hereafter they would be tied in chains and thrown into Hell. This is what happened and will happen to them. No nation in the world is more stingy than the Yahud.

191. By `hands wide open' is meant extremely kind and generous by cherishing His friends and not despising His enemies.
Literally Allah Almighty is pure of human qualities of hands and opening the hands.

192. By this is meant bestowing wealth on some and making some poor. However, this is not because there is any shortage in His treasure or any fault in His kindness. This is not only in accordance with human demands but is full of inherent wisdom.

193. In that the Holy QUR'AAN is the cause of accentuating the infidelity and rebelliousness of these unfortunate wretches. As revelation of the QUR'AAN increases so will their rejection of it. Strongly spiced food can make a person with weak stomach ill, but that's no fault of the food. Similarly light of the sun blinds the bat. From this discussion emerges three issues:
1. QUR'AAN and Hadith accentuates the infidelity of those whose hearts are bereft of the love of the Holy Prophet صلى الله عليه وآله وسلم as is the case with todays irreligious and misguided Molvis. The greatness of religion is due to the greatness of the promulgator of religion.
2. There can be increase and decrease in infidelity but this is due to the nature of infidelity not in its quantity eg nobody is a half or a quarter infidel.
3. For the Believer of the Holy QUR'AAN is a

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means of accentuating his Faith and Knowledge of the Divine. Says Allah Almighty: "*Then as far as those who believe, it has increased them in faith.*" (S9:V124)

194. In this verse mention is made of their actual enmity for one another; their coming together to oppose the Muslims, or making friendship with someone on the basis of expediency, all of which is temporary. Hence, this verse is not contrary to the following verse: "*They are friends of each other among themselves.*" (S5:V51)

195. By "extinguishes" is meant these Yahud make every effort to unite all the infidels to fight the Muslims but in most cases they are not successful in this. And even if there ensues a battle between them and the Muslims, they suffer a humiliating defeat at the hands of the Muslims.The Battle of the Trench, and the Battles of Qadisiya and Yarmook during the rule of Hazrat Umar (May Allah be pleased with him) are living proof of this.

65. And had the people of the Book believed [196] and feared Allah, then indeed We would have removed their sins and would surely have caused them to enter the Garden of Bliss [197].

وَ لَوْ اَنَّ اَهْلَ الْكِتٰبِ اٰمَنُوْا وَاتَّقَوْا لَكَفَّرْنَا عَنْهُمْ سَيِّاٰتِهِمْ وَ لَاَدْخَلْنٰهُمْ جَنّٰتِ النَّعِيْمِ ﴿٦٥﴾

Allah Almighty says about them "*had they believed.*"

197. By this is meant that had the People of the Book believed, Allah Almighty would have obliterated all their previous sins and they would have been entitled for Paradise. This makes it clear that through the blessings of Islam the sins of the period of infidelity are obliterated. These exclude infrigements of human rights. These have to be compensated for.

196. From this is understood that there is no faith if one rejects the Holy Prophet صلى الله عليه وآله وسلم and accepts all the revealed books and Prophets. The august personality of the Holy Prophet صلى الله عليه وآله وسلم is the very cornerstone of faith. If you have accepted this you have accepted all. If you have turned away from him you have rejected all. Observe! Because the people of The Book did not believe in the Holy Prophet صلى الله عليه وآله وسلم.

66.And had they maintained the Tauraat and [198] Injeel and what had been revealed to them from their Lord they would have received provisions from above them and from underneath their feet [199]. A party among them is moderate. And most of them are doing evil things [200].

وَ لَوْ اَنَّهُمْ اَقَامُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَآ اُنْزِلَ اِلَيْهِمْ مِّنْ رَّبِّهِمْ لَاَكَلُوْا مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ ؕ مِنْهُمْ اُمَّةٌ مُّقْتَصِدَةٌ ؕ وَ كَثِيْرٌ مِّنْهُمْ سَآءَ مَا يَعْمَلُوْنَ ﴿٦٦﴾ ع ۹ ۱۰ ۱۳

198. By "had they maintained" is meant if they had believed in the Holy Prophet صلى الله عليه وآله وسلم, because this is commanded in the Taurat and Injeel.

199. That is, there would be abundance in the rain from the sky and growth from the earth. From this is understood that adherence to ones religion and obedience to Allah result in the increase of ones sustenance.

200. By this is meant all the people of the Book are not equal. Some who are moderate would believe in the Holy Prophet صلى الله عليه وآله وسلم like Hazrat Abdullah Ibn Salaam. Some are very biased who are not blessed with faith.

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يٰٓاَيُّهَا الرَّسُوْلُ بَلِّغْ مَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ ؕ وَ اِنْ لَّمْ تَفْعَلْ فَمَا بَلَّغْتَ رِسَالَتَهٗ ؕ وَ اللّٰهُ يَعْصِمُكَ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الْكٰفِرِيْنَ ﴿٦٧﴾

SECTION 10

67. O Beloved Messenger! Effectively deliver what has been revealed to you from your Lord. And if you are unable to do so, then you have not conveyed [201], any message. And Allah will protect you from the people [202]. Surely, Allah does not guide the infidels [203].

201. From this is understood that the Holy Prophet (Peace be upon him) did not conceal any laws pertaining to propagation of the deen. Hence, his request for pen and ink at the time of his physical death and not having anything written was not on account of any command with regard to propagation but its purpose was to write and order from the previously explained orders. Otherwise this would be contrary to this verse.

202. By this is meant that no non-believer would martyr the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Before the revelation of this verse the noble Companions would keep guard over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. After the revelation of this verse that guard was removed. Allah Almighty made good this promise. Observe,

203. Neither the infidels, Jinns nor any human will gain power over the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Other creations are already subservient to him in that the trees and stones recite his Kalima, while the sun and moon do as they are instructed.

قُلْ يٰٓاَهْلَ الْكِتٰبِ لَسْتُمْ عَلٰى شَيْءٍ حَتّٰى تُقِيْمُوا التَّوْرٰىةَ وَ الْاِنْجِيْلَ وَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ ؕ وَ لَيَزِيْدَنَّ كَثِيْرًا مِّنْهُمْ مَّآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ طُغْيَانًا وَّ كُفْرًا ۚ فَلَا تَاْسَ عَلَى الْقَوْمِ الْكٰفِرِيْنَ ﴿٦٨﴾

68. Please declare: "O People of the Book! You are (standing) on nothing until you establish Tauraat and the Injeel [204], and what has been revealed to you from your Lord [205]. And, undoubtedly, O Beloved Prophet! What has been revealed to you from your Lord [206], will increase many of them in their wickedness and infidelity [207]. Then grieve not for the infidels.

204. By believing in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This does not mean that to act upon the laws of Taurat and Injeel now, because both these books are now abrogated as well as distorted.

205. At this point in time the QUR'AANic inference is that all your deeds and actions are in vain until you do not make the Holy QUR'AAN your pattern of life.

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206. From this we learn that revelation of the Holy QUR'AAN on the Holy Prophet صلى الله عليه وآله وسلم is equal to revelation on all because the Holy Prophet صلى الله عليه وآله وسلم is the original object, the rest are subservient to him. For this reason it is said: "to you."

207. From this it is understood the Holy QUR'AAN and Hadith are like rain. Although rain can make the sown seed grow it cannot change it. Those who already have the seed of villainy in them, the Holy QUR'AAN will serve to accentuate it, while those who have the seed of faith and knowledge of the Divine in their hearts their faith and knowledge will grow from strength to strength. It is for this reason that an infidel is made to recite the Kalima when making him Muslim. Thereafter, QUR'-AAN, etc is taught so that the Kalima helps to sow the seed of faith and the Holy QUR'AAN, Hadith etc is used to water this seed.

69. Surely, those who call themselves Muslims [208], and similarly the Yahud and the Sabians (star worshippers) and the Nasara whoso of them believe in Allah and the Last Day [209], with a true heart and act righteously, shall neither have any fear nor shall they grieve [210].

إِنَّ الَّذِيْنَ اٰمَنُوْا وَ الَّذِيْنَ هَادُوْا وَالصّٰبِـُٔوْنَ وَ النَّصٰرٰى مَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَعَمِلَ صَالِحًا فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿٦٩﴾

208. By this is meant those who merely recited the Kalima became Muslims on national level but did not become staunch religious believers. They were mere hypocrites. It is for this reason that Allah Almighty says: "Whoso of them believes with true heart in Allah." From this one learns that Qadiyanis, Chakralwies, etc are not true believers but Muslims on national level only.

209. From this we learn that Nasara, Yahud, worshippers of stars, etc are not believers, even if they believe in all the revealed books. Otherwise "whoso of them believes," would not have followed after them.

210. From this is understood that every pious believer is a saint because similar merits and status are mentioned regarding the saints. Further, we understand that the fear of Allah is the means of achieving fearlessness of the world.

70. Undoubtedly, We had taken a covenant from the Children of Israel, and We sent Messengers to them. Whenever any Messenger came to them with those things which their hearts did not desire, they falsified a group of them (Messengers) and another, they had slain [211].

لَقَدْ اَخَذْنَا مِيْثَاقَ بَنِيْٓ اِسْرَآءِيْلَ وَ اَرْسَلْنَآ اِلَيْهِمْ رُسُلًا ؕ كُلَّمَا جَآءَهُمْ رَسُوْلٌۢ بِمَا لَا تَهْوٰٓى اَنْفُسُهُمْ ۙ فَرِيْقًا كَذَّبُوْا وَ فَرِيْقًا يَّقْتُلُوْنَ ﴿٧٠﴾

211. The Nasara and the Yahud were equally responsible for falsifying the Prophets and the messages they brought with them, but it is only the Yahud who were responsible for martyring the Prophets (May Allah be pleased with them). Many Prophets of Allah were martyre by them, including Hazrat Zakaria and Hazrat Yahaya (On whom be peace). It should be remembered that no Prophet was martyred in a battle at the hands of non-believers. Hence this verse does not contradict those verses in which promise is made about success and victory of the Prophets. Says Allah Almighty: "*Allah has already decreed, that most surely I will prevail, I and My Messenger.*" (S58:V21)

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وَحَسِبُوْٓا اَلَّا تَكُوْنَ فِتْنَةٌ فَعَمُوْا وَصَمُّوْا ثُمَّ تَابَ اللّٰهُ عَلَيْهِمْ ثُمَّ عَمُوْا وَ صَمُّوْا كَثِيْرٌ مِّنْهُمْ ؕ وَ اللّٰهُ بَصِيْرٌۢ بِمَا يَعْمَلُوْنَ ﴿٧١﴾

71. And they imagined that there shall be no punishment (for them). As such they became blind and deaf. Then again Allah accepted their repentance [212]. Yet again, most of them became blind and deaf [213]. And Allah is seeing their deeds.

212. Allah Almighty accepted their repentance saving them from the clutches of the cruel king Bakht Nasr. This king disgraced and persecuted them. Then one Persian king overpowered Bakht Nasr to free them. It should be remembered that Allah accepted the repentance of children whose parents were responsible for martyring Prophets, not the repentance of their parents. Allah did not guide the killers of Prophets to repent and the repentance of insulters of Prophets by religious law is never accepted.

213. They became infidels by intending to martyr Hazrat Isa (May Allah be pleased with him) but they failed. It should be remembered that in this verse "*most*" is not subject of "became deaf", its subject is "*them*". "*Most*" is actually its substitute. Otherwise "*They became deaf*" would not have been in the plural. From this it becomes apparent that on the first occasion not all but some became deaf and dumb because here the word "most" is used which was not mentioned earlier.

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ هُوَ الْمَسِيْحُ ابْنُ مَرْيَمَ ؕ وَ قَالَ الْمَسِيْحُ يٰبَنِيْٓ اِسْرَآءِيْلَ اعْبُدُوا اللّٰهَ رَبِّيْ وَ رَبَّكُمْ ؕ اِنَّهٗ مَنْ يُّشْرِكْ بِاللّٰهِ فَقَدْ حَرَّمَ اللّٰهُ عَلَيْهِ الْجَنَّةَ وَ مَاْوٰىهُ النَّارُ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ اَنْصَارٍ ﴿٧٢﴾

72. Surely, those are infidels who say: "Messiah, son of Maryam is Allah" [214], while Messiah had said: "O Children of Israel, worship Allah, my Lord [215], and your Lord". Undoubtedly, whoso associates someone with Allah [216], then Allah has forbidden Paradise for him and his abode is Hell [217]. And there is no helper of the unjust [218].

214. The *Yacoobiya* and *Malikaniya* sects among the Nasara called Hazrat Isa (On whom be peace) as God. These people believed in the transmigration of Divine Spirit ie. they believed in the divinity of Hazrat Isa (On whom be peace). They believed that divine spirit had penetrated Hazrat Isa (On whom be peace) as fragrance and colour had penetrated the flower. Similarly, the Nusiriyya among the Shias too believe in Hazrat Ali (May Allah be pleased with him) as God.

215. By this is meant this nonsensical prattle of these Nasara is contrary to the teachings of Hazrat Isa (On whom be peace) because he always referred to himself as the servant of Allah, while they are calling him God.

216. From this is understood to attach children to Allah Almighty is polytheism, and those Nasara who hold such beliefs are polytheists. Inspite of this they are still called People of the Book because they believe in Injeel. Those polytheists who believe in the angels as the daughters of Allah are called by this name because they did not believe in any

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of the revealed Books. From this we learn that belief in a prophet can sometimes lessen ones infidelity and polytheism or sometimes accentuate it like the apostate sects of Islam.
217. This gives a hint that no infidel will reside in Araaf (a place between heaven and hell). Also Araaf will not be a permanent place but a temporary one. Those for whom paradise is forbidden will be in Hell, not in Araaf.
218. From this one learns that Allah Almighty has appointed helpers for the believers, because being without helpers is a punishment for the infidels, from which the believers are safe.

73. Indeed, those are infidels who say: "Allah is a third of the three gods [219] and there is no god but the one God. And if they do not desist from what they are saying, they shall face a painful punishment and will die as infidels [220].

لَقَدْ كَفَرَ الَّذِيْنَ قَالُوْٓا اِنَّ اللّٰهَ ثَالِثُ ثَلٰثَةٍ ۘ وَ مَا مِنْ اِلٰهٍ اِلَّآ اِلٰهٌ وَّاحِدٌ ؕ وَ اِنْ لَّمْ يَنْتَهُوْا عَمَّا يَقُوْلُوْنَ لَيَمَسَّنَّ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ﴿۷۳﴾

وقف لازم

219. It is the belief of the Christian sects Marcosin and Nastooriya that Allah is divided into three. Father, son and the holy spirit. Their trinity consists of God the father, Hazrat Isa on whom be peace) the son and Hazrat Jibraeel as the holy spirit. This is the meaning of trinity.

220. By this is meant that though all of them are infidels those who remain infidels until death are deserving of this punishment because verification is based on one's time of death. Hence it is important that one should repent quickly. For this reason repentance is the subject of the discussion that follows.

74. Then why do they not turn to Allah and seek His forgiveness? [221], And Allah is Forgiving, Merciful.

اَفَلَا يَتُوْبُوْنَ اِلَى اللّٰهِ وَيَسْتَغْفِرُوْنَهٗ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۷۴﴾

221. In this context turning (repentance) means to refrain from polytheism while forgiveness refers to proclaiming Unity of Allah Almighty. Repentance also means to repent from false beliefs while forgiveness refers to repenting from evil deeds. Repentance could also mean expression of regret at previous infidelity while remaining firm on the Unity of Allah in the future could mean forgiveness. Hence, there is no inconsistency or repetition in this verse.

75. Messiah bin Mariam was only a Messenger [222]. Many Messengers have passed before him. And his mother is a truthful woman [223]. Both used to take food. See, how clear signs We have explained for them. Then see how they turned away.

مَا الْمَسِيْحُ ابْنُ مَرْيَمَ اِلَّا رَسُوْلٌ ۚ قَدْ خَلَتْ مِنْ قَبْلِهِ الرُّسُلُ ؕ وَ اُمُّهٗ صِدِّيْقَةٌ ؕ كَانَا يَاْكُلٰنِ الطَّعَامَ ؕ اُنْظُرْ كَيْفَ نُبَيِّنُ لَهُمُ الْاٰيٰتِ ثُمَّ انْظُرْ اَنّٰى يُؤْفَكُوْنَ ﴿۷۵﴾

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222. The word "is not" is used for negation, ie Hazrat Isa (On whom be peace) is neither Allah nor the son of Allah but he is the servant and prophet of Allah Almighty. It does not mean that Hazrat Isa (On whom be peace) did not possess any other qualities besides prophethood. He is the Word of Allah, the Spirit of Allah as well as the Messiah. Likewise, in "*Say you apparently in facial outlook of a man, I am like you*" (S18:V110) the meaning of negation is as above.

223. The truthful person is he who does not talk lies while a faithful person is he who does not have the capacity to tell a lie, From this we learn that if any people exaggerate about the pious persons, you should not revile these pious people, instead refute the claims of these people in order to maintain the dignity of the pious. Observe, when the Nasara have called Hazrat Isa (On whom be peace) and Bibi Mariam as gods, Allah Almighty has referred to these pious persons with dignity. Remember, that the mention of food in this verse is to show that food is an important source for worship. Before the time of eating, at the time of earning lawful sustenance, for the energising of his limbs, after eating, for its digestion etc the person is totally dependent on Allah. Every work is done for the purpose of earning a livelihood, while all types of sicknessess are due to the poor eating habits.

76. Please declare (O Beloved Prophet): "Do you worship besides Allah that which is neither master of your loss nor of profit [224]. And Allah is the Hearing, the Knowing".

قُلْ اَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَكُمْ ضَرًّا وَّ لَا نَفْعًا ؕ وَاللّٰهُ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٧٦﴾

224. On his own a person does not possess the power to benefit or harm anyone. Due to Allah's bounty Hazrat Isa (On whom be peace) is the remover of calamities and hardships, can give life to the dead and cures the diseased.

77. O People of the Book! Do not commit any excess in your religion unjustly [225], and follow not the desires of the people who have already gone astray and caused others to go astray and have strayed away from the right path [226].

قُلْ يٰۤاَهْلَ الْكِتٰبِ لَا تَغْلُوْا فِيْ دِيْنِكُمْ غَيْرَ الْحَقِّ وَ لَا تَتَّبِعُوْۤا اَهْوَآءَ قَوْمٍ قَدْ ضَلُّوْا مِنْ قَبْلُ وَاَضَلُّوْا كَثِيْرًا وَّ ضَلُّوْا عَنْ سَوَآءِ السَّبِيْلِ ﴿٧٧﴾ ع

225. By this is meant do not accentuate the false because in so doing the Yahud completely rejected the Prophethood of Hazrat Isa (On whom be peace) while the Nasara have made him into a god. From this we learn that in matters of religion it is permissible to make additions to truth eg the *Ijma'* (consensus) and *Qiyaas* (Analogy) as basis for religious matters after the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم

226. From this is understood that it is evil to emulate the path of those who are immoral and gone astray, while it is a good act to follow the pious guides and those who are accepted by Allah Almighty. Says Allah Almighty: "*Then follow you their path.*" (S6:V90). Further Allah Almighty says: "*And be with the truthful.*" (S9:V119)

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SECTION 11

لُعِنَ الَّذِيْنَ كَفَرُوْا مِنْۢ بَنِيْٓ اِسْرَآءِيْلَ عَلٰى لِسَانِ دَاوٗدَ وَعِيْسَى ابْنِ مَرْيَمَ ؕ ذٰلِكَ بِمَا عَصَوْا وَّكَانُوْا يَعْتَدُوْنَ ﴿۷۸﴾

78. Cursed were those who committed infidelity from amongst the children of Israel through the tongue of Dawood and Isa son of Mariam [227]. This was due to their disobedience and transgression [228].

227. The Saturday fishing of the People of Ailah was a curse for them because this was totally prohibited for them in their religion. In response to their disobedience Hazrat Dawood (On whom be peace) cursed them and as such Allah Almighty transformed them into monkeys and swines. Those who enjoyed the food of AlMaidah too became apostates after witnessing this miracle. Hazrat Isa (On whom be peace) cursed this disobedience at which Allah Almighty changed five thousand of them into monkeys and swines. From this we learn that the curse of the pious is very perilous. The curse of the pious has always resulted in Divine retribution.

228. This means you should not be discouraged and disheartened by their waywardness or rebelliousness. These are chronic criminals and rebels whose punishment had turned them into monkeys and swines. Their present peaceful existence is only due to the fact that you oh My Beloved Rasool صلى الله عليه وآله وسلم are a mercy unto mankind and in your presence punishment would not descend upon the earth.

كَانُوْا لَا يَتَنَاهَوْنَ عَنْ مُّنْكَرٍ فَعَلُوْهُ ؕ لَبِئْسَ مَا كَانُوْا يَفْعَلُوْنَ ﴿۷۹﴾

79. Whatever bad they did, not preventing one another [229], from wrongdoing. They definitely used to do evil things.

229. From this one learns that it is obligatory to stop people from doing evil and command them to do good. Termination of propagation can result in Divine punishment.

تَرٰى كَثِيْرًا مِّنْهُمْ يَتَوَلَّوْنَ الَّذِيْنَ كَفَرُوْا ؕ لَبِئْسَ مَا قَدَّمَتْ لَهُمْ اَنْفُسُهُمْ اَنْ سَخِطَ اللّٰهُ عَلَيْهِمْ وَ فِي الْعَذَابِ هُمْ خٰلِدُوْنَ ﴿۸۰﴾

80. You will see many of them befriending infidels. What an evil thing they had sent forth for themselves that Allah's Wrath [230], fell upon them. And they shall dwell in punishment eternally.

230. From this we learn that friendship with infidels is the cause of Allah's displeasure which at times is totally forbidden, at times is infidelity.

وَ لَوْ كَانُوْا يُؤْمِنُوْنَ بِاللّٰهِ وَ النَّبِيِّ وَ مَآ اُنْزِلَ اِلَيْهِ مَا اتَّخَذُوْهُمْ اَوْلِيَآءَ وَ لٰكِنَّ كَثِيْرًا مِّنْهُمْ فٰسِقُوْنَ ﴿۸۱﴾

81. And if they had believed in Allah and the Prophet (Muhammad) and what had been revealed to him, then they would not have taken the infidels as friends [231]. But many of them are defiantly disobedient.

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231.From this is deduced that friendship with the infidels means accepting the outer appearance, their traditions. This is also a sign of a hypocrite. The love of Allah Almighty and His Beloved Rasool صلی اللہ علیہ وآلہ وسلم and their enemies cannot be gathered in one heart. It is impossible for this union of light and darkness.

لَتَجِدَنَّ اَشَدَّ النَّاسِ عَدَاوَةً لِّلَّذِيْنَ اٰمَنُوا الْيَهُوْدَ وَالَّذِيْنَ اَشْرَكُوْا ۚ وَ لَتَجِدَنَّ اَقْرَبَهُمْ مَّوَدَّةً لِّلَّذِيْنَ اٰمَنُوا الَّذِيْنَ قَالُوْٓا اِنَّا نَصٰرٰى ؕ ذٰلِكَ بِاَنَّ مِنْهُمْ قِسِّيْسِيْنَ وَرُهْبَانًا وَّاَنَّهُمْ لَا يَسْتَكْبِرُوْنَ ﴿٨٢﴾

82. You shall surely find the Yahud and polytheists [232], the bitterest enemies of the Muslims, and surely you shall find the nearest in friendship to Muslims those who used to say: "We are Nasara" [233]. That, because among them are men of learning and monks and they are not proud [234].

232. From this emerge one important issue: Infidelity due to enmity is worse than enmity due to love. Observe, the Nasara became infidels due to their excessive love while the Yahud and polytheists became infidels because of their extreme hatred. But both are referred here as "bitterest enemies". The Shias and Wahabis are in this category. The Shias are gone astray because of their excessive love while the Wahabis are gone astray because of their hatred.

233. In this verse praise is accorded to the King of Abyssinia and his companions who were Nasara at first but later believed in the Message of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and cried at listening to the Holy QUR'AAN, gave sanctuary to the early Muslims who had migrated from Makkah Mukarrama to Abyssinia and were of service to them, sent gifts and messages of loyalty to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Remember, that eleven men and four women migrated from Makkah to Abyssinia which included Hazrat Uthman bin Affan and his beloved wife Bibi Ruqayya (May Allah be pleased with them), daughter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This migration took place in Rajab, in the fifth year of the Call. When they were granted peace and security more Muslims began to migrate there. Soon this group of Muslims increased to eighty two men and a number of women. It was King Negus who was responsible for the marriage of Hazrat Umme Habeebah (May Allah be pleased with her) to the Beloved Prophet صلی اللہ علیہ وآلہ وسلم. This marriage was performed in proxy, as the Holy Prophet صلی اللہ علیہ وآلہ وسلم was in Madinah at the time of marriage and she was in Abyssinia. Umme Habeebah (May Allah be pleased with her) was the daughter of Hazrat Abu Sufyan. This verse: "*It is near that Allah may create friendship between you and those of them who are your enemies.*" (S60:V7) refers to this. It is this marriage which was largely responsible for softening the heart of Abu Sufyan. (*Ruhul Bayaan, etc)*

234.From this emerge two issues:
1. The presence of the learned and the pious among the people is a mercy of Allah for the people.
2. Arrogance and pride are terrible vices.

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PART 7

وَ اِذَا سَمِعُوْا مَآ اُنْزِلَ اِلَى الرَّسُوْلِ

تَرٰٓى اَعْيُنَهُمْ تَفِيْضُ مِنَ الدَّمْعِ مِمَّا عَرَفُوْا مِنَ الْحَقِّ ۚ يَقُوْلُوْنَ رَبَّنَآ اٰمَنَّا فَاكْتُبْنَا مَعَ الشّٰهِدِيْنَ ﴿٨٣﴾

83. And when they hear what has been revealed to their Messenger [235],you see that eyes are overflowing with tears [236], because they have recognized the truth. They say: "O our Lord! We have accepted faith. Therefore, write us among the witnesses of truth[237].

235. Before Hijrah, eleven men and four women migrated from Makkah to Abyssinia to escape from the persecution of the infidels. In this group were Hazrat Uthman Bin Affan (May Allah be pleased with him) and Hazrat Ruqayya and Umme Salma (May Allah be pleased with them). Later Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) and others followed. This is called the first migration. This group of eleven men and four women arrived in Abyssinia in the month of Rajab, fifth year of the Call of Islam. When the infidels came to know that Muslims had been granted sanctuary in Abyssinia they sent a group to King Negus to turn the king against the Muslims by telling him that the Muslims are trouble makers who will spread dissension in his kingdom. King Negus replied that he will question these emigrants first before taking any decision. Thus the Muslims were called to the royal court. The King's first question to the Muslims was: "What is your belief regarding Hazrat Isa (On whom be peace)." Hazrat Ja'fer bin Abu Talib (May Allah be pleased with him) in reply recited a few verses from Surah Mariam. The recitation brought the learned men of the Nasara, and even the king to tears. King Negus informed the Muslims that he has granted them peace and security in his land and accepted Islam. May Allah be pleased with him. This verse describes the above incident. Thereafter a deputation of seventy men came to Madinah. The Holy Prophet صلى الله عليه وآله وسلم welcomed them cordially and recited verses from Surah Yasin to them. On hearing the recitation they too began to weep aloud.

236. From this we learn that to shed tears of love at the time of remembrance of Allah Almighty is an excellent form of worship. Similarly to weep out of fear of Divine Punishment and hope for Divine Mercy too is an act of worship. In addition to sway to and fro at the time of reciting the Holy QUR'AAN is sunnat because this movement is an expression of love by the devotees, just as a light breeze brings sapple branches into movement. The reciter of the Holy QUR'AAN moves through the Divine breeze of Mercy.

237. By this is meant include us with those believing Companions who have already bore testimony to the *Kalimatut Tauheed*. From this is understood that the previous and the present Muslims are equal in respect of faith. The end on Doomsday of both will be together.

وَ مَا لَنَا لَا نُؤْمِنُ بِاللّٰهِ وَمَا جَآءَنَا مِنَ الْحَقِّ ۙ وَ نَطْمَعُ اَنْ يُّدْخِلَنَا رَبُّنَا مَعَ الْقَوْمِ الصّٰلِحِيْنَ ﴿٨٤﴾

84. And what has happened to us that we should not have faith in Allah and in the Truth that has been revealed to us, when we are eager that our Lord would admit us with the righteous people [238].

238.The Abbyssinian deputation who returned to Abbyssinia after accepting Islam was censured by the Yahud of Abbyssinia for accepting Islam Their reply to these Yahud was as described by Allah Almighty in this verse.

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فَاَثَابَهُمُ اللّٰهُ بِمَا قَالُوْا جَنّٰتٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِیْنَ ﴿۸۵﴾

85. So, Allah will reward them for such admission and give [239], them gardens beneath which rivers flow and they will abide therein forever. And that is the reward for the doers of good.

239. From this is understood that Allah is the acceptor of the slightest good of the people. If He accepts just one word He can pardon his entire sins. The people of this deputation were forgiven just for giving this reply. May Allah forgive our sins too because of the blessings of this deputation.

وَ الَّذِیْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰیٰتِنَاۤ اُولٰٓئِكَ اَصْحٰبُ الْجَحِیْمِ ﴿۸۶﴾ ع

86. And those who committed infidelity and falsify Our signs, they shall be the inhabitants of Hell [240].

240. In this verse there is a reprimand for these Yahud who had taunted this deputation for accepting Islam.

SECTION 12

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوْا لَا تُحَرِّمُوْا طَیِّبٰتِ مَاۤ اَحَلَّ اللّٰهُ لَكُمْ وَ لَا تَعْتَدُوْا ؕ اِنَّ اللّٰهَ لَا یُحِبُّ الْمُعْتَدِیْنَ ﴿۸۷﴾

87. O believers! Do not make unlawful the pure things which Allah has made lawful for you [241], and do not trespass the limits of Allah. Undoubtedly, Allah likes not those who trespass the limits [242].

241. Hence do not regard things used for Fateha as unlawful. Do not make a lawful thing unlawful by swearing an oath. Do not regard anything as unlawful which is not regarded as unlawful by Allah Almighty. From this we learn that originaly there is permission and liberty in the things. Prohibition could have come about due to temporary circumstances. Proof is required for the purpose of prohibition, but is is not necessary to provide a proof for its permissibility.

242. Reason for its revelation: This verse was revealed concerning those Companions who after an inspiring sermon of the Holy Prophet صلى الله عليه وآله وسلم had taken a vow to remain in seclusion in the home of Hazrat Uthman bin Mazoon to cut off all links with the world. They said that they would wear sack-cloths, fast continuously, worship Allah throughout the night, not eat meat and not sleep in soft beds. From this we learn that it is forbidden to abdicate the world. The meaning of *Tasawuf* is not to abstain from lawful things *Tasawuf* is achieved by abstaining from forbidden things.

وَ كُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَیِّبًا ۪ وَّ اتَّقُوا اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ﴿۸۸﴾

88. And eat of that which Allah has provided you as lawful and pure[243], and fear Allah in Whom you believe [244].

243. Lawful things are those which cannot become unlawful. Pure things are those which cannot become dirty. Saliva, mucus etc are not unlawful but lawful things, but they are not clean. Thus, tasty and sumptuous things are good i.e. eat them as much as you can provided they are lawful.

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244. By this is meant eat as much of the wholesome things but always fear Allah Almighty. Do not be negligent of pious deeds.

89. Allah will not hold you responsible for oaths taken by misunderstanding [245], but He will hold you responsible for oaths which you have made binding [246]. Then, the penalty for breaking such oaths is the feeding of ten needy people with average food with which you feed your fasting members, or clothing them or freeing of a slave. Then, whoso finds not anything of these, for him is the fasting of three days [247]. This is the alternative penalty for your oath when you have sworn. And guard your oaths [248]. Thus, does Allah explain His signs to you so that you may be grateful.

245. In the Hanafi school "*Laghwa*" is that oath which one swears under misunderstanding, at a false incident thinking it to be true. For this is neither expiation neither sin because there is no intention of telling a lie.

246. By this is meant there is no blame for an oath which ones swears unintentionally. There is a sin for a false oath sworn intentionally. Remember oaths are of three types: 1. *LAGHWA OATH, 2. GHAMOOS OATH, 3. MUNAQHIDA OATH.* The Laghwa oath has already been explained. Ghamoos oath is a false oath sworn intenionally at any previos incident. This is a sinful deed but it will not require expiation. Munaqidah is to swear an oath for any future thing which one fails to fulfil. For this there is expiation for the atonement of this sin. In this verse mention is made of all of these three types of oaths

90. O believers! Wine and gambling and idols [249], and foretelling through arrows are only unclean things, a work of Shaitaan [250]. So, save yourselves from them, that you may prosper [251].

The world is like a zero, if it is empty of religion it is useless, but if it is with religion it increases by tenfold.

لَا يُؤَاخِذُكُمُ اللّٰهُ بِاللَّغْوِ فِيْٓ اَيْمَانِكُمْ وَ
لٰكِنْ يُّؤَاخِذُكُمْ بِمَا عَقَّدْتُّمُ الْاَيْمَانَ ۚ
فَكَفَّارَتُهٗٓ اِطْعَامُ عَشَرَةِ مَسٰكِيْنَ مِنْ
اَوْسَطِ مَا تُطْعِمُوْنَ اَهْلِيْكُمْ اَوْ
كِسْوَتُهُمْ اَوْ تَحْرِيْرُ رَقَبَةٍ ۭ فَمَنْ لَّمْ
يَجِدْ فَصِيَامُ ثَلٰثَةِ اَيَّامٍ ۭ ذٰلِكَ
كَفَّارَةُ اَيْمَانِكُمْ اِذَا حَلَفْتُمْ ۭ
وَاحْفَظُوْٓا اَيْمَانَكُمْ ۭ كَذٰلِكَ يُبَيِّنُ اللّٰهُ
لَكُمْ اٰيٰتِهٖ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٨٩﴾

and the expiation of the Munaqidah The expiation for this is either to free a slave or feed or clothe ten poor and needy Muslims. If the person is unable to carry out any of these three then he should keep three fasts

247. Remember, fasting will only atone this sin if the person is genuinely able to carry out any of the above acts. The fasts of expiation should be kept consecutively. The expiation of an oath can only be compensated after one breaks the oath, not before it.

248. From this one gets a hint that an oath is taken in order to fullfil it and not to break it because the order is to fullfil it. Thus you cannot compensate for it before breaking the oath because the purpose of expiation is not the oath but breaking the oath. The causer cannot precede the cause. (*Hanafi*)

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّمَا الْخَمْرُ وَالْمَيْسِرُ وَ
الْاَنْصَابُ وَ الْاَزْلَامُ رِجْسٌ مِّنْ عَمَلِ
الشَّيْطٰنِ فَاجْتَنِبُوْهُ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿٩٠﴾

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249. By alcohol here is meant alcohol that is fermented from grapes is both impure and totally forbidden. Whether it intoxicates or not, it is totally forbidden. Similar is the case with gambling, i.e. totally forbidden. As far as the other types of alcohol are concerned, if they intoxicate they will be forbidden without doubt, however there is a difference of opinion if they are consumed in lesser quantity, though the correct view is that they are forbidden no matter what quantity is consumed. To worship idols, to manufacture idols, to trade with them are all forbidden. Similar is the case with foretelling or augury, accepting or giving money for foretelling through an occult book are all forbidden.

91. The devil (Shaitaan) desires only to infuse hatred and enmity among you through wine and gambling [252], and to bar you from the rememberance of Allah [253], and from Prayer will you then desist?

252. The devil succeeds in placing hatred in the hearts of people when they are drunk. The loser in gambling will always develop hatred for the winner which sometimes can lead to murder as has been proven many times. This is their loss in this world, while religious loss includes negligence of Salaah and remembrance of Allah.

92. And obey Allah and obey the Messenger [254], and be careful. Then, if you turn back, know then that the duty of Our Messenger is only to deliver the Message clearly [255].

254. Obedience to Allah Almighty is based on all His commandments, while obedience to the Holy Prophet صلى الله عليه وآله وسلم is based on all his sayings and practising his Sunnah. Whatever the Messenger of Allah صلى الله عليه وآله وسلم commands is obligatory to carry out, whatever he practices at all times is Sunnat-e-Muakkidah.

255. From this we learn that if people do not

250. All these are forbidden because the devil causes these acts to be performed. Remember, the devil does not do all these acts himself but uses others to do them. He himself is a staunch unitarian believing in the unity of Allah. This verse abrogates those verses in which permission for the consumption of Alcohol were given.

251. From this emerge two issues:

1. Success will not be achieved by just doing pious deeds, but through the abstention of evil deeds. These are two wings of piety. A bird does not fly with one wing only.

2. Abstention of evil deeds must not be done for mere show but for the purpose of achieving success.

اِنَّمَا يُرِيْدُ الشَّيْطٰنُ اَنْ يُّوْقِعَ بَيْنَكُمُ الْعَدَاوَةَ وَالْبَغْضَآءَ فِي الْخَمْرِ وَ الْمَيْسِرِ وَيَصُدَّكُمْ عَنْ ذِكْرِ اللّٰهِ وَ عَنِ الصَّلٰوةِ ۚ فَهَلْ اَنْتُمْ مُّنْتَهُوْنَ ﴿٩١﴾

brance of Allah.

253. From this we learn that anything that takes you away from Salaah and the remembrance of Allah is evil and should not be practised. It is for this reason that commerce after the Friday Azaan has been made unlawful.

وَاَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَاحْذَرُوْا ۚ فَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿٩٢﴾

practise upon the teachings and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم it will in no way have an adverse effect on the Messenger of Allah صلى الله عليه وآله وسلم. If anyone refuses to accept the sun, it will in no way dim its radiance. Propagation was obligatory on the Holy Prophet صلى الله عليه وآله وسلم which he accomplished to the last letter. We need him for our success, he does not need us.

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لَيْسَ عَلَى الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جُنَاحٌ فِيْمَا طَعِمُوْٓا اِذَا مَا اتَّقَوْا وَّ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ ثُمَّ اتَّقَوْا وَّ اٰمَنُوْا ثُمَّ اتَّقَوْا وَّاَحْسَنُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُحْسِنِيْنَ ﴿۹۳﴾ ع ۱۲ ۷ ۲

93. On those who believe and do pious deeds there is no sin [256], for what they eat when they fear and keep faith [257], and do righteous deeds. Again fear and keep faith, then again fear and remain righteous. And Allah loves the righteous.

256. From this one learns that there is no accountability of sin before religious laws regarding it are not revealed because at that point in time these acts were not declared as sinful besides polytheism. Even though the laws of prophethood may not have reached the people, it is still obligatory on the people to declare faith in the Unity of Allah Almighty because every particle is declaring and expressing the Unity of Allah. This verse is revealed regarding those pious people who would consume alcohol but had died before revelation of its prohibition.

257. Here piety (Taqwa) has been mentioned at three places. The meaning of the first is to refrain from evil beliefs, the second signifies abstention from alcohol and gambling while the third signifies to abstain from every form of evil. (*Khazainul Irfaan*).

SECTION 13

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَيَبْلُوَنَّكُمُ اللّٰهُ بِشَيْءٍ مِّنَ الصَّيْدِ تَنَالُهٗٓ اَيْدِيْكُمْ وَ رِمَاحُكُمْ لِيَعْلَمَ اللّٰهُ مَنْ يَّخَافُهٗ بِالْغَيْبِ ۚ فَمَنِ اعْتَدٰى بَعْدَ ذٰلِكَ فَلَهٗ عَذَابٌ اَلِيْمٌ ﴿۹۴﴾

94. O believers! Allah will surely test you with such hunting game which your hand and spears may undertake in order that [258], Allah may make known those who fear Him without seeing. Then, after this, whoso crosses the limit, for him is a painful punishment [259].

258. This verse is hinting at one incident which occured in 6th Hijri, namely the treaty of Hudaibiya. Muslims were in their Ihram and hunting while this is unlawful in Ihram. Allah Almighty was testing the Muslims by bringing birds, animals, hunting animals, to loom over their conveyance. If Muslims wanted to they could easily have killed these with their hands or spears, but they refrained from it. Thus every Companion passed the test with distinction.

259.In this incident Allah Almighty bestowed two special bounties upon the Muslims. Firstly they were forewarned about this test, thus they were ready; secondly, Allah Almighty kept the Muslims steadfast, because many Israelites who were the companions of Taloot had failed in their test of the river. Our Holy Prophet صلى الله عليه وآله وسلم has already disclosed the questionnaire and its reply regarding the examination of the grave to his followers, whereas examination questions in reality should be kept concealed. Thus this is indeed a favour of Allah Almighty on the Beloved Prophet صلى الله عليه وآله وسلم.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَقْتُلُوا الصَّيْدَ وَاَنْتُمْ حُرُمٌ ؕ وَمَنْ قَتَلَهٗ مِنْكُمْ مُّتَعَمِّدًا

95. O believers! Kill not game while you are in a pilgrim's garb (Ihraam) [260]. And whoso among you kills intentionally [261],

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فَجَزَآءٌ مِّثْلُ مَا قَتَلَ مِنَ النَّعَمِ يَحْكُمُ بِهٖ ذَوَا عَدْلٍ مِّنْكُمْ هَدْيًا بٰلِغَ الْكَعْبَةِ اَوْ كَفَّارَةٌ طَعَامُ مَسٰكِيْنَ اَوْ عَدْلُ ذٰلِكَ صِيَامًا لِّيَذُوْقَ وَبَالَ اَمْرِهٖ ؕ عَفَا اللّٰهُ عَمَّا سَلَفَ ؕ وَمَنْ عَادَ فَيَنْتَقِمُ اللّٰهُ مِنْهُ ؕ وَاللّٰهُ عَزِيْزٌ ذُوانْتِقَامٍ ﴿٩٥﴾

the his compensation is that he should give a like animal from amongst the cattle as judged by two just persons among you. This offering should reach the Ka'bah. Or, as an alternate compensation he should give food to some needy persons or should fast [262], to its equivalent[263], so that he may taste the enormity of his deed. Allah has pardoned what happened in the past. But, if anyone repeats it, Allah will take retribution from him. And Allah is Mighty in exacting retribution [264].

260. From this we learn that hunting animals of land while in Ihram is forbidden. However one is allowed to hunt rabid dog, wolves, animals of prey vultures, crows, rats etc. In like manner one would be forgiven for killing mosquitoes ants or bugs. (*Khazainul Irfaan)*

261. Anyone in Ihram who hunts animals of land intentionally or by error would be duty bound to pay compensation for this. Mention of intentional hunting is being made here, while mention regarding unintentional hunting is made in the Hadith.

262. According to Imam Abu Hanifa (May Allah be pleased with him) the pronoun "*whatever*" refers to "from amongst the cattle" while according to Imam Shafaee and Imam Muhammad (May Allah be pleased with them) this word refers to "like animal". Hence, "like animal" according to Imam Abu Hanifa signifies its implied meaning i.e. its value while Imam Shafa'ee (May Allah be pleased with him) takes it to mean the actual animal. Therefore to pay the value of the hunted animal is obligatory according to Imam-e-Azam (May Allah be pleased with him) while according to the Shafa'ee school of thought the compensation will be a like domesticated animal and its equivalent value in cash will be payable according to the monetary system where the animal was hunted

263. From this we understand that the compensation for a hunted animal is based on three factors:

1. To purchase an animal of similar type and have it sacrificed at the Haram Shareef.
2. To purchase wheat with money equal to the value of the animal and have it distributed among the poor in quantity of Fitra ie 2,5 kg per person.
3. To keep one fast for every 2,5 kg of wheat purchased from the price money of the hunted animal.

264. From this verse one learns about the prohibition of hunting while in Ihram. It is proven from Hadith Shareef that it is forbidden for the Mohrim to assist the hunter or even to point in his direction. The slaughtered meat of a hunted animal can neither be eaten by the Mohrim, a pilgrim or a non-pilgrim. In addition if a Mohrim hunts several animals he will have to pay one kaffarah for each animal.

اُحِلَّ لَكُمْ صَيْدُ الْبَحْرِ وَطَعَامُهٗ مَتَاعًا لَّكُمْ وَلِلسَّيَّارَةِ ۚ وَحُرِّمَ عَلَيْكُمْ صَيْدُ

96. Lawful to you is the game of the sea (fishing) [265], and its eating for you and the travellers.

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And forbidden to you is the game of the land, as long as you are in Ihraam [266]. And fear Allah towards Whom you are going to rise.

الْبَرِّ مَا دُمْتُمْ حُرُمًا ؕ وَ اتَّقُوا اللّٰهَ الَّذِیْۤ اِلَیْهِ تُحْشَرُوْنَ ﴿۹۶﴾

265. It is permissible for the Mohrim to hunt aquatic creatures e.g. angling. Aquatic creatures are those born in water while land animals are born on land no matter where they live.

266. It should be remembered that two types of hunting are unlawful, hunting at the sacred Haram and hunting by one in Ihram. Animals in and around the Sacred Haram can neither be hunted by one in Ihram or the one not in Ihram i.e. the one who is not allowed to hunt. Those animals are in Allah's sanctuary. In this verse discussion is regarding prohibition of hunting for those in Ihram. This restriction ends as soon as one is out of Ihram. However, to hunt animals at the sacred Haram are prohibited at all times and on all persons whether in Ihram or out of it. In fact animals of the Haram should not be removed from their places.

97. Allah has made the Ka'bah, the Sacred House as an establishment for the people [267], as is the sacred month and off-springs of the Sacred House and the animals with the marks hanging in the necks [268]. That is so that you may know that Allah has the knowledge of what is in the heavens and what is in the earth and that Allah knows everything.

جَعَلَ اللّٰهُ الْكَعْبَةَ الْبَیْتَ الْحَرَامَ قِیٰمًا لِّلنَّاسِ وَالشَّهْرَ الْحَرَامَ وَ الْهَدْیَ وَالْقَلَآىِٕدَ ؕ ذٰلِكَ لِتَعْلَمُوْۤا اَنَّ اللّٰهَ یَعْلَمُ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ اَنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ﴿۹۷﴾

267. By this is meant the religious and worldly affairs of the Muslims are functional or firmly in existence because of the Holy Ka'bah. Here the one in distress obtains sanctuary. Through the Holy Ka'bah the sustenance of the people of Hejaz (Saudi Arabia) is established. It is the Holy Ka'bah which has made Salaah,. Hajj and Umrah possible. Hence it is indeed a great bounty and blessing of Allah.

268. HADYI or UDHIYA (Qurbani) and the month of Muharram too have our religious and worldly affairs connected with them. Qurbani provides for the need of the poor as well as the rich Qurbani is a means of fulfilling one of the obligations of Islam.

98. Know that the torment of Allah is severe in retribution. But, Allah is Forgiving, Merciful [269].

اِعْلَمُوْۤا اَنَّ اللّٰهَ شَدِیْدُ الْعِقَابِ وَ اَنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ﴿۹۸﴾

269.Because Allah Almighty is most Merciful we should cherish hope of His Mercy and at the same time inculcate His fear in our hearts. It is this fear and hope which have kept our faith alive.

99. The Messenger has no obligation but to deliver the Message [270]. And Allah knows what you disclose and what you conceal.

مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ ؕ وَاللّٰهُ یَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۹۹﴾

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disobeys him it will not harm him in any way because he has already conveyed the Message of Allah Almighty. If anyone does not use the light of the sun it will not harm the sun.

قُلْ لَّا يَسْتَوِي الْخَبِيْثُ وَ الطَّيِّبُ وَ لَوْ
اَعْجَبَكَ كَثْرَةُ الْخَبِيْثِ ۚ فَاتَّقُوا اللّٰهَ
يٰۤاُولِي الْاَلْبَابِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿١٠٠﴾

100. (O Beloved Prophet!) Please declare: "The pure and the impure are not equal, even though the abundance of the impure may please [271], you. Then remain fearing Allah, O men of understanding, so that you may prosper.

unlawful; pure and vile cannot be equal. Those who claim that Hindus and Muslims are equal and brothers unto one another are certainly violating this verse. Says Allah Almighty: "*The inhabitants of the Fire and the inhabitants of Paradise are not equal.*" (S59:V20). In fact the learned and the ignorant too are not equal.

271. From this we learn that numerical strength and majority opinion are not always reliable or credible in religious matters. One sincere Muslim can be a majority on his own, not million of nonbelievers and irreligious people. We further learn that believers and non-believers; pious and sinners; lawful and.

SECTION 14

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَسْـَٔلُوْا عَنْ
اَشْيَآءَ اِنْ تُبْدَ لَكُمْ تَسُؤْكُمْ ۚ وَ اِنْ تَسْـَٔلُوْا
عَنْهَا حِيْنَ يُنَزَّلُ الْقُرْاٰنُ تُبْدَ لَكُمْ ؕ عَفَا
اللّٰهُ عَنْهَا ؕ وَ اللّٰهُ غَفُوْرٌ حَلِيْمٌ ﴿١٠١﴾

101. O believers! Do not question about such things which if disclosed to you may displease [272], you. And if you will, ask while the QUR'AAN is being revealed, they would be made clear to you. Allah has already pardoned them. And Allah is Forgiving, the Forbearing [273].

questioning the above verse was revealed in which it is told that do not make our Beloved Messenger صلى الله عليه وآله وسلم a means of revealing your secrets. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم had full knowledge of what is, what was and what will be. To have the son is in the present, but whether it will be an inmate of Hell, is its end, and the Holy Prophet صلى الله عليه وآله وسلم is aware of both the beginning and the end, even though he may not reveal this knowledge. In one Hadith it is reported that Hajj is an obligatory act. To this one enquired Oh Messenger of Allah, is it obligatory each year? At this the Holy Prophet صلى الله عليه وآله وسلم remained silent. When this question was repeated several times the Messenger of Allah

270. In this verse there is mention made of our Holy Prophet's صلى الله عليه وآله وسلم state of independence meaning he is not in need of us but it is we who are in need of him. If anyone

271. From this we learn that numerical strength and majority opinion are not always reliable or credible in religious matters. One sincere Muslim can be a majority on his own, not million of nonbelievers and irreligious people. We further learn that believers and non-believers; pious and sinners; lawful and.

272. Reason for its revelation:
Some people would ask worthless things from the Holy Prophet صلى الله عليه وآله وسلم like: "Oh Messenger of Allah صلى الله عليه وآله وسلم I have lost my camel can you please tell me where it can be found?" etc. This was against the respect of the Holy Prophet صلى الله عليه وآله وسلم. Once overcome by their irate questions the Messenger of Allah صلى الله عليه وآله وسلم said: "Ask whatever you want to ask I will give you a reply to all your questions." One asked: "*What will be my end?*" He replied: "The Fire of Hell!" The second enquired: "*Who is my father?*" The reply was: "*You are an illegitimate. You are not conceived from your fathers sperm*," because someone else was his mothers husband. To discourage this type of

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replied: "Had I said yes, Hajj would have become obligatory upon you annually. Whatever I do not discuss you should not ask." From this emerge two issues:

1. Allah Almighty has left the Holy Prophet صلى الله عليه وآله وسلم in charge of all duties and laws. His approval and disapproval determine religious duties.
2. Everything is permissible unless it is prohibited by Islamic laws as can be seen from "Allah has already pardoned them."

273. This also gives a hint that do not bring about restrictions with regard to pensions, etc pay them without any conditions. It is thus clearly understood that anything which is not made unlawful by Islam is lawful. It is found in a Hadith that whatever is made lawful by Allah Almighty is lawful and whatever He has prohibited is unlawful and on any matter that silence is maintained is pardonable. Thus things like Meelad gatherings and Urs gatherings etc which are not prohibited by the holy Prophet صلى الله عليه وآله وسلم are permissible.

102. The people before you questioned them, then they became disbelievers therein [274].

قَدْ سَاَلَهَا قَوْمٌ مِّنْ قَبْلِكُمْ ثُمَّ اَصْبَحُوْا بِهَا كٰفِرِيْنَ ﴿۱۰۲﴾

274. By this is meant that the followers of the previous Prophets were unable to carry out the severe laws because their severity was as a result of their repeated questioning.

103. And Allah has not appointed [275] any"Bahira","Saiba","Waseela" or"Hami"(names of sacred animals, she-camels, she-goats of the time of the pagans) [276]. But yes, the infidels fabricate a lie against [277] Allah. And most of them lack understanding.

مَا جَعَلَ اللّٰهُ مِنْۢ بَحِيْرَةٍ وَّ لَا سَآئِبَةٍ وَّ لَا وَصِيْلَةٍ وَّ لَا حَامٍ ۙ وَّ لٰكِنَّ الَّذِيْنَ كَفَرُوْا يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ ؕ وَ اَكْثَرُهُمْ لَا يَعْقِلُوْنَ ﴿۱۰۳﴾

275. By "not appointed" is meant that Allah Almighty had not prohibited the eating of this meat but it is permissible. From this we learn that no animal becomes unlawful by just referring it to someone in its lifetime, yes, if at the time of slaughtering anyone besides Allah's name is invoked that animal will become unlawful for eating. Says Allah Almighty: "*And the animal that has been slaughtered by calling a name other than Allah.*" (S2:V173) Thus if those animals were regarded unlawful then polytheists were correct in their claim.

276. The polytheists would set aside these four animals in the name of their idols. Then they would regard their meat and milk as unlawful for consumption. This verse was revealed to refute their claim. One was "*Bahira*" a she-camel which gives birth five times but its fifth off-spring is a male after which they would slit its ears; the second was "Saibah" a she-camel on which they would take a vow that if the sick would become well or the traveller returned safely then my she-camel is a "Saibah" or if a male; the third was "Wasilah" or a she-goat which had given birth to seven kids the last of which would be twins consisting of one male and one female; the fourth was "Hamia" a camel which would be freed after it had carried ten grass loads.

277. That these pagans were regarding these animals as unlawful because they were set aside or freed on the names of their idols, although they are lawful for consumption. From this we learn that to regard these animals as unlawful is the way of the non-believers. During warfare the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم would capture all types of goods of the non-believers, including these animals. They would regard all this as war booty and distribute them amongst them and eat their meat without making any distinction between them.

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وَاِذَا قِيْلَ لَهُمْ تَعَالَوْا اِلٰى مَآ اَنْزَلَ اللّٰهُ وَاِلَى الرَّسُوْلِ قَالُوْا حَسْبُنَا مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَ لَوْ كَانَ اٰبَآؤُهُمْ لَا يَعْلَمُوْنَ شَيْـًٔا وَّ لَا يَهْتَدُوْنَ ﴿۱۰۴﴾

104. And when it is said to them: "Come to what Allah has revealed to the Messenger" [278]; they say: "Enough for us is that wherein we found our forefathers". What? Even though their fathers knew nothing, nor were they guided [279].

278. From this we learn that it is not sufficient merely to accept the QUR'AAN, but it is important to accept the Beloved unto whom the QUR'AAN was revealed ie. with the QUR'AAN it is important to accept the Hadith as well. True guidance will be revealed when one has the QUR'AAN in hand only the Holy Prophet in his heart.

279. From this one learns that accepting the customs of ignorant forefathers which are contrary to the Holy QUR'AAN are the ways of the non-believers. It is absolutely important that we should follow the way of life of the pious. Says Allah Almighty: "*And be with the truthful.*" (S9:V119) For this reason the verse places restrictions with "they knew nothing" and "they were not guided."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا عَلَيْكُمْ اَنْفُسَكُمْ ۚ لَا يَضُرُّكُمْ مَّنْ ضَلَّ اِذَا اهْتَدَيْتُمْ ؕ اِلَى اللّٰهِ مَرْجِعُكُمْ جَمِيْعًا فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾

105. O those who believe! Take care [280], of yourselves. He who has gone astray, will not harm you when you are on the right way [281]. Towards Allah is the return of you all. Then, He will tell you what you were doing [282].

280. Do not neglect yourselves by worrying about others. First you eradicate your own faults thereafter make an attempt to straighten others.

281. You will be on the right path by correcting your beliefs and doing good deeds.

This verse includes doing propagation of Islam Anyone who has the capacity for propagation and does not do so is not on the correct path.

282. From this we learn that the deeds of the angels are indeed the deeds of Allah Almighty, yet Allah says: "We will give the information."

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا شَهَادَةُ بَيْنِكُمْ اِذَا حَضَرَ اَحَدَكُمُ الْمَوْتُ حِيْنَ الْوَصِيَّةِ اثْنٰنِ ذَوَا عَدْلٍ مِّنْكُمْ اَوْ اٰخَرٰنِ مِنْ غَيْرِكُمْ اِنْ اَنْتُمْ ضَرَبْتُمْ فِى الْاَرْضِ فَاَصَابَتْكُمْ مُّصِيْبَةُ الْمَوْتِ ؕ تَحْبِسُوْنَهُمَا مِنْۢ بَعْدِ الصَّلٰوةِ فَيُقْسِمٰنِ بِاللّٰهِ اِنِ ارْتَبْتُمْ لَا نَشْتَرِىْ بِهٖ ثَمَنًا وَّ لَوْ كَانَ ذَا قُرْبٰى ۙ وَ لَا نَكْتُمُ شَهَادَةَ ۙ اللّٰهِ اِنَّاۤ اِذًا لَّمِنَ الْاٰثِمِيْنَ ﴿۱۰۶﴾

106. O you who believe! [283] Be witnesses among yourselves when death [284], approaches any of you. At the time of making a will let there be two just persons from among you or two of the others [285], when you are a traveller on the earth and the calamity of death befalls you. Detain them both after prayer [286], they should swear by Allah if you are in any doubt [287], that we shall not purchase any wealth in exchange [288], of the oath, even though he may be a near relation, and will not conceal the testimony of Allah. If we do so, we are surely among the sinners.

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283. Reason for its revelation:
Hazrat Budail, slave of Amar ibn Aus went on a mercantile trip to Syria with two Nasara Tameem ibn Aus and Adi ibn Buda. On reaching Syria Hazrat Budail became ill. Without anybody knowing he made a list of his goods and placed it with them. At the time of his death he counselled Tameem and Adi to return his goods to his family when they returned to Madina. After the death of Hazrat Budail the two Nasara checked Hazrat Budail's goods in which they found a silver bowl which was gold plated. They stole the bowl and returned the rest of the goods to Hazrat Budail's family. On checking the list they found the bowl missing. They immediately approached these two Nasara to enquire about it but they feigned ignorance about it and said we returned the goods to you as we found them. This case was then taken to the court of of the Holy Prophet صلى الله عليه وآله وسلم. Here both denied any knowledge of it. Later this bowl was found in Makkah Muazzama. The present owner informed that he had purchased this bowl from Tameem and Adi. This verse was revealed at the time of the above incident. (*Khazainul Irfaan; Tafseer Khazini; Tirmizi Shareef*)
284. By this is meant signs of death must become visible, without any hope of recovery, as most wills are drawn up under such conditions, although wills can be drawn prior to this. Similar laws would be applicable for this as well. It is on the nature of the will that an heir is bequeathed ownership of his wealth without any recompense, but this ownership is dependent upon death only.
285. By this "besides" is meant defendant, not the infidels, because the testimony of the infidels against the believers is not valid i.e. Muslims from other tribes. For this reason mention of a journey is made with it.
286. After Salaatul Asr, because it is the time when the people get together. Also, Arabs would refrain from talking lies at this time. From this we learn that one should take a vow at that place and time which is held auspicious by the people. Thus the Holy Prophet صلى الله عليه وآله وسلم made them stand by his Mimbar (Pulpit) to take the oath. Even today, a person who venerates the pious should be taken to the Mazaar to take the oath or he should swear an oath in the Masjid or at the sacred Kabah, as these are auspicious places.
287. By "doubt" is meant doubt concerning their trustworthiness or piety. (*Khazainul Irfaan*)
288. By this is meant they should not take a false oath in matters of wealth.

فَاِنْ عُثِرَ عَلٰٓى اَنَّهُمَا اسْتَحَقَّآ اِثْمًا
فَاٰخَرٰنِ يَقُوْمٰنِ مَقَامَهُمَا مِنَ الَّذِيْنَ
اسْتَحَقَّ عَلَيْهِمُ الْاَوْلَيٰنِ فَيُقْسِمٰنِ
بِاللّٰهِ لَشَهَادَتُنَآ اَحَقُّ مِنْ شَهَادَتِهِمَا وَ
مَا اعْتَدَيْنَآ ۖ اِنَّآ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿١٠٧﴾

107. Then if it is discovered that they became guilty of any sin [289], then two others should stand [290], in their place from among those nearest to the deceased whose right has been injured by this sin (this false evidence). Then they should swear by Allah that our evidence is more upright then the evidence of these two. And we crossed [291], not the limit. If it were so, then we should be the unjust [292].

289. The words "*amongst the sinners*" refers to the incident of Adi and Tameem when both were proven to be liars after the bowl was recovered in Makkah Mukkarramah.
290. By this is meant two heirs of the deceased should swear an oath that both these so called trustees are false. From this we learn that in monetary matters as well as in most other matters testimony of two is essential. In matters concerning adultery it is important to

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have four witnesses. The testimony of one person is sufficient to accept the sighting of the Ramadaan crescent, when the sky is overcast. Sometimes one testimony and one place is deemed acceptable. Says Allah Almighty: "*And a witness from the household of the woman bore witness.*" (S12:V26)

291. Thus when the bowl was recovered from Makkah Muazzama Hazrat Budail's two heirs swore an oath that it belongs to their legator and they are truthful in this matter.

292. From this we learn that sometimes there can be two claimants of a thing and it would be essential to establish the testimony of both. We further learn that it is obligatory upon negators of claim to testify. The incident of Hazrat Budail has already been discussed earlier in respect of reason for its revelation.

108. That is more likely that they may give the testimony, as it should be, or fear that some oaths may be rebutted after their [293], oaths. And fear Allah and listen to His Commands. And Allah gives [294], not the way to to the disobedient.

ذٰلِكَ اَدْنٰٓى اَنْ يَّاْتُوْا بِالشَّهَادَةِ عَلٰى وَجْهِهَآ اَوْ يَخَافُوْٓا اَنْ تُرَدَّ اَيْمَانٌۢ بَعْدَ اَيْمَانِهِمْ ؕ وَ اتَّقُوا اللّٰهَ وَاسْمَعُوْا ؕ وَ اللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿۱۰۸﴾

293. The essence of the discussion is oaths of this nature are taken in these matters so that people will subsequently give up telling lies out of fear of embarrassment and punishment.

294. By this is meant infidels will not receive guidance to answer questions in the grave or on the Day of Judgement or obtain a means of entering Paradise. The believers will through the blessings of Allah Almighty be able to answer the questions in the grave and on the Day of Judgement correctly which would enable them to find their place in Paradise as if they are its permanent residents. Or it could also mean that Allah Almighty does not show the infidels the way to do good deeds in the world because good deeds are dependent upon correct beliefs. This does not mean that Allah deprives the infidels in the world from guidance towards faith. The Holy Prophet صلى الله عليه وآله وسلم converted the non-believer to Islam. Till this day thousands of non-believers are entering the fold of Islam

SECTION 15

109. The day when Allah will gather the Messengers and say: "What answer was received by you [295]?" They will submit: "We have no knowledge [296]. Surely You are the All-Knowing of the Unseen".

يَوْمَ يَجْمَعُ اللّٰهُ الرُّسُلَ فَيَقُوْلُ مَاذَآ اُجِبْتُمْ ؕ قَالُوْا لَا عِلْمَ لَنَا ؕ اِنَّكَ اَنْتَ عَلَّامُ الْغُيُوْبِ ﴿۱۰۹﴾

295. From this we learn that all questions are not always asked because of the ignorance of the enquirer, there are other means for them as well. In this verse the purpose of Allah's enquiry is to show the claim of enmity of the infidels in respect of the Prophets of Allah (Peace be on them).

296. This reply of the infidels could firstly be for establishing the respect of the Divine Court on the Day of Judgement or to show contempt at the infidels for rejecting intercession. At other times this very Prophet صلى الله عليه وآله وسلم would be lodging complaints about the indifference of his people. Says Allah Almighty: "*And the Messenger said, O my Lord my people took this QUR'AAN as a thing abandoned.*" (S25:V30) This verse in no way proves the lack of knowledge of the Prophets nor does it falsify them in any way. Also there is no inconsistency of any kind in this verse. How is it possible for the Prophets to forget the hardships and lies to which they

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were subjected by their people. On the Day of Judgement every human being will remember

110. When Allah will say: "O Isa, son of Mariam, remember My favour upon you and your mother [297], when I aided [298], you with the Holy Spirit. Then you spoke to the people from the cradle and in maturity. And (remember) when I taught you the Book and wisdom and Tauraat and Injeel [299], and when you designed from clay a form like that of a bird, by My Command, then you breathed into it. Then it began to fly [300], by My Command. And you healed the blind and the leper, by My Command [301], and you brought forth to life the dead [302], by My Command. And when I restrained the children of Israel [303], from you, when you came to them giving clear signs. Then infidels among them said: "This is nothing but an open magic [304]".

297. By "favour" on Hazrat Isa (On whom be peace) is meant Allah Almighty made him "The Word of Allah" and the "Spirit of Allah"; made Jibraeel his servant. Favour on mother includes making her the most noble woman in the world, mother of the "Word of Allah", to dismiss the accusations of the Yahud concerning her, He made the suckling infant to testify in her favour, etc.

298. From this we learn that help from the pious and acceptable sages of Allah is a certainty and a bounty from Allah.We further learn that Prophets are of greater excellence than angels because Hazrat Jibraeel Alaihis Salaam was appointed as a special servant and helper of Hazrat Isa (On whom be peace).

299. The co-ordination of these two words is of explanatory nature. By "Book" and "Wisdom" is meant Taurat and Injeel or it could mean the mystical meanings of Taurat and Injeel; while by Taurat and Injeel is meant

"That Day when man will call to mind all that he strove for." (S79:V35)

اِذْ قَالَ اللّٰهُ يٰعِيْسَى ابْنَ مَرْيَمَ اذْكُرْ
نِعْمَتِيْ عَلَيْكَ وَ عَلٰى وَالِدَتِكَ ۘ اِذْ
اَيَّدْتُّكَ بِرُوْحِ الْقُدُسِ ۣ تُكَلِّمُ النَّاسَ
فِي الْمَهْدِ وَ كَهْلًا ۚ وَ اِذْ عَلَّمْتُكَ الْكِتٰبَ
وَ الْحِكْمَةَ وَالتَّوْرٰىةَ وَالْاِنْجِيْلَ ۚ وَ اِذْ
تَخْلُقُ مِنَ الطِّيْنِ كَهَيْـَٔةِ الطَّيْرِ بِاِذْنِيْ
فَتَنْفُخُ فِيْهَا فَتَكُوْنُ طَيْرًا بِاِذْنِيْ
وَتُبْرِئُ الْاَكْمَهَ وَ الْاَبْرَصَ بِاِذْنِيْ ۚ وَ
اِذْ تُخْرِجُ الْمَوْتٰى بِاِذْنِيْ ۚ وَ اِذْ كَفَفْتُ
بَنِيْٓ اِسْرَآءِيْلَ عَنْكَ اِذْ جِئْتَهُمْ
بِالْبَيِّنٰتِ فَقَالَ الَّذِيْنَ كَفَرُوْا مِنْهُمْ
اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿۱۱۰﴾

all he did in this world, says Allah Almighty: the words of those books. Also by "Book" is meant the Holy QUR'AAN and "Wisdom" would refer to Hadith Shareef. On his first stay on earth Hazrat Isa (On whom be peace) led his life in accordance with the teachings of Taurat and Injeel, while on his second coming he will make the people to act upon the Holy QUR'AAN and Hadith Shareef. This will take place nearing Qiyamah. He will neither learn the QUR'AAN and Hadith from anyone nor will he follow any person. Because the Holy QUR'AAN is superior to Taurat and Injeel, it is mentioned before them. From this we learn that Allah Almighty teaches the Prophets without any aid. ie they are taught directly by Allah Almighty.

300. This verse serves as a proof for the incantational blowing and special recitals of the saints. Wherever they give their blessings and bounties they always blow on the person. Hazrat Jibraeel (May Allah be pleased with

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him) too had blown in the upper garment of Bibi Mariam (On whom be peace). Hazrat Israfeel (May Allah be pleased with him) too will blow on the trumpet through which the people will come back to life. We thus learn that there is great effect in blowing. Allah Almighty had blown into Hazrat Adam (On whom be peace). Till today the saints of Allah blow on people.

301. From this we learn that the Prophets, with the command of Allah and His approval, drive away calamities and difficulties. To be blind or a leper is a calamity or affliction which was cured by Hazrat Isa's (On whom be peace) breath (blowing). The sand of Madinah is curative. The water of Zam Zam which came into being through the foot of Hazrat Ismail (On whom be peace) too is curative. The water flowing over the foot of Hazrat Ayub (On whom be peace) too was curative. Says Allah Almighty: "*We said strike the ground with your foot, here is like the cool stream for bathing and for drinking*". (S38:V42)

302. Hazrat Isa (On whom be peace) would raise the dead from the grave. Thus he made Hazrat Sham bin Nooh (On whom be peace) alive when he was in his grave though Hazrat Sham had died thousands of years earlier. From this we learn that Allah Almighty gives life to the dead through the miraculous powers of His Beloved sages, though these people had already completed their earthly lives. Thus if Hazrat Ghause Paak (May Allah be pleased with him) had brought back the ship which had sunk twelve years previously is not beyond comprehension. In this ship was a wedding procession whose groom was KABEERUD DEEN and whose title was aquatic or riverine groom, while he is now known as SHAH DOLAH. His grave is found in Gujrat, Pakistan.

303. By "when I retained" is meant when the Yahud had arrested Hazrat Isa (On whom be peace) with the intention of killing him on the cross Allah Almighty raised him alive to the heavens leaving his enemies in total loss.

304. During the time of Hazrat Isa (On whom be peace) medicine was very popular. Therefore he was given a miracle which was in vogue at that time, just as witchcraft was in vogue during the time of Hazrat Moosa (On whom be peace). Hence he was given a miracle of similar type. Had Mirza Ghulam Qadiani been a prophet he should be highly proficient in science and technology which are currently in vogue. In fact his inventions would have been superior to all the present inventions.

111. And when I inspired in the hearts of the disciples [305], to believe in Me and in My Messenger, they said: "We have belied and you bear witness that we are Muslims [306]".

وَ اِذْ اَوْحَيْتُ اِلَى الْحَوَارِيّٖنَ اَنْ اٰمِنُوْا بِيْ وَ بِرَسُوْلِيْ ۚ قَالُوْٓا اٰمَنَّا وَاشْهَدْ بِاَنَّنَا مُسْلِمُوْنَ ﴿١١١﴾

305. When revelation is connected to a non-prophet it would mean to place in the heart, says Allah Almighty: "*And we inspired the mother of Musa*" (S28:V7). In another verse Allah Almighty says: "*And your Lord inspired the bee*" (S16:V68). Here too revelation will have similar connotation.

306.From this emerges two issues:

1. One must not conceal ones faith and Islam but make it known to others.2. To make the Prophet a witness to your faith is a virtuous and excellent deed, as they are the witnesses of Allah.

112.When the disciples said [307]: "O Isa, son of Mariam, is your Lord able to send down upon us from

اِذْ قَالَ الْحَوَارِيُّوْنَ يٰعِيْسَى ابْنَ مَرْيَمَ هَلْ يَسْتَطِيْعُ رَبُّكَ اَنْ يُّنَزِّلَ عَلَيْنَا

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heaven a table full of food?" [308], He said: "Fear Allah if you have faith[309]".

مَآئِدَةً مِّنَ السَّمَآءِ ؕ قَالَ اتَّقُوا اللّٰهَ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۱۲﴾

307. The word Hawari is derived from Hoor meaning pure whiteness. Hawaries were the close disciples of Hazrat Isa (On whom be peace). They were genuine and sincere believers. Some of them were launderers. Some were fishermen and some were dyers. These disciples were twelve in number.

308. At this point in time they were ignorant of rules and etiquette thus they addressed Hazrat Isa (On whom be peace) the "Spirit of Allah" by mere name and used similar types of words for Allah Almighty. However those who are ignorant of the rules of etiquette will not be regarded as disrespectful.

309. Making demands for miracles is not the way of the believers. Refusal to accept a miracle you had demanded to see results in the coming of Divine punishment.

113. They said: "We desire that we should eat of it and our hearts [310], may be satisfied and we may see with our own eyes that you spoke the Truth to us and we may become witness thereof [311]".

قَالُوْا نُرِيْدُ اَنْ نَّاْكُلَ مِنْهَا وَ تَطْمَئِنَّ قُلُوْبُنَا وَ نَعْلَمَ اَنْ قَدْ صَدَقْتَنَا وَنَكُوْنَ عَلَيْهَا مِنَ الشّٰهِدِيْنَ ﴿۱۱۳﴾

310. By this is meant after you have received "*convincing knowledge*" you should proceed to "*positive knowledge*", as Hazrat Ebrahim (On whom be peace) said to Allah Almighty: "Oh my Lord, show me how You shall give life to the dead." Subsequently he said: "*I like that my heart may be at rest.*" (S2:V260) From this we learn that there are various degrees of faith, and that ordinary human beings cannot be in the category of faith of a Prophet.

311. By this is meant the disciples said that they would become eye witnesses of your prophethood while those who will come after us should benefit from our physical testimony. Hazrat Isa (On whom be peace) ordered his disciples to keep thirty fasts. On completion of this task he made them to offer a prayer (dua) and he himself made dua which is described in this verse. Remember the purpose of eating from the tray as described in this verse is not just eating a nutritious or curative meal.

114. Isa, son of Mariam, said: "O Allah, our Lord! Send to us a table full of food from heaven, so that it may be an occasion of rejoicing for us, the first and the last of us [312], and a sign from You. And provide for us, and You are the Best of Providers [313]".

قَالَ عِيْسَى ابْنُ مَرْيَمَ اللّٰهُمَّ رَبَّنَآ اَنْزِلْ عَلَيْنَا مَآئِدَةً مِّنَ السَّمَآءِ تَكُوْنُ لَنَا عِيْدًا لِّاَوَّلِنَا وَاٰخِرِنَا وَ اٰيَةً مِّنْكَ ۚ وَارْزُقْنَا وَ اَنْتَ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱۴﴾

312. From this we learn that to celebrate the day of the Holy Prophet's صلى الله عليه وآله وسلم blessed birthday is proven through a Prophet because the Holy Prophets صلى الله عليه وآله وسلم birth is a greaters lessing than the tray of food sent down to Hazrat Isa . Also , this incident helps to prove the permissibility to celebrate specific days of Allah's bounties and refer to these days as blessed days, as it is the way of Prophets Appointing fixed days too is the way of Prophets. The big day of the Christianis the commemoration of this very event.

313. There are three meanings of the word "Sustainer":
1. The Giver of sustenance; 2. Creator of sustenance; 3. The Supplier of sustenance. In this the third meaning is intended. Those who

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outwardly supply sustenance to others and are a means of their sustenance e.g. the rich provide for the poor, the ruler to his subjects as they are the outward means of supplying sustenance. Of course Allah Almighty is the true and absolute provider of sustenance as He is the causer of causes. From this we learn that it is better to supplicate to the pious for the fulfil-

115. Allah said: "I am sending it down to you, but if any of you disbelieve[314], thereafter, then surely I shall punish him with such a punishment which I had never awarded to anyone else in the universe [315]".

314. These words were addressed by Allah Almighty to all the followers, not just the disciples, ie. anyone after seeing this miracle and rejects it will be severely punished.

315. From this we learn that if you ask for a miracle and then fail to bring faith after

SECTION 16

116. And when Allah will say: "O Isa, son of Mariam! Did you tell the people [316]: "Make me and my mother two gods besides Allah? He will submit: "You are Holy. It was not me who could say so about which I have no [317], reach. If I had said that, You would surely have known it. You know what is in my heart, and I do not know what is in Your Knowledge [318]. Surely, only You are the Knower of the Unseen".

316. From this we learn that even if the ruler is knowledgeable it is allowed to ask such questions for the purpose of investigation. The outcome of any case should be decided after full investigation, then only will it be truly just and unbiased .

317. By this is meant my duty is not to incline your hearts towards infidelity because I am sent to propagate faith. Just as a tangerine

ment of your desires because the disciples of Hazrat Isa (On whom be peace) did not pray themselves for the tray of food but had asked Hazrat Isa (On whom be peace) to pray for it. For dua to be effective you require both the correct impression created through words and tongue. To feel the effect of the bullet you require a rifle.

قَالَ اللّٰهُ اِنِّیۡ مُنَزِّلُهَا عَلَیۡکُمۡ ۚ فَمَنۡ یَّکۡفُرۡ بَعۡدُ مِنۡکُمۡ فَاِنِّیۡۤ اُعَذِّبُهٗ عَذَابًا لَّاۤ اُعَذِّبُهٗۤ اَحَدًا مِّنَ الۡعٰلَمِیۡنَ ﴿۱۱۵﴾

seeing it, will bring the punishment of Allah. Abu Jahl had asked for a number of miracles which were shown to him, but though he rejected faith, no punishment followed. This was because Allah Almighty says: "*And Allah will not punish them whilst you are amongst them.*" (S8 : V33)

وَ اِذۡ قَالَ اللّٰهُ یٰعِیۡسَی ابۡنَ مَرۡیَمَ ءَاَنۡتَ قُلۡتَ لِلنَّاسِ اتَّخِذُوۡنِیۡ وَ اُمِّیَ اِلٰهَیۡنِ مِنۡ دُوۡنِ اللّٰهِ ؕ قَالَ سُبۡحٰنَکَ مَا یَکُوۡنُ لِیۡۤ اَنۡ اَقُوۡلَ مَا لَیۡسَ لِیۡ ۟ بِحَقٍّ ؕ اِنۡ کُنۡتُ قُلۡتُهٗ فَقَدۡ عَلِمۡتَهٗ ؕ تَعۡلَمُ مَا فِیۡ نَفۡسِیۡ وَ لَاۤ اَعۡلَمُ مَا فِیۡ نَفۡسِکَ ؕ اِنَّکَ اَنۡتَ عَلَّامُ الۡغُیُوۡبِ ﴿۱۱۶﴾

will not be obtained from a mango tree, a false word will not be uttered by a prophet of Allah.

318.We learn that the meaning of "Nafs" is both heart and person. Because the attributes of Allah Almighty are not non-personal, the word "*Nafs*" is used here with the intention of meaning knowledge. Thus the actual meaning is I cannot understand your knowledge without you making it known to me. Says Allah

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Almighty: "*The Knower of the unseen reveals not His secret to anyone except to His chosen Messenger.* " (S72:V26-27) Hence the knowledge of the Prophet cannot be negated from this verse. They are knowledgeable about the creation.

مَا قُلْتُ لَهُمْ اِلَّا مَآ اَمَرْتَنِیْ بِهٖٓ اَنِ
اعْبُدُوا اللّٰهَ رَبِّیْ وَ رَبَّكُمْ ۚ وَ كُنْتُ
عَلَیْهِمْ شَهِیْدًا مَّا دُمْتُ فِیْهِمْ ۚ فَلَمَّا
تَوَفَّیْتَنِیْ كُنْتَ اَنْتَ الرَّقِیْبَ عَلَیْهِمْ ؕ
وَاَنْتَ عَلٰی كُلِّ شَیْءٍ شَهِیْدٌ ﴿۱۱۷﴾

117."I did not say to them anything except that which You had commanded me [319], that worship Allah my Lord and your Lord [320]. And I was a witness over them so long as I remained among them. Then when You took me up, then You were the Watcher [321], over them, and everything is present before You[322]".

319. From this we learn that every word and action of the Prophet is in accordance with Divine Command while our propagation is in accordance with the Prophet's صلی اللہ علیہ وآلہ وسلم order. Hence they become Prophets while others are not, even if they are engaged in propagational activities and do all deeds which are performed by Prophets.

320. In this verse there is refutation of Christian beliefs of calling Hazrat Isa (On whom be peace) as God. The words of Hazrat Isa (On whom be peace) are that Allah Almighty is your Lord and my Lord and both of us are His servants.

321. This does not mean that during my lifetime I had no knowledge about them and after my death I became knowledgeable about them. But its true meaning is that during my lifetime I was responsible for them to propagate the Message of Allah to them but after death my responsibility of propagation is over and now they are placed in Your Hands.

322. The word "*Shaheed*" is derived from "*Shahaadat*" meaning to witness, or to be present. Hence the word "Shaheed" means a witness, and one present. Allah Almighty is beyond any restriction of space, everything is present in His Sight. His absolute Mastery and Power is present everywhere.

اِنْ تُعَذِّبْهُمْ فَاِنَّهُمْ عِبَادُكَ ۚ وَ اِنْ
تَغْفِرْ لَهُمْ فَاِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ﴿۱۱۸﴾

118."If you punish them, they are Your bondsmen [323], and if You forgive them, then surely You are Mighty, the Wise [324]".

323. No one can stop You from meting out punishment and You are not overexcessive in their punishment, as You are their Master and they are Your slaves and the Master has full right to punish His slaves for their crimes. Thus who dares to take objection on you!

324.From this one learns that intercession of infidels is not permissible. Therefore Hazrat Isa (On whom be peace) did not expressly intercede for them and Allah Almighty also declared truth and honesty as a means of obtaining salvation.

قَالَ اللّٰهُ هٰذَا یَوْمُ یَنْفَعُ الصّٰدِقِیْنَ
صِدْقُهُمْ ؕ لَهُمْ جَنّٰتٌ تَجْرِیْ مِنْ تَحْتِهَا
الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَآ اَبَدًا ؕ رَضِیَ اللّٰهُ

119. Allah said: "This is the day when the truth will [325], benefit the truthful". For them are gardens [326], beneath which rivers flow. They shall abide therein forever. Allah is pleased [327], with them and

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عَنْهُمْ وَرَضُوْا عَنْهُ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿۱۱۹﴾

they are pleased with Allah. This is the greatest success [328].

327. By "*is pleased*" is meant that Allah Almighty will be pleased with their few good deeds while they are pleased with the little sustenance He provides for them. Allah Almighty will forgive their sins. These people are not displeased with their Lord when calamities are sent upon them. From this we learn regarding every sincere and pious person one can say: "*May Allah be pleased with him.*" These words are not only restricted to the noble companions

328. The greatest achievement lies in gaining the pleasure of Allah Almighty. Becoming king is not the true attainment of perfection, the attainment of perfection lies in becoming a pious servant of Allah.

325. By this is meant those who are steadfast in the world on true belief and doing good deeds will reap the benefits today while those who had false beliefs and did evil deeds will be in total loss today. From this we learn that there is no salvation and forgiveness for the infidels even though they may be the off-springs of the pious. No one is exempted from good deeds. As you sow, so shall you reap!

326. From "*For them*" we learn that the garden of Paradise will become the property of the inmates, and that every inmate of Paradise will be given several of these gardens. Not just one river will flow in these heavenly gardens , but there will be rivers made of milk, honey, water etc.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا فِيْهِنَّ ؕ وَهُوَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۱۲۰﴾ ع

120. To Allah belongs the kingdom [329], of the heavens and the earth and whatever is in them. And He has Power over everything [330].

329. By "Kingdom" is meant to obtain outward ownership while to gain power over the concealed and inner things is referred to as dominion. Kingdom can be gained by man through the blessings of Allah, but sovereignty belongs to Allah alone. A king can sentence a person to death, send him to prison, but he cannot give life to the dead or make the beautiful into ugly. The king has power and control over the physical, not the spiritual. The saints of Allah are the deputies of the Prophets and the Hand of Providence. From their hands Divine happenings become evident.

330. Remember that in this context impossibility and expediency are not part of "everything", hence they are irrelevent or extraneous to the power of Allah. To believe from this verse that Allah Almighty can talk a lie is the height of stupidity because this is an impossibility with Divine Personality.

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اٰیاتها ١٦٥ ٦ سُوْرَةُ الْاَنْعَامِ مَكِّيَّةٌ ٥٥ رکوعاتها ٢٠

SURAH AL-ANAAM (THE CATTLE)
(MAKKAN) Revealed Before Hijrah

165 VERSES 20 SECTIONS 3100 Words , 12935 Letters

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ جَعَلَ الظُّلُمٰتِ وَ النُّوْرَ ؕ ثُمَّ الَّذِیْنَ كَفَرُوْا بِرَبِّهِمْ یَعْدِلُوْنَ ①

1. All praise be to Allah Who created the heavens [1], and the earth and established the darkness and the light [2], yet the infidels ascribe equals to their Lord [3],

1. Even though both heavens and earth are seven, the heavens are distantly situated from one another, while the crusts of the earth are cloudy clung to one another. For this reason the Holy QUR'AAN always refers to the heavens in the plural and the earth in a singular entity. Thus there is no inconsistency in the QUR'AANic verses.
2. From this we learn that darknesses are more while light is only one. Similar is the condition of physical darkness, as well as the spiritual darknesses of infidelity and impiety.
3. From this is understood that before polytheism can take place man has to be made the equal to Allah Almighty in some respects e.g. polytheists of Makkah were associating the angels as daughters of Allah Almighty, the Christians regard Hazrat Isa (on whom be peace) as the son of Allah, as father is homogeneous with son. Also, the polytheists worshipped their idols by taking them as beings similar in some respects to Allah Almighty as they called the angels the daughters of Allah. Without believing in this association of equality polytheism cannot be envisaged. A believer does not in his wildest imagination give such similarity to the Prophet or saint. He believes in them as the servants of Allah only. Thus to apply these verses on Muslims is indeed a height of stupidity.

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ طِیْنٍ ثُمَّ قَضٰۤی اَجَلًا ؕ وَ اَجَلٌ مُّسَمًّی عِنْدَهٗ ثُمَّ اَنْتُمْ تَمْتَرُوْنَ ②

2. It is He Who created you from clay [4], then he commanded a term [5], and there is a determined promise with Him [6] yet you doubt.

4. By this is meant that He has created your forefather Hazrat Adam (on whom be peace) from clay and made you from his progeny. It could also mean He created you from the semen, the sperm from the blood, the blood from nourishment and nourishment from clay. Here physical creation is being discussed. It should be remembered that clay was created from water, for this reason it is stated in another place: *"And" we made every living thing from water*". (S2:V30) 5.On the completion of this decreed term death will occur. Remember that those who were raised from the dead by Hazrat Isa (on whom be peace) some of whom had lived, were given a new life through the dua of Hazrat Isa (On whom be peace). Here mention is made of a decree which is the power of Allah Almighty. Hence, there is no inconsistency in the verse.
6. This determined promise is resurrection of the dead from their graves.

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وَهُوَ اللّٰهُ فِي السَّمٰوٰتِ وَ فِي الْاَرْضِ ؕ يَعْلَمُ سِرَّكُمْ وَجَهْرَكُمْ وَ يَعْلَمُ مَا تَكْسِبُوْنَ ۝٣

3. And He is the very Allah of the heavens and the earth [7], He knows all your secrets and what you reveal and He knows your doings [8].

7. That Allah Almighty is being worshipped everywhere. It should be remembered that besides man and jinn none of the creation is disobedient or polytheists. All are submissive to their Lord.

8. He will therefore take full account from you concerning these matters.

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ۝٤

4. And there comes to them no signs of their Lord, but they turn their faces away from it.

فَقَدْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ ؕ فَسَوْفَ يَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٥

5.Then undoubtedly they falsified the truth [9], when it came to them, so now they are to be informed of that which they were mocking [10] at.

9. By *'belied the truth'* is meant belied the Quraan, or the Holy Prophet صلى الله عليه وآله وسلم or his miracles, or the special commands of Allah Almighty.

10. Either these punishments will be sent in this world e.g.. the defeat at the Battle of Badr, or until they die, or in their graves or on the Day of Judgement. All these things about which they were mocking are very near, i.e. are not too distant from them.

اَلَمْ يَرَوْا كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ مَّكَّنّٰهُمْ فِي الْاَرْضِ مَا لَمْ نُمَكِّنْ لَّكُمْ وَ اَرْسَلْنَا السَّمَآءَ عَلَيْهِمْ مِّدْرَارًا ۪ وَّ جَعَلْنَا الْاَنْهٰرَ تَجْرِيْ مِنْ تَحْتِهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ۝٦

6. Have they not observed [11], how many generations We have destroyed before them? We gave them such establishments on the earth which We gave you not [12], and We sent them rain in torrents and caused rivers to flow beneath [13], them. Then We destroyed them on account of their sins, and after them raised up another generation [14].

11. In this verse observed either means to understand or seeing the ruined colonies and places of their people, as these incidents had already occurred before them, because these people during their travels would pass through these colonies and towns.

12. By this is meant physical strength, material strength equipment at surface level is granted more than you to them. From this we learn no power can repel the punishment of Allah Almighty.

13.These historical events are well known to the people of Makkah. From this we learn that History is a noble science, and that historical events which are not contrary to the Quraan are authentic and reliable.

14. By " *another generation* " is meant Allah destroyed the former people. He established other people in these localities e.g. Pharoah and tyrants like the Pharoah. In some cases these colonies were never populated again e.g.. the colonies of Aad and Thamud. Thus in this verse mention is not made of the absolute law.

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وَ لَوْ نَزَّلْنَا عَلَيْكَ كِتٰبًا فِيْ قِرْطَاسٍ فَلَمَسُوْهُ بِاَيْدِيْهِمْ لَقَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝٧

7. And if We had revealed to you (O Muhammad) something written on a paper so that they would have touched it with their hands, even then the infidels would have said: "This is nothing but manifest magic" [15].

15.Reason for its revelation:Nadar ibn Harith, Abdullah bin Ummayyah, Naufal ibn Khuwailid etc, said that we will not bring faith in the Holy Prophet صلى الله عليه وآله وسلم until such time that he does not present to us the Holy Quraan in the form of a written book, and the angels bear testimony about your prophethood in our presence saying that the QUR'AAN is the Book of Allah and you are the Prophet of Allah صلى الله عليه وآله وسلم . This verse was revealed at the occasion on which Allah Almighty informs His Beloved Prophet صلى الله عليه وآله وسلم that Oh My Beloved these people are talking nonsense.Even if you were to show them these things they will still not bring faith, but refer to them as witchcraft. When they had seen the splitting of the moon, they have heard the stones and trees reciting the Kalimah, they had also referred to these miracles as witchcraft.

وَ قَالُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ مَلَكٌ ؕ وَ لَوْ اَنْزَلْنَا مَلَكًا لَّقُضِيَ الْاَمْرُ ثُمَّ لَا يُنْظَرُوْنَ ۝٨

8.And they said: "Why has not an angel been sent on him?" [16], And if We had sent an angel the matter would have been finished [17], and they would not have been given time.

16. Whom we could see, otherwise not one, but many angels would come down to the Holy Prophet صلى الله عليه وآله وسلم. At times they would come in human form whom the Noble Companions would also see. These infidels had demanded that these angels should come in their original form and they should then see them in that form.

17. "*Have been finished*" means they should have been destroyed, or for the reason that they were unable to see the angels, if they had seen them they would have died; or after asking for the miracle had they not brought faith, divine punishment would have come upon them. The first reason is stronger because Abu Jahl had seen many miracles for rejecting them. demanded by him yet had not died

وَ لَوْ جَعَلْنٰهُ مَلَكًا لَّجَعَلْنٰهُ رَجُلًا وَّ لَلَبَسْنَا عَلَيْهِمْ مَّا يَلْبِسُوْنَ ۝٩

9.And if We had appointed an angel (as Messenger) We would surely have made him a man [18], and they would have the same doubt in him as they have now [19].

18. So that people could listen to his speech and derive benefit from it, which is the object of the coming of the Prophet. From this we learn that a woman cannot be a prophet. Says Allah Almighty: "*And we sent not before any but men to whom we reveal.*" (S16:V43)

19. By this is meant that even if the angels had come in human form these infidels would have had the same doubt.

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وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿١٠﴾ ع

10. And assuredly (O Beloved Prophet)! Messengers before you were mocked at, then those who were mocking at them, their mockery surrounded them [20].

not feel dejected and sad at their mocking because this has always been their way.

20. In this there is a consolement to the Holy Prophet صلى الله عليه وآله وسلم that he should

SECTION 2

قُلْ سِيْرُوْا فِي الْاَرْضِ ثُمَّ انْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿١١﴾

11. Please declare (O Beloved Prophet): "Travel in the land [21], then observe what the end was of those who were beliars" [22].

punishment has come down. Similarly if one wants to behold the places on which Allah's mercy pours, then one should travel to places in which the shrines of the pious are found which would inspire one towards obedience and reverence to Allah Almighty. It further tells us that traveling for the purpose of strengthening one's faith is a means of obtaining the Mercy of Allah.

21. By '*earth*' here means that earth upon which punishment had come down upon the previous people, and where signs of big localities are still evident. Also, here the command in this verse is more for persuasion, not for obligation.

22. From this it is learnt that in order to inculcate in oneself the fear of Allah one should travel to such places on which Allah's

قُلْ لِّمَنْ مَّا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ قُلْ لِّلّٰهِ ؕ كَتَبَ عَلٰى نَفْسِهِ الرَّحْمَةَ ؕ لَيَجْمَعَنَّكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ فِيْهِ ؕ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿١٢﴾

12. Please declare: "To whom belongs whatever is in the heavens and in the earth?"[23], Please declare: "It belongs to Allah. He has made it obligatory for Himself (to confer) His Mercy with generosity [24]. He will surely gather you on the Day of Resurrection. There is no doubt in it". Those who have put their souls in loss would not believe [25].

Hereafter is setting aside His special Mercy for the believers only.

23. Firstly they themselves will intimate that all of this belongs to Allah Almighty in whom they believe. If they do not admit this then you should reply to them. From this we learn that whatever is being spoken of, is more emphatic when it is reiterated by the person addressed, as this will be remembered over a longer period.

24. Mercy in this world include His general mercy, sending provisions, not sending down punishment in a hurry, sending prophets for the guidance of mankind, etc. while mercy in the

25. By infidels here means those whose death on infidelity is proclaimed by Allah Almighty e.g. Abu Lahab, Abu Jahl, etc otherwise many infidels have and are declaring faith in the Holy Prophet صلى الله عليه وآله وسلم. Or this could mean those infidels who are stubborn in their infidelity do not receive guidance. One who has become an infidel due to misunderstanding can easily be brought to the straight path.

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وَ لَهٗ مَا سَكَنَ فِي الَّيْلِ وَ النَّهَارِ ؕ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۳﴾

13. And to Him belongs whatever dwells in the night and the day [26]. And He is the All Hearing, All Knowing.

26. By "*whatever*" is meant the entire universe, because day and night are experienced by the entire creation.

قُلْ اَغَيْرَ اللّٰهِ اَتَّخِذُ وَلِيًّا فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ وَ هُوَ يُطْعِمُ وَ لَا يُطْعَمُ ؕ قُلْ اِنِّيْۤ اُمِرْتُ اَنْ اَكُوْنَ اَوَّلَ مَنْ اَسْلَمَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۱۴﴾

14. Please declare (O Beloved Prophet): "Shall I take for a protector anyone other than Allah [27], the Originator of the heavens and the earth, Who feeds but is not fed? [28], Please declare (O Beloved Prophet): "I have been commanded to submit [29], and never to be a polytheist [30].

27. Reason for revelation:The infidels of Arabia had tried to induce the Holy Prophet صلى الله عليه وآله وسلم to give up the propagation of the Unity of Allah Almighty and go back to the beliefs of his ancestors and countrymen. This blessed verse was revealed as a reply to these infidels. (*Khazainul Irfaan*) From this we learn that the rights of Allah Almighty are greater than that of the entire creation.

28. By this is meant that Allah Almighty is completely independent of everybody and everything, it is everybody who is dependent on Him. Although the sun, the moon etc do not eat, they neither feed anyone. They are not independent but are totally dependent on Allah Almighty.

29. From this it is hinted that the Noor of the Holy Prophet صلى الله عليه وآله وسلم is the first creation of Allah Almighty, as well as, it is His first worshipper. In such a case "*I have been commanded*" makes mention of the command of the first creation. The commentary of this is that the Hadith Shareef in which the Holy Prophet صلى الله عليه وآله وسلم says: "The first thing which was created by Allah is my Noor (light). This Hadith Shareef has been narrated in different ways. Thus the Holy Prophet صلى الله عليه وآله وسلم is the first worshipper in this Ummah because the Prophets are worshippers and submissive to the Will of Allah before their followers

30. Allah Almighty did not say do not indulge in polytheism. This passage is more eloquent i.e. forget about indulging in polytheism, do not be from the polytheists. In custom and habits, in personal appearance, and actions be totally different to the polytheists.

قُلْ اِنِّيْۤ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۱۵﴾

15. Please declare (O Beloved Prophet) "If I disobey my Lord, then I fear the punishment of a Mighty Day" [31].

31. It should be remembered that here the impossible is kept pending upon the impossible because it is not only totally impossible for the Holy Prophet صلى الله عليه وآله وسلم to disobey Allah Almighty but the punishment of the Holy Prophet صلى الله عليه وآله وسلم in the Hereafter too is totally impossible. In fact it is due to his mediation that others will be relieved of their punishment. The following verse is an example of this:"*Say you, if worst comes to worst there has been a son to the Most Affectionate, I would have worshipped him*" (S43:V81)

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مَنْ يُّصْرَفْ عَنْهُ يَوْمَئِذٍ فَقَدْ رَحِمَهٗ ؕ وَ ذٰلِكَ الْفَوْزُ الْمُبِيْنُ ﴿١٦﴾

16. On that day, from whosoever the punishment will be diverted, Allah indeed has had mercy [32] on him. And that is the clear success.

Almighty. Your good deeds alone are not sufficient for this. Good deeds are merely a means, not an end.

32. From this we learn that protection from Divine punishment on the Day of Judgement will be due to the Mercy and Kindness of Allah

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ؕ وَ اِنْ يَّمْسَسْكَ بِخَيْرٍ فَهُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿١٧﴾

17.And if Allah causes any evil to you, then there is none to remove [33], it, but He. And if He brings you good, then He is Powerful over everything [34].

34. Therefore worship that Lord. None is worthy of worship besides Him, because true Lord is He who has absolute power over everything and is not dependent on anyone or anything.

33. None can ward off Divine punishment without His permission and wishes. The punishment which is removed by the pious sages of Allah and through the good deeds too is taken away by Allah Almighty through His Bounty and Kindness and through their mediation.

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ ؕ وَ هُوَ الْحَكِيْمُ الْخَبِيْرُ ﴿١٨﴾

18. And He is Supreme over His bondsmen [35]. And He is the very Wise, the All Aware.

because they are the beloveds of Allah, and through His Bounty and Kindness not out of their mastery over Him. There are many examples of this.

35. All types of servants, whether territorial or celestial are included. None is beyond His control, and none controls Him. Some pious servants who gain the favours of Allah through their constant imploration achieve this

قُلْ اَیُّ شَیْءٍ اَكْبَرُ شَهَادَةً ؕ قُلِ اللّٰهُ ۙ۫ شَهِيْدٌۢ بَيْنِيْ وَ بَيْنَكُمْ ۫ وَ اُوْحِيَ اِلَيَّ هٰذَا الْقُرْاٰنُ لِاُنْذِرَكُمْ بِهٖ وَ مَنْۢ بَلَغَ ؕ اَئِنَّكُمْ لَتَشْهَدُوْنَ اَنَّ مَعَ اللّٰهِ اٰلِهَةً اُخْرٰى ؕ قُلْ لَّاۤ اَشْهَدُ ۚ قُلْ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّ اِنَّنِيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿١٩﴾

19. Please declare (O Beloved Prophet): "Whose evidence [36], is the greatest?" Please declare: "Allah is the Witness [37], between you and me and this QUR'AAN revealed to me, so that, with it, I may warn [38], you and whomsoever it reaches [39]. Then do you give this evidence that besides Allah there are other gods?" [40]. Please declare: "He is One Allah to be worshipped, and I totally disassociate from what you associate with Him".

testify to his prophethood Allah revealed this verse in which it is said that Allah Almighty is my witness; because He is the greatest of all

36. Reason for its revelation:When the infidels of Makkah asked the Holy Prophet صلى الله عليه وآله وسلم to present a witness who would

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witnesses.

37. Allah Almighty gave testimony of the Holy Prophet صلى الله عليه وآله وسلم in different ways:

1. He made His most beloved servants to testify about His Messenger's صلى الله عليه وآله وسلم prophethood.
2. The Book which He revealed on him gives testimony to this effect.
3. He conferred many miracles on him.

These are all testimonies of Allah Almighty. From this we learn that bearing testimony of Allah is the way of life of the Holy Prophet صلى الله عليه وآله وسلم and bearing testimony about the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah 'Almighty. Allah Almighty Himself is the witness of the Holy Prophet صلى الله عليه وآله وسلم. For this reason both testimonies are proclaimed in the Kalimah Shahadah, so that both these ways (sunnahs) are carried out.

38. By this is meant that if Allah Almighty was not my witness then why should He have revealed His final Book on me? His revelation of the Holy QUR'AAN upon me is in itself is a testimony of my Prophethood.

39.From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم and the guidance of the Holy QUR'AAN is not limited to any period, place or people. Further we learn that he to whom the message of the Holy QUR'AAN has not reached, his mere belief on the QUR'AAN would be deemed sufficient for his belief as was the case with the Naturalist Group as they are excluded from "*whom so ever it reaches.*"

40. From this we learn that it is important for a believer to declare his faith openly and keep himself aloof from all irreligious people. He should regard infidelity and polytheism as most detestable sins. Thus feigning piety (*TAQIYYA*) is not worthy of a believer, that is the way of the hypocrites. A believer should openly proclaim his faith through his personal appearance, behaviour, action and speech.

20. Those to whom We gave the Book recognize this Prophet as they recognize their sons [41]. Yet, those who put the souls in loss [42] would not believe.

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْرِفُوْنَهٗ كَمَا يَعْرِفُوْنَ اَبْنَآءَهُمْ ۘ اَلَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ فَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾

41. Just as the father knows his son before proof of his birth, these people too know the Holy Prophet صلى الله عليه وآله وسلم in a like manner. The father learns to identify the son only through hearsay and after the child has reached the age of discretion. Hence, the identification of the son is greater, therefore comparison is given through his knowledge, otherwise the Holy Prophet صلى الله عليه وآله وسلم is like a father. From this we also learn that mere identification of knowing the Holy Prophet صلى الله عليه وآله وسلم is not faith; declaring belief in him is faith.

42. They remained in loss by not accepting faith out of envy and their names are listed with those whose death will be on infidelity. It should be remebered that the infidelity of Satan was due to envy. Those who bear envy towards a prophet or a saint or the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم would hardly declare faith, as they are following the footsteps of Satan.

SECTION 3

21. And who is more unjust than the one who forges a lie against Allah [43], or belies His signs. Surely, the unjust will never get prosperity.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿٢١﴾

43.By being unjust is meant to associate and connect that to Allah Almighty what is said by Him. In this, those Ulama (Learned) are included who intentionally misinterpret the QUR'AAN, as this too is forging a lie against Allah Almighty.

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وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْٓا اَيْنَ شُرَكَآؤُكُمُ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٢٢﴾

22.And the day when We shall raise them altogether [44], then We shall say to the polytheists: "Where are those associates who you used to assert?" [45].

saying to the inmates of Hell: "*Taste it, yes, certainly you are the honourable, the benignant.*" (S44:V49)From this we learn that calling of the apostates by the Holy Prophet صلى الله عليه وآله وسلم as his Companions at the pond of Kauthar is not due to an error but to disgrace and embarrass them. Otherwise the blackness of their faces, being handcuffed, their stopping by angels at the Pond of Kauthar would be sure signs of their infidelity.

44. It is understood that on the Day of Judgement the infidels will be grouped with the infidels, and the believers will be with the believers. Says Allah Almighty: "*And today be seperate, O you culprits.*" (S36:V59). Thus on the Day of Judgement the company of people will be based on Faith. May Allah Almighty raise us and group us with the pious people. Ameen!

45. To call their idols as polytheistic could be to disgrace them, just as Allah Almighty would be

ثُمَّ لَمْ تَكُنْ فِتْنَتُهُمْ اِلَّآ اَنْ قَالُوْا وَاللّٰهِ رَبِّنَا مَا كُنَّا مُشْرِكِيْنَ ﴿٢٣﴾

23. Then there will remain no fabrication for them, but to say: "By Allah, our Lord! We were not polytheists"[46].

Says Allah Almighty: "*That day when man will call to mind all that he strove for.*" (S79:V35) For this reason it is said "*they lied against themselves*" meaning they lied deliberately against themselves. Hence, the meaning of the verse is crystal clear.

46. Firstly these people will try to deny their crimes then on another occasion they will admit them. Hence, there is no inconsistency in the verse. Also the denial of these polytheists would be deliberate, otherwise every person on that day would be fully aware of his deeds.

اُنْظُرْ كَيْفَ كَذَبُوْا عَلٰٓى اَنْفُسِهِمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢٤﴾

24. Please look! How they lied against themselves and were lost from those things, which they were concocting [47].

and deceptively associate partners with Allah Almighty.

47. By this is meant their idols, their priests, magicians and ascetics will not benefit them. These people would maliciously

وَ مِنْهُمْ مَّنْ يَّسْتَمِعُ اِلَيْكَ ۚ وَجَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ؕ حَتّٰٓى اِذَا جَآءُوْكَ يُجَادِلُوْنَكَ يَقُوْلُ الَّذِيْنَ كَفَرُوْٓا اِنْ

25. And among them are some who listen to you [48], and we have put veils over their hearts so that they understand it not [49], and in their ears is heaviness. And if they may see all the signs, even then they will not believe [50] in them. In as much as they may come to you disputing, these infidels say:

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"These (verses) contain only stories of the past generations".

هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٢٥﴾

48. Reason for its revelation:One day a group of infidels like Abu Sufyan, Abu Jahl, Waleed, Nadzar etc by chance heard the Holy Prophet صلى الله عليه وآله وسلم reciting the Holy QUR'AAN. People asked Nadzar what the Holy Prophet صلى الله عليه وآله وسلم was saying. He replied that the Holy Prophet was moving his tongue to tell stories like me. Abu Sufyan said that to him these words were sounding good. On hearing this Abu Jahl uttered that it is better to die than to admit this. This verse was revealed at this occasion. (*Khazainul Irfaan*)

49. Although this verse was revealed concerning people like Waleed, Nadzar, Abu Jahal it also includes all those persons who are like these wretches. From this we learn that only that person will understand the Holy QURAAN correctly in whose heart there is love for the receiver of the Quraan, the Holy Prophet صلى الله عليه وآله وسلم.

26. And they forbid from it and keep far from it [51], and they ruin not but their own souls, but they do not understand it.

وَهُمْ يَنْهَوْنَ عَنْهُ وَ يَنْـَٔوْنَ عَنْهُ ۚ وَ اِنْ يُّهْلِكُوْنَ اِلَّآ اَنْفُسَهُمْ وَ مَا يَشْعُرُوْنَ ﴿٢٦﴾

51. Reason for the revelation:This verse is revealed regarding all those polytheists who would neither accept faith nor would they allow others to become believers, so much so that they would stop the people from going to the gatherings of the Holy Prophet صلى الله عليه وآله وسلم. Saayyidina Hazrat Abduullah Ibn Abbas (May Allah be pleased with him) says that this verse was revealed concerning Hazrat Abu Talib who would protect the Holy Prophet صلى الله عليه وآله وسلم from the harm of the infidels, but he himself had not accepted Islam explicity(*KHAZAINUL IRFAAN*).

27. And if you could see when they will be made to stand [52], before the fire, then they will say: "Would that we are returned (to earth). Then we will not falsify the verses of our Lord and might become Muslims".

وَ لَوْ تَرٰٓى اِذْ وُقِفُوْا عَلَى النَّارِ فَقَالُوْا يٰلَيْتَنَا نُرَدُّ وَ لَا نُكَذِّبَ بِاٰيٰتِ رَبِّنَا وَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿٢٧﴾

52. By "*made to stand*" is meant standing at the edge of the Fire of Hell before they are thrown in it. These infidels will be brought together and made to stand at the edge of the Fire so that before they are separated in different groups they would collectively express regret at the evil before they are thrown in the Fire. From this we learn that they would be recalling whatever they had done.

28. But it has become clear to them what they used to conceal [53] before. And if they were sent back, they would do the same from which they were forbidden. And surely, they are

بَلْ بَدَا لَهُمْ مَّا كَانُوْا يُخْفُوْنَ مِنْ قَبْلُ ؕ وَ لَوْ رُدُّوْا لَعَادُوْا لِمَا نُهُوْا عَنْهُ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿٢٨﴾

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liars [54].

53. On the Day of Judgement when it would be said to the infidels. Where are your false gods? They would be taking false oaths to conceal their polytheism, that they were not polytheists. At that time their limbs would be testifying about their polytheism at which they will have no option but to admit. Mention in this verse is being made about the above.(*KHAZAINUL IRFAAN*). Thereafter they would request Allah Almighty to send them back to the world with the promise that they would not commit.

29. And they say: "This is the only life we have in this world and we are not to be raised [55] alive again".

وَ قَالُوْۤا اِنْ هِیَ اِلَّا حَیَاتُنَا الدُّنْیَا وَمَا نَحْنُ بِمَبْعُوْثِیْنَ ﴿۲۹﴾

55. The present day polytheists of India who acknowledge and accept reincarnation too believe in the concept of reward and punishment but say that this will take place in this world e.g the criminal after death will come back to this world in the form of a dog, cat, etc and receive their reward and punishment in this world. They do not believe in the Hereafter or.

30. And if you could see when they shall be made to stand before their Lord [56]. He will say: "Is not this (second life) the truth?" [57], They will say: "Yes, by our Lord". He will say: "Then now taste the punishment as a retribution for your infidelity" [58].

وَ لَوْ تَرٰۤى اِذْ وُقِفُوْا عَلٰى رَبِّهِمْ ؕ قَالَ اَلَیْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۳۰﴾

56. They will be standing undercover from Allah Almighty, because the vision of Allah Almighty in Jannat (Paradise) is especially for the believers only. Says Allah Almighty:"*Yes, certainly they are deprived of the sight of their Lord that day.*" (S83:V15)

57. This question is for the acknowledgement and not because of the lack of knowledge of the questioner.

58. It should be remembered that the words are

infidelity. The reply to this is appearing further 54. From this we learn that for a habitual criminal this world is a life imprisonment and the Hereafter an eternal Hell, because his life in this world is temporary but in the Hereafter it is eternal. A habitual criminal is he would always commit a crime on being freed, to the extent that crime has become a habit to him. Thus this punishment is correct and not in excess to his crime.

in the Day of Judgement. This type of belief is wrong by inference and intellect, because if they do not feel hardship when in the form of dog or cat then what type of punishment would this be? Also, no earthly life is complete with ease or hardship. The punishment of Allah Almighty must be bereft of ease and His reward must be free of hardship.

either of the angels which is attributed to Allah Almighty because the words and works of the special servants of Allah is acknowledged as the words and works of Allah Almigty. Or Allah Almighty Himself would be addressing these wicked souls directly. By those verses in which it is said that Allah Almighty will not speak to the infidels is meant words of mercy, while this is the address of anger. Hence, there is no inconsistency in this verses.

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SECTION 4

قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ ؕ
حَتّٰٓى اِذَا جَآءَتْهُمُ السَّاعَةُ بَغْتَةً قَالُوْا
يٰحَسْرَتَنَا عَلٰى مَا فَرَّطْنَا فِيْهَا ۙ وَهُمْ
يَحْمِلُوْنَ اَوْزَارَهُمْ عَلٰى ظُهُوْرِهِمْ ؕ اَلَا
سَآءَ مَا يَزِرُوْنَ ﴿۳۱﴾

31. Certainly they remain losers who denied the meeting with their Lord, so much so, when the Hour came to them suddenly [59], they said: "We are sorry that we committed a mistake [60], in accepting it and that we bear our burden on our backs" [61], O! What an evil burden they are bearing [62].

59. Before Qiyamat takes place there will be many signs appearing about it , but the actual occurance of Qiyamat will be sudden and without knowledge.

60. By the expression of woe means they rejected Qiyamat and as such did not prepare for it. Thus error or guilt here signifies error in belief .

61. From this we learn the evil deeds of the infidel will be riding upon him while the believers would be riding on some of his good deeds e.g. His sacrifice will become his conveyance . The good deeds of the infidels will become light and their sins will become heavy, the good deeds of the Believers will become

weighty and his sins, light. If the stomach is ailing the food will become a burden for the eater, if the stomach is in good condition the food becomes light and energising. Thus the inference to this is correct.

62. From this is understood that deeds on the Day of Judgement would be in physical form. They would be heavy as well, therefore they would be weighed. Remember the weight of the sins will be heavy on the necks and the necks of the infidels will be made so long that all their sinful deeds will be placed on them including all their wealth and jewels. However, on the Scale, sins of the believers will be lighter and those of the infidels.

وَ مَا الْحَيٰوةُ الدُّنْيَآ اِلَّا لَعِبٌ وَّلَهْوٌ ؕ وَ
لَلدَّارُ الْاٰخِرَةُ خَيْرٌ لِّلَّذِيْنَ يَتَّقُوْنَ ؕ
اَفَلَا تَعْقِلُوْنَ ﴿۳۲﴾

32.And the worldly life is nothing but a play and amusement [63]. And surely, the last abode is better for those who fear [64]. Do you not then understand

63. The worldly life is that which is spent on sensual desires, while the life which is spent to accumulate deeds for the Hereafter is though a life in the world, but it is not a worldly life. Hence, the lives of the Prophets of Allah Almighty and the pious servants are not worldly lives at all but, lives for the sake of religion. Thus, there is a great difference

between lives of the negligent and lives of the intelligent.

64. By this is meant those who fear Allah Almighty. From this we learn that besides piety and acquiring pious deeds everything of this world is play and amusement which will not bear any results.

قَدْ نَعْلَمُ اِنَّهٗ لَيَحْزُنُكَ الَّذِىْ يَقُوْلُوْنَ
فَاِنَّهُمْ لَا يُكَذِّبُوْنَكَ وَ لٰكِنَّ الظّٰلِمِيْنَ
بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿۳۳﴾

33. We know that what they say grieves you, they belie [65], you not, but the evildoers deny the signs of Allah [66].

65.Reason for it revelation:Once Abu Jahl's friend, Akhnas bin Thareek asked him if according to him whether Muhammad صلى الله عليه وآله وسلم is a true prophet. Abu Jahl replied that he is absolutely true because never

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a single lie has ever been uttered by him, but I do not believe in him because in his family i.e. in the progeny of Quraysh every form of noble deed is already found, now if Prophethood too reaches them then what is left for the rest of Quraysh. The above verse was revealed at this occasion. In some traditions it is reported Abu Jahl saying Oh Muhammad صلى الله عليه وآله وسلم we do not regard you as false, but we regard the Book which you have brought to be false.(*Khazain*) Allah Almighty says in this verse Oh My Beloved Rasool صلى الله عليه وآله وسلم they are not calling you false, but they are saying this to Me.

66 .Because they regarded the Holy Prophet صلى الله عليه وآله وسلم to be *SADIQUE TRUTHFUL, AMIEN TRUSTWORTHY,* wise and intelligent. Even to this day the infidels regard him in this light. From this we learn that those who reject the perfection and excellence of the Holy Prophet صلى الله عليه وآله وسلم are worse than the polytheists of Makkah:"It is possible to reject Allah Almighty because none have visualised him;But rejection of the excellent qualities of the Holy Prophet صلى الله عليه وآله وسلم is not possible because all have seen him."The polytheists had rejected Allah Almighty because none had visualised him. But how could they refuse to accept the holy Prophet صلى الله عليه وآله وسلم after they had personally seen him and his excellent miracles. Subhanallah! Observe in what perfect manner Allah Almighty has consoled His Beloved Nabi صلى الله عليه وآله وسلم by saying that these polytheists are calling Me and My verses as false, but they are not calling you false!

34. And the Messengers of Allah were falsified before you, but they endured patiently when they were belied and were persecuted, until Our help [67] came to them. And there is none to change the words of Allah, and the news of the Messenger has already come to you.

وَ لَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ فَصَبَرُوْا عَلٰى مَا كُذِّبُوْا وَ اُوْذُوْا حَتّٰۤى اَتٰىهُمْ نَصْرُنَا ۚ وَ لَا مُبَدِّلَ لِكَلِمٰتِ اللّٰهِ ۚ وَ لَقَدْ جَآءَكَ مِنْ نَّبَاِی الْمُرْسَلِیْنَ ﴿۳۴﴾

67. The message of this verse is a second manner of consoling the Holy Prophet صلى الله عليه وآله وسلم.Oh My Beloved Nabi prophets before you were also called false, but they exercised patience. Thus to exercise patience in the face of persecutions of the infidels is the way of life of the prophets. By doing this your rewards will be measured.

35.And if their turning away of faces has grieved [68], you, then if you can do, seek a tunnel in the earth or up by a ladder unto heaven and bring a sign for them [69]. And if Allah has willed them he would have gathered them [70], on the guidance. So, (O listener) never be from the ignorant [71].

وَ اِنْ كَانَ كَبُرَ عَلَیْكَ اِعْرَاضُهُمْ فَاِنِ اسْتَطَعْتَ اَنْ تَبْتَغِیَ نَفَقًا فِی الْاَرْضِ اَوْ سُلَّمًا فِی السَّمَآءِ فَتَاْتِیَهُمْ بِاٰیَةٍ ؕ وَ لَوْ شَآءَ اللّٰهُ لَجَمَعَهُمْ عَلَی الْهُدٰی فَلَا تَكُوْنَنَّ مِنَ الْجٰهِلِیْنَ ﴿۳۵﴾

68. It was the desire of the Holy Prophet صلى الله عليه وآله وسلم that every infidel should believe in Islam at which this verse was revealed. This desire of the Holy Prophet صلى الله عليه وآله وسلم was not based on the fact that he had no knowledge of them dying as non believers but because the demand of mercy of one who is personification of mercy is beyond control and spontaneous. Just as a concerned doctor does his utmost to cure the patient till the end, even though he is fully aware that he will not be able to save his life. His effort is

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indeed due to his mercy and kindness. Similar is the case here with the Holy Prophet صلى الله عليه وآله وسلم . This is a verse of solace and comfort.

69. This passage reveals intense loveliness. Just as a teacher expresses anger at a very industrious student for his extra hardwork, he does so not because he is really angry but it shows the obedience of the student and the concern and love of the teacher for him. Otherwise it is quite clear that the Holy Prophet صلى الله عليه وآله وسلم had not erred in any way. The desire for guidance is always a good quality to inculcate in oneself.

70. Allah Almighty would certainly like if every one can proclaim faith. But this is not the intention. There is a difference between love and intention. The Holy Prophet صلى الله عليه وآله وسلم too would love to see everyone becoming a believer and the effort too is towards this, but this is not the intention. Says Allah Almighty: "*Undoubtedly, this is not that you may guide whosoever you like.*" (S28:V56) In this verse Allah Almighty first says: "*whomso you like*" which is followed by "*whomsoever He will.*"

71. This address and rebuke cannot be for the Holy Prophet صلى الله عليه وآله وسلم because he was extremely eager for the guidance of Allah's creation. In another place Allah Almighty explains avidness as follows: "*desires of your welfare*" (S9:V128). This type of greed is praiseworthy and reproach cannot be for the one who is praised. Hence, the true object of this verse is: "*Oh believer, do not take an objection on Allah Almighty why He has not given guidance to everybody.*"

36. Only those can accept who listen [72], and Allah will raise those whose hearts are dead [73]. Then, towards Him will they be returned.

إِنَّمَا يَسْتَجِيبُ الَّذِينَ يَسْمَعُونَ ۘ وَ
الْمَوْتٰى يَبْعَثُهُمُ اللّٰهُ ثُمَّ اِلَيْهِ يُرْجَعُوْنَ ﴿٣٦﴾

72. By this is meant hearing of acceptance. Anyone who does not possess this quality is dead. For this reason referrence that follows is about the infidels whose hearts are dead.

73. For the punishment on the Day of Judgement, meaning these infidels will never proclaim faith.

37. And they say: "Why has not a verse been revealed to them [74], from their Lord?" Please declare: "Allah has the power to reveal such a verse, but most of them are fully ignorant" [75].

وَ قَالُوْا لَوْ لَا نُزِّلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ
قُلْ اِنَّ اللّٰهَ قَادِرٌ عَلٰٓى اَنْ يُّنَزِّلَ اٰيَةً وَّ
لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٧﴾

74. From those signs which we are asking e.g coming of the punishment in the world, rain of stones as they were saying: "*You then rain down upon us stones from heaven.*" (S8:V22) Otherwise the Holy Prophet صلى الله عليه وآله وسلم had shown many miracles, many of which were shown as requested by them. However, those wretches never accepted these miracles as true miracles like the present day stubborn debator who also claims that no proof was provided by You. .

75. As they were requesting their own death themselves. It was indeed through the mercy of the Holy Prophet that these miracles did not come down.

38. And there is one crawling on earth nor any bird that flies on its wings, but are the communities like you[76].

وَ مَا مِنْ دَآبَّةٍ فِي الْاَرْضِ وَ لَا
طٰٓئِرٍ يَّطِيْرُ بِجَنَاحَيْهِ اِلَّآ اُمَمٌ اَمْثَالُكُمْ ؕ

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مَا فَرَّطْنَا فِي الْكِتٰبِ مِنْ شَيْءٍ ثُمَّ اِلٰى رَبِّهِمْ يُحْشَرُوْنَ ﴿٣٨﴾

We have left out nothing in the Book[77]. Then, to their Lord shall they be raised.

76. From this we learn that we cannot call the Holy Prophet صلى الله عليه وآله وسلم a being like us, because Allah Almighty has likened the animals to us. Therefore if we cannot say that the animals are like us then how does the Holy Prophet صلى الله عليه وآله وسلم become like us? Says Allah Almighty:
"*The similtude of His Light is as a niche wherein is a lamp.*" (S24:V35). In the light of this verse who would say the Light of Allah is like a lamp?

77. The word Book either signifies the Holy QUR'AAN or the *LAWHE MAHFOOZ THE DIVINE TABLET* i.e. We have revealed in the QUR'AAN every type of knowledge, nothing has been kept back, this is because no one was more beloved to Allah Almighty than the Holy Prophet صلى الله عليه وآله وسلم for whom these could be kept. This proves the Holy Prophet's صلى الله عليه وآله وسلم complete knowledge of the unseen because every type of knowledge is in these Books and all these Books are within the knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Also if Allah Almighty did not want to inform anyone of these various forms of knowledge why in the first has He written them. The object of writing them does not mean Allah Almighty feared that He might forget them. Without doubt they have been written with the view of making them known to others.

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا صُمٌّ وَّ بُكْمٌ فِي الظُّلُمٰتِ ؕ مَنْ يَّشَاِ اللّٰهُ يُضْلِلْهُ ؕ وَ مَنْ يَّشَاْ يَجْعَلْهُ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٣٩﴾

39. And those who belied Our signs are deaf and dumb in utter darkness [78]. Allah sends those astray whom He wills and places on the Straight Path, whom He wills [79].

78. For example the deaf and dumb, if they get caught up in the darkness they will not be able to obtain guidance because darkness would render their eyes useless. They will neither obtain guidance through their own voice or the voice of others because they can neither talk nor hear.

79. The Straight Path is the Path of the Saints and Prophets of Allah Almighty. In whichever sect there are no saints that sect is bereft of the Straight Path. Says Allah Almighty: "*Guide us on the Straight Path. The Path of those whom you have favoured*" (S1:V56).

قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ اَوْ اَتَتْكُمُ السَّاعَةُ اَغَيْرَ اللّٰهِ تَدْعُوْنَ ۚ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٤٠﴾

40. Please declare (O Beloved Prophet): "Have you seen when the punishment of Allah comes to you, or the Hour is established? Will you call upon any other than Allah, if you are truthful?"

بَلْ اِيَّاهُ تَدْعُوْنَ فَيَكْشِفُ مَا تَدْعُوْنَ اِلَيْهِ اِنْ شَآءَ وَ تَنْسَوْنَ مَا تُشْرِكُوْنَ ﴿٤١﴾ ع

41. But, you will call Him alone. So, if He pleases He would remove [80], that for which you call Him, and you would forget the associates [81].

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80. From this we learn that some prayers of the infidels are accepted.
81. In times of difficulty the infidels too call upon Allah Almighty and not the idols. At present times the polytheists of India when ill, request the worshippers to blow on them for relief. From this is understood that those who do not call upon Allah Almighty in their difficulties are more hard hearted than the polytheists.

SECTION 5

42. And indeed We sent Messengers towards communities before you. Then seized with misery and hardship so that they might beseech [82].

وَلَقَدْ اَرْسَلْنَآ اِلٰٓى اُمَمٍ مِّنْ قَبْلِكَ فَاَخَذْنٰهُمْ بِالْبَاْسَآءِ وَالضَّرَّآءِ لَعَلَّهُمْ يَتَضَرَّعُوْنَ ﴿۴۲﴾

82. It is thus evident that difficulties and hardships in the world are a Mercy of Allah Almighty as they help to turn His servants to Him and elevate the ranks of the pious and the wise.

43. Why did it not happen that when Our punishment came upon them, they would have beseeched? [83], But, their hearts were hardened and the devil made fair to them their deeds in their eyes [84].

فَلَوْلَآ اِذْ جَآءَهُمْ بَاْسُنَا تَضَرَّعُوْا وَلٰكِنْ قَسَتْ قُلُوْبُهُمْ وَزَيَّنَ لَهُمُ الشَّيْطٰنُ مَا كَانُوْا يَعْمَلُوْنَ ﴿۴۳﴾

83. So that the punishment could have been removed. From this we learn that declaring faith and offering repentance at the times of seeing the signs of punishment is a means of warding off the punishment as was done by the people of Hazrat Yunus (On whom be peace). However after the descent of the punishment faith and repentance will not prove beneficial, as was the case with Pharoah."*Until the drowning overtook him*" (S10:V90)
84. It is evident that from all the punishments the worse is the hardness of the heart i.e. being heartless which will not allow the teachings of a Prophet to have the desired effects.

44. Then when they forgot that with which they were all admonished, We opened unto them the gates of all things [85], until when they became delighted at what they were given [86]. Then, We seized them suddenly [87], now they were left in despair [88].

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖ فَتَحْنَا عَلَيْهِمْ اَبْوَابَ كُلِّ شَيْءٍ ؕ حَتّٰٓى اِذَا فَرِحُوْا بِمَآ اُوْتُوْٓا اَخَذْنٰهُمْ بَغْتَةً فَاِذَا هُمْ مُّبْلِسُوْنَ ﴿۴۴﴾

85. From this we learn that despite our sins and disobedience, to obtain worldly comforts is a wrath and punishment of Allah Almighty because due to this man becomes more negligent and daring to commit sins. In fact this sometimes makes him think that sins are good, otherwise I would not have been blessed with these comforts. This is indeed blasphemy and infidelity. We further learn that coming of hardships on the pious servants is a means of obtaining Mercy of Allah Almighty because due to this the status of the pious is increased.
86. To express joy on receiving the bounties of Allah Almighty out of arrogance and boast is sinful and the way of the infidels. However if this is done to express gratitude then it is good as this is the way of the pious. Says Allah Almighty: "*And publicise well the favours of your Lord.*" (S93:V11). Further Allah Almighty says: "*Say you, only Allah's Grace and only His Mercy on it therefore let them*

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rejoice." (S10:V58). Here the first condition is applicable.

87. The death of a Believer has three names:

1. **WAFAAT** the time of having completed ones work, what will follow is the time for comfort and rewards.
2. **WISAAL** the means of meeting the beloved.
3. **SHAHADAT** the means of gaining the presence of Allah Almighty.

The death of an infidel too has three names:

1. Wrecked and perished. "*Then We perished them after wrecking*." (S25:V36)
2. Extinction/destruction. (S6 : V6)
3. Seizure (S6 : V44) (S7 : V9596)

45. Then the unjust [89] were uprooted completely. And all praise belongs to Allah, the Lord of all the worlds [90].

89. From this we learn that the people on whom Divine punishment descends do not leave behind any generation to follow. Those people who were metamorphosed into lesser beings were totally destroyed, Hence, the present day monkeys and dogs are not their offspring.

90. From this we learn that the destruction of the infidels is the bounty of Allah Almigty at which one should express gratitude to the

46. Please declare (O Beloved Prophet): Have you considered if Allah should take away your ears and eyes and seal up your hearts [91]. Then who is the God other than Allah Who could bring these things back [92] to you? See how in different manners We explain the signs, but they turn away their faces.

91. In a manner that the advice of the advisor will prove ineffectual, he will not be able to see the verses and signs of Allah with his eyes and would not be able to hear the words of Allah Almighty i.e such a person would be a seeing. blind and a hearing deaf. It is possible that

Similarly the name of a believer's life is "*Pure life" while that of an infidel is 'Straightened life*" (S20:V124)

88.Because of this some say that sudden death is bad because it does not provide time to repent. But while this is punishment for the negligent, it is a mercy to a pious believer as it saves him from the the pangs of sickness. Therefore the death of Hazrat Sulaiman, Moosa and Uzair (May Peace of Allah be upon them) was sudden. Even if the neglectful person dies of sickness his death will be sudden, and a believer's sudden death will be a death of preparation.

فَقُطِعَ دَابِرُ الْقَوْمِ الَّذِيْنَ ظَلَمُوْا ؕ وَ
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۴۵﴾

Almighty. The Holy Prophet offered Sajdah at the death of Abu Jahl, and ordered to observe fast on the Day of Ashura (10th Muharram) because Pharoah was destroyed on this day. Hence, at the death of a believer one should recite "*to Allah we belong*" while at the death of a dangerous enemy one should recite "*All Praise be to Allah Almighty*."

قُلْ اَرَءَيْتُمْ اِنْ اَخَذَ اللّٰهُ سَمْعَكُمْ وَ
اَبْصَارَكُمْ وَخَتَمَ عَلٰى قُلُوْبِكُمْ مَّنْ اِلٰهٌ
غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِهٖ ؕ اُنْظُرْ كَيْفَ
نُصَرِّفُ الْاٰيٰتِ ثُمَّ هُمْ يَصْدِفُوْنَ ﴿۴۶﴾

here the literal meaning of the verse is intended

92. By this is meant none so ever can bring. The medicine of the doctor, the Dua of the pious etc. too cannot have curative power without the will of Allah Almighty. They are only the means, not the end.

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قُلْ اَرَءَيْتَكُمْ اِنْ اَتٰىكُمْ عَذَابُ اللّٰهِ بَغْتَةً اَوْ جَهْرَةً هَلْ يُهْلَكُ اِلَّا الْقَوْمُ الظّٰلِمُوْنَ ﴿٤٧﴾

47. Please declare (O Beloved Prophet): "Have you considered if the punishment of Allah comes upon you suddenly or openly. Then, who will be destroyed, but the unjust people? [93]

93. By tyrant is meant the infidel. The punishment of Allah Almighty comes to destroy the infidels. If animals and some innocent people are destroyed through it, it is no punishment for them but a means of elevating the status of the pious through it, as is reported in Hadith Shareef. It should be remembered that this punishment denotes visible punishment which had come upon the previous people (Ummah). The inherent punishment like incidental disaster, drought, death and destruction,etc can come due

وَمَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ فَمَنْ اٰمَنَ وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿٤٨﴾

48. We do not send the Messengers but to give glad tidings and to warn [94]. Then those who believed and amended themselves, to them there is no fear, nor any grief.

94. By this is meant that giving glad tidings about the bounties and mercy of Allah Almighty. To put fear of Allah's punishment in people is also from the qualities of the Holy Prophet صلى الله عليه وآله وسلم but giving glad tidings of the coming Prophets was the quality of the other Prophets of Allah Almighty not the way of our Holy prophet صلى الله عليه وآله وسلم as he is the seal of the Prophets. Remember, that when ever prophecy is coupled with warning it will denote glad tidings of mercy.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا يَمَسُّهُمُ الْعَذَابُ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٤٩﴾

49. And those who falsified Our signs, punishment shall reach them because of their disobedience [95].

95. Here, disobedience means infidelity while punishment denotes the eternal punishment of Hell. From this we learn that the deceased infants of the infidels would not be punished in the Hereafter, because punishment is the result of their infidelity and disobedience which was not committed by these small children.

قُلْ لَّآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَلَآ اَعْلَمُ الْغَيْبَ وَ لَآ اَقُوْلُ لَكُمْ اِنِّيْ مَلَكٌ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ؕ قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَالْبَصِيْرُ ؕ اَفَلَا تَتَفَكَّرُوْنَ ﴿٥٠﴾ ع ٩ ١١

50. Please declare [96]: "I neither say to you that I possess the treasures [97], of Allah, and nor do I say that I know the unseen myself, and nor do I say to you that I am an angel. I follow only that which is revealed [98] to me". Please declare: "Are the blind and the seeing equal? Do you then not ponder?" [99]

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96. Reason for revelation:The infidels of Makkah would tell the Holy Prophet صلى الله عليه وآله وسلم if you are the true Prophet of Allah then provide us with wealth and riches. Turn the mountains into gold, inform us about the rates of market prices of things to come. In reply to their demand these verses were revealed in which Allah Almighty asks the beloved Prophet صلى الله عليه وآله وسلم to tell them that I have claimed to be a Prophet, I have made no claims about these things. These infidels would also say that if you are a prophet why do you enter into marriage? The reply was that though marriage is not necessary for angels, it is for a Prophet.

97. In this there is the negation of the claim, not of having the treasure. The Holy Prophet said: صلى الله عليه وآله وسلم "I have been given the keys of the treasures of the earth." Allah Almighty said: "*Oh beloved! Undoubtedly, We have bestowed you abundance of good.*" (S108:V1) Similarly, negation is to the claim to the Knowledge of the Unseen, not of the Knowledge of the Unseen. For this reason the adage are three, the claims are two. But in "*I am an angel*" there is the negation of both the claim and the adage or implication. Whereas in the earlier instance the claim is negated the adage is proven i.e. neither am I an angel, nor do I claim to be one. In the other two negation is only regarding the claim i.e. although I do have the treasures of Allah, and I do possess Knowledge of the unseen, I do not lay claim about them.

98. By this is meant I will only give you and inform you about that which I am permitted by Allah Almighty to do so. Thus with the permission of Allah Almighty the Holy Prophet صلى الله عليه وآله وسلم in one sitting informed his Noble Companions about all things that would be taking place until the Day of Judgement, and made people wealthy. Says Allah Almighty: "*Allah and His Messenger has enriched them out of His Grace.*"(S9:V74)

This verse proves beyond any shadow of doubt the propriety and the bestowed Knowledge of the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم bestowed Paradise on Hazrat Rabeeah (May Allah be pleased with him) as can be seen from *Muslim Shareef.*

99. To ponder over the miracles and to learn about the high status and dignity of the Prophet of Allah صلى الله عليه وآله وسلم is the work of the believer, to remain blind and ignorant about these is the work of an infidel.

SECTION 6

51. And with this QUR'AAN warn those who fear that they shall be raised towards their Lord in a manner that there shall be no supporter [100] nor any intercessor for them besides Allah in the hope that they may become Godfearing.

وَ اَنْذِرْ بِهِ الَّذِيْنَ يَخَافُوْنَ اَنْ يُّحْشَرُوْٓا اِلٰى رَبِّهِمْ لَيْسَ لَهُمْ مِّنْ دُوْنِهٖ وَلِيٌّ وَّ لَا شَفِيْعٌ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٥١﴾

100. From this it is understood that Allah Almighty will provide helpers and intercessors for the believers, while the lack of these for the infidels is Allah Almighty's punishment for them. Thus if anyone says I have no helpers is inadvertently admitting his infidelity, as this is the condition of the disbelievers.

52. And do not drive away [101], those who call upon their Lord morning and evening, seeking His Pleasure [102]. Neither are you accountable for them [103],

وَ لَا تَطْرُدِ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ ؕ مَا عَلَيْكَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ مَا

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and nor are they accountable for you. Then if you drive them away, then this is far from justice [104].

مِنْ حِسَابِكَ عَلَيْهِمْ مِّنْ شَيْءٍ فَتَطْرُدَهُمْ فَتَكُوْنَ مِنَ الظّٰلِمِيْنَ ﴿٥٢﴾

101. In this there are glad tidings for the pious servants of Allah Almighty who will not be turned away from the doors of the Holy Prophet صلى الله عليه وآله وسلم neither in this world, nor in the Hereafter. Thus those who want to gain the nearness of the Holy Prophet صلى الله عليه وآله وسلم should engage themselves in the Remembrance of Allah Almighty. This order is eternal, until the Day of Judgement.

102. The word Murid is obtained from here i.e. the Murid is he who takes allegiance on the hand of his Shaikh Murshid religious mentor, to seek the pleasure of Allah Almighty.

103. Reason for Revelation:Once the leaders of the Makkan infidels came to the Holy Prophet صلى الله عليه وآله وسلم and saw that he was surrounded by the poor and the destitute. They said that they feel ashamed to be in the company of these beggars. If the Holy Prophet صلى الله عليه وآله وسلم would turn them away from his company then only are they prepared to join him. The Holy Prophet صلى الله عليه وآله وسلم turned down their request. This verse was revealed in support of the Holy Prophet's صلى الله عليه وآله وسلم action in which Allah Almighty says that Oh My Beloved Prophet صلى الله عليه وآله وسلم neither are you responsible for their guidance, nor will you be questioned about it. Hence, you should not reject these destitute people in the hope of guiding these infidels.

104. It should be remembered that here injustice does not mean infidelity nor to torment anyone. To refuse anyone permission to come to you is not a sin. Hence., this meaning is very appropriate, that this type of action is beyond a person of your calibre who is the personification of kindness and excellent disposition. From this we learn that to love the poor and destitute is the way of the prophets.

53. And thus We made one of them a trial for the others that when the wealthy infidels may say, seeing the needy Muslims: "Are these people whom Allah has favoured among [105], us? Does not Allah know well the grateful?" [106].

وَ كَذٰلِكَ فَتَنَّا بَعْضَهُمْ بِبَعْضٍ لِّيَقُوْلُوْٓا اَهٰٓؤُلَآءِ مَنَّ اللّٰهُ عَلَيْهِمْ مِّنْۢ بَيْنِنَا ؕ اَلَيْسَ اللّٰهُ بِاَعْلَمَ بِالشّٰكِرِيْنَ ﴿٥٣﴾

105. This means that the infidels have always been rejecting the truth about Islam by looking at its poverty and always say if Islam was a true religion and infidelity was false then why were the Muslims poor and the infidels wealthy!

106. This means faith and guidance are not dependent on wealth, Allah Almighty knows who possesses the capacity for gratitude and who is bereft of it. Allah Almighty always guides those who are grateful to Him.

54. And when those who believe in Our signs come to you [107], then say to them [108]: "Peace be upon you. Your Lord has prescribed mercy on Himself [109], that whoso of you

وَ اِذَا جَآءَكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاٰيٰتِنَا فَقُلْ سَلٰمٌ عَلَيْكُمْ كَتَبَ رَبُّكُمْ عَلٰى نَفْسِهِ الرَّحْمَةَ ۙ اَنَّهٗ مَنْ عَمِلَ مِنْكُمْ

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سُوْٓءًا بِجَهَالَةٍ ثُمَّ تَابَ مِنْۢ بَعْدِهٖ وَاَصْلَحَ فَاَنَّهٗ غَفُوْرٌ رَّحِيْمٌ ﴿٥٤﴾

does some evil ignorantly and repents [110], thereafter and amends, then undoubtedly Allah is Most Forgiving, Ever Merciful" [111].

107. In this verse are included all those Muslims who would be presenting themselves sincerely to the court of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement. Only these are entitled to glad tidings that are to follow. The rising of the sun means its coming to us, while our going to the sun means that we must remove all cover. The Holy Prophet صلى الله عليه وآله وسلم has already come to us as Allah Almighty says: "*Assuredly there has come to you a Messenger*" (S9:V128). Thus we can reach the Holy Prophet صلى الله عليه وآله وسلم by removing all covers of negligence and thoughtlessness.

108. There are three types of beggars, the one begs openly. Regarding them is said: "*They should come to you and then beg forgiveness.*" (S4:V64) The second type offers prayer to the generous, regarding them is said:
"*Send upon him blessings and salute him fully well in abundance.*" (S33:V56) The third type does not express anything verbally, but only come to the generous. This verse is regarding them.

109. From this emerge two issues:

1. Through the blessing of the servitude to the Holy Prophet صلى الله عليه وآله وسلم one can obtain the Mercy of Allah Almighty, forgiveness of ones sins, etc.
2. That Allah Almighty has prescribed these things upon Himself, and not by anyone else. Hence, there is no inconsistency in the verse.

110. It should be remembered that the repentance for each sin is different. If one has infringed anyone's rights, then fulfilment of these rights is important for the repentance, thereafter repent verbally. If you have not performed Salaah its repentance is to perform their Qaza. Without this, repentance is not appropriate.

111. From this we learn that repentance constitutes of two parts, one is to express regret at what had happened and the other is correctional steps for the future. If either of these is not fulfilled repenance will not be accepted. The use of 'thereafter' informs us that if any one repents after a long time it would be accepted as long as this is done before the person dies.

وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لِتَسْتَبِيْنَ سَبِيْلُ الْمُجْرِمِيْنَ ﴿٥٥﴾ ع

55. And as such We explain fully Our signs in detail that the way of the guilty may become evident [112].

112. It is important for the believer to learn everything about faith as well as about infidelity. Religious knowledge is acquired to practise the religion while the knowledge of infidelity is acquired for abstention from it.

It is for this reason that Allah Almighty outlined the theory and practice of the non believers in the Holy QUR'AAN so that people can abstain and refrain from these, and the Path of Truth can become apparent and fully known.

SECTION 7

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ قُلْ لَّاۤ اَتَّبِعُ

56. Please declare (O Beloved Prophet): "I have been forbidden [113] to worship those who call besides Allah". Please declare:
: "I shall not follow your vain

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desires [114]. If it be so, then I would go astray and would not remain among the guided ones".

اَهْوَآءَكُمْ ۙ قَدْ ضَلَلْتُ اِذًا وَّ مَآ اَنَا مِنَ الْمُهْتَدِيْنَ ﴿٥٦﴾

113. By this is meant before the revelation of the QUR'AAN Allah Almighty prohibited the Holy Prophet صلى الله عليه وآله وسلم from idolatory through natural means and, after the revelation of the QUR'AAN through religious injunctions. Thus the Holy Prophet صلى الله عليه وآله وسلم never committed idolatory nor any sin, nor eaten any meat of an animal slaughtered in the name of idols. Thus the Holy Prophet's صلى الله عليه وآله وسلم.

worship and obedience, his piety and Godliness was not dependent on the revelation of the QUR'AAN. He is pious and a worshipper at birth and in essence a talking QUR'AAN.

114. Neither now, nor before the occurence or rise of Prophethood, because the Holy Prophet صلى الله عليه وآله وسلم says that Allah Almighty has always protected me from misguidance and wrong belief.

57. Please declare (O Beloved Prophet): "I have the shining proof [115] from my Lord and you falsify it. I have not that with me for which you are hastening [116]. There is no order but of Allah [117]. He explains the truth and He is the Best of Judges".

قُلْ اِنِّيْ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ كَذَّبْتُمْ بِهٖ ؕ مَا عِنْدِيْ مَا تَسْتَعْجِلُوْنَ بِهٖ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ يَقُصُّ الْحَقَّ وَ هُوَ خَيْرُ الْفٰصِلِيْنَ ﴿٥٧﴾

115. By *"showing proof"* is meant the Prophetic Light, Light of the Holy QUR'AAN, the Mystical Knowledge of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم was always of this light and a proof for others. For this reason the Holy QUR'AAN refers to him as proof and light. Says Allah Almighty:" *Undoubtedly a manifest argument has come to you from your Lord.*" (S4:V175)The Holy Prophet صلى الله عليه وآله وسلم is indeed the clear proof of Allah Almighty.

116. By this is meant Divine Punishment is not by me nor within my permanent control, otherwise by now it should have descended upon you because I do not give respite to Allah Almighty's criminals. This does not mean that punishment would not descend through the curse of the Holy Prophet صلى الله عليه وآله وسلم. He through the Grace of Allah Almighty, has been given full authority over Paradise and Hell. Hazrat Rabeeah (May Allah be pleased with him) had requested the Holy Prophet صلى الله عليه وآله وسلم to grant him Paradise. The Holy Prophet صلى الله عليه وآله وسلم had proclaimed that whoever would purchase the Well of Roomah as an endowment for public use, I will grant him Kauthar on the Day of Judgement. This verse could also mean that although you are asking me for punishment but I only have mercy, not punishment. I am the Prophet of mercy." *And we have not sent thee but as a mercy unto all the worlds.*" (S21:V107)

117. By this is meant the actual command is that of Allah Almighty. The orders of kings, judges, saints, Prophets are bestowed upon them by Allah Almighty. This verse does not negate endowment.

Says Allah Almighty:

"*Obey Allah and obey the Messenger, and those who have power of command over you.*" (S4:V59) If there is no authority besides Allah Almighty's then how would obedience to Prophets, learned men, kings have been made obligatory?

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قُلْ لَّوْ اَنَّ عِنْدِیْ مَا تَسْتَعْجِلُوْنَ بِهٖ لَقُضِیَ الْاَمْرُ بَیْنِیْ وَبَیْنَكُمْ ؕ وَ اللّٰهُ اَعْلَمُ بِالظّٰلِمِیْنَ ﴿۵۸﴾

58. Please declare: "If I had that thing for which you are hastening, the matter would have been decided between me and you [118]. And Allah knows well the oppressors".

destroy them etc is the essence of worship and this is prophetic ethics. Says Allah Almighty: *"...are hard against the infidels and tender among themselves."* (S48:V29)

118. By "*already ended*" is meant the earth would have been made purified of your presence. It is thus understood that to keep enmity with the enemies of Allah Almighty, to

وَ عِنْدَهٗ مَفَاتِحُ الْغَیْبِ لَا یَعْلَمُهَاۤ اِلَّا هُوَ ؕ وَیَعْلَمُ مَا فِی الْبَرِّ وَالْبَحْرِ ؕ وَ مَا تَسْقُطُ مِنْ وَّرَقَةٍ اِلَّا یَعْلَمُهَا وَلَا حَبَّةٍ فِیْ ظُلُمٰتِ الْاَرْضِ وَ لَا رَطْبٍ وَّ لَا یَابِسٍ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۵۹﴾

59. And with Him are the keys of the unseen. Only He knows [119]. them. And He knows whatever is in the land and in the sea. And the leaf that falls, He knows it. Neither a grain is there in the darkness of the earth nor anything green or dry [120], which is not written in the Luminous Book [121].

this to whom He chooses. By keys of the unseen is meant five types of knowledge which are outlined at the end of Surah Luqman beginning with *"Undoubtedly with Allah is the knowledge of the Hour...."* (S31:V34) because knowledge of these five things are the means of opening the doors of innumerable unseen events. For this reason they are described as keys to the unseen.

119. In this there is no negation of prophesising. Prophesising has been described in the following verses. It is totally wrong to use the verse to negate the Knowledge of the unseen for the Holy Prophet صلی اللہ علیہ وآلہ وسلم. If this be the case then it can be used against the rejectors themselves because they too have a limited knowledge of the unseen.

120. It is understood that every common and special thing is written on the Divine Tablet. This was not written, not because Allah Almighty feared the possibility of forgetting this, but its real purpose was to make all this known to His special servants whose sight is fixed on the Divine Tablet. The essence of this verse is that knowledge of the unseen is not acquired through a mathematical process or through one's own intelligence. This is the absolute ownership of Allah Almighty, He only grants

121. The Divine Tablet is called luminous Book because it reveals the Knowledge of the Unseen to those special persons whose sight is fixed on it eg, the angels, the prophets, the saints etc. If everyones sight was on it, it would not have been a Luminous Book. Hazrat Moulana Rumi says: *"The Divine Tablet is in the vision of the saints, whatever is hidden is protected from all."*

وَ هُوَ الَّذِیْ یَتَوَفّٰىكُمْ بِالَّیْلِ وَ یَعْلَمُ مَا جَرَحْتُمْ بِالنَّهَارِ ثُمَّ یَبْعَثُكُمْ فِیْهِ لِیُقْضٰۤى اَجَلٌ مُّسَمًّى ۚ ثُمَّ اِلَیْهِ مَرْجِعُكُمْ ثُمَّ

60. And it is He Who takes away your souls at night [122] and knows whatever you earn by day. Then He raises you in the day so that the appointed may be completed. Then

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you have to return to Him. Then He will tell you what you used to do.

يُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٦٠﴾ ع ٥ ١٣

122. That soul is wandering from which state of being awake and conscious is established. This is the soul that leaves the body during sleep, but the permanent soul or the kingly soul establishes life which will depart form the body at the time of death.

SECTION 8

61. And He is the Supreme over His bondsmen, and He sends guardians over you [123], until death comes to any of you. Our messengers (angels) take his soul [124], and they do not fail [125].

وَ هُوَ الْقَاهِرُ فَوْقَ عِبَادِهٖ وَ يُرْسِلُ عَلَيْكُمْ حَفَظَةً ؕ حَتّٰۤى اِذَا جَآءَ اَحَدَكُمُ الْمَوْتُ تَوَفَّتْهُ رُسُلُنَا وَهُمْ لَا يُفَرِّطُوْنَ ﴿٦١﴾

123. By this is meant angels, few of whom guide over deeds and few of whom over physical state. From this is understood that although Allah Almighty has absolute power to protect us by Himself, He has provided means for it. Power is something else, law is another thing, and believing in both is part of faith.

124. From this it does not mean that all the regions are distributed. At some places some angels capture the souls, and at some places others do this work. Infact the Angel of Death and his deputies capture every soul in the world. Thus it is understood that these angels are present everywhere and seeing everywhere. This work cannot be accomplished without this. The entire world is in their sight like the palm of our hand is in our sight

125. These angels do not show signs of slowness or negligence at capturing the souls. They are neither a second late or early from the appointed hour of death of each person. From this we learn that these angels are fully aware of the time and place and nature of death of each person. This is part of the five types of Knowledge. If this is the condition of knowledge of these angels, then what is the condition of knowledge of the highest possessor of knowledge, the Emperor of Madina, Hazrat Muhammad صلى الله عليه وآله وسلم.

62. Then they are returned back [126], to their true Lord, Allah. His is the order and He is the quickest in taking account [127].

ثُمَّ رُدُّوْۤا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ ؕ اَلَا لَهُ الْحُكْمُ ۫ وَهُوَ اَسْرَعُ الْحٰسِبِيْنَ ﴿٦٢﴾

126. By this is meant immediately after death their souls are presented to Allah Almighty first and then brought to their graves as is proven by Hadith Shareef.

127. By quickest in taking account means Allah Almighty on the Day of Judgement will take account of the entire world in half a day of this world ie within just four hours. The remainder of this long day will be spent singing praises of the Holy Prophet صلى الله عليه وآله وسلم and to reveal to mankind his true lofty status and dignity. Says Allah Almighty:

"*It is near that your Lord may make you stand at a place where all should praise you.*" (S17:V79)

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قُلْ مَنْ يُّنَجِّيْكُمْ مِّنْ ظُلُمٰتِ الْبَرِّ وَالْبَحْرِ تَدْعُوْنَهٗ تَضَرُّعًا وَّ خُفْيَةً ۚ لَئِنْ اَنْجٰنَا مِنْ هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٦٣﴾

63. Please declare: "Who is that who delivers you from the darkness of the land and the sea. Whom you call in humility and secretly [128] that if He saves us from this (problem), then we shall be grateful?"

128. Whenever the infidels were trapped in jungles or oceans they would recite this prayer, but as soon as they were relieved they would go back to their infidelity. Here the expression of wrath is not at seeking the prayer but at not fulfilling the promise.

قُلِ اللّٰهُ يُنَجِّيْكُمْ مِّنْهَا وَ مِنْ كُلِّ كَرْبٍ ثُمَّ اَنْتُمْ تُشْرِكُوْنَ ﴿٦٤﴾

64. Please declare: "Allah delivers you from this and from every distress. Yet, you associate partners with Him [129].

129. From this we learn that some prayers of the infidels are accepted in this world, like the prayers of those infidels who would pray to Allah Almighty for their salvation whenever they were in difficulties and Allah Almighty granted them salvation. The devil's prayer for long life was granted by Allah Almighty.

قُلْ هُوَ الْقَادِرُ عَلٰٓى اَنْ يَّبْعَثَ عَلَيْكُمْ عَذَابًا مِّنْ فَوْقِكُمْ اَوْ مِنْ تَحْتِ اَرْجُلِكُمْ اَوْ يَلْبِسَكُمْ شِيَعًا وَّيُذِيْقَ بَعْضَكُمْ بَاْسَ بَعْضٍ ؕ اُنْظُرْ كَيْفَ نُصَرِّفُ الْاٰيٰتِ لَعَلَّهُمْ يَفْقَهُوْنَ ﴿٦٥﴾

65. Please declare: "He is the powerful to send punishment on you from above you of from beneath your feet. Or, He may make you encounter by making different groups, and make you taste [130] the severity of one another". See, how We explain the signs in various ways that they may understand? [131].

130. From this is understood that wars between nations and the carnage therein is a punishment from Allah Almighty in which Muslims are presently caught. This is due to their evil deeds.

131. By this is meant either the infidels who may learn to understand these verses and thereby become believers or Muslims in general who at seeing these signs and Powers of Allah give up their indifferent attitude towards their religion. It is reported in the Hadith that when this portion of the verses was revealed in which Allah says He has power to send punishement to you form above, the Holy Prophet said: "*O Allah I seek refuge in thee*" and when " make you encounter" was revealed the Holy Prophet said "*This would be easy*" (*Bukhari Shareef*) should not be locked in battle with one another. This dua was not accepted. (*Khazainul Irfaan*) said: "*Oh Allah! I seek refuge in Thee*," and when "beneath your feet," was revealed, he said: "*Oh Allah I seek refuge in Thee*!" and when "*make you encounter*" was revealed the Holy Prophet صلى الله عليه وآله وسلم said: "*This would be easy*" (*Bukhari Shareef*). In Muslim Shareef it is reported that the Messenger of Allah صلى الله عليه وآله وسلم said: "*I made three duas to Allah Almighty of which two were accepted. One was Oh Allah do not destroy my followers by prolonged drought. The second was do not destroy them through drowning*. These two prayers were accepted. The third was that they should not be locked in battle with one another. This dua was not accepted. (*Khazainul Irfaan*)

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وَ كَذَّبَ بِهٖ قَوْمُكَ وَ هُوَ الْحَقُّ ؕ قُلْ لَّسْتُ عَلَيْكُمْ بِوَكِيْلٍ ؕ ﴿٦٦﴾

66. And (O Muhammad) your nation falsified it, though it is the truth. Please declare: "I am not an advocate over you" [132].

132. By *'advocate over you'* is meant that I am not responsible for your guidance, that if you fail to obtain guidance you can seek explanation for it from *Me* as is the case with the advocates who are consulted in the event of failure. you are in need of Me, but I am totally independent of you.

لِكُلِّ نَبَاٍ مُّسْتَقَرٌّ ۫ وَّ سَوْفَ تَعْلَمُوْنَ ﴿٦٧﴾

67.For everything there is a time fixed, and soon you will come to know.

وَ اِذَا رَاَيْتَ الَّذِيْنَ يَخُوْضُوْنَ فِيْۤ اٰيٰتِنَا فَاَعْرِضْ عَنْهُمْ حَتّٰى يَخُوْضُوْا فِيْ حَدِيْثٍ غَيْرِهٖ ؕ وَ اِمَّا يُنْسِيَنَّكَ الشَّيْطٰنُ فَلَا تَقْعُدْ بَعْدَ الذِّكْرٰى مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٦٨﴾

68.And when you see those who debate on Our signs, then turn [133], away your face from them until they debate on some other discourse [134]. And whatever they say, the devil may make you forget [135], to do so, and then do not sit after recollection with unjust people [136].

133. From this we learn that in the gatherings of non believers there is no respect accorded for religion. Thus it is forbidden for Muslims to attend these gatherings. It is forbidden for Muslims to attend rallies of Non Muslims wherein anti religious speeches are given. It is another matter if this is done with the intention of opposing them. Observe, Hazrat Musa (on whom be peace) was sent to the court of the Pharoah, not to listen to his talks but to repudiate his claim.

134. From this is understood that one is allowed to meet with non believers concerning worldly matters. To attend their gatherings for the sake of propagation is not only allowed but a means of gaining rewards and blessings from Allah Almighty.

135. By this is meant that if you attend the gatherings of infidels by some error come out of them as soon as you become aware of it, without staying any further.

136. From this we understand it is very important to abstain from bad company. A bad friend is worse than a poisonous snake because a poisonous snake is a threat to your life, a bad or evil friend is a threat to your faith.

وَ مَا عَلَى الَّذِيْنَ يَتَّقُوْنَ مِنْ حِسَابِهِمْ مِّنْ شَيْءٍ وَّ لٰكِنْ ذِكْرٰى لَعَلَّهُمْ يَتَّقُوْنَ ﴿٦٩﴾

69.And nothing is to be accounted from the righteous people, except to remind them above their assessment. Perhaps they may abstain [137].

137. From this we learn it is not prohibited to attend gatherings of the infidels for the sake of Islamic propagation, to debate with them to repudicate their beliefs ,etc Keeping company with them is different to being with them for debating and propagating Islam.

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وَذَرِ الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَعِبًا وَّ لَهْوًا
وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ ذَكِّرْ بِهٖۤ اَنْ
تُبْسَلَ نَفْسٌۢ بِمَا كَسَبَتْ ۖ لَيْسَ لَهَا
مِنْ دُوْنِ اللّٰهِ وَلِيٌّ وَّ لَا شَفِيْعٌ ۚ وَ اِنْ
تَعْدِلْ كُلَّ عَدْلٍ لَّا يُؤْخَذْ مِنْهَا ؕ
اُولٰٓئِكَ الَّذِيْنَ اُبْسِلُوْا بِمَا كَسَبُوْا ۚ لَهُمْ
شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا
يَكْفُرُوْنَ ۝٧٠

70. And leave those alone who have made their religion a mockery and a plaything [138], and the worldly life has deceived them and admonish them [139], with the QUR'AAN so that a soul may not be caught on account of its doings. It shall have no helper nor intercessor, besides Allah [140]. And though someone may offer compensation (for wrong deeds) it will not be accepted. These are they who have been caught [141] for their misdeeds. They will have to drink boiling water and a painful punishment, as a result of their infidelity [142].

138. From this we understand it is important to cut off relations with the infidels, material or religious. It is essential to cut off all marriage or trade ties with them, as well as refrain from attending their burial, keeping verbal contact with them, and maintain ties of inheritence. These are laws concerning infidelity. A sinful Muslim can be brought to the fold through propogation and advice,but contact should not be cut off with them without any valid reason. However, if boycotting could help in bringing them back to the fold, this should be tried temporarily.

139. By this is meant continue propagating Islam to the infidels even if you have little hope of them accepting Islam. Those infidels regarding whom the Holy Quraan had prophesised that they will not accept Islam, an effort was made to the end to bring them to the fold of Islam.

140. In this verse there is a negation of intercession for the infidels as is brought out at the beginning of the verse and at the end of the verse. Or it negates the intercession of the idols, or the rejection of intercession of imposters and bullies. Intercession for believers is proven from Qura'anic verses. "*Who is he that would intercede with Him by His leave*".(S2:V255). The Janazah Prayer too is based on intercession . Says Allah Almighty: "*And when they do injustice unto their souls, then Oh Beloved! they should come to you and then beg forgiveness..*". (S4:V64). This verse shows proof for intercession.

141. The rejection of compensation by the infidels is a punishment for them, while the infidels themselves would become compensation for the believers. The sacrifice of their good deeds, and infidels would become compensation for their sins. for the believers. The sacrifice of their good deeds would become compensation for their sins.

142. From this is understood that painful torment is specially set for the infidels, if Allah wills, the punishment of the believing sinner would not be severe.

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قُلْ اَنَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُنَا
وَ لَا يَضُرُّنَا وَ نُرَدُّ عَلٰٓى اَعْقَابِنَا بَعْدَ
اِذْ هَدٰنَا اللّٰهُ كَالَّذِى اسْتَهْوَتْهُ
الشَّيٰطِيْنُ فِى الْاَرْضِ حَيْرَانَ ۖ لَهٗٓ
اَصْحٰبٌ يَّدْعُوْنَهٗٓ اِلَى الْهُدَى ائْتِنَا ؕ
قُلْ اِنَّ هُدَى اللّٰهِ هُوَ الْهُدٰى ؕ
وَاُمِرْنَا لِنُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ۙ﴿۷۱﴾

71. Please declare: "Shall we worship besides Allah that which neither does any good nor does any harm. And shall we turn back on our heels after Allah has shown us the way? [143], It is like the one whom the devils have left in the darkness to forget the way on the earth. He is bewildered, (while) his companions are calling him towards the way that comes to Us?[144] Please declare: "The guidance of Allah is the only guidance, and we are commanded to submit to Him only, Who is the Lord of all the worlds.

143. In this there is a refutation of those infidels who would invite the believers, and even the Holy Prophet صلى الله عليه وآله وسلم to give up Islam and revert back to their religion. They would try to deceive them through different types of temptations. They would even try to coerce them through threats. From this we learn that apostasy is a serious crime, and that the sin of an educated person is more severe than an uneducated person as can be seen from "*After that Allah has shown us the way.*" Therefore, an avowed infidel can be freed on payment of *JIZYAH* or poll tax while the punishment for the apostate is death , or re acceptance of Islam.

He will not be made to pay polltax.

144. This example provided between the guided and the misguided person is through a traveller who sets out on a journey with his friends but on finding himself in a jungle is mislead by the devil who deviates him from his path. Despite the calls of his friends to join them he refuses to listen to them. From this we understand that our misguided relatives are not our friends but our misleaders. On the other hand, even if the pious Muslim may be a stranger, he is our spiritual and religious companion. One such stranger is far better than thousands of irreligious relatives.

وَ اَنْ اَقِيْمُوا الصَّلٰوةَ وَ اتَّقُوْهُ ؕ وَ هُوَ
الَّذِىْٓ اِلَيْهِ تُحْشَرُوْنَ ﴿۷۲﴾

72. And to establish Prayer and to fear Him (is real life). And it is He towards Whom you are to rise [145].

145. In this there is a hint that one should not perform our Salaah and other good deeds for mere show, but offer our good deeds out of fear of Allah Almighty, because you would be asked to account for them to Allah Almighty.

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وَ هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ وَ یَوْمَ یَقُوْلُ كُنْ فَیَكُوْنُ ۘ قَوْلُهُ الْحَقُّ ؕ وَ لَهُ الْمُلْكُ یَوْمَ یُنْفَخُ فِی الصُّوْرِ ؕ عٰلِمُ الْغَیْبِ وَالشَّهَادَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ﴿۷۳﴾

73.And it is He Who has made the heavens and the earth rightly. And the Day when the destruction [146] will occur, He will say to everything; "Be!" and it [147] will come into being at once. His word is the Truth, and His is the kingdom on the Day when the trumpet will be blown [148]. He is the Knower of everything visible and invisible and He is the Wise and Aware.

146. Here the word '*Rightly*' signifies wisdom, or correctness, i.e. everything in the heavens, is created wisely and correctly to reveal the power of Allah Almighty. 147.By this is meant that the birth of mankind in the world was a gradual process at different times. Thereafter they followed a natural cycle of childhood, primage and old age. However, on the Day of Judgement the entire creation would be brought back to life by one word '*Be*'. Remember that here the utterance of '*Be*'does not mean command using the letter *KAF* and *NUN* but it is used to show the inner intention i.e. if He so wishes to recreate, everything will come back to life. Thus there can be no objection raised from the verse that to whom will 'Be!' be addressed and who would be there to listen to it. Another objection that can be taken is the blowing of the Trumpet too would be without any purpose; and then this verse would be in contradiction with another verse. Hence, the meaning of the verse is crystal clear.

148. After the first blowing of the Trumpet once or twice the world will be destroyed, on the second blowing everything will come back to life. Thus on the Day of Judgement Kingdom will belong to Allah Almighty alone.Those who were kings on this earth shall be kings no more.

وَاِذْ قَالَ اِبْرٰهِیْمُ لِاَبِیْهِ اٰزَرَ اَتَتَّخِذُ اَصْنَامًا اٰلِهَةً ۚ اِنِّیْۤ اَرٰىكَ وَ قَوْمَكَ فِیْ ضَلٰلٍ مُّبِیْنٍ ﴿۷۴﴾

74.And remember when Ebrahim said to his father [149], Azar: "Do you take the idols for gods? Undoubtedly, I find you and your people in open error" [150].

149. Here the word '*Father*' is used to denote uncle because Hazrat Ebrahim (on whom be peace) father's name was *TARRUKH* who belived in the oneness of Allah Almighty and was a believer. *AZAR* was his uncle's name, who was an idolater.(*VIDE:QAMOOS*; and *MASALIKUL KHULAFA* by Allamah Suyuti In Arab places has referred to the uncle as father e.g. "*And God of your fathers Ibrahim, and Ismail and Ishaque.*" (S2:V133)The Holy Prophet صلی اللہ علیہ وآلہ وسلم too had referred to Hazrat Abbas (may Allah be pleased with him) his uncle, as his *Walid* is only used for father. Similarly, the word Umm can be used for a mother, grandmother, fostermother, (Mufridaat) *RAGHIB*;*TAFSEER KABEER*, etc from *KHAZAINUL IRFAAN*). However, the word Walidah is used only for a mother. Hazrat Ebrahim (On whom be peace) in old age

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made this dua: "*Oh our Lord, forgive me and my parents and all Believers.*" (S14:V41) Here Tarrukh and his wife are denoted as both were believers.

150. From this emerge a few issuess:

1. When doing propagation work no consideration should be given to relatives or seniority. Hazrat Ebrahim (On whom be peace) had told his uncle that he has gone astray. This is the way of Prophets.
2. (Feigned piety) is totally against the way of life of the Prophets.
3. Those who have false beliefs will not benefit from being a relative of Prophets. People of Makkah are being told that do not be proud of being from the progeny of Hazrat Ebrahim (On whom be peace) but accept faith.

75.And thus We show to Ebrahim all the kingdoms of the heavens and the earth [151], in order that he might become convinced at sight [152].

وَكَذٰلِكَ نُرِيٓ اِبْرٰهِيْمَ مَلَكُوْتَ السَّمٰوٰتِ وَالْاَرْضِ وَلِيَكُوْنَ مِنَ الْمُوْقِنِيْنَ ﴿٧٥﴾

151. Allah Almighty says that just as We had granted him religious insight that though he was born in the land of infidels We had made him not just a believer but a propagator of faith, in a like manner We had granted him worldly sight by showing him different parts of the world.

152. So that he may achieve positive knowledge. Thus Ebrahim (On whom be peace) was told to stand on a hill and look upwards and lo and behold, he saw the Divine Throne, the Divine Chair, the Pen, the Tablet, in short he saw everything in the heavens, even his own place in Paradise. Then when he was told to look down he was made to see everything that was in the nether regions of the Earth. However our Beloved Prophet صلى الله عليه وآله وسلم was granted the opportunity to travel through the seven heavens and beyond and see everything therein.

76. When the darkness of night came on him, he (Ebrahim) saw a star. He said: "This is my Lord" [153]. Then when it set, he said: "I do not like the setting ones" [154].

فَلَمَّا جَنَّ عَلَيْهِ الَّيْلُ رَاٰ كَوْكَبًا ۚ قَالَ هٰذَا رَبِّيْ ۚ فَلَمَّآ اَفَلَ قَالَ لَآ اُحِبُّ الْاٰفِلِيْنَ ﴿٧٦﴾

153. Because Namrood had given the order for infanticide Hazrat Ebrahim's (On whom be peace) mother had taken the child to a safe place for his upbringing. She had stayed therein for approximately seven years. When he came out of this place and saw his people worshipping the moon and the stars, he uttered these words in rejection of their worship. Remember that these words of Hazrat Ebrahim (On whom be peace) do not reflect the divinity of the moon and stars, as this is idolatory and all prophets of Allah Almighty are totally sinless. In fact this is a negative question, ie are these my gods?

154. People who base their argument on logic try to expound that the world is ever changing and that every changing thing is freshly created, and every new creation is in need of a creator. Hence, the world is in need of a creator. Allah be Praised! What intelligence and thinking is found in this childish thinking! From this it is observed that the Prophets are possessors of inspired knowledge who become learned without being tutored by anyone.

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فَلَمَّا رَاَ الْقَمَرَ بَازِغًا قَالَ هٰذَا رَبِّیْ ۚ فَلَمَّآ اَفَلَ قَالَ لَئِنْ لَّمْ یَهْدِنِیْ رَبِّیْ لَاَكُوْنَنَّ مِنَ الْقَوْمِ الضَّآلِّیْنَ ﴿۷۷﴾

77. Then when he saw the shining moon, he said: "This is my Lord". But, when it set, he said: "If my Lord had not guided me, I would also have been of those who had gone astray" [155].

155. By this is meant that my Lord has made me one of guidance from beforehand, Hence, I am not from those who have gone astray.

فَلَمَّا رَاَ الشَّمْسَ بَازِغَةً قَالَ هٰذَا رَبِّیْ هٰذَآ اَكْبَرُ ۚ فَلَمَّآ اَفَلَتْ قَالَ یٰقَوْمِ اِنِّیْ بَرِیْٓءٌ مِّمَّا تُشْرِكُوْنَ ﴿۷۸﴾

78. Then when he saw the sun shining, he said: "You say [156], 'this is my Lord', this is the biggest of all". Then when it set, he said: "O my people, I am surely away from all those things which you associate with God" [157].

156. The sun is not really of feminine gender and can be used with either gender. Hence, in this instance '*shining*' is used in the feminine and 'this' is used in the masculine with the sun. Also the masculine '*this*' used here is due to Allah Almighty.

157.From *'you associate'* in the plural can be seen that he did not commit polytheism even for a little while. Thus anyone who attempts to connect polytheism towards him is totally ignorant and irreligious.

اِنِّیْ وَجَّهْتُ وَجْهِیَ لِلَّذِیْ فَطَرَ السَّمٰوٰتِ وَ الْاَرْضَ حَنِیْفًا وَّ مَآ اَنَا مِنَ الْمُشْرِكِیْنَ ﴿۷۹﴾

79. "I turn straight my face towards Him Who had created the heavens and the earth, being of Him [158], only, and I am not of the polytheists.

158. The words 'being of Him only' indicates he is pure of all religions. From this we learn that only he is a true believer who detests and is disgusted by all other false religions. This is indeed the way of life of Hazrat Ebrahim (On whom be peace).

وَ حَآجَّهٗ قَوْمُهٗ ؕ قَالَ اَتُحَآجُّوْٓنِّیْ فِی اللّٰهِ وَ قَدْ هَدٰىنِ ؕ وَ لَاۤ اَخَافُ مَا تُشْرِكُوْنَ بِهٖۤ اِلَّاۤ اَنْ یَّشَآءَ رَبِّیْ شَیْـًٔا ؕ وَسِعَ رَبِّیْ كُلَّ شَیْءٍ عِلْمًا ؕ اَفَلَا تَتَذَكَّرُوْنَ ﴿۸۰﴾

80. And his people began to dispute with him in respect of Allah. "He has shown me the Straight Way [159]. And I do not fear those that you make as His associates [160], but, if my Lord wills anything [161]. My Lord comprehends everything in His knowledge. Then will you not ponder?"

159. The guidance provided by Hazrat Ebrahim (On whom be peace) was totally natural as from his childhood he had possessed knowledge of Allah Almighty. Thus he had never commited any polytheism, infidelity or sin. The same is the case in respect of every

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Prophet who is guided by Allah Almighty.
160. He can cause harm through anyone. From this we learn that though benefit and harm can be caused through humanbeings, it is only through the permission of Allah. The creation is just the cause .furthermore we learn that even at this dangerous occasion Hazrat Ebrahim (On whom be peace) did not feign any show (Taqiyya)of any type but proclaimed his faith in Allah Almighty.
161. It can thus be seen that no fear of creation takes root in the heart of a Prophet which would take him away from his obligation to his Creator.

81."And why should I be afraid of those whom you associate [162], with Allah, while you do not fear to associate with Allah for which He has given you no authority. Then which of the two groups is [163]. more entitled for security? (Answer) If you know".

وَكَيْفَ اَخَافُ مَآ اَشْرَكْتُمْ وَلَا تَخَافُوْنَ اَنَّكُمْ اَشْرَكْتُمْ بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ عَلَيْكُمْ سُلْطٰنًا ؕ فَاَىُّ الْفَرِيْقَيْنِ اَحَقُّ بِالْاَمْنِ ۚ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۱﴾

162. Hazrat Ebrahim (On whom be peace) spoke about all this to his people when they had told him to fear their idols as they could cause him harm. The real purpose of this discourse is that the True Almighty Lord whom you should be fearing you are not doing that but those helpless things made of sticks and stones who are totally incapable of causing any harm, you are asking me to be afraid of them?
163. By this is meant I am deserving of peace, and you are of punishment.

82. Those who believe and mix not any injustice [164]. with their faith. These are the people for who there is security and they are the very ones who are guided [165].

اَلَّذِيْنَ اٰمَنُوْا وَلَمْ يَلْبِسُوْٓا اِيْمَانَهُمْ بِظُلْمٍ اُولٰٓئِكَ لَهُمُ الْاَمْنُ وَهُمْ مُّهْتَدُوْنَ ﴿۸۲﴾ ع ۹ ۱۲ ۱۵

164. In this verse faith denotes verbal and literal faith i.e. to believe in Allah Almighty, while injustice denotes polytheism. The infidels of Makkah did believe in Allah but they had accepted the idols too as their gods. In so doing they thought they were completing the unity of Allah. This verse was to repudiate their belief. This is in no way connected with sinful Muslims. Says Allah Almighty:"*Undoubtedly the association with Allah is a tremendous wrong.*" (S31:V13)
165. For such believers there is security in this world, in the grave and in the Hereafter. They will be protected from polytheism in this world and from the punishment in the grave and the Hereafter, even though sometimes they may be affected by worldly calamities.

SECTION 10

83. And this is Our argument that We gave to Ebrahim against his people [166]. We raise in [167], degrees whom We please [168]. Undoubtedly, your Lord is Wise, Knowing.

وَتِلْكَ حُجَّتُنَآ اٰتَيْنٰهَآ اِبْرٰهِيْمَ عَلٰى قَوْمِهٖ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۸۳﴾

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166. From this is understood that the Knowledge of the Prophets is Divinely inspired, they are not in need of anyone's tutoring. Also they are never governed by any other authority besides Allah Almighty. If Mirza Ghulam Qadiyani was really a prophet, he should not be a tutored pupil, he should not have been a slave of infidels and dependent on the means provided by others. He should not have forsaken Hajj out of fear. Also, Hazrat Ebrahim (On whom be peace) calling the sun, etc. *'this is my Lord'* is no polytheism but an argument and proof shown by Allah Almighty. Thus Allah Almighty has called it '*Our Argument*.'

167. Purely out of His blessings and bounty.

168. It is thus understood bestowing of high rank and status is not dependent on personal ability or good deeds. This is due to the Grace and Bounty of Allah Almighty. He made the angels of many thousands of years of worship to prostrate to Hazrat Adam (On whom be peace) who at that point in time had not prostrated even once. From this we learn that Prophets are more superior than any creation of Allah Almighty. None are equal to them. If they were like us then it would be contradictory to this verse.

وَ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ یَعْقُوْبَ ؕ كُلًّا هَدَیْنَا ۚ وَ نُوْحًا هَدَیْنَا مِنْ قَبْلُ وَ مِنْ ذُرِّیَّتِهٖ دَاوٗدَ وَ سُلَیْمٰنَ وَ اَیُّوْبَ وَ یُوْسُفَ وَ مُوْسٰى وَ هٰرُوْنَ ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِیْنَ ۙ﴿۸۴﴾

84. And We bestowed upon him, Is'haaq and Yaqub, We showed the path to all of them and showed the path to Nuh before them and of his progeny [169], to Dawood and Sulaiman and Ayub and Yusuf and Musa and Harun [170]. And thus we reward the righteous [171].

169. All those who were bestowed with Prophethood are the progeny of Hazrat Ebrahim (On whom be peace). It should be remembered that Hazrat Ebrahim (On whom be peace) is the father of Prophets. All the Prophets who came after him are all from his progeny. Says Allah Almighty: "*And We placed prophethood and the book in his offspring.*" (S57:V26) If Mirza Ghulam Qadiyani was a Prophet then he should have been from the progeny of Hazrat Ebrahim (On whom be peace).

170. Here providing the Straight Path denotes natural guidance which Allah Almighty provides for his Prophets even before their book through His Personal Qualities ie The Prophets of Allah possess the knowledge to distinguish between right and wrong before their birth. Thus Hazrat Isa (on whom be peace) at birth uttered "*I am the servant of Allah, His Prophet and bestowed with His bounty.*"

171. Even good children are the reward to the pious for their piety. This does not mean that Prophethood can be achieved through ones piety. In fact piety can be achieved through prophethood. Thus there is no inconsistency or misunderstanding in the verse.

وَ زَكَرِیَّا وَ یَحْیٰى وَ عِیْسٰى وَ اِلْیَاسَ ؕ كُلٌّ مِّنَ الصّٰلِحِیْنَ ۙ﴿۸۵﴾

85. And to Zakariya and Yahya and Isa and Ilyas. These are all among the righteous.

وَ اِسْمٰعِیْلَ وَ الْیَسَعَ وَ یُوْنُسَ وَ لُوْطًا ؕ وَ كُلًّا فَضَّلْنَا عَلَى الْعٰلَمِیْنَ ۙ﴿۸۶﴾

86. And (We guided) Ismail and Yas'a and Yunus and Lut. And every one We excelled above the whole universe in his time [172].

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172. From this emerge two issues: 1.That there is no equal to a Prophet i.e. there can be no one like a Prophet because if they are superior to every other being and as everybody is in this world, including the Prophets, then how can anyone be superior to the prophets or like them; 2.Prophets are superior to even the angels. Remember, here *'in his time'* refer to those besides the Prophet. This does not necessarily mean that those great Prophets are superior to our Holy Prophet nor does it mean that they are superior amongst themselves. But it certainly means that they are superior to all non prophets. Thus any person who takes a non prophet to be like a Prophet is gone astray.

87. And We excelled some of their fathers and their progeny [173], and some of their brothers, and We chose them and showed them the Straight Path [174].

وَمِنْ اٰبَآىِٕهِمْ وَذُرِّيّٰتِهِمْ وَ اِخْوَانِهِمْ ۚ وَ اجْتَبَيْنٰهُمْ وَهَدَيْنٰهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٨٧﴾

173. By this is meant Allah Almighty granted them high rank and Prophethood. The word 'some' is used to show that all were not Prophets. Similarly, the relatives of some prophets were infidels.

174. From this we learn it is impossible for a Prophet to have gone astray, because nobody can snatch away the guidance which is provided by Allah Almighty, just as nobody can extinguish the light of the sun and the moon. Thus neither the devil nor any devilish power can succeed in this. Allah Almighty had said to the Devil: "*No doubt, those who are my bondsmen, you have no control over them.*" (S17:V65)

88. This is the guidance of Allah. He gives guidance to whom He wills [175] of His bondsmen. And if they would have committed polytheism, and surely all that they had already done would have been destroyed [176].

ذٰلِكَ هُدَى اللّٰهِ يَهْدِىْ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ لَوْ اَشْرَكُوْا لَحَبِطَ عَنْهُمْ مَّا كَانُوْا يَعْمَلُوْنَ ﴿٨٨﴾

175. It is thus understood that guidance of prophethood is a special bounty which is bestowed only upon selected people. By mere life long worship a person cannot become the companion of the Holy Prophet صلى الله عليه وآله وسلم let alone becoming a Prophet. This guidance is not achieved through effort but is purely Divinely bestowed, therefore the verse states that Allah Almighty gives "*to whom He wills*".

176.Here polytheism is taken to mean infidelity i.e. if the Prophets had committed infidelity, their good deeds would have been destroyed. Neither their names would have remained nor their blessings. However their names and blessings, infact even their deeds are eternal. Thus the Kaaba built by Hazrat Ebrahim (On whom be peace) Safa, Marwa, the rite of Qurbaani are all in existence. Therfore all these august personages were true believers. Similarly had the Companions of the Holy Prophet صلى الله عليه وآله وسلم gone astray after him, their names, blessings, and deeds would have perished but the presence of Hazrat Abu Bakr Siddique's Burial in Masjide Nabawi, Hazrat Umar's Tarawieh Prayers, and his Islamic conquests and Hazrat Uthman's(May Allah be Pleased with them) completed Quraan, to this day bear testimony to their sincerity of Faith.

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أُولَٰئِكَ الَّذِينَ آتَيْنَاهُمُ الْكِتَابَ وَ الْحُكْمَ وَ النُّبُوَّةَ ۚ فَإِنْ يَكْفُرْ بِهَا هَٰؤُلَاءِ فَقَدْ وَكَّلْنَا بِهَا قَوْمًا لَيْسُوا بِهَا بِكَافِرِينَ ﴿٨٩﴾

89. These are them to whom We gave the Book [177], and order and prophethood [178]. Then if the people reject [179], it, We have appointed for it such a nation who will not be of the rejectors [180].

177. By '*Book*' is meant heavenly Book whether in the form of a scroll or a completed Book, or revealed without the help of a Prophet or through the help of a Prophet. Thus, from this it does not necessarily become obligatory that every Prophet was given a complete Book. Observe, although Taurat was revealed to Hazrat Moosa (on whom be peace) but Hazrat Haroon and Hazrat Dawood(on whom be peace) after him preached this very Taurat to the people. Hazrat Adam (on whom be peace) was given scrolls and many Prophets after him merely preached what was in these scrolls.

178. From this emerges two issues:

1. No Prophet is bereft of Knowledge and wisdom because here the word '*wisdom*' denotes the understanding of the Divine Book and its systematic teaching thereof;

2. No Prophet is subordinate to another Prophet in the matters of prophethood. All the Prophets are by themselves and complete. Yes, in respect of revealed Book one Prophet may be subordinate to another. For this reason Allah Almighty has mentioned prophethood separately. Hence, it utter falsehood to accept Mirza Ghulam Qadiyaani, or any shady character, one on hemp, opium marijiuana, etc to be a prophet.

179. It refers to either the infidels of Makkah, or leaders of Quraish, or those infidels who would not accept Islam until their last breath.

180. It is a prophecy that the Holy Prophet صلى الله عليه وآله وسلم said my religion will prevail over all religions with or without the help of the Makkan infidels. By helpers here means either the Muhajireen, the Ansar all the Sahaba-e-Kiram or believers until the Day of Judgement whom Allah Almighty has chosen to serve His Religion e.g. the learned, the Saints, the rulers, etc. Furthermore we also understand that an opportunity to serve Allah's Religion is conferred upon chosen servants of Allah Almighty, and as such should not be viewed with arrogance.

أُولَٰئِكَ الَّذِينَ هَدَى اللَّهُ فَبِهُدَاهُمُ اقْتَدِهْ ۗ قُل لَّا أَسْأَلُكُمْ عَلَيْهِ أَجْرًا ۖ إِنْ هُوَ إِلَّا ذِكْرَىٰ لِلْعَالَمِينَ ﴿٩٠﴾

90. These are them whom Allah has guided. Then you follow their path [181]. Please declare (O Beloved Prophet): "I ask you no wage for it (QUR'AAN) [182]. That is not but an admonition to the entire world" [183].

181. From this we should understand that the Holy Prophet صلى الله عليه وآله وسلم by himself possessed all the qualities that were found in all the other prophets, because here the word 'follow' does not mean obedience, as our Holy Prophet is not subordinate to anybody. Infact all the prophets are subordinate to our Prophet صلى الله عليه وآله وسلم . Hence, our Prophet صلى الله عليه وآله وسلم is the leader of all the Prophets. In short what it really means is what ever excellencies the other Prophets showed.

182.Because I have come to give you, not to take from you. Only those in rank can pay those of rank. Allah Almighty alone can reward the Holy Prophet صلى الله عليه وآله وسلم as every creation begs from His noble court. In addition the Holy Prophet صلى الله عليه وآله وسلم is the reflection of Allah Almighty. Just as Allah Almighty bestows and blesses without any consideration or work, so does the Holy Prophet صلى الله عليه وآله وسلم. In fact none of our services are worthy of the smallest

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compensation by the Holy Prophet .

183. From this emerge two issues:

1. A prophet never makes his prophethood a means of his living, he eats and feeds others through his own efforts. In contrast Mirza Qadiyani under the disguise of prophethood

2. The Holy Prophet is the Prophet for the entire creation, and the Holy Prophet lived like a prince. QUR'AAN too is sent as a guidance for the entire creation, be they angels, jinns, humans, animals, trees, stones etc. In short those whose Lord is Allah Almighty, their prophet is Hazrat Muhammad صلى الله عليه وآله وسلم.

SECTION 11

91. And they (Jews) could not visualize the respect of Allah as such respect, which was necessary to be visualized. Then they said: "Allah had not revealed anything on any man" [184]. Please declare (to the Jews): "Who has sent down the Book which was brought by Musa [185], a light and the guidance to the people [186], of which you have made separate papers [187], to show and much of it you have concealed [188]? And you are taught that which you knew not, not you nor your fathers [189]". Please proclaim: "Allah" [190]. Then leave them to amuse themselves in their absurdity [191].

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖۤ اِذْ قَالُوْا
مَاۤ اَنْزَلَ اللّٰهُ عَلٰى بَشَرٍ مِّنْ شَیْءٍ ؕ قُلْ
مَنْ اَنْزَلَ الْكِتٰبَ الَّذِیْ جَآءَ بِهٖ مُوْسٰى
نُوْرًا وَّ هُدًى لِّلنَّاسِ تَجْعَلُوْنَهٗ
قَرَاطِیْسَ تُبْدُوْنَهَا وَتُخْفُوْنَ كَثِیْرًا ۚ وَ
عُلِّمْتُمْ مَّا لَمْ تَعْلَمُوْۤا اَنْتُمْ وَ لَاۤ اٰبَآؤُكُمْ ؕ
قُلِ اللّٰهُ ۙ ثُمَّ ذَرْهُمْ فِیْ خَوْضِهِمْ
یَلْعَبُوْنَ ﴿۹۱﴾

184. Reason for its revelation:
This verse was revealed in connection with one of the learned Jewish scholars Malik ibn Saif who had come to debate with the Holy Prophet صلى الله عليه وآله وسلم. After being unsuccessful he became so dumbfounded that he uttered Allah has not sent down such a revelation to any man with which his own people had been displeased, saying you have brought failure upon us. From this we learn that one who rejects the Holy Prophet صلى الله عليه وآله وسلم can in no way understand Allah (lavishly); Almighty. Only He can truly appreciate Allah Almighty who understands the status of the Holy Prophet صلى الله عليه وآله وسلم.

185. Malik ibn Saif was physically a well built person. First the Holy Prophet صلى الله عليه وآله وسلم asked him: Did you see this verse in Taurah in which Allah Almighty says that he does not like big built priests? When he replied in the affirmitive the Holy Prophet صلى الله عليه وآله وسلم added: You are a big built priest, and thus cursed by Allah Almighty. This angered Malik ibn Saif who said He has not yet revealed any Book upon anyone. Here it is being said to him in a form of accusation, that if what you are saying is true then who revealed the Taurat upon Hazrat Musa (On whom be peace). It should be remembered, that by big built priests is meant those priests who were living in lap of luxury on income gained through unlawfull means.

186. Here the word '*people*' refers to the Israelites only because Hazrat Musa (On whom be peace) was sent as a prophet to them only. It should be remembered that at only one place the Taurat is referred as "*Explanation on every detail*" because when the Taurat was revealed it contained discussion on everything, but when it fell from Hazrat Musa's (On whom be peace) hand only the guidance remained while explanation on everything was taken away.

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Thus there is no inconsistency in the verse.

187. Part of the Taurat was chosen to become known while part of it was to remain concealed, because only the priests had control over it, and not the people, as is the case with the Holy QUR'AAN. All praise be to Allah Almighty for this!

188. From this we learn that Allah Almighty had entrusted the Israelites to protect the purity of the Taurat, but they failed to do so therefore many distortions are found therein. But He took it upon Himself to protect the purity and authenticity of the Holy QUR'AAN. Hence, it had remained protected from any distortions.

92. And this is a blessed Book which We have revealed confirming those books which were (revealed) before it in order that you may warn the Mother of all cities (Makkah) and to all those around it [192], (the entire world). And those people who believe in the Hereafter believe in this Book and guard their prayer [193].

192. From this is understood that there would be no heavenly Book to be revealed after the Holy QUR'AAN nor another Prophet because the Holy QUR'AAN has not given the glad tidings about those who had come.Coming of

93. And who is more unjust than one who fabricates [194], a lie against Allah or says: "I have received a revelation", though nothing was revealed [195], to him, and who says: "Just now I sent down the like of what Allah has sent down" [196]. And if you could see the unjust (people) when they are in the agonies of death, and the angels have stretched their hands (saying): "Yield in your[197] souls". This day you will be awarded the punishment of disgrace, for you used to forge a lie against

189. Today you are being blessed with all those branches of knowledge through the grace of the Holy Prophet صلى الله عليه وآله وسلم which were not given to any people before you. Hence, you should learn to appreciate and value him.

190. Now if people like Malik ibn Saif do not say that Allah Almighty had revealed the Taurat on Hazrat Moosa (On whom be peace) then you should emphatically say that He had revealed it.

191. By this is meant that do not regret about their period, but it does not mean do not preach to them. Hence, this verse is not abbrogated, but firm in its place.

وَ هٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ مُّصَدِّقُ
الَّذِیْ بَیْنَ یَدَیْهِ وَ لِتُنْذِرَ اُمَّ الْقُرٰی
وَ مَنْ حَوْلَهَا ؕ وَالَّذِیْنَ یُؤْمِنُوْنَ
بِالْاٰخِرَةِ یُؤْمِنُوْنَ بِهٖ وَ هُمْ عَلٰی
صَلَاتِهِمْ یُحَافِظُوْنَ ﴿۹۲﴾

a prophet, it confirmed and verified

193. It should be remembered to establish Salaah as a pillar of religion is true excellence, rather than just performing it.

وَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ كَذِبًا
اَوْ قَالَ اُوْحِیَ اِلَیَّ وَ لَمْ یُوْحَ اِلَیْهِ شَیْءٌ
وَّ مَنْ قَالَ سَاُنْزِلُ مِثْلَ مَاۤ اَنْزَلَ
اللّٰهُ ؕ وَ لَوْ تَرٰۤی اِذِ الظّٰلِمُوْنَ فِیْ غَمَرٰتِ
الْمَوْتِ وَ الْمَلٰٓئِكَةُ بَاسِطُوْۤا اَیْدِیْهِمْ ۚ
اَخْرِجُوْۤا اَنْفُسَكُمْ ؕ اَلْیَوْمَ تُجْزَوْنَ عَذَابَ
الْهُوْنِ بِمَا كُنْتُمْ تَقُوْلُوْنَ عَلَی اللّٰهِ غَیْرَ

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Allah, and because you were big with pride against His signs [198].

الْحَقِّ وَكُنْتُمْ عَنْ اٰيٰتِهٖ تَسْتَكْبِرُوْنَ ﴿٩٣﴾

194. Being unjust by laying false claim to prophethood i.e. by saying I am a prophet when he is not one.

195. Reason for its revelation:
This verse was revealed concerning Musailama, the Liar, who was born in Yemen from the tribe of Bani Hanifa. He had laid a false claim to prophethood. He lived during the period of the Holy Prophet صلى الله عليه وآله وسلم and was killed by Hazrat Wahshi (May Allah be pleased with him) during the Khilafat of Hazrat Abu Bakr Siddique (May Allah be pleased with him). In this battle Kholah bint Jaffer was secretly captured who later became the wife of Hazrat Ali (May Allah be pleased with him). Muhammad bin Hanfiyah was born from her whose offspring are called Alvyis. From this we learn that the biggest liar is the one who lays false claim to prophethood. Thus it is the law of nature to reveal their falsehood to the world. Whatever Mirza Goolam Qadiyani claimed, he was proven a liar in that claim; Muhammadi Begum did not come in his marriage; Sanaullah did not die in his time but he himself was destroyed in Sanaullah's time in a state of total disgrace and wretchedness

196. Reason for its revelation:
This verse was revealed regarding Abdullah Bin Ubayd who was one of the scribes of revelation but later became an apostate and began to claim that he too can produce work of the calibre of the Holy QUR'AAN; and that he and the Holy Prophet صلى الله عليه وآله وسلم would sit and compose the verses of the Holy QUR'AAN. His reason for this was once when the verse "*And assuredly, We created man...*" (S23:V12) was being revealed the Holy Prophet صلى الله عليه وآله وسلم made him to begin writing it. When they had reached the end of that verse he had uttered "*So Blessed be Allah, the Best Creator.*" (S23:V14). To this the Holy Prophet صلى الله عليه وآله وسلم said that this is the last part of the verse therefore write it. He became an apostate for claiming these to be his words. He once again accepted Islam before the conquest of Makkah (*Khazainul Irfaan and Tafseer Ruhul Bayaan).* In Mirqat it is stated that some people have said that he died an infidel and his corpse was ejected from the earth. Allah knows best!

197. The speech of the angels is to show expression of anger. Otherwise to take out life is neither the work of every angel nor that of the infidels. From this we know the death of the infidels is mostly severe and painful. They are saddened by their painful end and the departure from the world.

198. from this emerge two issues:
1. The torment and punishment of the infidels begins at the time of their deaths: his death is punishment, his stay in the grave is punishment and he will be given punishment in the Hereafter as well.
2. Pride and arrogance are terrible habits and that all infidels are arrogant. It is due to this arrogance that he refuses to obey the Prophets of Allah Almighty.

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وَ لَقَدْ جِئْتُمُوْنَا فُرَادٰى كَمَا خَلَقْنٰكُمْ
اَوَّلَ مَرَّةٍ وَّ تَرَكْتُمْ مَّا خَوَّلْنٰكُمْ وَرَآءَ
ظُهُوْرِكُمْ ۚ وَمَا نَرٰى مَعَكُمْ شُفَعَآءَكُمُ
الَّذِيْنَ زَعَمْتُمْ اَنَّهُمْ فِيْكُمْ شُرَكٰٓؤُا ؕ
لَقَدْ تَّقَطَّعَ بَيْنَكُمْ وَ ضَلَّ عَنْكُمْ مَّا
كُنْتُمْ تَزْعُمُوْنَ ﴿٩٤﴾ ع

94. And certainly you have come to Us alone as We created you [199], for the first time. And you have left behind your backs whatever wealth and effects We had given you [200]; and We see not with you your intercessors of whom you asserted as your partners [201]. in your affairs. Undoubtedly, the ties between you are cut off, and gone is that from you [202], who used to assert [203].

199. Because the infidels are so immersed in the love for their wealth and children that they do not remember Allah Almighty and hold this false belief that their idols etc. would save them from Divine punishment. Therefore this would be said as a form of reprimand.

200. All these types mentioned are for the infidels, while their charities, prayers of the living, intercession of the Holy Prophet صلى الله عليه وآله وسلم will all be with the believers. An infidel will appear alone in the presence of the Almighty, while the believer will be with his group.

201. They would assert this with Allah's Personality in a way that you were stating that our Creator is Allah but these idols are the assistants of that Allah. If their help is not with Allah He would not be able to carry out the affairs of the world; or that you Oh idolators, were associating these idols with the worship of Allah.

202. All that is said is about the infidels. If Allah Almighty Wills, the affairs of the believers will be safe. Those who they have loved will come to their assistance. Says Allah Almighty: "*Only Allah is your friend, and His Messenger and the believers.*" (S5:V55) Further Allah Almighty says: "*We joined them with their off spring.*" (S52:V21)

203. By this is meant those devils who had promised you salvation on the Day of Judgement are all missing. Today you worship these idols to your hearts content because neither are they present nor is their promised help.

SECTION 12

اِنَّ اللّٰهَ فَالِقُ الْحَبِّ وَ النَّوٰى ؕ يُخْرِجُ
الْحَيَّ مِنَ الْمَيِّتِ وَ مُخْرِجُ الْمَيِّتِ مِنَ
الْحَيِّ ؕ ذٰلِكُمُ اللّٰهُ فَاَنّٰى تُؤْفَكُوْنَ ﴿٩٥﴾

95. Indeed, Allah is the cleaver of grain and date seeds [204]. He brings forth the living from the dead and brings forth the dead from the living [205]. This is Allah. Where then are you going back?

204. Now a proof is being established upon it in which Allah Almighty says He is not in need of anyone's help as He is totally selsufficient, independent and without want. Thus anyone who regards Allah Almighty as needy and therefore seeks help from anyone he is a polytheist. Says Allah Almighty: "*And none is a supporter to Him because of weakness.*" (S17:V111)

By this is meant if we can split the grain to bring out the sapling, then why should we be dependent on someone else for other things?

205. By *'Bring forth the living'* means He brings forth life to the living seed from a dead grain, to the living human being from a lifeless sperm, to the living chicken from a lifeless egg. Similarly He bequeaths life to an ignorant

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person through the learned, into an infidel through the saint, into the hypocrite through

96. He brings forth the dawn [206]. after cleaving the darkness. And He has made the night for rest and the sun and moon for the reckoning [207]. This is the measurement of the Almighty, the All Knowing [208].

فَالِقُ الْاِصْبَاحِ ۚ وَ جَعَلَ الَّيْلَ سَكَنًا وَّالشَّمْسَ وَ الْقَمَرَ حُسْبَانًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ﴿۹۶﴾

206. In the morning, light appears in the east like a thread and it seems as if this line/thread has split the darkness. This too is due to His Power. Likewise He splits the darkness of infidelity and spreads the light of prophethood.

207. By reckoning of the moon and sun means that through the moon He has made Lunar months and that solar months are created from the movement of the sun. From the moon the believers, this is clear proof of Believers his Divine Wisdom.

Islamic worships are determined and through the sun seasonal prayers are calculated. In short in these there are marvelous signs of Divine Powers.

97. And it is He Who has made the stars for you that you may find the way in the darkness [209]. of the land and the sea. We have explained the signs in detail for people who know [210].

وَ هُوَ الَّذِىْ جَعَلَ لَكُمُ النُّجُوْمَ لِتَهْتَدُوْا بِهَا فِىْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۹۷﴾

208. From this we learn that mathematics is a lofty branch of knowledge. through it Allah Almighty's absolute Power is revealed.Allah Almighty had made things of the heavens and earth as samples of His Power.

209. Through stars one learns about directions and time. They give guidance to travellers on land and at sea. Like guidance is received through the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم who were called stars by the Messenger of Allah صلى الله عليه وآله وسلم.

210.By this is meant everything gives guidance to men of knowledge. Here knowledge refers to that which is a means of obtaining Divine and Mystical Knowledge. If it is bereft of this then it is no knowledge but ignorance in the true sense of the word.

98. And it is He Who has produced you from a single soul [211]. Then you have to stay somewhere and have to remain as repository (after death in a grave) [212]. Certainly, We have explained the signs in detail for people of understanding [213].

وَ هُوَ الَّذِىْۤ اَنْشَاَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ فَمُسْتَقَرٌّ وَّ مُسْتَوْدَعٌ ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّفْقَهُوْنَ ﴿۹۸﴾

211. It is thus understood that Hazrat Hawwa is born from Hazrat Adam (on whom be peace). Thus the true originator of mankind is Hazrat Adam (on whom be peace). In addition, we also learn that man is superior to woman because the true originator of mankind is Hazrat Adam (on whom be peace) who is a man. Thus most laws in the Holy Quraan are addressed to man while women as sub-ordinates of men are included therein.

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212. By *'have to stay somewhere'* is meant to dwell upon the earth in ones lifetime, while *'to remain as repository'* signifies dwelling in the grave after one's death. The former means being in the mother's womb and the latter means halting in the backbone of the father. From this we learn that the life on this earth is temporary, as our true station is the Hereafter.
Thus the world is usually referred to as *(DAR UL FARAAR)* the abode of fleeing and the Hereafter is called *DARUL QARAAR* or the Permanent abode.
213. Those who have the understanding of the world and can use this understanding to come to grips with the Hereafter are indeed blessed by Allah Almighty. However, everybody does not possess this type of understanding.

وَ هُوَ الَّذِیۡۤ اَنۡزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخۡرَجۡنَا بِهٖ نَبَاتَ كُلِّ شَیۡءٍ فَاَخۡرَجۡنَا مِنۡهُ خَضِرًا نُّخۡرِجُ مِنۡهُ حَبًّا مُّتَرَاكِبًا ۚ وَ مِنَ النَّخۡلِ مِنۡ طَلۡعِهَا قِنۡوَانٌ دَانِیَةٌ وَّ جَنّٰتٍ مِّنۡ اَعۡنَابٍ وَّالزَّیۡتُوۡنَ وَالرُّمَّانَ مُشۡتَبِهًا وَّ غَیۡرَ مُتَشَابِهٍ ؕ اُنۡظُرُوۡۤا اِلٰی ثَمَرِهٖۤ اِذَاۤ اَثۡمَرَ وَ یَنۡعِهٖ ؕ اِنَّ فِیۡ ذٰلِكُمۡ لَاٰیٰتٍ لِّقَوۡمٍ یُّؤۡمِنُوۡنَ ﴿۹۹﴾

99. And it is He Who has sent down water from the heavens [214]. Then We brought forth everything of growth [215], and out of it We brought forth the green (foliage) from which We bring forth clustered grains and out of the sheaths of the palms, the bunches closer to one another [216]. And gardens of grapes and olives and pomegranate [217], similar in some respects and different in some other respects [218]. Look at it when it bears fruit and it's ripening. Undoubtedly, there are signs in it for the persons who believe [219].

214. By this is meant that water is vaporised and evaporates skywards from the ocean due to the heat of the sun or due to the sky. Then due to the intense cold it forms into clouds and eventually comes down as rain. Rain does not come from the sky itself but from the clouds. It could also mean that the sky is the storehouse of water and all things. From here water reaches wells, rivers, oceans etc. Says Allah Almighty: "*And in heaven is your provision, and that you are promised.*" (S51:V22)
215. The great sufi sages say that just as the grain cannot grow without water our good deeds need the blessings of pious people in order to be accepted by Allah Almighty. Satan had a large quantity of deeds but they did not receive the water of Prophethood. Hence, they did not achieve any fruition.
216. As seen in the spike of wheat , barley, etc.
217. Likewise Allah Almighty has created nourishment and fruit for the development of the heart. Nourishment is nutritious for life while fruits are here to provide taste. Similarly Shariat and Tarieqat are there for the development of the heart. Shariat is nourishment for the spiritual development while Tarieqat is the fruit of this development. Likewise obligatory duties(FARAAID) are nourishment, while voluntary duties(NAWAFIL) are the friut.
218. Some trees though in appearance seem similiar with those in respect of branches and leaves, but are different as far as flowers and fruit are concerned. All this reveals the great power of the Creator. Likewise people too in apearance bear many similarities but differ largely in fruit and deeds. Some are infidels, some are believers, some are sinners, some are pious, some are saints, some are Prophets. Do not make the mistake of taking the saints and Prophets to be like you because of their outer appearance. In appearance the margosa and the melia trees seem quite similar but are poles apart in their fruit. Gold and Brass both appear

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gold in colour but in reality their nature is poles apart.

219. From this emerge two things:

1. The Lord who has the power to give growth to variety of vegetation from water certainly possesses the absolute power to give life and death to His entire creation through the blast of a single trumpet. Thus Qiyamat is a certainty

2. Allah Almighty has absolute power to raise in the garden of Islam thousands of lush green plants(Muslims) through the teachings of one Prophet. Thus saints, Qutubs, Ghaus, Knowledge, action, wisdom, etc are created and nurtured from this water of Prophethood. From this we learn that the acquisition of botanical sciences is beneficial.

100. And they have made jinns as associates [220], of Allah, whereas He created them. And they devised from him sons and daughters without any knowledge [221]. Holy is He and Exalted far above their descriptions.

وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ الْجِنَّ وَ خَلَقَهُمْ وَخَرَقُوْا لَهٗ بَنِيْنَ وَ بَنٰتٍۢ بِغَيْرِ عِلْمٍ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَصِفُوْنَ ﴿۱۰۰﴾ ع ۱۲ ۱۹

220. The polytheists of Arabia would worship the Jinns just as they were worshipping the sun and the moon. They had made idols in their names as their deities. This verse is a refutation of their above practice. From this we learn that true God is one who is the creator, not the creation.

221. These foolish people did not understand that the children are the means of perpetuating the progeny, breed or race. He who is eternal Himself is not in need of any breed or progeny. Observe, if the sun, the moon, the stars, would remain untill Qiyamaat and therefore do not require children for the purpose of perpetuation, then how can Allah Almighty who is ever eternal, be father of children.

SECTION 13

101. The Originator of the heavens and the earth, how could He have a son whereas there is no woman [222], for Him and He has created everything [223] and He has knowledge of everything?

بَدِيْعُ السَّمٰوٰتِ وَالْاَرْضِ ؕ اَنّٰى يَكُوْنُ لَهٗ وَلَدٌ وَّ لَمْ تَكُنْ لَّهٗ صَاحِبَةٌ ؕ وَخَلَقَ كُلَّ شَيْءٍ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۱۰۱﴾

222. From this we learn that real children are those who are born of women, Thus Bibi Hawwa (on whom be peace) is not the daughter of Hazrat Adam(on whom be peace) because she is not born from a woman. Therefore she was given in marriage to him. Remember that children are from the father's gender and kind. Thus a child of a human cannot be a donkey.

Therefore, how can the Creator's son or daughter be a creation.

223. That is, everything is the creation of Allah, and creation cannot be the children of the creator. From this we also learn we are not the creator of our deeds. Allah Almighty is the creator of those deeds, we are only their doers.

102. This is Allah, your Lord. None is to be worshipped except He, the Creator of everything [224]. Then worship Him only. And He is the Guardian over everything [225].

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ خَالِقُ كُلِّ شَيْءٍ فَاعْبُدُوْهُ ۚ وَ هُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿۱۰۲﴾

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224. Everybody's sustenance, death, action, term of life are all in His care. Despite this we are ordered by *'Take precaution*" (S4:V71) i.e. adopt ways and means to safeguard yourself from the infidels. In times of difficulties go to the relevant authorities or physicians as they are the natural phenomenons of Allah Almighty's custody and care. Likewise in times of need it is important to seek the help of saints and Prophets for the fulfilment of our desires,

which is not going contrary to the concept of Trust in Allah Almighty.

225. By this is meant none in this world can see Allah Almighty with his naked eye; he can see the Almighty in his dream because this seeing is not with his physical eyes. Regarding Mer'aj Allah Almighty says: "*And indeed he saw that Splendid sight twice.*" (S53:V13) and regarding vision of Allah Almighty in paradise it is said: "*Some faces on that day will be fresh, looking towards their Lord.*" (S75:V2223)

103. Eyes cannot comprehend [226]. Him and all the eyes are under His comprehension. And it is He Who is the Innermost, All Aware.

لَا تُدْرِكُهُ الْاَبْصَارُ ۫ وَ هُوَ يُدْرِكُ الْاَبْصَارَ ۚ وَ هُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٠٣﴾

226. By this is meant within the confines of knowledge. because physical enclosure and encircling is not possible for Allah Almighty. He is totally pure and free of this type of act. Only he can encircle physically who is physical in body eg, the wall encircles things with its confines, the container encircles the water in it, the boundary of the city encircles the houses within it, etc. Thus this type of thing is an absurdity for Allah Almighty.

104. Indeed, there have come to you eyeopener arguments [227]. from your Lord. Then whosoever saw it, it is for his own good, and whosoever became blind, then it is for his own harm. And I am not a guardian over you [228].

قَدْ جَآءَكُمْ بَصَآئِرُ مِنْ رَّبِّكُمْ ۚ فَمَنْ اَبْصَرَ فَلِنَفْسِهٖ ۚ وَ مَنْ عَمِيَ فَعَلَيْهَا ؕ وَمَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿١٠٤﴾

227. By this is meant the miracles of the Holy Prophet صلى الله عليه وآله وسلم and the verses of the Holy Quraan. In fact the Holy Prophet صلى الله عليه وآله وسلم is himself a shining proof of Allah Almighty. Says Allah Almighty: "*Undoubtedly a manifest argument has come to you from your Lord.*" (S4:V175)

228. From this emerge two issues:

1. The Holy QUR'AAN portrays guidance and faith as true sight and vision and light and infidelity and misguidance as darkness and blindness.

2. A prophet is not responsible for anybody. If the entire world remains without guidance it will in no way harm the prophet. Likewise, if the entire world becomes believers it will not increase the power of his prophethood. Will rejection of the sun in any way decrease its light, nor will it increase it by accepting it. Therefore we are totally dependent on the Holy Prophet صلى الله عليه وآله وسلم, while besides Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم does not depend on anyone.

105. And thus We variedly explain the signs that they (the infidels) may say: "You have studied" [229], and that We may make it clear over the people who have knowledge.

وَكَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ وَلِيَقُوْلُوْا دَرَسْتَ وَلِنُبَيِّنَهٗ لِقَوْمٍ يَّعْلَمُوْنَ ﴿١٠٥﴾

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229. By this is meant that there are two types of wisdoms about the revelation of the QUR'AANic verses:
1. That fortunate people would receive guidance through them.
2. The unfortunate wretches will say from who do you learn the QUR'AAN to teach it to us?
The infidels would therefore say that the Holy Prophet صلى الله عليه وآله وسلم would learn the Holy QUR'AAN from Hazrat Jabeer and Yasser then recite it to them. It should be remembered in the word *LAYAQOOLOO*,the letter laam is sequential not to cause a change i.e. this would be the sequence of the revelation of these verses. (*Tafseer Khazain, Baidzawi*, etc) From this we learn that sometimes the verses of the QUR'AAN become the means of the infidels going astray just as sometimes trees become dry despite the rain.

106. Follow you what has been revealed to you [230]. from your Lord. None is to be worshipped except Him, and turn your face away from the polytheists [231].

اِتَّبِعْ مَآ اُوْحِیَ اِلَیْكَ مِنْ رَّبِّكَ ۚ لَآ اِلٰهَ اِلَّا هُوَ ۚ وَاَعْرِضْ عَنِ الْمُشْرِكِیْنَ ﴿۱۰۶﴾

230. Even if it is evident and clear revelation like the Holy QUR'AAN or concealed revelation like Hadith Shareef because both the Holy QUR'AAN and Hadith are revelations. Thus this verse cannot serve as a proof for the Chakraldwies to substantiate their claim.
231. By this is meant that for the time being continue with the refutation of the polytheists, but do not be hard on them. When the verses of Jihaad (Holy War) would be revealed then wage war against them. Hence, this verse is abrogated by the verse concerning Jihad (*Khazin, Baidzawi*). Or it could also mean that Oh my Beloved Prophet صلى الله عليه وآله وسلم do not accept what the polytheists are saying. Thus this verse is firm and lasting.

107. And had Allah willed, they would not have committed polytheism[232]. And We have not made you a custodian over them, nor are you an advocate over them [233].

وَ لَوْ شَآءَ اللّٰهُ مَاۤ اَشْرَكُوْا ؕ وَمَا جَعَلْنٰكَ عَلَیْهِمْ حَفِیْظًا ۚ وَ مَاۤ اَنْتَ عَلَیْهِمْ بِوَكِیْلٍ ﴿۱۰۷﴾

232. From this we learn that infidelity of the infidels is due to Allah's intention but not according to his desire. There is a big difference between intention and desire.
233. By this is meant as you are not responsible for them, as such Oh Prophet صلى الله عليه وآله وسلم you will not be failure to accept faith.

108. And do not abuse whom they worship besides Allah, because they will abuse your Lord out of spite through their excessiveness and ignorance [234]. Thus, We have made fair the deeds of every Ummah in their eyes. Then they have to return back towards their Lord, and He will tell them what they used to do.

وَ لَا تَسُبُّوا الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ فَیَسُبُّوا اللّٰهَ عَدْوًۢا بِغَیْرِ عِلْمٍ ؕ كَذٰلِكَ زَیَّنَّا لِكُلِّ اُمَّةٍ عَمَلَهُمْ ۪ ثُمَّ اِلٰی رَبِّهِمْ مَّرْجِعُهُمْ فَیُنَبِّئُهُمْ بِمَا كَانُوْا یَعْمَلُوْنَ ﴿۱۰۸﴾

234. Muslims would talk ill about the idols of the disbelievers. They in retaliation began to do likewise about Allah Almighty. At this point in time this verse was revealed telling the Muslims not to talk evil about the idols in the presence of idol worshippers. Ibn Amhbari

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states that this verse is abrogated from the verses of Holy War (Jihad). When Muslims had gained sufficient strength to stop the idol worshippers from talking ill about Allah Almighty then permission for Jihad was granted (*Khazin, Khazainul Irfaan*). Thus the QUR'AAN itself is full of verses rebuking the devil, the idols and leaders of the Quraish. Says Allah Almighty: "*Verily you and that which you worship*" (S37:V161) and further it is said: "*Illmannered, and moreover, his birth is faulty.*" (S68:V13)From this verse emerge a few issues:

1. If non essential worship becomes a means of a rebellion which would be unable to suppr

ess, you should forgo that worship, because rebuking the idols is an act of worship;

2. The lecturers and the learned should not deliver such lectures which will make people so antagonistic that they would resort to violence;

3. If there is a strong fear that giving good advice to a person will result in having an opposite effect then one should refrain from it.

4. Sometimes one can lose one's faith due to one's stubborness because the infidels of Makkah believed in Allah Almighty but due to their stubborn and antagonistic attitude towards the Holy Prophet صلى الله عليه وآله وسلم they would talk in insulting terms regarding Allah Almighty.

109. And they swear by Allah their oath [235], with utmost earnest that if there comes to them any signs then they would surely believe therein. Please declare: "The signs are with Allah" and what will make you realize is that when these signs would come, they will not believe therein [236].

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَتْهُمْ اٰيَةٌ لَّيُؤْمِنُنَّ بِهَا ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ وَمَا يُشْعِرُكُمْ ۙ اَنَّهَآ اِذَا جَآءَتْ لَا يُؤْمِنُوْنَ ﴿۱۰۹﴾

235. From this we learn that taking frequent oaths is the way of the disbelievers. Satan too had taken an oath in the presence of Hazrat Adam (On whom be peace): "*And he swore to them both that I am a wellwisher of you both.*" (S7:V21)

236. Reason for its revelation:
The infidels of Makkah once said to the Holy Prophet صلى الله عليه وآله وسلم that though you inform us about the miracles of Hazrat Moosa, Hazrat Isa and Hazrat Saleh (On whom be peace) we will bring faith in you if you would show us those miraculous signs that we desire to see. To this they were told what do you desire. They said if you could change Mt Safa into gold, or if some of our dead come alive and testify to your Prophethood, or if Angels can appear before us. The Holy Prophet صلى الله عليه وآله وسلم told them that if I show you some of these miracles would you accept Islam. They took an oath to do so. The Holy Prophet صلى الله عليه وآله وسلم then intended to offer a dua for the fulfilment of this. Just then Hazrat Jibraeel (On whom be peace) came and said: "*Oh beloved of Allah! Whatever dua you shall offer would be accepted. But, if these people fail to accept Islam after what they see they would be destroyed instantly, and if they were to remain alive then perhaps some amongst them would accept Islam.*" Hearing this the Holy Prophet صلى الله عليه وآله وسلم changed the intention of making the dua. On that occasion this verse was revealed. (*Tafseer Khazin, Tafseer Ruhul Bayaan, etc.)*

110. And We shall keep confounded their hearts and their eyes as they did not believe therein at the first

وَنُقَلِّبُ اَفْـِٕدَتَهُمْ وَاَبْصَارَهُمْ كَمَا لَمْ يُؤْمِنُوْا بِهٖۤ اَوَّلَ مَرَّةٍ وَّ نَذَرُهُمْ فِيْ

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طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿١١٠﴾ ع ١٣ ع ١٠ ١٩

time [237]. And We leave them to wander about blindly in their transgression.

237. By this is meant that after seeing the miracles of splitting of the the moon, and returning of sun they did not declare their faith, what faith will they bring now. All these are their false promises.

SECTION 14

وَ لَوْ اَنَّنَا نَزَّلْنَآ اِلَيْهِمُ الْمَلٰٓئِكَةَ وَ الموضح ١٤٣

كَلَّمَهُمُ الْمَوْتٰى وَحَشَرْنَا عَلَيْهِمْ كُلَّ شَيْءٍ قُبُلًا مَّا كَانُوْا لِيُؤْمِنُوْٓا اِلَّآ اَنْ يَّشَآءَ اللّٰهُ وَ لٰكِنَّ اَكْثَرَهُمْ يَجْهَلُوْنَ ﴿١١١﴾

111. nd if We had sent down [238]. angels towards them and the dead had spoken to them. And We had brought together all things before them, even then they would not believe [239]. But, if Allah would have willed [240]. But most of them are totally ignorant [241].

238. By this is meant that these infidels desired to see the angels in their external form, otherwise, the noble Companions had seen the angels in human form on numerous occassions.

239. Reason for its revelation:
The infidels would mockingly say to the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet then bring our previous dead to life who would testify to your prophethood, or bring angels who would talk to us about veracity of your prophethood. As a reply to these infidels this verse was revealed in which it is declared that even if these demands of the infidels are satisfied they would not accept Islam. They would reject these miracles by referring to their performance as an act of magic. Otherwise even the stones and sticks bore testimony about the Holy Prophet's صلى الله عليه وآله وسلم prophethood which was heard by the infidels yet they did not accept Islam.

240. From this we learn that propogation and miracles are not permanent guides Guidance is obtained through the grace of Allah Almighty. These things are a means to obtaining guidance e.g. use of medicines to ward of sickness. Medicine must be used but reliance for cure must be on Allah Almighty.

241. When the infidels had asked for the above mentioned miracles some Muslims too had said that the Holy Prophet صلى الله عليه وآله وسلم should show them these miracles that these infidels may accept Islam. Allah Almighty here is explaining these Muslims that Faith is not obtained through miracles but through the grace of Allah Almighty. Observe, the Holy Prophet صلى الله عليه وآله وسلم had made the pebbles, stones, sticks, etc to recite the Kalimah, had brought back the sun that had already set, split the moon; despite these miracles many of those infidels had not accepted Islam. So why are you now so eagerley avid about their faith. The word '*most*' is used to show that some of the infidels were the victims of misunderstanding and later became Muslims.

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا شَيٰطِيْنَ الْاِنْسِ وَ الْجِنِّ يُوْحِيْ بَعْضُهُمْ اِلٰى بَعْضٍ زُخْرُفَ الْقَوْلِ

112. And in the like manner We have made for every Prophet an enemy, devils from among men and jinns [242], that in them one inspires the other secretly with fabricated discourse

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غُرُوْرًا ؕ وَ لَوْ شَآءَ رَبُّكَ مَا فَعَلُوْهُ فَذَرْهُمْ وَ مَا يَفْتَرُوْنَ ﴿۱۱۲﴾

in order to deceive [243]. And had your Lord wished, they would not have done so. Therefore, leave them alone with their fabrications [244].

242. From this verse there is a hint that besides man and jinn every creation of Allah Almighty is subservient and obedient to the Holy Prophet صلى الله عليه وآله وسلم and worshippers of Allah Almighty. None from them is a disbeliever or enemy of the Holy Prophet صلى الله عليه وآله وسلم. In the Holy Prophet's صلى الله عليه وآله وسلم saying the mountains keep enmity with us. The non mountains here refer to the Jewish citizens of that place viz Madina, and not the stones of that place.

243. From this we learn that any misguided person who tries to create in a person a desire for anything contrary to religion is a devil, even if he may be from one's relatives or in the garb of a learned man.

244. From this we learn that just as all the prophets had enemies so, there will be enemies of Ulama and the Saints. Any Alim who does not have any irreligious people as his enemies, is himself irreligious as he is being kind and polite to them. The Divine wisdom in this enmity is that until you don't encounter opposition you won't know your true strength. If there was no darkness nobody would have appreciated the sun. If one is not thirsty one will not appreciate water.

وَ لِتَصْغٰۤى اِلَيْهِ اَفْـِٕدَةُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ وَ لِيَرْضَوْهُ وَ لِيَقْتَرِفُوْا مَا هُمْ مُّقْتَرِفُوْنَ ﴿۱۱۳﴾

113. And because that the hearts [245], of those who do not believe in the Hereafter may incline towards it, and that they may like it, and may earn sin that they are to earn [246]. (by such deeds).

245. By this is meant only those people would show inclination to those demands of the infidels whose faith is defective.They will tend to support them. From this we learn everyone's heart inclines in respect towards his own kind.

246. From this we learn that to support a sin is in itself an act of sin. To conceal stolen goods, to sell these, are all criminal acts.

اَفَغَيْرَ اللّٰهِ اَبْتَغِيْ حَكَمًا وَّ هُوَ الَّذِيْۤ اَنْزَلَ اِلَيْكُمُ الْكِتٰبَ مُفَصَّلًا ؕ وَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَعْلَمُوْنَ اَنَّهٗ مُنَزَّلٌ مِّنْ رَّبِّكَ بِالْحَقِّ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿۱۱۴﴾

114. Then shall I seek the judgement [247], of someone other than Allah, when it is He Who has revealed towards you this detailed Book? [248], And those whom We have given the Book [249], know that it is revealed by your Lord in truth. So (O listener) then never be of those who doubt [250].

247. He makes it clear that in respect of religious orders no advise should be sought nor make anyone an arbiter. Counselling and arbitration is necessary in those matters which are not decided by religious decrees. You can seek advice and counselling in matters of your children's marriage but not in matters of Salaah and Fasting.

248. Reason for its Revelation:
The infidels of Makka had suggested to the Holy Prophet صلى الله عليه وآله وسلم that we should accept the Christian and Jewish priests as our arbiters who would decide who from us is on the path of truth. Their aim was to bribe these priests to give their decision in their favour. This verse was revealed on this occasion. From

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this we learn that it is correct to say that Oh infidels! the Holy Quraan had come to you as well, because it has come for their guidance as well.

249. By this is meant that Allah Almighty had given them the true understanding of the Heavenly Books such as people like Hazrat Abdullah ibn Salaam,etc. Or it could also mean that all the learned Alims of the People of the Book accept the Holy Prophet صلى الله عليه وآله وسلم as a true Prophet but due to some ulterior motives do not publically acknowledge this.

250. The truth of the matter is that those popes and priests whom these infidels are desiring to be their arbitrators are themselves accepting the Holy Prophet صلى الله عليه وآله وسلم as a true Prophet in their hearts, though outwardly they are engaged in opposing him, or may oppose him in the future.

115. And complete is the word of your Lord in veracity and justice [251]. There is no one to change His words[252]. And He is the All Hearing, All Knowing.

وَ تَمَّتْ كَلِمَتُ رَبِّكَ صِدْقًا وَّ عَدْلًا ؕ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۱۱۵﴾

251. By ' *word of your Lord'* is either meant that decision of Allah Almighty which was made between the Muslims and infidels, or it could refer to all the heavenly revealed Books or the Holy QURAAN. Whatever is meant by it, its intention is clear.

252. By this is meant the Glorious Quraan is a true Book and no one has the power to alter it untill the Day of Judgement. This verse is not connected with abrogation, because in the case of abrogation no person has the authority to change the verse but in such a case Allah Almighty Himself revokes the period of that decree, just as an experienced doctor continues to change the prescription on diagnosing the difference in the medical condition of his patient. If the patient himself changes the prescription or the dosage by himself he will be committing a criminal act.

116. And (O listener) there are majority of those on earth that if you follow their sayings, they would mislead you [253]. from the way of Allah. They are only behind their imaginations [254], and they are in mere conjecture [255].

وَ اِنْ تُطِعْ اَكْثَرَ مَنْ فِى الْاَرْضِ يُضِلُّوْكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿۱۱۶﴾

253. In religious matters follow Allah and His Beloved Prophet صلى الله عليه وآله وسلم only. Do not follow anyone else contrary to them. To follow the learned and the jurists (Imaams) is in reality following Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم because they are guiding the people on Divine decrees.

254. From this we learn to follow our ancestors is in opposition to the laws of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and is the way of life of the polytheists. By this word "imaginations" is meant their distrust

This has nothing to do with the Qiyaas (conjecture) of the jurists. Hence, the non conformists cannot obtain any proof from it for their claim.

255. By this is meant that they are through their speculation declaring things lawful or unlawful, although lawful is that which is declared such by Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and unlawful is that which is declared unlawful by Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

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إِنَّ رَبَّكَ هُوَ أَعْلَمُ مَنْ يَّضِلُّ عَنْ سَبِيْلِهٖ ۚ وَ هُوَ أَعْلَمُ بِالْمُهْتَدِيْنَ ﴿١١٧﴾

117. Your Lord knows well [256]. who has gone astray from His way. And He knows well the guided ones.

256. Through the information and blessings of Allah Almighty some of His beloved servants too possess the knowledge of these unseen matters just as the Holy QUR'AAN speaks of the martyrs:
"*And they are rejoicing for their successors who have not yet joined them.*" (S3:V170) or as it is reported in the Hadith the Hooris of Jannat proclaim that this person would be returning to us; or as the Holy Prophet said that Hazrat Abu Bakr (May Allah be pleased with him) is the inmate of Para dise. Hence, it becomes clear that the Hoori of Paradise as well as the Holy Prophet صلى الله عليه وآله وسلم are fully aware of the destiny of people, ie what end they will achieve.

فَكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ إِنْ كُنْتُمْ بِاٰيٰتِهٖ مُؤْمِنِيْنَ ﴿١١٨﴾

118. Then eat of that on which the name of Allah has been pronounced [257], if you believe in His signs [258].

257. If at the time of slaughtering the animal it was slaughtered by reciting *BISMILLAH, ALLAHO AKBAR*. In the name of Allah, who is the Greatest. In addition this is also a condition that the person slaughtering should be a Muslim, or from the People of the Book. However if a polytheist or an apostate were to slaughter even by reciting BISMILLAH, the animal would not become lawful for the believers.
258. Reason for its revelation:
The polytheists were blabbing that the Muslims regard animals slaughtered by them as lawful yet they regard those animals as unlawful which are slaughtered for our gods (idols). In reply to their babbling this verse was revealed. in which Allah Almighty states that any animal that is slaughtered in Allah's name is lawful,and that which is not slaughterd in His name is unlawful. From this we learn that to regard lawful animals as unlawful is infidelity.

وَ مَا لَكُمْ أَلَّا تَأْكُلُوْا مِمَّا ذُكِرَ اسْمُ اللّٰهِ عَلَيْهِ وَ قَدْ فَصَّلَ لَكُمْ مَّا حَرَّمَ عَلَيْكُمْ إِلَّا مَا اضْطُرِرْتُمْ إِلَيْهِ ؕ وَ إِنَّ كَثِيْرًا لَّيُضِلُّوْنَ بِأَهْوَآئِهِمْ بِغَيْرِ عِلْمٍ ؕ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِالْمُعْتَدِيْنَ ﴿١١٩﴾

119. And what had happened to you that you should not eat [259]. out of that on which the name of Allah has been pronounced. He has explained to you in detail [260]. what is forbidden to you. But when you are compelled [261]. to it. And surely many mislead others by their own desires without knowing [262]. Surely, your Lord knows well the transgressors [263].

259. It is evident that if Baheerah and Saaibah are slaughtered in the name of Allah Almighty they are lawful. Similar is the case with the calves of the Hindus which are set aside on the names of the idols. Thus the cow which is slaughtered on the occasion of Giyarwie Shareef too is lawful and sacred because it is slaughterd in the name of Allah Almighty.
260. From this we learn that according to the law unlawful matters are always described in detail, and that which is not declared unlawful is lawful. Says Allah Almighty: "*Say you, I find not in what has been revealed to me any meal forbidden.*" (S6:V145)
261. It becomes evident that if there is a danger of losing one's life it is lawful to eat unlawful

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meat as is absolutely neccessary for this purpose.

262. By *'without knowing'* is meant that those people regard Baheera and Saaibah, animals which are left aside on the names of the idols, as unlawful but those animals which are slaughtered in the name of those besides Allah Almighty or those arrivals which die a natural death as lawful. Yet the actual position is the opposite. Thus do not pay heed to these ignorant people.

263. In this verse those people are dreadfully warned who are giving wrong verdicts on matters concerning lawful and the unlawful due to their lack of knowledge or their own opinions. Molvi Rashid Ahmed Gangohi has stated that the Sharbet drinking water provided for people in the month of Muharram for the sake of Hazrat Imaam Hussain (May Allah be pleased with him) as unlawful, yet he has declared the Diwali sweet meats of the Hindus as lawful. This verse is thus a warning to such misguided Ulama.

120.And leave the apparent and secret sins [264]. Those who commit sins, soon they will get punishment for what they are earning [265].

وَ ذَرُوْا ظَاهِرَ الْاِثْمِ وَ بَاطِنَهٗ ؕ اِنَّ الَّذِيْنَ يَكْسِبُوْنَ الْاِثْمَ سَيُجْزَوْنَ بِمَا كَانُوْا يَقْتَرِفُوْنَ ﴿۱۲۰﴾

264. By this is meant do not commit a sin publically or in private. Fear Allah under every condition and situation. It can also mean do not commit physical sins, nor of the mind, intention or desire.

265. By *'soon get punishment'* is meant punishment on the battlefield of Badr, or at the time of death, or on the Day of Judgement.

121. And eat not that over which the name of Allah has not been pronounced [266], for surely that is disobedience. And indeed the devils [267], inspire their friends that they may quarrel [268]. with you. And if you obey them, then indeed you are polytheists[269].

وَ لَا تَاْكُلُوْا مِمَّا لَمْ يُذْكَرِ اسْمُ اللّٰهِ عَلَيْهِ وَاِنَّهٗ لَفِسْقٌ ؕ وَ اِنَّ الشَّيٰطِيْنَ لَيُوْحُوْنَ اِلٰۤى اَوْلِيٰٓـئِهِمْ لِيُجَادِلُوْكُمْ ۚ وَ اِنْ اَطَعْتُمُوْهُمْ اِنَّكُمْ لَمُشْرِكُوْنَ ﴿۱۲۱﴾ ع ۱۴

266. From this it becomes evident if a Muslim genuinely forgets to recite Bismillah at the time of slaughtering, the animal will be lawful to eat because the words used here are "*not pronounced*" which signify intentionally forgetting to pronounce the name of Allah Almighty. Both of those would render the animal unlawful.

267. To slaughter an animal in the name of anyone besides Allah Almighty is indeed disobedience, or to regard an animal slaughtered in Allah's name as unlawful is transgression and obedience of Satan which can take you to polytheism.

268. This makes it evident that to enter into an argument on religious matters without possessing knowledge, or to enter into a debate with the intention of picking up quarrel is the work of Satanic people. However, debating for the pupose of establishing the truth is an act of worship.Says Allah Almighty: "*And argue with them in a way that is best.*" (S16:V125)

269. He who commits polytheism is a polytheist and those who keep ties with them on a basis of religion are polytheists, while those who bear religious enmity with Muslims are also polytheists and infidels.

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SECTION 15

122. And will he who was dead, then We gave him life and made for him a light [270], by which he walks among mankind, become like that who is in darkness [271], from which he is not to come out. Thus, in the eyes of the infidels their deeds have been made fair looking [272].

اَوَ مَنْ كَانَ مَيْتًا فَاَحْيَيْنٰهُ وَ جَعَلْنَا لَهٗ
نُوْرًا يَّمْشِیْ بِهٖ فِی النَّاسِ كَمَنْ مَّثَلُهٗ فِی
الظُّلُمٰتِ لَیْسَ بِخَارِجٍ مِّنْهَا ؕ كَذٰلِكَ
زُیِّنَ لِلْكٰفِرِیْنَ مَا كَانُوْا یَعْمَلُوْنَ ﴿۱۲۲﴾

270. This makes it clear that Faith is life and infidelity is death as this renders the soul dead. Hence, in the verse: "*Therefore you make not the deaf to hear*" (S30:V52) reference is made to the infidels.

271. Light is described in the singular and darkness in the plural to show that guidance is one but infidelity is of diverse types. The reason of revelation of this complete verse is : Once Abu Jahal threw dust on the Holy Prophet صلی اللہ علیہ وآلہ وسلم which caused discomfort to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Hazrat Hamzah had gone out hunting. On returning when he heard of this he angrily went upto Abu Jahal to punish him. As he was to tear Abu Jahal's gullet with his bow, Abu Jahal pleadingly said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is constantly deriding our idols, yet you are maintaining silence. Hazrat Hamzah replied who is more foolish than you who makes deities from stones then worship his own creation. Saying this Hazrat Hamzah went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepted Islam. On that occassion this verse was revealed.

272. From this we learn that the sinful believer always despises the sin and this conviction keeps him as a believer. On the other hand an infidel becomes happy at his evil deeds and is proud about them as a result of which he is not worthy of forgiveness. Reason for its revelation: This verse was revealed concerning Hazrat Hamza and Abu Jahal. Ameer Hamza had accepted Islam but Abu Jahal remained an infidel. Hence, the two are not equal. The same is the opinion of Hazrat Abdullah Ibn Abbas (May Allah be pleased with them).

123. And thus We have made in each town the leaders of the guilty [273], so that they may devise a plot therein. And they plot not but against their own souls, and they perceive not [274].

وَ كَذٰلِكَ جَعَلْنَا فِیْ كُلِّ قَرْیَةٍ اَكٰبِرَ
مُجْرِمِیْهَا لِیَمْكُرُوْا فِیْهَا ؕ وَمَا یَمْكُرُوْنَ
اِلَّا بِاَنْفُسِهِمْ وَ مَا یَشْعُرُوْنَ ﴿۱۲۳﴾

273. From this is understood that the misguidance of the leaders can cause destruction of their people. Says Allah Almighty: "*And when We intend to destroy any town....We destroy it with complete ruination.*" (S17:V16) Likewise the reformation of it's leaders can reform the people. Furthermore, the poor are more inclined towards religion, while the wealthy are usually more engrossed in sinful activities.

274. The infidels of Makkah guarded all four roads of the city to prevent any person from coming to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Despite their effort and explanation uninformed people would come to know about the Holy Prophet صلی اللہ علیہ وآلہ وسلم and were happily becoming Muslims. Mention is made about such people in this verse, that despite the

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deception of these wicked people of preventing innocent people from coming in contact with the Holy Prophet صلى الله عليه وآله وسلم they were not succeeding in stopping the spreading of Islam. It was beyond them to understand that their effort was giving greater impetus to the cause of Islam.

وَ اِذَا جَآءَتْهُمْ اٰيَةٌ قَالُوْا لَنْ نُّؤْمِنَ حَتّٰى نُؤْتٰى مِثْلَ مَآ اُوْتِيَ رُسُلُ اللّٰهِ ؕ اَللّٰهُ اَعْلَمُ حَيْثُ يَجْعَلُ رِسَالَتَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ اَجْرَمُوْا صَغَارٌ عِنْدَ اللّٰهِ وَ عَذَابٌ شَدِيْدٌ ۢ بِمَا كَانُوْا يَمْكُرُوْنَ ﴿۱۲۴﴾

وقف لازم
وقف منزل

124. And when any sign comes to them, then they say: "We shall never believe unless we receive the like of what has been given to the Messengers of Allah [275]. Allah knows well where to place His Messengers" [276]. Soon the guilty ones will receive humiliation before Allah and a severe punishment for their plotting [277].

275. From this we learn selection for the prophethood is from Allah Almigty and is not obtained from one's deeds, strength or wealth. Just as there is a special box to keep a jewel so is there a specially chosen chest for prophethood. Furthermore, one learns that it is forbidden to offer prayer or desire for prophethood because there should be no dua made for something impossible to obtain. Now for any one to become a prophet is just as impossible for anyone to become partner with Allah. The last brick of the palace of prophethood is already placed in position.

276. Reason for its revelation: Walied bin Mughiera claimed that if prophethood is true then I am its worthy candidate because in age and wealth I am more superior to the Holy Prophet . In reply Allah Almighty revealed this verse. " *What has been given*" refers to the Divine Revelation and miracles i.e. prophethood.

277. It becomes clear that those who plot against the prophets themselves become disgraced and destroyed. This has been and is being experienced. The Wahabis should take a lesson from this. Similarily service to Allah's Religion is a means of obtaining respect in this world and in the Hereafter.

فَمَنْ يُّرِدِ اللّٰهُ اَنْ يَّهْدِيَهٗ يَشْرَحْ صَدْرَهٗ لِلْاِسْلَامِ ۚ وَ مَنْ يُّرِدْ اَنْ يُّضِلَّهٗ يَجْعَلْ صَدْرَهٗ ضَيِّقًا حَرَجًا كَاَنَّمَا يَصَّعَّدُ فِي السَّمَآءِ ؕ كَذٰلِكَ يَجْعَلُ اللّٰهُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿۱۲۵﴾

125. And whomsoever Allah wishes to show the way, He opens his heart for Islam [278], and whomsoever wishes to lose his way, He makes his heart narrow, straitened. Well as if he is climbing up into the sky [279], forced by someone else. And thus Allah inflicts punishment on those who do not believe [280].

278. It is reported in the Hadith that by opening the breast is meant that Light(Noor) which is placed in the breast of the believer which enables the heart to be receptive for Faith. There are three signs of those: Dislike for the world, inclination towards the Hereafter, preparation for death before it comes (May Allah Almighty grant us this). From this one learns that Faith is obtained through Divine guidance.

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279. From this one learns that religious work seems burdensome while worldly affairs feel light and easy. Tightness is the sign of the chest and a tight chest means causes of infidelity begin to gather in it, and it is unable to provide motives for faith. May Allah Almighty protect us from this. Upon some, faith becomes unbearable. Remember that this does not necessarily mean a person is compelled to commit infidelity, but whatever infidelity and transgression he commits is done by his own will. This condition is inculcated in his heart due to his transgression and evil habits. An example of this is destruction of the iron caused by rust.

280. From this one learns that the severity of the heart is a punishment of Allah Almighty which results from one's evil deeds. The punishment of the Hereafter would be as a result of this.

126. And this is the Straight Path [281], of your Lord. We have explained the signs in detail for the people accepting admonition.

وَ هٰذَا صِرَاطُ رَبِّكَ مُسْتَقِيْمًا ؕ قَدْ فَصَّلْنَا الْاٰيٰتِ لِقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۲۶﴾

281. By *'Straight Path of Your Lord'* is either meant the Holy QUR'AAN or the teachings of the Holy Prophet صلى الله عليه وآله وسلم. It is that path which will take you to Allah Almighty with ease, just as a straight road will take you to your destination. Hence, this is called Shariat or a broad and straight path which everyone can tread without any difficulty. *TAREEQAT* Mystic way of life, too is the path towards Allah Almighty, but this is so narrow and intricate that only he can tread upon it who has the knowledge about it. Shariat, *'outward law'* is the general road while *'TAREEQAT'* is its alleys and side streets; that through Shariat one obtains his goal slowly but with Tareeqat the goal is achieved speedily. However Shariat is for the common people while Tareeqat is for the selected people.

127. For them is the home of peace (safety) with their Lord. And He is their Protector. This is the fruit of their good doings [282].

لَهُمْ دَارُ السَّلٰمِ عِنْدَ رَبِّهِمْ وَهُوَ وَلِيُّهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۲۷﴾

282. From this emerge a few issues:

1. The inmates of Paradise are owners of their Paradise, and not mere visitors therein as is indicated by the preposition *'for'* in the word *'for them'*.
2. Their ownership is for today and eternally thereafter as indicated by the entire content.
3. All forms of peace and security will be provided in Paradise. Illness, death, fear of anyone will not be experienced therein. For this reason it is referred to as Place of Safety.
4. Good deeds are a means of obtaining Paradise as is indicated by the preposition *'with'* in the word *'with which.'* However this is the normal order. Otherwise a demented person, a minor and a new convert to Islam who dies immediately after accepting Islam will enter Paradise without having performed any good deeds, on the other hand, we sinners have a share in the pure and pious deeds of the Holy Prophet صلى الله عليه وآله وسلم. In the wealth of a generous person is a share for the beggars. Says Allah Almighty:"*And those in whose wealth there is a known right for one who asks....*" (S70:V24 & 25)

128. And the day He will raise all of them [283] and will say: "O company of

وَ يَوْمَ يَحْشُرُهُمْ جَمِيْعًا ۚ يٰمَعْشَرَ الْجِنِّ قَدِ اسْتَكْثَرْتُمْ مِّنَ الْاِنْسِ ۚ وَ قَالَ

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اَوْلِيٰٓؤُهُمْ مِّنَ الْاِنْسِ رَبَّنَا اسْتَمْتَعَ بَعْضُنَا بِبَعْضٍ وَّبَلَغْنَآ اَجَلَنَا الَّذِيْٓ اَجَّلْتَ لَنَا ؕ قَالَ النَّارُ مَثْوٰىكُمْ خٰلِدِيْنَ فِيْهَآ اِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّ رَبَّكَ حَكِيْمٌ عَلِيْمٌ ﴿۱۲۸﴾

jinn [284]!You have gathered many men". And their associates among them will say: "O our Lord! We made use of one another [285], and we have reached the term You have determined [286]. for us". He will say: "Fire is your abode, abide therein forever, but as Allah wills" [287]. O Beloved Prophet! Surely your Lord is All Wise, All Knowing.

283. On the Day of Judgement all will first be raised together, thus it is called *YAUMUL HASHR* or Day of Resurrection; then the good will be gleaned and pruned from the evil, thus it is called *YAUMUL FASL* or Day of Reckoning. By raising everybody means Allah will raise the believers and non believers together, or man and jinn together or the good and wicked together.

284. This is addressed to those rebellious jinns who had misled and deceived human beings. The believing jinns will be mercy from Allah Almighty. From this we learn that jinns create evil ventures and hazards in the hearts of man, guide them towards evil, especially the devil and his progeny.

285. By this is meant man derived benefits from jinns i.e. these jinns showed the evil path and made their deception easier for the evil doers to follow and jinns derived benefit from the human beings, in that man worshipped them. Thus by benefit is meant benefit of this world which in reality is ruination.

286. The word '*term*' refers to death or Qiyamah. Time for every individuals death is determined separately, while Qiyamah signifies everybody's time. Hence, the use of 'for us' is most appropriate.

287. By this is meant those infidels whose faith has come within the ambit of Divine Will will not go to Jahannam because they will die as believers. This does not in any way mean that some infidels will after being placed into Hell be taken out of it.

129. And thus We set the cruel one against the other in lieu of what they have done [288].

وَكَذٰلِكَ نُوَلِّيْ بَعْضَ الظّٰلِمِيْنَ بَعْضًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۱۲۹﴾ ع

288. From this emerge a few issues:

1. The appointment or establishment of a cruel ruler is a punishment of Allah Almighty. Yazid did not conquer Imaam Husain (May Allah be pleased with him) but it was the other way round. The government of the evil Yazid was cut to shreds; just as Hazrat Moosa (On whom be peace) overpowered the Pharoah and Hazrat Ebrahim (On whom be peace) overpowered Namrood.
2. The tyrannical ruler comes into power because of our evil doings.
3. If you desire good rulers then do good deeds.

ع ۱۶

SECTION 16

130. O company of jinns and men! Did not the Messengers come to you from amongst

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اَلَمْ يَاْتِكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ وَ يُنْذِرُوْنَكُمْ

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لِقَآءَ يَوْمِكُمْ هٰذَا ؕ قَالُوْا شَهِدْنَا عَلٰٓى
اَنْفُسِنَا وَ غَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا وَ شَهِدُوْا
عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۱۳۰﴾

yourselves [289], reciting My Verses to you, and warning you of seeing this day of yours? They will say: "We bear witness against our souls". And the worldly life deceived them, and they will themselves bear witness against [290], their souls that they were infidels.

had come from jinns but from humans. From this we learn that previous prophets were for jinns as well but our Holy Prophet is a prophet for all the jinns.

290. The infidels will in the first instance deny the propagation of the prophets but after the testimony of their own limbs regarding the matter they will have no option but to accept it, Hence, there is no inconsistency in the verse.

289. Only human beings are prophets. Says Allah Almighty: "*And We sent not before you any but men to whom we reveal.*" (S16:V43)Because both humans and jinns are being addressed here the words *'From you'* refers to human beings to show this domination of man over jinn, like Allah Almighty says in the QUR'AAN: "*There comes out from them pearl and the coral.*" (S55:V22) although pearls and coral come from salty oceans. However, this does not prove that prophets

ذٰلِكَ اَنْ لَّمْ يَكُنْ رَّبُّكَ مُهْلِكَ الْقُرٰى
بِظُلْمٍ وَّ اَهْلُهَا غٰفِلُوْنَ ﴿۱۳۱﴾

131. This is so because your Lord destroys not the town unjustly [291], while their people are unaware [292].

if propagation of prophets had not reached him. Thus the deceased minor children of the polytheists will not be sent into Hell. Similarly the Holy Prophet's صلى الله عليه وآله وسلم parents and those who died on the Unity of Allah Almighty prior to the propagation of Islam will not be sent into Hell. This is the established law for the punishment in this world and for the Hereafter. Calamities are not a punishment for children and pious people but a mercy of Allah.

291. The accountability from man on the Day of Judgement will take place not because Allah Almighty is not aware about the deeds of man, but just as punishment in the world does not come on the ignorant, in the Hereafter too the criminals and sinners will be proven guilty of their crimes and sins and then punished.

292. In this verse two issues are dealt with:

1. Allah Almighty does not send down punishment without evil doings of man.
2. No person will be punished for evil doings

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ؕ وَ مَا
رَبُّكَ بِغَافِلٍ عَمَّا يَعْمَلُوْنَ ﴿۱۳۲﴾

132. And for one there are degrees in accordance with their deeds [293]. And your Lord is not unaware of their actions.

deeds are varied. One type of deed is a source of obtaining added rewards for one and less for the other. It is reported in the Hadith that on the Day of Qiyamah man will be rewarded for his good deeds in accordance with the capacity

293. By this is meant the inmates of Paradise will be rewarded with different ranks in Paradise according to their deeds.
The same is the case with the inmates of Hell. This could also mean the rewards of good

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of one's itelligence. Thus thousands of issues can be extracted and deduced from this verse. The rewards, place, time, opportunity, need are varied in accordance with the nature of the need. Where there are more Masjids and less wells, the more effective and beneficial thing would be to provide more wells.

133.And (O Beloved Prophet) Your Lord is SelfSufficient, Merciful. O mankind! If He wills, He may take you away and bring some others whom He wills in your place, just as He created you from the offspring of other people [294].

وَ رَبُّكَ الْغَنِیُّ ذُوالرَّحْمَةِ ؕ اِنْ یَّشَاْ یُذْهِبْكُمْ وَ یَسْتَخْلِفْ مِنْۢ بَعْدِكُمْ مَّا یَشَآءُ كَمَاۤ اَنْشَاَكُمْ مِّنْ ذُرِّیَّةِ قَوْمٍ اٰخَرِیْنَ ﴿۱۳۳﴾

294. By *'He may take you away'* is meant He could send down punishment on you to destroy you and bring others to own your land. Observe, Abu Jahl was destroyed and owner-ship of his land was given to others. This could also mean you would die on the completion of your time and you would be replaced by your offspring. The fact of the matter is the world and its possessions are transitory and one should not depend on them.

134.Undoubtedly, what is promised to you [295] is sure to come and you cannot get frustrated.

اِنَّ مَا تُوْعَدُوْنَ لَاٰتٍ ۙ وَّ مَاۤ اَنْتُمْ بِمُعْجِزِیْنَ ﴿۱۳۴﴾

295. Death, Qiyamah or that punishment which is prophesised by the Holy Prophet صلى الله عليه وآله وسلم will most certainly take place, but on their prescribed time. Do not be misled in their delay, instead acquire means to protect yourselves from them, because Allah Almighty is neither helpless nor does He give false information, nor is man powerful to enter into confrontation with Allah Almighty to save himself from Him. Therefore avoid confron-tation and fear Allah.

135.Please declare: "O my people! You continue doing your business in your places. I will do my work" [296]. Now, you wish to know who has the ultimate abode [297]? Surely, the unjust do not prosper.

قُلْ یٰقَوْمِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا یُفْلِحُ الظّٰلِمُوْنَ ﴿۱۳۵﴾

296. In this there is no permission for infidelity or sin, instead this is used for an expression of wrath. Says Allah Almigthy: "*Then whoso will, let him believe, and whoso will, let him disbelieve.*"(S18:V29).

297. Even today too the decision is that a believer is an inmate of Paradise and the infidel is an inmate of Hell, but the practical translation of this decision will take place on the Day of Judgement or at the time of any coming punishment. The latter is meant here.

136. And whatever Allah has produced from the crops by tillage and created cattle, they

وَ جَعَلُوْا لِلّٰهِ مِمَّا ذَرَاَ مِنَ الْحَرْثِ وَ الْاَنْعَامِ نَصِیْبًا فَقَالُوْا هٰذَا لِلّٰهِ

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بِزَعْمِهِمْ وَهٰذَا لِشُرَكَآئِنَا ۚ فَمَا كَانَ لِشُرَكَآئِهِمْ فَلَا يَصِلُ اِلَى اللّٰهِ ۚ وَ مَا كَانَ لِلّٰهِ فَهُوَ يَصِلُ اِلٰى شُرَكَآئِهِمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿١٣٦﴾

say: "This is for Allah, according to their fancy, and this is for our associates [298]". Then that which is of their associates does not reach God [299], and that which is for God reaches their associates. What an evil judgement they assign [300].

298. In this there is a hint that whatever offering the polytheists make in the name of their idols is null and void, and their condition of offering is unsound and unacceptable because the Holy Quraan has declared all of them in "*according to their fancies*" and therefore nullified them.

299. Here the evil doings of the infidels are being mentioned. Firstly whatever charities they took out from their produce they would take one portion for Allah and the other for their idols; secondly while dividing if any part fell in the portion of the idols they would not remove it. The Arab infidels would spend the portion taken out in Allah's name on visitors and beggars, and the portion of the idols was spent on themselves and their slaves. This type of charity and decision of the infidels was a senseless exercise. Remember, that to take out a portion of your wealth for the purpose of *Giyarwie Shareef, Khatam Shareef* etc is not included in the above because all this charity is for Allah and a means of conveying rewards to those souls. This is proven from the Quraan and Hadith.Says Allah Almighty: "*And regard what they spend as approaches to Allah and a means of taking blessings of the Messenger.* (S9:V99). Hazrat Said (may Allah be pleased with him) had dug a well in his mother's name and called it "Well of Said's mother". It is polytheism to take out wealth in the name of idols because this leads to equality with Allah Almighty. However you can do this in the name of the pious sages of Allah as this is a charity in the name of Allah Almighty. Further, remember, that the infidels of Arabia worshipped Allah as a bigger deity and the idols as smaller deities, both physically and materially. In this verse material worship of theirs is being mentioned with regard to their produce. It should also be remembered that the wheat and other grain which is set aside in the name of the idols will not become unlawful because only that animal will become unlawful which is slaughtered on any other name besides the name of Allah Almighty. Thus whatever possession of the infidels which were taken as war booty by the Noble Companions were put to use by them without distinguishing which of these were set aside in the name of idols.

300. Here, Allah Almighty has expressed displeasure at their above deeds but did not declare these things as unlawful. From this we learn that the portion of the produce which these infidels had taken out in the name of the idols did not become unlawful, but their act of doing this is polytheism though the thing used for it is lawful e.g. the setting aside of Baheera, Saaibah animals is polytheism but those animals are lawful. They can be consumed by slaughtering them in the name of Allah Almighty

وَ كَذٰلِكَ زَيَّنَ لِكَثِيْرٍ مِّنَ الْمُشْرِكِيْنَ قَتْلَ اَوْلَادِهِمْ شُرَكَآؤُهُمْ لِيُرْدُوْهُمْ وَ لِيَلْبِسُوْا عَلَيْهِمْ دِيْنَهُمْ ؕ وَ لَوْ شَآءَ اللّٰهُ مَا فَعَلُوْهُ فَذَرْهُمْ وَمَا يَفْتَرُوْنَ ﴿١٣٧﴾

137. And thus their associates have made to appear fair the killing of their offspring [301], in the eyes of many polytheists, so that they may kill them and may confuse them in their religion[302]. And had Allah willed, they would not have done so. Therefore, you leave them, for they are [303], with their fabrications [304].

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301. These infidels had maintained their decision with their children as well by preserving their sons and burying their daughters alive. All this was done due to the misguidance of their leaders. In addition, these people would take a vow of slaughtering some of their children, just as Hazrat Abdul Muttalib had taken a vow of slaughtering Hazrat Abdullah.

302. By this is meant they were first steadfast on the Religion of Hazrat Ismail (on whom be peace). Then Satan led them astray from it and they became engrossed in polytheism, thinking that this was the Religion of Hazrat Ismail (on whom be peace).

303. Here the word 'willed' signifies intended and not desired. To desire is called RAZA or approval. Remember, that whatever is happening in the world is happening through the will of Allah Almighty, but He is only pleased with the piety and not with the evil. Thus there is no inconsistency in the verse.

304. This does not mean that you should not propogate to them. Propogation will be made till the very end. What it means that you should not be saddened by their infidelity and polytheism. Do not be disheartened by their action. It could also mean that you should not do what they are doing. In that case the verse would be addressed to general Muslims, because the Holy Prohet صلى الله عليه وآله وسلم had always their action from the beginning.

138. And they said: "This cattle and crops are forbidden [305], only those could cut them whom We accept". So they have false notions [306]. And there are some cattle over which riding is forbidden [307], and some cattle over which they do not pronounce the name of Allah at the time of slaughtering. This is all to assert a lie against [308]. Allah. Soon, He will give the award for their fabrication.

وَ قَالُوْا هٰذِهٖۤ اَنْعَامٌ وَّ حَرْثٌ حِجْرٌ ۖ لَّا
يَطْعَمُهَاۤ اِلَّا مَنْ نَّشَآءُ بِزَعْمِهِمْ وَ اَنْعَامٌ
حُرِّمَتْ ظُهُوْرُهَا وَ اَنْعَامٌ لَّا يَذْكُرُوْنَ
اسْمَ اللّٰهِ عَلَيْهَا افْتِرَآءً عَلَيْهِ ؕ
سَيَجْزِيْهِمْ بِمَا كَانُوْا يَفْتَرُوْنَ ﴿۱۳۸﴾

305. From this we learn that what the infidels had said, did not make their produce fields unlawful. In fact whatever produce they had set aside for their idols too remained lawful. Otherwise such anger would not have been expressed on them in this verse.

306. Thus from whatever produced they had dedicated to their idols, they were distributing to worshippers and workers of their idol temple.

307. Such animals were called by these idolators as *BAAHERAH, SAAIBAH,HAAMI* which they would set free in the name of their idols as Hindus abandon their bulls and some of the present day Rafzis abandon their horses which they would not use for riding or for any other purpose. Presently this sickness is spreading in the Gujrat district where some ignorant people are abandoning a horse in the name of Hazrat Imam Hussain (may Allah be pleased with him) which is only used in the month of Muharram for the purpose of procession and at the time of beating and pounding the chest.

308. In this, some evil acts of the infidels are being mentioned:

1.1 To endow or dedicate their produce fields to their idols;

1.2 To feed their produce to males and not for females;

1.3 Only the caretakers of their idols were permitted to eat this income;

2. To abandon and set aside animals in the name of their idols, e.g. *BAAHERAH, SAAIBAH*,etc, not to use them for any work nor remove them from the fields. Both these

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are polytheism but to eat these was not forbidden., therefore the Companions on the Battlefields would capture these and make use of them. 3.Slaughter animals in the name of

their idols. This too is an act of idolatry, and eating such animals is totally forbidden because it is part of "*animal that has been slaughtered by calling a name other than Allah*"(S2:V173).

139. And they say: "Whatever is in the bellies of these cattle solely belongs to our males and is forbidden to our females. And if it were born dead, then all of them are partners therein [309]. Soon Allah will award them for their actions. Surely, He is Most Wise, All Knowing.

وَقَالُوْا مَا فِيْ بُطُوْنِ هٰذِهِ الْاَنْعَامِ
خَالِصَةٌ لِّذُكُوْرِنَا وَمُحَرَّمٌ عَلٰٓى اَزْوَاجِنَا ۚ
وَ اِنْ يَّكُنْ مَّيْتَةً فَهُمْ فِيْهِ شُرَكَآءُ ؕ
سَيَجْزِيْهِمْ وَصْفَهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿۱۳۹﴾

309. The infidels of Arabia believed that if the baby of BAHEERA, SAIBAH, she camel, was born alive it should be eaten by men only, but if it was still born it could be eaten by both men

and women. This evil belief of theirs is being mentioned in this verse for which they are sternly reprimanded.

140. Undoubtedly, those who kill their offspring [310], by their foolishness and ignorance [311], are ruined [312], and make unlawful what Allah has provided for them, forging a lie against Allah [313]. Indeed, they have strayed and have not adopted the correct way [314].

قَدْ خَسِرَ الَّذِيْنَ قَتَلُوْٓا اَوْلَادَهُمْ سَفَهًا
بِغَيْرِ عِلْمٍ وَّحَرَّمُوْا مَا رَزَقَهُمُ اللّٰهُ
افْتِرَآءً عَلَى اللّٰهِ ؕ قَدْ ضَلُّوْا وَمَا
كَانُوْا مُهْتَدِيْنَ ﴿۱۴۰﴾

310. Reason for its revelation:
It was a common practice of the Rabeeah and Muzir tribes to kill their girls and preserve their boys. Other tribes would kill their boys as well. This verse was revealed regarding them. Such barbaric practice is a means of destruction of this world and the Hereafter. How foolish: that cats and dogs were kept in their care but their own children were being destroyed.
311. From this we learn once life is bequeathed in the foetus it is forbidden to abort it, as this too is infanticide. Prior to this stage it is permitted out of necessity.(*RADDUL MUKHTAR*)
312. From this we learn that the original in every instance serves as a permission because Allah Almighty has created everything as a means of sustenance for us. From these those

which he declared as unlawful are forbidden and those which He declared as lawful or maintained silence over them are lawful. Says Allah Almighty: "*He created for you all that is in the earth.*" (S2:V29)
313. It is thus evident that to regard the produce fields and animals left in the name of the idols is false and a slander against Allah Almighty. They are lawful because to regard them as forbidden is declared by Allah Almighty as "*forging a lie against Allah*".
314. By this is meant those faithless people who regard their sins as caused by Divine approval and infidelity and idolatary as a means of success cannot come towards guidance. Guidance is obtained through fear of Allah Almighty. Instead of fear they are hoping for success in these matters.

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SECTION 17

141. And it is He Who has produced gardens [315], with creepers intercropssing, trimmed and untrimmed, and date palms and crops, which are various kinds of food and olives and pomegranates similar in some respects and dissimilar in other respects. Eat of their fruits [316], when such fruit are plucked, and pay their dues on the day of harvesting [317]. And spend not wastefully. Surely, those who spend wastefully are not liked by Him [318].

وَ هُوَ الَّذِیۡۤ اَنۡشَاَ جَنّٰتٍ مَّعۡرُوۡشٰتٍ وَّ غَیۡرَ مَعۡرُوۡشٰتٍ وَّ النَّخۡلَ وَ الزَّرۡعَ مُخۡتَلِفًا اُکُلُهٗ وَ الزَّیۡتُوۡنَ وَالرُّمَّانَ مُتَشَابِهًا وَّ غَیۡرَ مُتَشَابِهٍ ؕ کُلُوۡا مِنۡ ثَمَرِهٖۤ اِذَاۤ اَثۡمَرَ وَ اٰتُوۡا حَقَّهٗ یَوۡمَ حَصَادِهٖ ۪ وَ لَا تُسۡرِفُوۡا ؕ اِنَّهٗ لَا یُحِبُّ الۡمُسۡرِفِیۡنَ ۙ﴿۱۴۱﴾

315. By this is meant some are creeping plants and some trees e.g. muskmelons, watermelons, etc or mango trees, tangerine trees etc. Among them some bear similarity with others in colour and smell e.g. pomergranate and olive, others have no similarities or resemblance.

316. By this is meant due to your foolishness do not regard their fruit as forbidden as they are lawful. It could also mean that it is not piety to make tasty juicy fruit which is lawful as unlawful unto oneself, true piety is abstention from that which is forbidden.

317. This verse is a strong proof of Hazrat Imaam Abu Hanifa (May Allah be pleased with him) that there is Zakaat on every produce, whether it be more or less, whether their fruit, remain for a year or not because Allah Almighty has mentioned this without any limitation. Through the words "*pay the due on the day of harvesting*" Allah Almighty has made it clear that unlike gold and silver, the produce for the purpose of Zakaat need not to be in possession of the owner for a year. Immediately on harvesting payment for Zakaat becomes obligatory. It should be remembered that grain from the fields can remain for a year but the fruit from the gardens will not. Here it is collectively stated to pay Zakaat on the produce.

318. Spending on unlawful things is included in improper and wasteful expenditure. Therefore washing the parts four times in wudhu instead of thrice would be regarded as wasted action.

142. And of the cattle, some are for carrying the burden and some are for lying on earth (too small) [319]. Eat of what Allah has provided for you and do not follow the footsteps of the devil [320]. Surely, he is your open enemy.

وَ مِنَ الۡاَنۡعَامِ حَمُوۡلَةً وَّ فَرۡشًا ؕ کُلُوۡا مِمَّا رَزَقَکُمُ اللّٰهُ وَ لَا تَتَّبِعُوۡا خُطُوٰتِ الشَّیۡطٰنِ ؕ اِنَّهٗ لَکُمۡ عَدُوٌّ مُّبِیۡنٌ ۙ﴿۱۴۲﴾

319. Goods are loaded on cattle, while chicken, goats, sheep are lying on earth both of them are lawful for consumption.

320 .From this we learn that to regard some animals as unlawful for consumption without any proof is following the devil. Those which Allah Almighty has not made forbidden are lawful. Thus if animals and produce fields left aside in the name of idols came into Muslim hands through lawful means are lawful for

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eating. If the water of the Ganges and the flesh of the cow is not forbidden, though they are

143. He has created eight males and females [321]: one pair of sheep and one pair of goats. Please declare: "Has He made both males unlawful, or both females [322], or that which the wombs of two females contain? Inform by any knowledge [323], if you are truthful 324".

ثَمٰنِيَةَ اَزْوَاجٍ ۚ مِنَ الضَّاْنِ اثْنَيْنِ وَ
مِنَ الْمَعْزِ اثْنَيْنِ ؕ قُلْ ءٰٓالذَّكَرَيْنِ
حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا اشْتَمَلَتْ عَلَيْهِ
اَرْحَامُ الْاُنْثَيَيْنِ ؕ نَبِّـُٔوْنِيْ بِعِلْمٍ اِنْ
كُنْتُمْ صٰدِقِيْنَ ﴿۱۴۳﴾

321. Of the offspring of camels, sheep, cattle, goats which are in pairs would you regard the male unlawful, their female lawful or are both unlawful. If so what proof do you have for such claim. Mention of them is being made in the next verse.

322. This means that Allah Almighty has neither made the male nor the female offspring of sheep and goats as unlawful. It is you who at times make these unlawful at different times. This is mischiemongering on your part.

323.Here by knowledge is meant knowledge based on absolute certainty which is opposite to conjecture and doubt. Thus we learn that for unlawfulness conjecture is not sufficient, certainty is required.

144. And a pair of camels and a pair of cattle. Please declare: "Has He made both males unlawful or both females (unlawful) or that which the wombs [325], of both females contain? Were you present when Allah gave you the order [326]?" Then who is more unjust than one who forges a lie against Allah that he may misguide the people with his ignorance? Surely, Allah does not show the path to the unjust [327].

وَ مِنَ الْاِبِلِ اثْنَيْنِ وَ مِنَ الْبَقَرِ اثْنَيْنِ ؕ
قُلْ ءٰٓالذَّكَرَيْنِ حَرَّمَ اَمِ الْاُنْثَيَيْنِ اَمَّا
اشْتَمَلَتْ عَلَيْهِ اَرْحَامُ الْاُنْثَيَيْنِ ؕ اَمْ
كُنْتُمْ شُهَدَآءَ اِذْ وَصّٰىكُمُ اللّٰهُ بِهٰذَا ۚ
فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
لِّيُضِلَّ النَّاسَ بِغَيْرِ عِلْمٍ ؕ اِنَّ اللّٰهَ لَا
يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿۱۴۴﴾

325. Reason for its revelation:
Once Malik bin Auf Jashamy came to the Holy Prophet صلى الله عليه وآله وسلم and said that it

idols of the polytheists, then how would their connection to these make them forbidden.

324. This means that if you accept these animals to be unlawful and if you are true in your claim then produce a conclusive and categorical proof to substantiate its unlawfulness. Thus the plaintiff will not be required to produce proof of its lawfulness but it would be incumbent upon the claimant to substantiate the proof for its unlawfulness. Today the Wahabis demand of us to produce a proof for the lawfulness of what we believe to be lawful while they themselves fail to substantiate any proof for the unlawfulness of these things. This is against the principles of the Holy QUR'AAN. Observe, Allah Almighty demanded proof for accepting those animals as unlawful.

has come to my notice that you are prohibiting from doing things which our forefathers had done. In reply the Holy Prophet صلى الله عليه وآله وسلم

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said that Allah Almighty had created eight types of male and female species lawful for man to eat from which you have declared some to be unlawful without any proof. The Holy Prophet صلى الله عليه وآله وسلم further asked whether the species which are regarded as unlawful are on account of their being male or female! Malik Bin Auf was taken aback as he had no reply to this question. This verse was revealed in its corroboration.(*Khazainul Irfaan*)

326. This means that since Allah Almighty did not give a direct command, nor has its unlawfulness been informed through any prophet, then what other proof is there by you to declare those animals as unlawful? Hence, this claim of yours is totally false and baseless, anyone who makes false accusations against Allah Almighty he is the biggest tyrant, misleading the innocent people. The Wahabies should take a lesson from these verses who are declaring lawful things as unlawful without any proof.

327. This means that as long as the wicked person remains wicked Allah Almighty will not guide him on the Straight Path. But when the time of his guidance would come he will no longer remain wicked. Or it could also mean an infidel does not obtain guidance to rectify his evil deeds. The path of righteousness will only come after acceptance of faith.

SECTION 18

قُلْ لَّآ اَجِدُ فِيْ مَآ اُوْحِيَ اِلَيَّ مُحَرَّمًا عَلٰى طَاعِمٍ يَّطْعَمُهٗٓ اِلَّآ اَنْ يَّكُوْنَ مَيْتَةً اَوْ دَمًا مَّسْفُوْحًا اَوْ لَحْمَ خِنْزِيْرٍ فَاِنَّهٗ رِجْسٌ اَوْ فِسْقًا اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّلَا عَادٍ فَاِنَّ رَبَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤٥﴾

145. Please declare: "I do not find in what has been revealed to me any food has been made forbidden [328], to any eater, except that it be of a dead body [329], or flowing blood [330], or the flesh of forbidden swine [331], for that is dirty, or an animal of disobedience in slaughtering on which the name other than Allah has been pronounced [332]. Then whoso is driven by necessity neither willing himself nor exceeding beyond the necessity. Then, undoubtedly, Allah is Most Forgiving, Ever Merciful [333].

328. From this we learn that anything which is not declared unlawful in Shariah through a clear proof, it will be regarded as lawful. There is no proof required for a thing to be lawful, because these people had used the proof of legality to declare these things unlawful. Since there was no Divine revelation to declare these things unlawful, they are perfectly lawful.

329. The word '*but*' is a relative conjunction used for taking into account animals related to the decree of unlawfulness i.e. only animals which are dead are unlawful not those that are left in the name of the idols. In Islam only those animals are unlawful which die before being slaughtered in the name of Allah. Thus the animals which are left aside in the name of the idols are not in this category as they are not slaughtered in the name of these idols. Therefore it cannot be necessarily deduced from this that dogs and cats would become lawful for eating.

330. This means that congealed blood ie spleen, liver, etc are lawful for eating because this is not flowing blood. It should be remembered that even when flowing blood becomes congealed it will become unlawful because it is after all flowing blood though it is temporarily congealed.

331. From this emerge three issues:

1.Every impure thing is forbidden, though every forbidden thing is not impure;

2.Every part of the swine is forbidden eg it's skin etc.because eveything of it is part of positive impurity.3.Nothing of the swine will become pure through cooking or slaughtering

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just as excreta cannot become clean under any circumstances.

332. From this emerges two issues:

1. Regarding the animal, calling it on anyone's name in its life time will not be given any credence. The actual credence will be given to what is recited at the time of slaughtering it, because the word 'prounounced' is used and not *'prayed'*.

2. To slaughter animals in the name of idols is disobedience of belief or infidelity, Hence, the word '*disobedience*' is used here.

333. This would be so because due to his necessity these unlawful things will become lawful for him, or if due to incorrect estimation he eats a few morsels more than necessary then Allah Almighty out of His infinite mercy will not hold him responsible for this.

146. And for the Jews We forbade every animal having hoofs [334]. and the fat of oxen and sheep. We forbade them but what is carried by their backs or intestines or what is attached to their bones [335]. We penalized them for their contumacy[336]. And, undoubtedly, We are Most Truthful.

وَ عَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا كُلَّ ذِيْ
ظُفُرٍ ۚ وَمِنَ الْبَقَرِ وَ الْغَنَمِ حَرَّمْنَا عَلَيْهِمْ
شُحُوْمَهُمَآ اِلَّا مَا حَمَلَتْ ظُهُوْرُهُمَآ اَوِ
الْحَوَايَآ اَوْ مَا اخْتَلَطَ بِعَظْمٍ ؕ ذٰلِكَ
جَزَيْنٰهُمْ بِبَغْيِهِمْ ۫ وَ اِنَّا لَصٰدِقُوْنَ ﴿۱۴۶﴾

334. Here nail refers to the finger or paws, no matter whether these are broken up like those of dogs and other animals of prey or otherwise, in the form of a hoof like that of a camel, duck, guinea fowl etc. In our Shariah guinea fowls, camels etc are lawful for eating.

335. This means that due to their rebelliousness the meat of cows, sheep, etc was lawful for the Jews but their fat was unlawful.

336. This means that those decrees of punishment which were established in the previous Ummahs are no longer incumbent upon us even if they are mentioned in a categorical Quranic verse because we are the followers of the Holy Prophet صلى الله عليه وآله وسلم and as such the previous Ummahs are no longer applicable to us. Observe, Allah Almighty has deprived the rebellious Jews of the fats of camels, guinea fowls, ducks, cows, goats, etc .which are lawful for us to eat. there is a consensus of the entire Ummah on this.

147. Again, if they belie you, please declare: "Your Lord has unlimited Mercy [337] and His Wrath will not be set aside from the guilty people".

فَاِنْ كَذَّبُوْكَ فَقُلْ رَّبُّكُمْ ذُوْ رَحْمَةٍ
وَّاسِعَةٍ ۚ وَ لَا يُرَدُّ بَاْسُهٗ عَنِ الْقَوْمِ
الْمُجْرِمِيْنَ ﴿۱۴۷﴾

337. This means to belie a Prophet is a cause of Divine punishment. But the delay in the coming of this punishment is because this Prophet صلى الله عليه وآله وسلم is Prophet of mercy. Allah Almighty is Merciful, one should not be deceived by His tolerance.

148. Now, the polytheists say: "If Allah had willed, we would not have committed

سَيَقُوْلُ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَآ
اَشْرَكْنَا وَ لَاۤ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ

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شَيْءٍ ۚ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ
حَتّٰى ذَاقُوْا بَاْسَنَا ۚ قُلْ هَلْ عِنْدَكُمْ مِّنْ
عِلْمٍ فَتُخْرِجُوْهُ لَنَا ۚ اِنْ تَتَّبِعُوْنَ اِلَّا
الظَّنَّ وَ اِنْ اَنْتُمْ اِلَّا تَخْرُصُوْنَ ۝

polytheism [338], neither our forefathers". Nor had We forbidden anything [339]. In the same manner, belied those who were before them, until they tasted Our torment [340]. Please declare: "Have you any knowledge that [341], you bring it forth to Us [342]? You are only behind your conjecture and without anything you estimate" [343].

338. In this verse there is a prophecy i.e. whatever the polytheists were about to say in the future was being foretold.

339. In this verse fate or Divine will means. approval. Thus they have been refuted. Otherwise eveything good and evil in this world is in accordance with the Divine will. These infidels were wagging their tongues that Allah Almighty approves of their infidelity. Hence. they were liars.The infidels were unable to distinguish between fate and approval. because fate in reality is one thing while approval is something else. Everything in this world and all our work takes place due to the will and the intention of Allah Almighty. though everything is certainly not in accordance with this expressed desire.

340. This means that to endeavour proving permissibility of sins results in severe punishment of Allah. Those Arabs committed infidelity then tried to prove that this was approved by Allah Almighty. Hence. they were entitled to and deserving of severe Divine punishment.

341. It should be remembered that the approval and the desire of Allah Almighty is that which is conveyed through the Prophets. However. Prophets are not sent to reveal fate. If Allah Almighty had approved of it. He would have proclaimed this through His Prophets. Thus there is a big difference between fate and desire.

342. From this we learn that to seek proof from the liar. to prove his lies is permissible. Thus to demand miracles from false prophet so as to prove that he is an imposter: and to ask fortunetellers about things of the unseen in an effort to disgrace them are not only permissible but an act of reward. However if this is done as a means of acceptance thereof. or on the basis of doubt. it is an act of infidelity. Hence. the meaning of this Quraanic verse is quite clear. and the verdicts of the jurists against this is not incorrect.

343. From this we learn conjecture. analogy. gives work. etc are not sufficient for beliefs they have to be based on concluse religious proofs.

قُلْ فَلِلّٰهِ الْحُجَّةُ الْبَالِغَةُ ۚ فَلَوْ شَآءَ
لَهَدٰىكُمْ اَجْمَعِيْنَ ۝

149. Please declare: "Then the argument of Allah is conclusive [344]. So, if He had wished, then He would have guided you all" [345].

344. The concrete knowledge of the Prophets which is made known in the world cannot be disapproved through mere assumptions. conjectures. and suspicions. To believe in this is an act of infidelity.

345. If He had so desired He could have given you the help to accept faith. Here the word guidance does not mean to show the Straight Path. That has been given to all.

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قُلْ هَلُمَّ شُهَدَآءَكُمُ الَّذِيْنَ يَشْهَدُوْنَ
اَنَّ اللّٰهَ حَرَّمَ هٰذَا ۚ فَاِنْ شَهِدُوْا فَلَا
تَشْهَدْ مَعَهُمْ ۚ وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ
كَذَّبُوْا بِاٰيٰتِنَا وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ
بِالْاٰخِرَةِ وَ هُمْ بِرَبِّهِمْ يَعْدِلُوْنَ ﴿١٥٠﴾

150. Please declare: "Bring your witnesses who testify that Allah has forbidden this [346]". Then, if they testify, then you (O listener) be not witnesses [347], with them and follow not the desires of those who belie Our signs [348]. And who believes not in the Hereafter, and they ascribe equals to their Lord [349].

346. From this one learns that if a thing is not made unlawful, then it is lawful. Here witness refers to the verses of Allah's Book, or the sayings of His Prophets; not their own babblings, as is expressed in the following verse.

347. From this one learns that to verify a liar, to take his part, to approve his work, to express joy at what he has done, to nod your head in approval to what he says, are all forbidden as this is equal to testifying on his behalf. Lending assistance to the sinful is in itself an act of sin.

348. From this we learn that it is forbidden to elect infidels to postion of leadership and to follow and to obey them, *but out of necessity*. Likewise, it is forbidden to act upon their evil laws. To accept laws which are contrary to Islam without any legal excuse is infidelity. Law of Islam regarding a thief is to cut off his hands, the law of the infidels is to imprison the thief. If any Muslim regards imprisonment superior to cutting of the hands, is an infidel.

349. From this we learn that the desires of the infidels are sensual and therefore forbidden to follow them. The desires of the Prophets are Divine and as such following them at times is commendable and at times incumbent and thus cannot be called desires. Says Allah Almighty *"And he speaks not of his own desire. That is not but a revelation revealed to him."* (S53:V34)

SECTION 19

قُلْ تَعَالَوْا اَتْلُ مَا حَرَّمَ رَبُّكُمْ عَلَيْكُمْ
اَلَّا تُشْرِكُوْا بِهٖ شَيْـًٔا وَّبِالْوَالِدَيْنِ اِحْسَانًا ۚ
وَ لَا تَقْتُلُوْٓا اَوْلَادَكُمْ مِّنْ اِمْلَاقٍ ؕ نَحْنُ
نَرْزُقُكُمْ وَاِيَّاهُمْ ۚ وَ لَا تَقْرَبُوا الْفَوَاحِشَ
مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ ۚ وَ لَا تَقْتُلُوا
النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ؕ ذٰلِكُمْ
وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿١٥١﴾

151. Please declare: "Come, I shall read out to you what your Lord has forbidden to you [350], that you will not associate anyone with Him, and that you do good to parents [351], and that you kill not your children because of poverty [352]. We shall provide for you and for them [353], and that you approach not shameful deeds, whatever is in the open and whatever is hidden [354]; and slay not unjustly [355] the life which Allah has made sacred. This has He ordered that you may understand".

350. In Taurat and Injeel. From this we learn that our Holy Prophet صلى الله عليه وآله وسلم knew the contents of the previous books as taught by Allah Almighty. Or in the Holy QUR'AAN. From this is understood that the infidels are entrusted with the responsibility of

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beliefs and some actions. Hence, they cannot be granted permission for infanticide, burning of women after the death of the husband, adultery, gambling etc.

351. This means that even if ones parents are nonbelievers it is incumbent to grant them their parental right. The word '*good*' is all comprehensive and includes all types of good treatment e.g. their respect and honour, to spend on their material needs, to hold gatherings of Fateha, QUR'AANIC recitation for conveying rewards of these to their souls after their death, etc.

352. This verse is addressed to those people who were killing their boys and girls due to poverty. Those wealthy people who were involved in the killing of their daughters only are mentioned in another verse. Thus the stipulation *'due to poverty'* is for describing a happening, not for abstinence or evasion.

353. This means you and your offspring are Our Servants. We are responsible for their sustenance, so why are you taking their lives ?

354. From this we learn that doing good in the open and and sinning in private is not piety, but hypocrisy. True piety is to fear Allah Almighty at all times and under all circumstances. A hypocrite is more dangerous than the known sinner. At least the sinner does not deceive you with false piety. May Allah Almighty bless us with sincere and true piety.

355. Any Muslim who becomes deserving of death, like an apostate, an adulterer, a murderer, is entitled to be killed. But only the person in authority is entitled to mete out this punishment, every Muslim cannot do this.

152. And do not approach the property of the orphans, but in the best way, until he reaches [356]. maturity. And maintain the measure and the weight justly [357]. with equilibrium. We burden no soul to its capacity [358]. And when you speak, observe justice even though it may be a matter of your relative [359]. And fulfill your covenant with Allah [360]. That is what He has enjoined upon you strictly that perhaps you may accept admonition [361].

وَلَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِيْ هِيَ
اَحْسَنُ حَتّٰى يَبْلُغَ اَشُدَّهٗ ۚ وَ اَوْفُوا
الْكَيْلَ وَ الْمِيْزَانَ بِالْقِسْطِ ۚ لَا نُكَلِّفُ
نَفْسًا اِلَّا وُسْعَهَا ۚ وَ اِذَا قُلْتُمْ فَاعْدِلُوْا
وَ لَوْ كَانَ ذَا قُرْبٰى ۚ وَبِعَهْدِ اللّٰهِ اَوْفُوْا ؕ
ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۱۵۲﴾

356. From this verse emerge few issues:
1.Only a minor child can be called an orphan, not an adult as is ascertained from "*until he reaches*".
2.An orphan among the humans is that child whose father is deceased; in the animal kingdom the offspring which has lost its mother would be regarded as an orphan; a pearl will be called an orphan which is all by itself in the oyster.
3.The guardian of the orphan can spend the wealth of the orphan from which profit can accrue to him, but cannot spend the orphan's wealth which will be a loss to him. From this thousands of issues can be deduced.
There is no zakaat on the wealth of the orphan.

357. By this is meant do not weigh less. When giving weigh more and when taking weigh less, as this is not prohibited. In these matters do not cause harm or loss to the next person. To sustain loss to yourself is at times a praiseworthy quality.

358. By this is meant if there is a discrepancy in weight and measurement which is unintentional, or if wealth of the orphan has come in your use unintentionally, it would be forgiven. If done intentionally it would become a heavy burden which would be beyond the capacity of man to bear. Intention plays an important part in the reward and punishment of deeds.

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359. Whether you testify, give a written verdict or give a judgement from position of authority, it should be done justly. Family relation or position of status should not influence this judgement. Allah be praised! The Holy Prophet's صلى الله عليه وآله وسلم life and that of the Four Righteous Caliphs is the living commentary of this blessed verse. This is the scale of justice and impartiality which had distinguished the believers but which we have lost today. In short, justice is something else, and social treatment and behaviour is something else.

360. Whether one takes an oath in Allah Almighty, or in His name makes a solemn promise with the Holy Prophet صلى الله عليه وآله وسلم or your Sheikh (Religious guide), or with any other person, is incumbent to fulfil it. It is for this reason that the bride and bridegroom at the time of nikah are made to recite the Kalimahs or Codes of Covenant, so that their promise becomes the Covenant of Allah Almighty.

361. Will or testament are those words of the dying person which are connected with matters after his death. Because the Arabs fulfilled these wills with great enthusiasm and earnestness, all emphatic and urgent instructions are being declared as will or testament. Otherwise Allah Almighty is pure and beyond the literal meaning of a will as He is pure and beyond death. Thus this means that this is such an urgent instruction, just like you regard a will.

153. And this is My Straight Path. So, follow it [362]. And follow not other paths, for they will deviate you from [363]. His path. This He has ordered you that perhaps you may be self restrained.

وَ اَنَّ هٰذَا صِرَاطِیْ مُسْتَقِیْمًا فَاتَّبِعُوْهُ ۚ وَلَا تَتَّبِعُوا السُّبُلَ فَتَفَرَّقَ بِكُمْ عَنْ سَبِیْلِهٖ ؕ ذٰلِكُمْ وَصّٰىكُمْ بِهٖ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۵۳﴾

362. From this we learn that rectification of beliefs, performance of worship, purity in dealings and granting of people's rights is the Straight Path. Any one who neglects any of these, he is not on the straight path. Acts of worship and social and business matters are two indivisible sides. One cannot make any headway in life without the other.

363. The pious Saints of Allah Almighty say that the corruption in social and business matters can lead to the ruination of one's acts of worship, while defects in worship can sometimes become the cause of evil beliefs. Omission of Mustahab or desirable acts, becomes the means of the omission of acts of Sunnah, and omission of Sunnah can become the means of omission of obligatory acts. Apprehend the burglar at the doorstep! This verse indicates the above.

154. Again We gave the Book [364] to Musa for doing full favour upon him who is righteous. And the details [365] of everything, and a guidance and mercy so that they may believe in the meeting of their Lord.

ثُمَّ اٰتَیْنَا مُوْسَی الْكِتٰبَ تَمَامًا عَلَی الَّذِیْۤ اَحْسَنَ وَ تَفْصِیْلًا لِّكُلِّ شَیْءٍ وَّ هُدًی وَّ رَحْمَةً لَّعَلَّهُمْ بِلِقَآءِ رَبِّهِمْ یُؤْمِنُوْنَ ﴿۱۵۴﴾

364. By this is meant the Taurah was the first Divine Book revealed to Hazrat Moosa (On whom be peace). Prior to this the Prophets were given scrolls (Sahifa). Here the word *'then'* is used for narrational sequence i.e. and then remember this, that before you the

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Israelites were given the Taurah for such guidance, so that those who acted upon these, Allah's complete bounty would have been bestowed upon them.

365. It should be remembered, that at first the Taurah contained full details about everything. Later when Hazrat Moosa (On whom be peace) angrily threw down the tablets (slates) much of it was taken away. Now only the commandments remained, the details were removed. Says Allah Almighty: "*He took up the tablets, and in their writing there is guidance and mercy.*" (S7:V154) Here mention is not being made of detail. Hence, there is no inconsistency in the two verses. Our Holy QUR'AAN is revealed giving details of everything and is preserved for eternity.

SECTION 20

155. And this blessed Book We have sent down [366]. So, follow it and be pious, so that you may receive mercy [367].

وَهٰذَا كِتٰبٌ اَنْزَلْنٰهُ مُبٰرَكٌ فَاتَّبِعُوْهُ وَ اتَّقُوْا لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۱۵۵﴾

366. The Holy QUR'AAN is sacred because it was brought down by a sacred angel in the sacred month of Ramadaan and revealed to a sacred being. It is a mediator between the Sustainer (Rab) and the Sustained (Marboob) i.e. between Allah Almighty and we, His Creation. On whatever His sacred verses are recited it will become blessed.

367. By this is meant that if you desire the mercy of your Lord, then rectify both the heart and its mould or structure. The structure will be rectified through following the QUR'AAN and the heart through piety and fear of Allah. It should be remembered that obeying the Ahadith and the learned Ulama is indirectly obeying Allah Almighty: "*Obey Allah and obey the Messenger, and those who have power of command amongst you*" (S4:V59). Hence, there is no inconsistency in the verse. Also remember Shariat constitutes of four things: the Holy QUR'AAN, Ahadith Nabawi, Consensus of Ummah and Analogy of Jurists.

156. Lest you should say: "The Book was revealed to two groups of people before us, and we were unaware of their reading and teaching "[368].

اَنْ تَقُوْلُوْٓا اِنَّمَآ اُنْزِلَ الْكِتٰبُ عَلٰى طَآئِفَتَيْنِ مِنْ قَبْلِنَا ۪ وَ اِنْ كُنَّا عَنْ دِرَاسَتِهِمْ لَغٰفِلِيْنَ ﴿۱۵۶﴾

368. By this is meant the Holy QUR'AAN is revealed in Arabic so you will not have the chance of saying that no prophet had come to Arabia. The previous revealed books, the Taurah and Injeel were in Hebrew which you were unable to understand. Hence, how would you have obtained guidance. Now that the guidance has come to you in Arabic you will have no excuse. Further, you would not be dependant on the Jews and Christians for Divine Guidance.

157. Or, lest you should say: "If the Book had been revealed to us, then We would have been better guided [369] than them".

اَوْ تَقُوْلُوْا لَوْ اَنَّآ اُنْزِلَ عَلَيْنَا الْكِتٰبُ لَكُنَّآ اَهْدٰى مِنْهُمْ ۚ فَقَدْ جَآءَكُمْ بَيِّنَةٌ

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مِّنْ رَّبِّكُمْ وَهُدًى وَّ رَحْمَةٌ ۚ فَمَنْ اَظْلَمُ
مِمَّنْ كَذَّبَ بِاٰيٰتِ اللّٰهِ وَصَدَفَ عَنْهَا ؕ
سَنَجْزِى الَّذِيْنَ يَصْدِفُوْنَ عَنْ اٰيٰتِنَا
سُوْٓءَ الْعَذَابِ بِمَا كَانُوْا يَصْدِفُوْنَ ﴿۱۵۷﴾

So, there has come to you a luminous argument from your Lord, and guidance and a mercy [370]. Who is then more unjust [371], than he who belies the signs of Allah and turns his face [372]. from them? Soon We shall punish those with great torment [373], who turn away their faces from Our signs, the recompense for turning away their faces.

369. Reason for Revelation:
One group from the infidels of Arabia had said that Taurah and Injeel were revealed to the Jews and Christians respectively, but these foolish people were unable to obtain guidance through them. If a Divine Book had been revealed to us we would have greatly benefitted from it because we are not foolish like them. This verse was revealed as a reply to them (*Khazainul Irfaan*). From this we learn that one should not rely too much on ones intelligence. It is absolutely important to trust and rely on Allah Almighty. These infidels who were boasting of their intelligence gained nothing from it as they did not accept Islam and remained infidels.
370. From this emerge a few issues:
1. The Holy QUR`AAN is a clear proof, a source of guidance and a mercy just as the Holy Prophet is bestowed with all these qualities.
2. The Holy QUR'AAN is sent to all and for all, likewise the Holy Prophet صلى الله عليه وآله وسلم is sent as a Messenger unto entire mankind.
371. By this is meant the biggest tyrant is he who rejects the miracles of the Prophets and their books, because he is really speaking causing injury to himself which would be a means of his eternal punishment. This means infidelity is the gravest of all sins.
372. By *'belies the signs'* means not accepting them. This means that one who belies the Holy Prophet صلى الله عليه وآله وسلم and the one who rejects him are equal in infidelity. By falsifying means to say that he is false, while not accepting means he neither calls him false nor true, but refrains from obeying him. Thus both are infidels.
373. By great torment either means punishment in this world e.g. the defeat in the Battle of Badr, etc or punishment in the grave or the punishment in the Hereafter.

هَلْ يَنْظُرُوْنَ اِلَّاۤ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ
اَوْ يَاْتِيَ رَبُّكَ اَوْ يَاْتِيَ بَعْضُ اٰيٰتِ
رَبِّكَ ؕ يَوْمَ يَاْتِيْ بَعْضُ اٰيٰتِ رَبِّكَ لَا
يَنْفَعُ نَفْسًا اِيْمَانُهَا لَمْ تَكُنْ اٰمَنَتْ
مِنْ قَبْلُ اَوْ كَسَبَتْ فِيْٓ اِيْمَانِهَا خَيْرًا ؕ
قُلِ انْتَظِرُوْٓا اِنَّا مُنْتَظِرُوْنَ ﴿۱۵۸﴾

158. Are they waiting for the angels to come to them, or the torment of your Lord [374], should come, or a sign of your Lord would come? The day when that one sign of your Lord will come, believing will not profit [375], any soul that did not believe before or had not earned any good in its [376]. belief. Then please declare: "Wait, we also wait" [377].

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374. Here '*angels*' refer to angel of death who appears before the deceased at the time of death. The '*signs*' refers to the rising of the sun from the west. At that point in time everybody will declare their faith but their faith at that time will not be accepted.

375. By this is meant the person who had remained an infidel but now brings faith at seeing the sun rising from the west, his faith will not be reliable. Otherwise the faith of all his children who are to be born after this incident should be given credibility and their faith should be worthy of trust. In some traditions it is reported that after this incident there will be no birth, and women would become barren. In the light of this no objection can be raised about this verse.

376. This means after seeing this sign the infidel will not benefit by declaring faith or doing good deeds like offering repentance, etc. But those who had been believers prior to this event will benefit from their good deeds. (*Tafseer Ruhul Bayaan*)

377. This means Oh infidels await our destruction. We are waiting for the punishment to come to you. Time will tell whose expectation was true and whose was false. Thus through the Grace of Allah Almighty the infidels were destroyed and Muslims were victorious.

159. Surely, those who have created separate paths in their religion [378], and have become different sects [379], O Beloved Prophet! You have no concern at all with them [380]. He will inform them what they used to do.

إِنَّ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَ كَانُوْا شِيَعًا لَّسْتَ مِنْهُمْ فِيْ شَيْءٍ ؕ اِنَّمَآ اَمْرُهُمْ اِلَى اللّٰهِ ثُمَّ يُنَبِّئُهُمْ بِمَا كَانُوْا يَفْعَلُوْنَ ﴿۱۵۹﴾

378. This means that they abandoned the path of the Holy Prophet صلى الله عليه وآله وسلم and invented new ways in religion according to their fancy. From this we learn that to innovate new beliefs and regard them as Islamic is a serious form of faithlessness.

379. The Jews were divided into seventy one sects, the Christians into seventy two but the Muslims would be divided into seventy three sects. Only one of them will be entering Paradise and the rest would be the inmates of Hell, as is reported in the Hadith Shareef. The Holy Prophet صلى الله عليه وآله وسلم is totally disgusted with all these condemned sects. It is for this reason that no saint is born from them. Any branch which is not connected with the root will not bear any flowers or fruit. The sect which would gain salvation is connected with the Holy Prophet صلى الله عليه وآله وسلم and Saints of Allah would continue to be born from them.

380. This means that the Holy Prophet صلى الله عليه وآله وسلم is also disgusted with those Jews and Christians who had brought up these different sects in religion and as such they too are going to be the inmates of Hell, with the exception of those who had chosen the path of the Holy Prophet صلى الله عليه وآله وسلم by becoming true Muslims.

160. Whoso brings one virtue, then for him there are [381]. ten credits. And whoso brings an evil, he shall not be recompensed but to its equal [382]. And they shall not be wronged [383].

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ عَشْرُ اَمْثَالِهَا ۚ وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزٰۤى اِلَّا مِثْلَهَا وَ هُمْ لَا يُظْلَمُوْنَ ﴿۱۶۰﴾

381. The reward of ten for one good deed is the law, but rewarding same innumerable times is the Bounty of Allah Almighty. Thus there is no inconsistency in the verse.

382. It should be remembered that the sin of the one who leads others astray is being equal to those who are led astray, is an example of his crime. An example is that which is accepted as such by law. Hence, there is no

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inconsistency in the verse.

383. By unjust means giving them punishment in excess of their crime, or punish them when they are innocent. From this we learn that the minor children of the infidels who die in their infancy will not be sent to Hell because they had not sinned. There are two meanings of unjust acts:

1. To use a thing belonging to someone else without his permission.

2. To punish an innocent person or to take out work from a person without paying for his labour. However in verses of this type the word unjust has other meanings too. It is stated in a Hadith that if Allah Almighty sends all creations into Hell He will not be called unjust. There the first meaning will be applicable, i.e. Allah Almighty will not wrong the innocent by sending them into Hell.

161. Please declare: "Surely, My Lord has shown me the Straight Path [384], a true religion, the creed of Ebrahim, who was aloof from every falsehood and he was not a polytheist[385].

قُلْ اِنَّنِیْ هَدٰىنِیْ رَبِّیْۤ اِلٰى صِرَاطٍ مُّسْتَقِیْمٍ ۚ۬ دِیْنًا قِیَمًا مِّلَّةَ اِبْرٰهِیْمَ حَنِیْفًا ۚ وَ مَا كَانَ مِنَ الْمُشْرِكِیْنَ ﴿۱۶۱﴾

384. From this two issues emerge:

1. Allah Almighty bestowed guidance on the Holy Prophet صلى الله عليه وآله وسلم directly, of beliefs, of deeds, etc.

2. The Holy Prophet صلى الله عليه وآله وسلم was on the path of guidance at all times. Not even for a second was he away from guidance. If anybody believes the Holy Prophet was slightly away from guidance is denying the veracity of this verse. The Holy Prophet صلى الله عليه وآله وسلم is everyones guide and nobody's follower.

385. From this we learn that to remove the accusations of the infidels from the Prophets is the way of Allah Almighty. Those who shower their wealth, their lives, their writings and their speech to uphold the respect, dignity and greatness of the Prophets are indeed held in high esteem by Allah Almighty. Allah Almighty absolved Hazrat Ebrahim (On whom be peace) from the taunting of the infidels that the great Prophet of Allah (May Allah forbid) was a polytheist.

162. Please declare: "Surely, My prayer and my sacrifice [386], and my living and my dying are all for Allah Who is the Lord of all the worlds" [387].

قُلْ اِنَّ صَلَاتِیْ وَ نُسُكِیْ وَ مَحْیَایَ وَ مَمَاتِیْ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ۙ﴿۱۶۲﴾

386. This means that physical worships like Salaah, are superior to monetary worships. Thus Allah Almighty has mentioned Salaah before sacrifice.

387. This means my life is not a worldly life but a religious life. Worldly life is that which makes you unmindful from the remembrance of Allah Almighty and keeps you engrossed in material and commercial matters. Life dedicated to Allah Almighty is that which is set aside for Allah's works. You live in service of religion and remembrance of Allah Almighty,and die serving Allah Almighty.From this emerge two issues:

1. To reveal your purity and piety to people is no hypocricy. In fact it is important to declare this.

2. The Holy Prophet صلى الله عليه وآله وسلم had full knowledge about future life and death, and who would be on truth. This is from the five knowledge's of the unseen.

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لَا شَرِيْكَ لَهٗ ۚ وَ بِذٰلِكَ اُمِرْتُ وَ اَنَا اَوَّلُ الْمُسْلِمِيْنَ ﴿۱۶۳﴾

163. There is none associated to Him, so I have been commanded so. And I am (Muhammad) the first Muslim[388].

388. We learn that our Holy Prophet is the very first testifier of Truth in the entire creation of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم was not only a worshipper but in fact a Prophet before Hazrat Jibraeel and Hazrat Mikaeel. In response to Divine question, "*Am I not your Lord?*" it was our Holy Prophet who replied: "*Indeed,*" then by other Prophets and then the rest of the people.

قُلْ اَغَيْرَ اللّٰهِ اَبْغِيْ رَبًّا وَّ هُوَ رَبُّ كُلِّ شَيْءٍ ؕ وَ لَا تَكْسِبُ كُلُّ نَفْسٍ اِلَّا عَلَيْهَا ۚ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ۚ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿۱۶۴﴾

164. Please declare: "Shall I seek a lord other than Allah [389], while He is the Lord of everything? And whatever a person earns, it is on his own account [390]. And no bearer of burden will bear the burden of another [391]. Then, you have to return to your Lord. He will inform you of that in which you used to differ" [392].

389. Reason for its revelation:
Waleed Bin Mugheerah asked the Holy Prophet صلى الله عليه وآله وسلم to come into the fold of the religion of their forefathers. If this instituted a sin he would be responsible for it, and you would be free of its responsibility. In reply to this the above verse was revealed.

390. This means that it is forbidden to convey the punishment of your evil doings to others. This cannot be assumed with piety. To convey the rewards of good deeds is not only lawful but is Sunnat to do so.

391. By this is meant by making the criminal free of his crime, otherwise the transgressor will be held guilty with the transgressors. Says Allah Almighty: "*And undoubtedly, they shall surely bear their burdens....*" (S29:V13).But that would be his own burden for committing the transgression, not of others. Likewise the perpetrator of crime will be punished with the rest of the criminals, but that punishment too would be as a result of his crime. It could also mean that no person would be happy to accept the burden of sins of others. This would be placed upon him from Allah Almighty. Thus there is no inconsistency between these verses, nor between the verses and Ahadith.

392. Allah's practical judgement will take place on the Day of Judgement, His verbal judgement has already taken place in this world.

وَ هُوَ الَّذِيْ جَعَلَكُمْ خَلٰٓئِفَ الْاَرْضِ وَرَفَعَ بَعْضَكُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَبْلُوَكُمْ فِيْ مَاۤ اٰتٰىكُمْ ؕ اِنَّ رَبَّكَ سَرِيْعُ الْعِقَابِ ۖۚ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۶۵﴾ ع ۲۰ ۱۱

165. And it is He Who has made you vicegerents in the earth [393], and has raised one over the other in degrees among you [394]. that He may try you in what He has given you. Undoubtedly, your Lord is quick in tormenting [395], and He is surely, Forgiving and Merciful.

393. This means that since you come after all the previous Ummahs you are the final Ummah (People). You are the leaders of all the people, they are not appointed as your leaders.

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394. This means that from the point of religion and the world man is not equal, they differ from one another. Though man, the prophets, saints and ordinary people are not the same. To believe in these distinctions of man is one of the conditions of faith. Says Allah Almighty: "*These are Messengers, that in them We have caused one to excell upon the other.*" (S2:V253)

395. This is the description of His Power, while delaying and not sending punishment despite man's sins is His Mercy. Power is something else and Mercy is something else. Hence, there is no inconsistency in the verses. Says Allah Almighty: "*And Allah is not one to chastise them till (O Beloved Prophet) you are in their midst.*"(S8:V33).

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اٰیاتها ۲۰۶ ۷ سُوْرَةُ الْاَعْرَافِ مَكِّيَّةٌ ۳۹ رکوعاتها ۲۴

SURAH AL-A'RAAF (THE HEIGHTS) (MAKKAN)

Revealed Before Hijrah

206 VERSES, 24 SECTIONS, 3325 Words , 14010 Letters

1I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

الٓمّٓصٓ ۚ ①

1. (O Beloved Prophet) Alif, Laam, Meem Saad.

كِتٰبٌ اُنْزِلَ اِلَيْكَ فَلَا يَكُنْ فِيْ صَدْرِكَ حَرَجٌ مِّنْهُ لِتُنْذِرَ بِهٖ وَ ذِكْرٰى لِلْمُؤْمِنِيْنَ ②

2. (O Beloved Prophet) A Book has been revealed to you, so let there be no impediment in your heart[1] because of it, so that you may warn therewith, and an admonition to the Muslims [2]

اِتَّبِعُوْا مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ رَّبِّكُمْ وَ لَا تَتَّبِعُوْا مِنْ دُوْنِهٖٓ اَوْلِيَآءَ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ③

3.Follow what has been revealed to you from your Lord, and do not follow other masters [3], leaving Him. Verily, there is very little that you understand.

وَ كَمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا فَجَآءَهَا بَاْسُنَا بَيَاتًا اَوْ هُمْ قَآئِلُوْنَ ④

4. And many a town We have destroyed. Then Our punishment came upon them by night [4], or while they slept at noon [5].

1. By "no impediment" is meant not to waver in its propagation or worry about the opposition of the infidels. Outwardly this too is addressed to the Holy Prophet صلى الله عليه وآله وسلم but, in truth, it is addressed to all the propagationists of the Ummah, because the Holy Prophet صلى الله عليه وآله وسلم in the matters of propagation did not worry about anybody. His dignity is too lofty and exalted.

2. By this is meant the Holy QUR`AAN only exhorts the Muslims towards good deeds. The infidels are not entrusted with this. Or, it means only Muslims would benefit from its exhortation. Hence, there is no inconsistency in the verse. Its guidance is there for the entire universe.

3. The commentary of this verse is the following verse: "*The supporters of infidels are devils*". (S2 : V257) By this is meant Satan is a friend from those besides Allah Almighty. It is open infidelity to accept him as a friend or guardian, while not making the Friends of Allah Almighty as your guardians, is an act of faithlessness. Allah Almighty states in Hadith-e-Qudsi;"*He who harbours enmity against My friends (the saints of Allah) I declare war on him*". In another place Allah Almighty states: "*Undoubtedly, We have made the devils friends of those who do not believe*". (S7:V27) In any case the devil is the guardian of the infidels besides Allah Almighty. In most places the meaning of those besides Allah Almighty is what is referred above. In a third place it is stated: "*They have taken the devils as guardians leaving Allah.*"(S7:V30)

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4. This is during the last portion of the night, just before dawn when everybody is in deep slumber when people are unable to escape. From this we learn that the last portion of the night is a time of obtaining Divine Mercy for those engrossed in the remembrance of Allah Almighty, and for the negligent the descent of Divine punishment. It is for this reason that the performance of Tahajjud Prayer is most appropriate with which to extinguish the fire of

5.Then nothing came out from their mouths when Our punishment came upon them, but they said: "We were unjust people" [6].

6. From this we learn that repentance and Faith would not be accepted at the coming of punish-

6. Then, most certainly We shall question those to whom Messengers were sent, and surely, We shall question [7] the Messengers as well (about the transmission of their mission).

7. By this is meant that these peoples would be asked whether these Prophets had preached to them the Religion of Allah Almighty or not, and the Prophets would be asked the reply of the people. However, this question and answer will not be put to our Holy

7. Then, surely We shall tell them with Our Knowledge and We were never absent (in their life span) [8].

8. By this is meant Allah Almighty's interrogation of the infidels and the Prophet on the Day of Judgement is for the purpose of conducting a legal procedure not because Allah Almighty is unaware of the truth of the matter.

8. And the weighing [9] on that day is certain. Then those whose scales are heavy [10], they are to attain their goal.

9.Good and evil deeds are going to be weighed. There would be pearls and rubies there. Or, the bundles of deeds would be weighed. In any case there is no inconsistency

Divine wrath.

5. In short, punishment was sent upon them at such a time when they had least suspected it. On most it came during the last portion of the night and on some during their afternoon rest time. There was not a slightest sign of the impending punishment. It would come suddenly and unexpectedly. Otherwise they would not have been resting.

فَمَا كَانَ دَعْوٰىهُمْ اِذْ جَآءَهُمْ بَاْسُنَآ
اِلَّآ اَنْ قَالُوْٓا اِنَّا كُنَّا ظٰلِمِيْنَ ۝٥

ment. Faith of despondency is not accepted, but to repent with regret at one's sins is accepted.

فَلَنَسْـَٔلَنَّ الَّذِيْنَ اُرْسِلَ اِلَيْهِمْ وَ
لَنَسْـَٔلَنَّ الْمُرْسَلِيْنَ ۝٦ۙ

Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*You shall not be questioned about the inmates of Hell.*" (S2:V118) Neither will any evil minded infidel be able to say that the Holy Prophet صلى الله عليه وآله وسلم did not preach Islam to them.

فَلَنَقُصَّنَّ عَلَيْهِمْ بِعِلْمٍ وَّمَا كُنَّا غَآئِبِيْنَ ۝٧

From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم investigation concerning the allegation against Hazrat Aisha Sidiqqa (May Allah be pleased with her) was a legal procedure to educate the Ummah.

وَ الْوَزْنُ يَوْمَئِذِ ِۨالْحَقُّ ۚ فَمَنْ ثَقُلَتْ
مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝٨

in the verse. Remember, one's deep passion and love for Allah Almighty and the Beloved Prophet صلى الله عليه وآله وسلم will not be weighed. These are not deeds but the devotional nature

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of one's heart. Similarly, the deeds of the Holy Prophet صلى الله عليه وآله وسلم will not be weighed because no scale can ever weigh the Holy Prophet's صلى الله عليه وآله وسلم deeds, just as the scales of the world cannot weigh the waters of the oceans nor winds. The blessed name of the Holy Prophet صلى الله عليه وآله وسلم will carry so much weight that it would, with the permission of Allah Almighty, neutralise the weight of the bundles of sins of millions of sinners like myself.

10. On the Day of Judgement the going up of the scale will signify its heaviness while going down will be due to the lightness of the weight of the deeds. This is because generally material things fall downwards while auspicious and saintly things moves upwards. Say Allah Almighty: "*Towards Him ascends all pure words.*" (S35:V9)

9. And as for those whose scales are light, then they are the persons who have put their souls at loss [11]. The recompense for those excesses which they did with Our signs [12].

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ بِمَا كَانُوْا بِاٰيٰتِنَا يَظْلِمُوْنَ ۝٩

11. Some Ulema say that only their deeds will be weighed who have good deeds as well as sins. In such cases deeds will be weighed with deeds. Hence, there is no weighing of deeds for the infidels. Says Allah Almighty: "*And We shall not establish any weight for them on the Day of Judgement* " (S18:V105) Similarly, there is no weighing of deeds for the Prophets and all the selected pious persons.

Says Allah Almighty: "*They shall enter Paradise and they shall be provided there in without count.*" (S40:V39) This is so because the infidels will have no good deeds while these pious persons will have no sins. One narration has it that the deeds of the infidels will be weighed. The present verse is a proof for this. Hence, in the pan of pious deeds of the infidels will be placed their charities, but they will have no weight because the weight of piety comes from faith and sinceroty.

12. In that they deny the recompense of these excesses.

10. And verily, We established you in the earth [13] and have provided therein the means of your livelihood [14]. But, you are seldom thankful.

وَ لَقَدْ مَكَّنّٰكُمْ فِي الْاَرْضِ وَ جَعَلْنَا لَكُمْ فِيْهَا مَعَايِشَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ۝١٠ ع ١٠ ٨

13. From this we learn that man's abode is the earth, man's flying in the air for a little while, or the Holy Prophet's صلى الله عليه وآله وسلم ascension to Heaven, or Hazrat Isa's (On whom be peace) staying in the Fourth Heaven, are all temporary in nature. Hence, from this verse one cannot reject Hazrat Isa's (On whom be peace) going to the heavens because his staying in the heavens is just as temporary as a person who stays for a few days at sea or when travelling by air.

14. Oh man We have provided nourishment, water, air, sunlight on the earth so that you don't have to go to the heaven or in the sea for them.

SECTION 2

11.And undoubtedly, We created you, and then made your shapes [15]. Then We said to the angels: "Prostrate before Adam " [16].

وَلَقَدْ خَلَقْنٰكُمْ ثُمَّ صَوَّرْنٰكُمْ ثُمَّ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ ۖ فَسَجَدُوْٓا

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إِلَّآ إِبْلِيسَ ۖ لَمْ يَكُنْ مِّنَ السّٰجِدِينَ ﴿١١﴾

Then all of them prostrated except Iblis (Shaitaan). He was not of those who prostrated [17].

to Hazrat Adam (On whom be peace) only. If this prostration was for Allah Almighty and Hazrat Adam (On whom be peace) was the direction, then the word used would have been "*To Adam*" (On whom be peace). Hence, prostration of respect is not polytheism. However, now, this if forbidden.

17.By this is meant he did not stand in the group of angels who offered prostration because he did not regard this prostration incumbent. Thus, one learns that a person does not leave the fold of the Muslims by not reading Salaah, yes, if he rejects the obligation of Salaah he will be out of the fold of Islam.

قَالَ مَا مَنَعَكَ أَلَّا تَسْجُدَ إِذْ أَمَرْتُكَ ۖ
قَالَ أَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِي مِن نَّارٍ
وَخَلَقْتَهُ مِن طِينٍ ﴿١٢﴾

12.He said: "What prevented you (O Shaitaan) that you did not fall in prostration when I commanded you". Said he: "I am better than him. You created me of fire and made him of clay" [18].

15. From this we learn that the deeds of pious persons are deeds of Allah Almighty. To form the foetus in the mother's womb is done by the angels, but Allah Almighty refers to it as My work. If this is taken to mean Hazrat Adam (On whom be peace) as can be understood from the discussion which follows, then this is the direct work of Allah Almighty because Allah Almighty designed Hazrat Adam (On whom be peace) with His Providential Power. Hence, he called him human - a creation designed through His Providential Power

16. Thus, one learns that this prostration (SAJDAH) was a prostration of respect, limited

18. By this is meant fire is superior to sand and that which is born from the superior thing will be regarded superior. Both these assumptions are incorrect, i.e. neither is fire superior, nor a thing made of a superior thing is superior. Thus, it is clear that to give conjecture priority over a categorical order is the work of the Devil.

قَالَ فَاهْبِطْ مِنْهَا فَمَا يَكُونُ لَكَ أَن
تَتَكَبَّرَ فِيهَا فَاخْرُجْ إِنَّكَ مِنَ الصّٰغِرِينَ ﴿١٣﴾

13. He (Allah) said: "Get you down [19] from here. It is not for you that you may behave proudly [20] living here. Get out, you are amongst the degraded ones" [21].

19. "From here' is meant from Paradise. From this we learn that Paradise is there from before. Also that Paradise is above or in the upper region and not below the earth, because one comes down from the upper region. Remember that from the time when he refused to prostrate Satan has been expelled out of Paradise though he would secretly try to go there. After the blessed coming of our Holy Prophet صلى الله عليه وآله وسلم Satan is completely stopped from going to Paradise.

20. From this we learn that before Satan became accursed he was dwelling in Paradise, otherwise what does it mean to be expelled from it. In addition, he was given respect as well, otherwise what meaning does disgrace have regarding him. It is well known that he was the teacher of the angels, therefore he is called *MUALLIMUL MALAKOOT*. Allah Almighty and His Beloved صلى الله عليه وآله وسلم know best.

21. From this we learn that an answer

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should not be given to every word and every proof provided by the opponent! Allah Almighty did not give reply to the proofs of Satan but declared him accursed and expelled him from Paradise. The end result of pride is disgrace.

14.He (Shaitaan) said: "Give me time till the day they (mankind) are raised up" [22].

قَالَ اَنْظِرْنِیْٓ اِلٰی یَوْمِ یُبْعَثُوْنَ ﴿۱۴﴾

22. Until the blowing of the second trumpet, i.e. until the Day of Qiyamah, so that I (Satan) do not experience death, as that would not be time of death at all.

15.He (Allah) said: "You are given time" [23].

قَالَ اِنَّكَ مِنَ الْمُنْظَرِیْنَ ﴿۱۵﴾

23. By this is meant you (Satan) have respite until the blowing of the first trumpet. When the first trumpet would be blown you would be destroyed with the rest of creation. Allah Almighty accepted the prayer of Satan with some modification. From this emerge two issues: 1. Some prayers of the infidels are accepted. Observe, Satan's prayer was accepted, though with some modification.

2. Prayer increases one's span of life. If an accursed Satan's life was increased through prayer, then is it any wonder if the prayers of Prophet's and Saints and some good deeds can lengthen one's period of life?. For greater detail on the subject as well as for change in predestination (*TAQDEER*) consult the books *ASRARUL AHKAAM and TAFSEER NAEEMI*.

16. He (Shaitaan) said: "I swear that because you seduced [24] me, I shall necessarily sit to block them from Your Straight Path in wait for them" [25].

قَالَ فَبِمَآ اَغْوَیْتَنِیْ لَاَقْعُدَنَّ لَهُمْ صِرَاطَكَ الْمُسْتَقِیْمَ ﴿۱۶﴾ لا

24. From this we learn that sometimes speaking the truth results in infidelity. Allah Almighty causes this misguidance, but to say this, is infidelity and disrespectful. Satan became more accursed because of this. When Hazrat Adam (On whom be peace) said: "*O our Lord, we have wronged ourselves*," (S7:V22) he has been pardoned.

25. By this is meant by taking revenge on the children for the deeds of the father, I will place temptations and lurking fears in their hearts. I will incline them towards sin and stop them from doing good deeds. I will make some into infidels and polytheists so that I do not have to go alone into Hell, but in a big group. From this, two issues emerge:

1. Show of false piety is so disgraceful that even Satan did not profane this in the presence of Allah Almighty. Whatever he wanted to do he said it openly.
2. Satan is, in reality, an enemy of man and those jinns who would bring faith, because they too have declared faith like man. He is not the enemy of angels and Hoories, Hence, the use of "for them."

17."Then, surely I will come near them, from before them and from behind them, and from their right and from their left [26]. And You will not find most of them, thankful" [27].

ثُمَّ لَاٰتِیَنَّهُمْ مِّنْۢ بَیْنِ اَیْدِیْهِمْ وَ مِنْ خَلْفِهِمْ وَ عَنْ اَیْمَانِهِمْ وَ عَنْ شَمَآىِٕلِهِمْ ؕ وَ لَا تَجِدُ اَكْثَرَهُمْ شٰكِرِیْنَ ﴿۱۷﴾

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26. Here, mention is not made of before and behind because an oncomer can only come through these four sides.
27. From this we learn that Satan too has been given knowledge of the unseen. Hence, most pupils are ungrateful. Says Allah

Almighty: "*And there are few in my bondsmen that are thankful*" (S34:V13). Satan is a disease, and the Holy Prophet صلى الله عليه وآله وسلم is the cure. If the disease is so strong the+n the knowledge of the Holy Prophet صلى الله عليه وآله وسلم should be far stronger.

18. He (Allah) said: "Get out from here, rejected and banished [28]. Surely, those who follow you, I will fill Hell with them" [29].

قَالَ اخْرُجْ مِنْهَا مَذْءُوْمًا مَّدْحُوْرًا ؕ لَمَنْ تَبِعَكَ مِنْهُمْ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنْكُمْ اَجْمَعِيْنَ ⑱

28. Today you are disgraced in the presence of the angels, in future you will be disgraced everywhere as you will be struck severely through the curses of people. This shows that the enmity of Prophet's are greater than every form of infidelity. Despite being so pious and learned, why was Satan so disgraced? Simply because of his enmity for Hazrat Adam (On whom be peace). Those who utter words of insult regarding the Holy

Prophet صلى الله عليه وآله وسلم should take lessons from this.
29. From this we learn that Satan as well as some jinns and some human beings would go into Hell. Those jinns would feel the pain from fire just as human beings feel the pain after being hit by lumps of sand and bricks. Paradise is only for human beings according to the narration of Hazrat Imam Abu Hanifah (May Allah be pleased with him)

19."And O Adam! Dwell you and your wife in Paradise [30], then eat there from whenever you will [31] and approach not this tree [32]. Otherwise, you will be among the transgressors" [33].

وَيٰٓاٰدَمُ اسْكُنْ اَنْتَ وَ زَوْجُكَ الْجَنَّةَ فَكُلَا مِنْ حَيْثُ شِئْتُمَا وَ لَا تَقْرَبَا هٰذِهِ الشَّجَرَةَ فَتَكُوْنَا مِنَ الظّٰلِمِيْنَ ⑲

30. By 'stay' is meant stay temporarily because he was created for the vicegerency of the earth. He was kept in Paradise for giving him training so that he should set out everything in the world as per what he sees in Paradise, and teach and train his progeny to do likewise.
31. One thus learns that the fruits of Paradise are already created, and some

devotees of Allah Almighty have already tasted them e.g. Hazrat Mariam (On whom be peace) ate them while living in this world
32. By "this tree" is meant wheat or another type of tree which is best known to Allah Almighty.
33. Here the word 'trangressors' does not mean infidels because infidelity is brought about through the influence of evil beliefs.

20.Then the devil put evil suggestions in their hearts [34] so that he may open to them the things of their shame [35] which were hidden from them and said: "Your Lord has

فَوَسْوَسَ لَهُمَا الشَّيْطٰنُ لِيُبْدِيَ لَهُمَا مَا وٗرِيَ عَنْهُمَا مِنْ سَوْاٰتِهِمَا وَقَالَ مَا نَهٰىكُمَا رَبُّكُمَا عَنْ هٰذِهِ الشَّجَرَةِ اِلَّآ اَنْ

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forbidden you from this tree only because you may not become two angels or become immortals [36].

تَكُوْنَا مَلَكَيْنِ اَوْ تَكُوْنَا مِنَ الْخٰلِدِيْنَ ﴿٢٠﴾

34. From this we learn that no person is safe from the temptations of the devil at any place. Hazrat Adam (On whom be peace) was the true devotee of Allah Almighty, and Paradise was indeed a safe and secure place, yet even there Satan succeeded in misleading Hazrat Adam and Bibi Hawa (May Allah be pleased with them). Thus, do not frequent any evil places, and constantly seek refuge from the devil from Allah Almighty. Never ever think yourself safe from Satan. From this one learns that even Prophets can become victims of temptation, but they do not commit sins or acquire evil faith. Thus, there is no inconsistency in this verse.

35. From this we learn that up to that point Hazrat Adam and Bibi Hawwa (May Allah be pleased with them) had nor seen one another exposed. From this we learn that it is better for a husband and the wife not to expose their nakedness to one another.

36. By this is meant that one of the peculiarities of this tree was that whoever ate its fruit would become an angel, and remain protected from death. When you Oh Adam (On whom be peace) were born you did not possess the capacity to eat its fruit Hence, you were stopped from doing so. That prohibition was of a temporary nature, it is no longer applicable. Now you have the capacity to digest it. Hence, there is no inconsistency in the verse that Hazrat Adam (On whom be peace) had harboured mistrust regarding Allah Almighty, that he was deliberately kept away from something which was good.

21.And he swore to them both that I wish well for both of you [37].

وَقَاسَمَهُمَآ اِنِّيْ لَكُمَا لَمِنَ النّٰصِحِيْنَ ﴿٢١﴾

37. From this we learn that the very first pretentious piety was shown by Satan because though he inwardly had enmity for Hazrat Adam (On whom be peace), outwardly he feigned friendship.

22.Then he caused them to fall with delusion [38]. Then when they tasted the tree, the things of their shame became manifest [39] to them. And they began to cover themselves with leaves of Paradise on their bodies [40]. And their Lord said to them: "Did I not forbid you from that tree [41] and tell you that the devil is your open enemy [42]?

فَدَلّٰىهُمَا بِغُرُوْرٍ ۚ فَلَمَّا ذَاقَا الشَّجَرَةَ
بَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ
عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ؕ وَ نَادٰىهُمَا
رَبُّهُمَآ اَلَمْ اَنْهَكُمَا عَنْ تِلْكُمَا الشَّجَرَةِ وَ
اَقُلْ لَّكُمَآ اِنَّ الشَّيْطٰنَ لَكُمَا عَدُوٌّ مُّبِيْنٌ ﴿٢٢﴾

38. This shows that Hazrat Adam (On whom be peace) did not commit a sin. For sin, intention is necessary. Whatever happened was due to an error, therefore Satan was held reponsible for it. Thus, if anyone regards Hazrat Adam (On whom be peace) a sinner, he has gone astray.

39. Hazrat Adam (On whom be peace) did not even suspect that any servant of Allah Almighty can swear a false oath on Him. Nevertheless, he did not eat the wheat or whatever it was, but merely tasted a little at which he was stripped of his heavenly clothes.

40. Prior to this, his entire body was

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covered in a dress of nails, but due to this error those nails shrunk from the entire body and remain on the tips of the fingers (*TAFSEER ROOHUL BAYAAN*). Thereafter this pious pair covered their bodies with fig leaves. From this we learn that even from the time of Hazrat Adam (On whom be peace) the act of undressing is regarded indecent. Human intelligence regards it as shameless. Otherwise, laws concerning covering of the privacy had not been revealed on Hazrat Adam (On whom be peace) at that time. However, those people who do not regard nakedness as a

23.Both of them submitted: "O our Lord, We have wronged ourselves. If you forgive us not, and have not mercy on us, then certainly we will be among the losers [43]".

43. From this two issues come to light:
1. Repentance and seeking forgiveness is the inheritance of our forefather Hazrat Adam (On whom be peace) and as such we should practice them in our daily lives.
2. Error and transgression should be linked

24.He (Allah) said: "Get down [44], in you one is the enemy [45] of the other, and you are to stay on earth till a fixed time and there is provision for a time [46].

44. From this we learn that both Hazrat Adam and Bibi Hawa (May Allah be pleased with them) had offered this dua "*Oh our Lord, we have wronged ourselves...*" (S7:V23) while they were in Paradise. Then, after being sent in the world they cried with remorse for hundreds of years. Thereafter they received some inspirational words of Prayer from Allah Almighty through which their repentance was accepted. These words of prayer were those sought through the intercession of the Holy Prophet صلى الله عليه وآله وسلم which is being mentioned in this verse: "*Then Adam (On whom be peace) learnt certain words from his Lord, so Allah Almighty accepted penitence*" (S2:V37) Those who deduce these words

shameful act are indeed rebelling against human nature. It should be remembered that there is no veil or privacy from the angels, but there is modesty and shame from Allah Almighty.
41. The coming of the prohibition after tasting the wheat and not before it, is based on Divine wisdom which appears after him.
42. But you forgot and could not make the distinction between the friend and an enemy. From this we learn only that person would remain successful who can make the distinction between friend and foe.

قَالَا رَبَّنَا ظَلَمْنَآ اَنْفُسَنَاۖ وَ اِنْ لَّمْ تَغْفِرْلَنَا وَ تَرْحَمْنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۲۳﴾

with the devil, while piety and good deeds should be linked to Allah Almighty. This is the Sunnah or way of the Holy Prophet صلى الله عليه وآله وسلم. Satan linked his heresy and misguidance to Allah Almighty by saying: "You have misguided me", and thus, became a heretic.

قَالَ اهْبِطُوْا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ وَ لَكُمْ فِي الْاَرْضِ مُسْتَقَرٌّ وَّ مَتَاعٌ اِلٰى حِيْنٍ ﴿۲۴﴾

to mean: "*Oh our Lord, we have wronged,*" are in opposition to the above verse i.e. (S2:V37), because these words of prayer were offered by both of them while still in Paradise.
45. The devil is to man, or man is to the devil, an open enemy, or some human beings are enemies of others, or the believers are enemies of the infidels or vice versa.
46. By this is meant the place of abode of man and the devils is the earth, but of a temporary nature. Then after death the permanent place of abode of the devils and their followers would be Hell. The permanent place of abode of the believers would be Paradise.

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قَالَ فِيْهَا تَحْيَوْنَ وَفِيْهَا تَمُوْتُوْنَ وَ مِنْهَا تُخْرَجُوْنَ ﴿٢٥﴾ ع ١٥ ٢ ٩

25.He (also) said: "You will live in it and you will die in it, and there from you will be raised" [47].

47. Raising mankind from the earth is the Divine principle which would be effected on the Day of Qiyamah. However, this, too, is Allah Almighty's Power that some would not be raised from the earth on the day like Hazrat Idrees (On whom be peace) who is already taken to Paradise after his wordly demise and is now physically alive there and will not be taken out of it. Says Allah Almighty: "*And We have raised him up to a lofty place.*" (S19:V57) Hence, there is no inconsistency in the verse. You should further remember that Hazrat Isa's (On whom be peace) dwelling in the heaven is of a temporary nature. He will return to the earth, will experience demise on it and will be raised from it on the Day of Judgement.

SECTION 3

يٰبَنِيْٓ اٰدَمَ قَدْ اَنْزَلْنَا عَلَيْكُمْ لِبَاسًا يُّوَارِيْ سَوْاٰتِكُمْ وَرِيْشًا ؕ وَ لِبَاسُ التَّقْوٰى ۙ ذٰلِكَ خَيْرٌ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٢٦﴾

26.O Children of Adam! Undoubtedly, We have sent down to you a dress that may cover your shameful parts and that may be an adornment [48] to you. And the dress of righteousness, which is the best [49]. This is one of Allah's signs, that they may be admonished.

48. From this we learn that dressing or clothes are made for humans only. Angels and other creation of Allah Almighty are excluded from it. If jinns are wearing clothes it is due to man. Further, we learn that it is obligatory to wear clothes for the sake of covering one's privacy, while wearing clothes for the sake of elegance and beauty is desirable.

49. By this is meant Allah Almighty sent down three types of dress, two are physical and one is spiritual. In the physical dress some are to cover one's privacy while others are for elegance and beauty, both of these are acceptable. The spiritual dress includes faith, piety and good deeds. All these dresses have been sent down from heaven. Wool, cotton, silk etc. are produced due to rain which comes down from the sky. Piety is bestowed through the grace of Revelation which too comes from the heaven.

يٰبَنِيْٓ اٰدَمَ لَا يَفْتِنَنَّكُمُ الشَّيْطٰنُ كَمَآ اَخْرَجَ اَبَوَيْكُمْ مِّنَ الْجَنَّةِ يَنْزِعُ عَنْهُمَا لِبَاسَهُمَا لِيُرِيَهُمَا سَوْاٰتِهِمَا ؕ اِنَّهٗ يَرٰىكُمْ هُوَ وَ قَبِيْلُهٗ مِنْ حَيْثُ لَا تَرَوْنَهُمْ ؕ اِنَّا جَعَلْنَا الشَّيٰطِيْنَ اَوْلِيَآءَ لِلَّذِيْنَ لَا يُؤْمِنُوْنَ ﴿٢٧﴾

27.O Children of Adam [50]! Beware! Let not the devil tempt you, as he brought your parents out from paradise, stripping them of their dress that they may see their shameful parts [51]. Surely, he and his tribe see you [52], where, you see them not. Certainly, We have made the devils friends [53] of those who do not believe [54].

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50. In here, the believer, the infidel, the learned, the pious, all are being addressed, none must ever regard himself protected from the guiles of the devil.

51. By this is meant the privacy of Hazrat Adam and Bibi Hawwa (On them be peace) was seen by one another without any covering. From this two issues emerge:

1. There is no veil or covering from angels and jinns. Veil or covering is from human beings.

2. Husband and wife too should not expose themselves freely in the presence of one another. Even when one is alone one should keep oneself covered to be shy of Allah Almighty.

52. By this is meant Satan and his progeny can see all the people of the world, but people cannot see them. Wherever anyone intends doing good deeds, Satan becomes aware of his intention and immediately tries to mislead him. If Allah Almighty has granted so much knowledge to one that is gone astray by being omnipresent and omniscient, then He has blessed the Holy Prophet صلى الله عليه وآله وسلم, the absolute guide of the entire universe, with these qualities, too, so that the cure should not be weaker than the ailment. It is a shame on those people who are prepared to accept the extent of knowledge and vision of Satan, but denying the same when it comes to the Holy Prophet صلى الله عليه وآله وسلم.

53. From this one learns that Satan is from friends other than those of Allah Almighty. Wherever wickedness or evil is mentioned of friends from those other than godly persons, reference is made to Satan, and not the true friends of Allah Almighty. These verses are a commentary of those verses wherein the above is discussed.

54. By this it means the devil is only an outward friend of the infidels, while the infidels are true friends of the devil. Otherwise, truly speaking Satan is not really a friend of the infidels, as he is an enemy of every human being. Thus, this verse is not opposing that verse in which Satan is declared an open enemy of man. There the true nature of the devil is being described, here his outward condition is being mentioned.

28.And when they commit any indecency [55], they say: "We found our forefathers [56] on it and Allah commanded us to do so" [57]. Then please declare: "Allah does not enjoin indecency. Do you say against Allah what you do not know?"

وَ اِذَا فَعَلُوْا فَاحِشَةً قَالُوْا وَجَدْنَا
عَلَيْهَآ اٰبَآءَنَا وَ اللّٰهُ اَمَرَنَا بِهَا ؕ قُلْ
اِنَّ اللّٰهَ لَا يَاْمُرُ بِالْفَحْشَآءِ ؕ
اَتَقُوْلُوْنَ عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۲۸﴾

55. Like making tawaaf in a state of nakedness by men and women, or indulging in immoral and indecent deeds in public.

56. From this we learn that to emulate an ignorant or immoral person is the work of the infidels. Emulation of the pious Ulema is the work of the believer.

57. This is their obvious and blatant deception because since the polytheists of Makkah did not believe in any prophet or revealed Book how did the Commandments of Allah Almighty reach them? Mention of this is being made in the verse that follows.

29. Please declare: "My Lord has commanded justice [58] and set your face aright at the time of each prayer, and worship Him being exclusively [59] His bondsmen. As He originated you, so will you return" [60].

قُلْ اَمَرَ رَبِّيْ بِالْقِسْطِ ۫ وَ اَقِيْمُوْا وُجُوْهَكُمْ
عِنْدَ كُلِّ مَسْجِدٍ وَّادْعُوْهُ مُخْلِصِيْنَ
لَهُ الدِّيْنَ ؕ كَمَا بَدَاَكُمْ تَعُوْدُوْنَ ﴿۲۹﴾ ؕ

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58. The term justice refers to condition of moderation which is in between maximum and minimum. This term includes all affairs concerning beliefs, deeds as well as affairs of personal and national nature. Thus, description of worship follows this. The word Mosque is the noun of infinitive acts denoting SAJDAH. The word Sajdah denotes Salaah while by 'Pray to Him' means to worship Him. From this we learn that facing the Ka'abah in Salaah is obligatory. The word Mosque could mean Mosque in the physical sense. In that case this would mean the Mosque is the best place for congregational prayers. Congregation is obligatory for Fard prayers, while offering it in the Mosque is sometimes obligatory, at times not (*TAFSEER ROOHUL BAYAAN*).

59. In this word 'call upon him' does not only mean to pray but it means worship. Thus, it means worship Allah Almighty alone.

60. Like you were first non-existent, then He brought you into existence. Similarly, He will once again make you non-existent then bring you back into existence. The purpose of this is since you have to return to your Lord, you should always worship Him. It could also mean that just as you came into this world naked and un-circumsized, so will you be raised on the Day of Judgement.

30.Some of them He has guided to the Right Path and some others He had left in proven [61] error. They have taken the devil as guardians leaving [62] Allah and they think that they are guided.

فَرِيْقًا هَدٰى وَ فَرِيْقًا حَقَّ عَلَيْهِمُ الضَّلٰلَةُ ؕ اِنَّهُمُ اتَّخَذُوا الشَّيٰطِيْنَ اَوْلِيَآءَ مِنْ دُوْنِ اللّٰهِ وَيَحْسَبُوْنَ اَنَّهُمْ مُّهْتَدُوْنَ ﴿۳۰﴾

61. This means everyone will not become believers, some will remain infidels. Those whose infidelity is in Divine intent, how will they become believers?

62. This verse is the distribution of "guardians besides Allah". In most instances where a guardian besides Allah Almighty is used, Satan is signified. There is a big difference between friends of Allah and friends besides those connected to Allah Almighty. Friends of Allah Almighty are true, while friends besides those connected with Allah Almighty are false. To believe that friends of Allah Almighty are His sons is believing in friends other than Allah Almighty.

31. O Children of Adam! Take your adornment whenever you go to the mosque [63] and eat and drink and do not cross the limit [64]. Surely, the sons crossing the limits are not liked by Him.

يٰبَنِيْۤ اٰدَمَ خُذُوْا زِيْنَتَكُمْ عِنْدَ كُلِّ مَسْجِدٍ وَّ كُلُوْا وَ اشْرَبُوْا وَ لَا تُسْرِفُوْا ۚ اِنَّهٗ لَا يُحِبُّ الْمُسْرِفِيْنَ ﴿۳۱﴾ ع

63. From this we learn that as far as possible perform your Salaah in good clothes and come to the Mosque in a neat and tidy manner. Do not come to the Mosque with stenched clothes and an offensive mouth odour. Similarly, do not enter the mosque without covering the body as per the laws of Shariah.

64. During the period of Hajj the infidels of Makkah did not have meat. In addition, they would eat simple food of minimum quantity. The Muslims too sought permission to do the same. As a reply to their question this verse was revealed. From this one learns that to forsake the world is no act of worship, but refraining from sins is true worship. Many things are included in "Do not cross the limit", e.g. eating in excess of one's appetite, spending wealth without any reason, to regard a lawful thing as unlawful, are all part of abuse of or extravagance. (*KHAZAINUL IRFAAN*)

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SECTION 4

قُلْ مَنْ حَرَّمَ زِيْنَةَ اللّٰهِ الَّتِيْٓ اَخْرَجَ لِعِبَادِهٖ وَ الطَّيِّبٰتِ مِنَ الرِّزْقِ ؕ قُلْ هِيَ لِلَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا خَالِصَةً يَّوْمَ الْقِيٰمَةِ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ﴿۳۲﴾

32. Please declare: "Who has prohibited you from wearing the beautiful adornment of Allah which He brought forth for His bondsmen[65] and the pure foods "66. Please declare: "That is for the believers [67] in the life of this world and is exclusively for them on the Day of Resurrection" [68]. Thus, We explain fully the signs for the people who have knowledge.

65. From this we learn that a thing which is not declared unlawful by Shariah is lawful. Proof is required for prohibition, but not for its lawfulness.

66. From this it is understood that piety does not mean that one should give up eating tasty and lawful things. Abstention from unlawful things is true piety. Eat wholesome and lawful things to your heart's delight, but at the same time keep away from the prohibited things.

67. This makes it clear that Allah Almighty has created the many good things for the benefit of the believer. The infidels are getting these for the sake of the believers. Thus, if anyone says that poverty and saintliness lies in abstention from good food, good clothes, etc. he is a liar. In contrast, one should eat good food, wear good clothes and do good deeds. Says Allah Almighty: "*Eat pure things and do good deeds.*" (S23:V51)

68.This means that although the infidels are enjoying good things in this world for the sake of the believers, in the Hereafter they will not receive anything

قُلْ اِنَّمَا حَرَّمَ رَبِّيَ الْفَوَاحِشَ مَا ظَهَرَ مِنْهَا وَ مَا بَطَنَ وَ الْاِثْمَ وَ الْبَغْيَ بِغَيْرِ الْحَقِّ وَ اَنْ تُشْرِكُوْا بِاللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّاَنْ تَقُوْلُوْا عَلَى اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۳۳﴾

33.Please declare: "My Lord has forbidden indecencies [69] which are open and which are hidden [70]. And sins, and unjust excesses, and that you associate with Allah that for which He has not sent down any warrant [71], and that you say of Allah what you know not [72].

69. In this verse, too, those polytheists of Arabia are being addressed who would circumambulate the Ka'bah (TAWAAF) in the nude and were making the Bounties of Allah Almighty unlawful for themselves.

70. Indecencies, is the plural of indecency. Obscenity is that sin which is deplored by the mind, and its depravity reaches extreme proportion, like polytheism, infidelity, adultery, etc. To practise these openly is indecency in its most apparent form e.g. the infidelity of the infidels, and doing these secretly is concealed indecency e.g. adultery. Besides these other prohibited things too are included in the word 'Sin' be they major or minor. Hence, there is no inconsistency in the verses.

71. Allah Almighty has not revealed permissibility concerning any form of polytheism. Hence, all forms of polytheism and infidelity are included herein. This is not an evasion of restriction but a description of fact.

72. From this we understand that to explain an

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issue without having knowledge about it, to deliver a lecture and accept any beliefs without having knowledge are strictly forbidden. This would be equal to slander and false accusation in respect of Allah Almighty. This verse includes all the above.

وَ لِكُلِّ اُمَّةٍ اَجَلٌ ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿۳۴﴾

34.And for every nation there is a promise of a (fixed) term [73]. Then when their turn will come, they cannot remain behind for a moment, nor can they get ahead of it [74].

73. The promise of their punishment or their respite. Before this they had not been destroyed. Hence, there is a time set for the destruction of the infidels of Makkah.

74. In this verse mention is made of an ordinance, while in the verse about change of faith Allah Almighty's power is mentioned. Says Allah Almighty: "*And Allah establishes what He pleases, and the real writing is with Him.*" (S13:V39) Thus, through the dua of Hazrat Adam (On whom be peace) Hazrat Dawood's (On whom be peace) life increased by forty years. Thus, these incidents are in no contradiction to this verse. Through Satan's prayer his life span was increased. Says Allah Almighty: "*You are among those who is given time.*" (S15:V37) If life span can be increased through the dua or prayer of a reprobate like Satan, then certainly through the prayer or good deeds of the pious life spans can also increase, and the unfavourable fates of people can also change.

يٰبَنِيْٓ اٰدَمَ اِمَّا يَاْتِيَنَّكُمْ رُسُلٌ مِّنْكُمْ يَقُصُّوْنَ عَلَيْكُمْ اٰيٰتِيْ ۙ فَمَنِ اتَّقٰى وَ اَصْلَحَ فَلَا خَوْفٌ عَلَيْهِمْ وَ لَا هُمْ يَحْزَنُوْنَ ﴿۳۵﴾

35.O Children of Adam! If the Messengers come to you [75] from amongst you, reciting to you My signs, then whoso refrains [76] from evil and amends, on them there is neither fear nor any grief.

75. By Messenger is meant the Holy Prophet صلى الله عليه وآله وسلم because he is the Prophet of not only the humans but the entire creation of Allah Almighty. Hence, the plural form of the word is used for reverence. Or, by prophets would mean all the Prophets of Allah. In any case in this verse reference is being made to the pledges and assurances of the Day of the Convenant in which Allah Almighty took the pledge from all regarding the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم just as he took the declaration from all about his Godhead.

76. By piety is meant inculcating pious deeds, while by correction is meant abstention from evil deeds. Or, piety could also mean doing good deeds in the future and correction and reformation means to give compensation for sins to obtain rectification of oneself. Hence, there is no repetition here.

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۳۶﴾

36.And those who have belied Our signs and become arrogant against them [77], they are the people of Hell wherein they will remain forever.

77. It should be remembered that to assume pride as an opposition to the infidels is an act of worship, but as an opposition to the Holy Prophet صلى الله عليه وآله وسلم it is infidelity. Here, a third type of arrogance is purported, which was practised by Satan and

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everyone is aware of its consequences. Hence, those who practise this evil are declared as peo-

37.Then who is more unjust than him who has forged a lie against Allah or has belied His signs? They will receive what is written in their lot [78] till when Our Messengers (angels) come to them for taking away their souls [79]. Then they say to them: "Where are those whom you used to worship besides Allah? " [80]. They say: "They are lost from us". And they bear witness against their own souls that they were infidels [81].

78. By this is meant whatever sentence and age is written for them in the Tablet of Destiny and Fate, will be given to them. Then punisment would follow. By this is meant the original or actual sustenance and age. Otherwise, evil deeds cause the decrease of age and sustenance, just as good deeds cause age and sustenance to increase. Hence, there is no contradiction in the verse and the Hadith of the Holy Prophet صلى الله عليه وآله وسلم.

79. From this, two issues emerge:

1. That not only Hazrat Israael (On whom be peace) comes to take out the soul, other angels who are under him, come as well. The coming of the Angel of Death is being mentioned in this verse: *Say you, the angel of death who has been appointed over causes you to die."* (S32:V11). While coming of those is being mentioned in the verse under discussion.

2. The second issue is that if the angels of death can come on time at all places to take out the souls of these people, then the pious sages of Allah Almighty can be present at several places through His permission. The same is the

le of Hell in which they would abide. Both of these are the particular condition of the infidels.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا
اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اُولٰٓئِكَ يَنَالُهُمْ نَصِيْبُهُمْ
مِّنَ الْكِتٰبِ ؕ حَتّٰٓى اِذَا جَآءَتْهُمْ رُسُلُنَا
يَتَوَفَّوْنَهُمْ ۙ قَالُوْٓا اَيْنَ مَا كُنْتُمْ تَدْعُوْنَ
مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا وَشَهِدُوْا
عَلٰٓى اَنْفُسِهِمْ اَنَّهُمْ كَانُوْا كٰفِرِيْنَ ﴿۳۷﴾

position of those angels who are appointed to question the people in the womb of mothers. Hence, being omnipresent and omniscient is the peculiar quality of certain servants of Allah Almighty.

80. This question would be put to the polytheists regarding their idols, while believers at the time of death are most certainly given help. For this reason the last part of the verse is "they were infidels". Muslims are ordered to sit with the dying person and recite the Kalima so that he can recite it before he dies. This is the believers' help. Thus, this verse is in no way connected with the believers or the friends of Allah Almighty. In any case, the deprivation of assistance of the infidels at their time of death or after it is their Divine punishment.

81. This acceptance will be at a separate time, and the rejection of their infidelity will be at another time. Hence, there is no inconsistency in this verse and the following verse: "*By Allah, our Lord, we were not polytheists.*" (S6:V23)

38.He (Allah) will say to them, enter the same fire where other communities (Ummahs) went [82] before you. When a community enters it, it curses [83] the other until

قَالَ ادْخُلُوْا فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِكُمْ مِّنَ الْجِنِّ وَ الْاِنْسِ فِي النَّارِ ؕ
كُلَّمَا دَخَلَتْ اُمَّةٌ لَّعَنَتْ اُخْتَهَا ؕ

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when all have arrived therein, the last will say to the first [84]: "O our Lord! These led us astray. Award them double punishment of the Fire" [85]. He will say: "All have double [86], but you know not [87].

حَتّٰٓى اِذَا ادَّارَكُوْا فِيْهَا جَمِيْعًا ۙ قَالَتْ اُخْرٰىهُمْ لِاُوْلٰىهُمْ رَبَّنَا هٰٓؤُلَآءِ اَضَلُّوْنَا فَاٰتِهِمْ عَذَابًا ضِعْفًا مِّنَ النَّارِ ؕ قَالَ لِكُلٍّ ضِعْفٌ وَّ لٰكِنْ لَّا تَعْلَمُوْنَ ﴿۳۸﴾

82. From this we learn that on the Day of Judgement everyone will be with the one with whom his heart was connected, irrespective of the difference in place and time.

83. By this is meant every type of infidel would be cursing an infidel of his kind, i.e. a Hindu will be cursing a Hindu, a Christian another Christian, a Jew another Jew etc. From this we also learn the Muslims would be protected from this cursing as they would be under a cover.

84. By first and last is meant the off-spring of their ancestors, or the followers of their leaders. From this we learn that one form of the punishment of Hell is the disunity amongst its inmates, just as love and unity is one of the rewards amongst the inmates of Paradise. Those homes of believers in which there is unity, are heavenly homes

85. Because we committed only one sin, viz. our infidelity. They have committed two sins; they themselves had gone astray and they led us astray. Thus, let the punishment of their double sin be such that we are able to see it.

86. Because all of you are misguided and heretical. Every misguided person leads his wife, children and friends astray. Thus, the same degree and intensity of punishment which you desire for others will be exacted to you.

87. That you will not know the persons and the extent of their punishment. From this we learn that every inmate of Hell is caught up in such a form of punishment that he thinks that his form is worse than the rest.

39.And the first will say to the last: "You have then not been better than us [88]. Taste therefore the punishment in return for what you did [89]".

وَ قَالَتْ اُوْلٰىهُمْ لِاُخْرٰىهُمْ فَمَا كَانَ لَكُمْ عَلَيْنَا مِنْ فَضْلٍ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿۳۹﴾ ع ۴ ۱۱

88. By this is meant in this world, because if we had in us infidelity, wickedness and heresy then you had infidelity and the emulation of the infidels. Thus, you had been responsible for leading your children to infidelity. Hence, in crime we were both equal. This verse does not refute the following verse: "*And undoubtedly, they shall surely bear their burdens*" (S29:V13).

89. By this is meant you should taste the fruit of your actions, and we of our actions, in infidelity, evil deeds, insulting and scorning the Prophets, ill-treating the Muslims, both of us were guilty. From this we learn that the minor children of the infidels who died in this condition would not be sent to Hell because they did not commit any evil.

SECTION 5

40.Those who belied Our signs and become arrogant against them, the gates of heaven will not be opened for them [90],

اِنَّ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَاسْتَكْبَرُوْا عَنْهَا لَا تُفَتَّحُ لَهُمْ اَبْوَابُ السَّمَآءِ وَ لَا يَدْخُلُوْنَ

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الْجَنَّةَ حَتّٰى يَلِجَ الْجَمَلُ فِيْ سَمِّ الْخِيَاطِ ؕ وَكَذٰلِكَ نَجْزِي الْمُجْرِمِيْنَ ﴿۴۰﴾

nor will they enter Paradise until the camel enters through the eye of a needle [91]. And thus, We punish the guilty.

90. By "not be opened" is meant their good deeds during their life do not reach Allah Almighty because they are non-acceptable to Him, at their time of death the door of heaven does not open for their souls. For a believer his good deeds reach Allah Almighty in his life and after death the door of heaven opens to welcome his soul as is reported in the Hadith Shareef.

91. And this is impossible, as here is a combination or co-existence for it. And of that which is dependent on an impossibility too becomes impossible. The camel is big, but the eye of the needle is small, then it is impossible for the camel to pass through it. However, if the eye of the needle is enlarged or the camel is decreased in size, then it is another matter. Hence, there is nothing objectionable in the verse.

لَهُمْ مِّنْ جَهَنَّمَ مِهَادٌ وَّ مِنْ فَوْقِهِمْ غَوَاشٍ ؕ وَكَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۴۱﴾

41.To them, Fire will be the bed and Fire will be the covering [92]. And Thus, We punish the unjust [93].

92. Mention is being made here regarding the position of the fire e.g. up or down, because right and left is self-understood, viz. the fire will not be covering from all sides.

93. One thus understands that the covering by fire in Hell from all sides is for the infidels. Although sinful Muslims will be placed in Hell, it will be for a little while, and it will not cover them from all sides. Hazrat Abu Talib, too, is exempted from this four sided covering of Hell, as outlined in a Hadith.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَآ ۚ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۴۲﴾

42.And those who believe and do good [94] deeds, We do not burden anybody beyond his strength [95]. They are Companions of Paradise wherein they are to live forever.

94. From this emerge a few issues:
1. Faith supercedes deeds. First become a true believer, then do good deeds.
2. No one is exempted from doing good deeds. No matter from whatever category or group he may be.

95. By this is meant every Muslim who does good deeds according to his capacity would become deserving of Paradise. A wealthy believer will enter Paradise through his charities, while a poor believer will enter Paradise through his acceptance of pious, wholesome charities. None who enter Paradise will be taken out of it as is understood from 'abide therein'

وَ نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ ۚ وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْ هَدٰىنَا لِهٰذَا ۫ وَمَا كُنَّا لِنَهْتَدِيَ

43.And We have taken out the rancour from their breasts [96]. Beneath them will flow rivers and they will say: "All praise belongs to Allah Who has guided us to this [97] and we could not have found the way

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if Allah had not guided us to that. Undoubtedly, the Messengers of our Lord brought the Truth "[98]. And it was proclaimed that: " This is the Paradise you have inherited [99] as the rewards of your deeds".

لَوْ لَآ اَنْ هَدٰىنَا اللّٰهُ ۚ لَقَدْ جَآءَتْ
رُسُلُ رَبِّنَا بِالْحَقِّ ؕ وَ نُوْدُوْٓا اَنْ تِلْكُمُ
الْجَنَّةُ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

96. Reason for its Revelation:
It is reported in SAWAIQE MUHARRIQAH that this verse was revealed in favour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). Allah Almighty had cleansed his heart from malice towards anyone. Hazrat Alli Murtaza (May Allah be pleased with) says that this verse was revealed concerning those who participated in the Battle of Badr which included Hazrat Abu Bakr, Hazrat Uthman, Hazrat Talha (May Allah be pleased with them). In any case, it cuts off the root of the Rafzi sect.

97. By this is meant Allah Almighty gave us guidance to hold such good beliefs and do such good deeds in the world which has blessed us to this position. From this we learn that opportunity to express gratitude to Allah Almighty and singing His praises would be provided in Paradise as well. But other acts of worship like Salaah, Saum, Hajj, Zakaat, Jihad, etc. would have ceased by then. We further know guidance is not received due to one's strength, knowledge or worships. This is a special Bounty bestowed upon a person. If worship is a criterion for this, then Satan would have been a staunch believer, because all those qualities were present in him.

98. The believers had accepted guidance after listening to its verification from Allah Almighty's Prophet, while the observation of Paradise they would make through their visual confirmation.

99. Paradise has been declared one's legacy or property for two reasons:

1. They will inherit Paradise which would have been the property of the infidels, just as Hell would become the property of the infidels which would have been the legacy of the believers.

2. Paradise would be obtained through the Bounty and Blessing of Allah Almighty and not through one's personal ability. Just as one inherits wealth through blood relations, good deeds too became a means of inheriting Paradise.

44. And the companions of Paradise will call the companions of Hell [100]: "We have surely achieved what our Lord had promised us to be true. Then, have you, too, found what your Lord promised you [101] to be true?" They will say: "Yes". And in between them an announcer will announce: "The curse of Allah be upon the unjust" [102].

وَ نَادٰٓى اَصْحٰبُ الْجَنَّةِ اَصْحٰبَ النَّارِ
اَنْ قَدْ وَجَدْنَا مَا وَعَدَنَا رَبُّنَا حَقًّا
فَهَلْ وَجَدْتُّمْ مَّا وَعَدَ رَبُّكُمْ حَقًّا ؕ
قَالُوْا نَعَمْ ۚ فَاَذَّنَ مُؤَذِّنٌۢ بَيْنَهُمْ اَنْ
لَّعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ﴿۴۴﴾

100. Here, inmates of Hell refer to infidels who are condemned to Hell, and not sinful believers because the Muslim in Paradise will not taunt the sinners but through their intercession take them out of Hell, as is reported in the Hadith Shareef.

101. By this is meant your and our Lord had promised Paradise for doing good deeds and warned you of being sent to Hell for disobedience and rebellion. Has this promise been made good? From this we learn that to put fear is being equated with promises i.e.

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threat is being interpreted as promise. Furthermore, we learn that the warnings and promises of the Prophets are warnings and promises of Allah Almighty, because it was the Prophet who had directly communicated with them.

102. The caller will be Hazrat Israfeel (On whom be peace) or another angel who will be given this duty, while the unjust are the infidels as is being ascertained from the next verse.

45. Who hinder (people) from the Path of Allah and desire to make it crooked [103] and (who) disbelieve in the Hereafter [104].

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ يَبْغُوْنَهَا عِوَجًا ۚ وَ هُمْ بِالْاٰخِرَةِ كٰفِرُوْنَ ﴿۴۵﴾

103. Although to bar from the path had taken place in this world, and since the result of it is being revealed today, it is being explained in the present, as if they are doing the same on the Day of Judgement.

104.From this we learn that the reason of all types of infidelity, enmity and evil deeds is the rejection of the Day of Judgement. If a person has fear of Qiyamah in his heart he will not have the strength to do evil.

46. And between the two (Heaven and Hell) there shall be a veil [105] and on the Heights [106] there shall be some men who will recognize both groups by their foreheads [107] and they will call the people of Paradise (saying): "Peace be upon you" [108]. They shall not have entered (Paradise) but are greedy for it [109].

وَبَيْنَهُمَا حِجَابٌ ۚ وَ عَلَى الْاَعْرَافِ رِجَالٌ يَّعْرِفُوْنَ كُلًّا بِسِيْمٰهُمْ ۚ وَ نَادَوْا اَصْحٰبَ الْجَنَّةِ اَنْ سَلٰمٌ عَلَيْكُمْ ۫ لَمْ يَدْخُلُوْهَا وَ هُمْ يَطْمَعُوْنَ ﴿۴۶﴾

105. So that the effect of Hell will not be felt in Paradise and that of Paradise will not be felt in Hell. The truth of the matter is that this veil or covering is A'RAAF -Heights. Because this veil will be very high, it is called A'RAAF. Only men will be here who have reached the age of puberty as is deduced from the word 'MEN'.

106. Tha'lbi has narrated from Hazrat ibn Abbas (May Allah be pleased with him) that the men of Araaf are Hazrat Abbas, Hazrat Hamzah, and Hazrat Ali ibn Abi Talib (May Allah be pleased with them) who will recognise the devotees from the whiteness on their faces and the foes from the blackness on their faces (*SAWA-IQ*). Some have said that these men will be the Prophets of Allah, while others have said that these are people whose good and evil deeds would be equal. There are some other sayings in this matter as well.

107.By this is meant they will recognize one another before entering Paradise and Hell, Hence, the Holy Prophet صلى الله عليه وآله وسلم too will be able to recognize the fortunate and the wretched.

108. From this we understand the saintly and refulgent creation can hear ordinary sound emanating from millions of miles because paradise is much brighter than the skies, while Hell is intensely deep. In spite of this, the inmates of Paradise would be hearing the wailing and screams of the inmates of Hell. Similarly, such saintly people in the world too listen to the calls of people who are far away from them. Hazrat Sulaiman (On whom be peace) from far listened to the conversation of ants. Says Allah Almighty: "*There upon he smilingly laughed at her work and said.*" (S27:V19). Likewise, people of Araaf would see the condition of people and listen to the talk

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of people far away from them.
109. From this we learn that the inmates of Araaf will be having lesser status than the inmates of Paradise, or else what is their purpose of greed? Hence, the tradition which states that these are people whose good and evil deeds are equal lends more strength to the argument.

47. And when their eyes will turn towards the people of Hell, they will say: "O our Lord! Keep us not with the unjust people" [110].

وَ اِذَا صُرِفَتْ اَبْصَارُهُمْ تِلْقَآءَ اَصْحٰبِ النَّارِ ۙ قَالُوْا رَبَّنَا لَا تَجْعَلْنَا مَعَ الْقَوْمِ الظّٰلِمِيْنَ ﴿۴۷﴾ ع ۵ ۸ ۱۲

110. By this is meant "Oh our Lord do not make us from the inmates of Hell". This prayer will be merely for blessing, because that is not the place for offering prayer. Prayer and worships are offered in the world.

SECTION 6

48.And the people of the Heights will call out to certain men whom they will recognize by their foreheads [111] and will say to them: "What did your multitude benefit you and that in which you took pride?"

وَ نَادٰۤى اَصْحٰبُ الْاَعْرَافِ رِجَالًا يَّعْرِفُوْنَهُمْ بِسِيْمٰهُمْ قَالُوْا مَاۤ اَغْنٰى عَنْكُمْ جَمْعُكُمْ وَ مَا كُنْتُمْ تَسْتَكْبِرُوْنَ ﴿۴۸﴾

111. From this is understood the infidels and the criminals would be recognized from a symbol, enquiry from anyone for this purpose would not be necessary. In terms of this how is it possible that the Holy Prophet would not be distinguishing the hypocrites from the believers on the Day of Qiyamah?

49.Are these the people [112] on whom you would swear that Allah would not bestow His Mercy on the least on them? [113] They were rather told: "Enter Paradise. No fear will be upon you, nor shall you grieve" [114].

اَهٰۤؤُلَآءِ الَّذِيْنَ اَقْسَمْتُمْ لَا يَنَالُهُمُ اللّٰهُ بِرَحْمَةٍ ؕ اُدْخُلُوا الْجَنَّةَ لَا خَوْفٌ عَلَيْكُمْ وَلَاۤ اَنْتُمْ تَحْزَنُوْنَ ﴿۴۹﴾

112. This question will be asked for the purpose of reproof and displeasure and not for enquiry.
113. By 'on whom you used to swear' means that in the world you would swear at the poverty of these inmates of Paradise that even in the Hereafter they would be deprived of the mercy and blessings of Allah Almighty. Look ! in what comfort and luxury they are today and see in what pain and grief you find yourself. This tells us that one should not be deceived by the poverty of the believer and wealth of the infidel in this world
114. In Paradise there will be no fear of the future nor grief of the past. There will be no illness nor hardship, no fear nor disunity, no enmity nor hatred for one another. In this one sentence negation is made of things that cause hardship and difficulties.

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وَ نَادٰۤى اَصْحٰبُ النَّارِ اَصْحٰبَ الْجَنَّةِ اَنْ اَفِيْضُوْا عَلَيْنَا مِنَ الْمَآءِ اَوْ مِمَّا رَزَقَكُمُ اللّٰهُ ؕ قَالُوْۤا اِنَّ اللّٰهَ حَرَّمَهُمَا عَلَى الْكٰفِرِيْنَ ۙ﴿۵۰﴾

50.And the inmates of Hell will call upon the dwellers of Paradise to pour to them some benefit of the water [115] of Paradise or of that which Allah has provided for you as food. They will say: "Surely, Allah has forbidden both of these to the infidels" [116].

115. When the inmates of Hell would see the people of A'RAAF entering Paradise they will ask Allah Almighty for permission to see some of their relatives who are in Paradise and talk to them. Their request would be granted. The inmates of Hell would be able to recognise the inmates of Paradise but the inmates of Paradise will not be able to recognise the inmates of Hell because their faces would have been totally disfigured. These inmates of Hell would be calling out to the inmates of Paradise by their names and begging them for water and food, to pour water on their burnt forms. The reply to this by the inmates of Paradise follows in the next verse. From this it is understood that Paradise is in the upper region and Hell is below, because the word 'some benefit' is derived from 'to benefit' which means to be shifted from top to below.

116. From this we learn that the believer from Paradise will have no love or regard for the infidel of Hell, nor will he have mercy on him even though he may be his father, son or friend. Because they would refuse to pour water on them despite their begging. It should be remembered that by unlawful, here, is meant things which are unlawful, in Islam because no Islamic laws would be promulgated there. In unlawful, here, means total deprivation. Says Allah Almighty: "*And it is forbidden to a town which we have destroyed that they return*" (S21:V95). In this verse too, unlawful signifies deprivation.

الَّذِيْنَ اتَّخَذُوْا دِيْنَهُمْ لَهْوًا وَّ لَعِبًا وَّغَرَّتْهُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ نَنْسٰىهُمْ كَمَا نَسُوْا لِقَآءَ يَوْمِهِمْ هٰذَا ۙ وَ مَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۵۱﴾

51.Those who made their religion as an object of play and amusement [117] and the life of the world has deceived them [118]. Therefore, today We shall leave them as they had left the concept of meeting this Day and as they used to deny Our signs [120].

117. By 'play and amusement' means these infidels took things they fancied to be lawful and those they did not like, regarded them forbidden, and made fun of the believers.

118. They became totally engrossed in the delights of the world and forgot the Hereafter, and due to this love they could not establish contact with the Beloved of Allah Almighty.

119. By this is meant leaning in respect of Hell or punishment, or Allah Almighty will show no mercy on them. It does not mean that this reprieve is absolute, because they will be eternally in the clutches of Divine punishment without any reprieve. Further, it is apparent that the word forgetfulness is not used literally, because this is not possible with Allah Almighty.

120. By this is meant they wilfully and intentionally rejected the Day of Judgement. Here, the word forgetfulness does not mean to forget but meaning related to forgetfulness, because the infidels were deliberately rejecting the Day of Qiyamah.

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وَلَقَدْ جِئْنٰهُمْ بِكِتٰبٍ فَصَّلْنٰهُ عَلٰى عِلْمٍ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۲﴾

52. And certainly We have bestowed upon them a Book[121], which We have enriched with great knowledge[122], a guidance and mercy for the people who believe [123].

121. By this is meant the Holy QUR'AAN which was revealed in their own language and in their own land, through which great respect was bestowed upon them, so much so, that the entire world became dependent on them. This tells us the Holy QUR'AAN is a great bounty to all in general, and to the Arabs in particular.

122. From this we learn that every knowledge is described in detail in the Holy QUR'AAN. Those whom Allah Almighty has blessed with heavenly powers can obtain all types of knowledge from it.

123. The general mercy of the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN is there for the whole world. Due to their blessings all outward punishment has been stoppped from befalling mankind, etc. However, special and distinctive mercy and guidance is set aside for the believers only. Hence, there is no inconsistency in the verses. Says Allah Almighty regarding the Holy Prophet صلى الله عليه وآله وسلم: "*Mercy unto the worlds" as well as "To the believers he is most kind and Merciful*". (S9:V128).

هَلْ يَنْظُرُوْنَ اِلَّا تَاْوِيْلَهٗ ؕ يَوْمَ يَاْتِيْ تَاْوِيْلُهٗ يَقُوْلُ الَّذِيْنَ نَسُوْهُ مِنْ قَبْلُ قَدْ جَآءَتْ رُسُلُ رَبِّنَا بِالْحَقِّ ۚ فَهَلْ لَّنَا مِنْ شُفَعَآءَ فَيَشْفَعُوْا لَنَآ اَوْ نُرَدُّ فَنَعْمَلَ غَيْرَ الَّذِيْ كُنَّا نَعْمَلُ ؕ قَدْ خَسِرُوْٓا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿۵۳﴾ ع ۶ ۱۳

53. Do they look [124] for the fulfilment of the interpretations thereof? On the day when the foretold results will occur [125]. Those who had forgotten before will say: "Surely the Messengers of our Lord had brought the truth [126]. Then is there any intercessor for us who could intercede on our behalf? [127] Or, could we be sent back so that we might do deeds other than we did before? [128] Surely, they put their souls at a loss [129], and have been lost from those who used to calumniate [130].

124. From this we learn if anyone does not receive faith through the Holy Prophet صلى الله عليه وآله وسلم he will most certainly not receive it from any other source. The Holy Prophet صلى الله عليه وآله وسلم is the final source of guidance. Now, no other prophet would come after our Beloved Prophet صلى الله عليه وآله وسلم.

125. By 'the day' is meant the day of their death on which they will say this at seeing the angels. It can also mean the Day of Qiyamah. But the second probability is more weighty and in accordance with the subject that follows.

126. The coming of the Holy Prophet صلى الله عليه وآله وسلم is equal to coming of all the Prophets. Observe, no prophets came to Arabia since Hazrat Ismail (On whom be peace) besides our Holy Prophet صلى الله عليه وآله وسلم. Nonetheless the plural form being used here.

127. When the infidels would see on the Day of Judgement that Prophet's Saints, the learned Ulema infants, Ramadaan, the Holy Ka'bah, etc. have interceded for the believers,

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they will express regret and out of bitter disappoint utter these words. From this emerge a few issues:

1. Muslims would receive intercession.
2. The infidels would not receive intercession
3. There would be many intercessors. Hence, they would be speaking in the plural form. However, at the beginning of the Day of Judgement when everyone would be helpless no one would be interceding besides the Holy Prophet صلى الله عليه وآله وسلم. Hence, the title given to the Messenger of Allah Almighty is "Intercessor of the sinners". The major intercession will be that of the Holy Prophet صلى الله عليه وآله وسلم. The door of intercession will be opened by the Holy

Prophet صلى الله عليه وآله وسلم. Hence, there is no inconsistency in this verse.

128. By this is meant they should adopt faith and good deeds and abstain from infidelity and evil deeds. From this is learnt Faith itself is from action i.e. the action of the heart. Wherever action is mentioned with faith there physical actions are meant.

129. By this is meant they wasted the opportunity of declaring faith and doing good deeds and have regretted thereafter.

130. It is thus, understood that therein false gods would be forsaking them, while the Beloveds of Allah Almighty would not be abandoning us. If they were to abandon than what difference would there be between their position and our position?

SECTION 7

54.Surely, your Lord is Allah, Who created the heavens and earth within six days [131], then established Himself on the Throne befitting to His Dignity. He covers the night and day by each other [132] following it swiftly [133]. And He made the sun and moon and stars subservient to His command. Behold! His is the creation and command [134]. Blessed is Allah, the Lord of the worlds [135].

إِنَّ رَبَّكُمُ اللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ
الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی
الْعَرْشِ یُغْشِی الَّیْلَ النَّهَارَ یَطْلُبُهٗ
حَثِیْثًا وَّ الشَّمْسَ وَالْقَمَرَ وَالنُّجُوْمَ
مُسَخَّرٰتٍ بِاَمْرِهٖ اَلَا لَهُ الْخَلْقُ وَ
الْاَمْرُ تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِیْنَ ﴿۵۴﴾

131. So that the servants are not hasty in the performance of their duties but do these slowly. By six days is meant the period of six days because during the time the phenomenon of day and night did not exist, and the sun was not in existence.

132. Here the word 'to cover' means make it vanish i.e. the darkness of the night makes the light of the day to vanish, thereafter light of the day causes the darkness of the night to disappear. Here, the formal meaning of covering of the outline is not intended i.e. it would be there but concealed in a cover. Just as there is no night during the day, there is no day during the night. Otherwise this would lead to the co-existence of two opposite things which is not possible.

133. The phenomenon of day and night is established in such a way that there is no inconsistency in it. The sun and the moon too will neither be stationary nor experience any defect that they should be sent to some factory for any repairs. Man can change his own things but not those belonging to Allah Almighty.

134. This could also mean that to Allah Almighty belongs the world of creation and the world of command. In the world of command are all those things which came into being through the command of "Be!" e.g. angels, souls, etc. while the world of creation constitutes of things which are created through matter e.g. the

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physical world and world of bodies which are created from clay, water, etc. The world of command is also known as angelic world, while the world of matter is called physical world. It is for this reason that Allah Almighty is called Lord of the Dominions and Angelic world.
135. A world is that besides Allah Almighty. Sometimes every species is referred to as useparate world, e.g. human world, animal world, plant world, etc. Due to this the world is represented as a plural entity, like knowledge (singular) and Uloom (plural of knowledge). Knowledge is a thing or material but due to differing types and differing nature it is used in the plural.

55.Call on your Lord in humility and secretly [136]. Undoubtedly, He likes not [137] those who cross the limit [138].

اُدْعُوْا رَبَّكُمْ تَضَرُّعًا وَّ خُفْيَةً ؕ اِنَّهٗ لَا يُحِبُّ الْمُعْتَدِيْنَ ۚ﴿۵۵﴾

136. It is understood that DUA (Prayer) and Zikr as a matter of fact, should be recited silently. Everyone accepts that both these can be offered and recited silently or vocally, but there is a difference in opinion as to which form is superior. The truth of the matter is that if reciting vocally it would lead to show, then it is better to recite them silently, but if the object of the exercise is to create a desire for dua and Zikr in others then they should be recited vocally. Says Allah Almighty: "*If you give charity openly, then what a good thing it is*" (S2:V271) The QUR'AAN further states: "*So Remember Allah Almighty as you used to remember your father*" (S2:V200). If vocal remembrance of Allah Almighty was prohibited then Azaan, Talbiya of Hajj, recitation of Qirat aloud in audible Salaahs like Fajr, Maghrib, Jumuah, Eid, etc. reciting Takbeer-e-Tashreek would not have been recited aloud. For further information on the subject refer to *JAA-AL HAQ.*

137. From this there is a hint that even in the audible Zikr one should not keep the recitaion very loud as this is undesirable. For this reason the jurists have stated that not to recite the Qira't in Salaah louder than necessary. Thus, Salaah on loudspeakers is not recommended because this leads to loud sound than is unnecessary. These issues are extracted from this verse. Says Allah Almighty: "*And neither offer your prayer with loud voices nor with too low a voice and seek a way in between.*" (S17:V110).
138. There are many ways of exceeding the limits to seek dua for forbidden things e.g. Oh Allah Almighty make me a Prophet; or death must not come to me at all, to recite dua or zikr aloud where it is better to recite them silently like during Jihaad, etc. When a secret attack on the enemy is intended; to bring about undue restrictions in due like Oh Allah Almighty grant me a white palace in Paradise in which there are fifty grape vines, etc.

56.And do not spread mischief on the earth [139] after it has been set right [140] and call on Him fearing and longing [141]. Surely, the Mercy of Allah is nearest to the good-doers [142].

وَ لَا تُفْسِدُوْا فِى الْاَرْضِ بَعْدَ اِصْلَاحِهَا وَادْعُوْهُ خَوْفًا وَّطَمَعًا ؕ اِنَّ رَحْمَتَ اللّٰهِ قَرِيْبٌ مِّنَ الْمُحْسِنِيْنَ ﴿۵۶﴾

139. Do not commit infidelity, impiety and sins as these cause the calamities of the world to descend upon you, lead to wide spread mischief. Drought is caused because of miserliness, pestilence and epidemics are caused due to adultery.
140. This means that since there is faith, piety, justice and fair play are established in the world due to the blessings of the Holy Prophet صلى الله عليه وآله وسلم You should now abstain from infidelity, polytheism, tyranny, oppression and injustice. Thus, we learn that though spreading mischief is evil under all conditions, but spreading this wherever reformation has taken place is wickedness of the highest order.

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صلی اللہ علیہ وآلہ وسلم, too, is Mercy of Allah Almighty, and very close to the good doers. Says Allah Almighty: "*And We sent you not but as a mercy for all the worlds.*" (S21:V107).

141. This tells us that Dua (Prayer) and worships should reflect both fear and hope, then if Allah Almighty wills, they will be accepted without delay.

142. Like Allah Almighty, the Holy Prophet

وَهُوَ الَّذِيْ يُرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ حَتّٰۤى اِذَاۤ اَقَلَّتْ سَحَابًا ثِقَالًا سُقْنٰهُ لِبَلَدٍ مَّيِّتٍ فَاَنْزَلْنَا بِهِ الْمَآءَ فَاَخْرَجْنَا بِهٖ مِنْ كُلِّ الثَّمَرٰتِ ؕ كَذٰلِكَ نُخْرِجُ الْمَوْتٰى لَعَلَّكُمْ تَذَكَّرُوْنَ ۝۵۷

57.It is He Who sets forth winds[143] bearing good tidings of His Mercy till they have carried heavy clouds [144]. We drive it towards any dead land [145], then send down water therewith, then cause varied fruit [146] to grow therewith. Thus, shall We bring forth the dead [147], so that perhaps you may accept admonition.

143. The Holy QUR'AAN refers to wind of mercy and benefit as *RIYAH* and that which causes calamities as *Reeh*.

144. From the ocean. From this we learn that the wind itself does not change into clouds, but the water of the oceans change into vapour and reaches the atmospheric regions. Then from here it is carried to other places by the wind. From this we also learn vapour has weight because clouds is a name given to condensed vapour. Thus, the Holy QUR'AAN refers to it as a substance of weight.

145. This means those places where rain had not been falling over a lengthy period the ground would become dry. This tells us that different things experience different types of death.

146. This means that there will be no fruit or flowers without rain water. Water of the wells or seas cannot be used as substitutes for rain water.

147. By this is meant just as dry wood becomes green and laden with flowers due to the blessing of the rain, in a like manner, Allah Almighty will bring dead bodies to life with the sound of the trumpet.

وَالْبَلَدُ الطَّيِّبُ يَخْرُجُ نَبَاتُهٗ بِاِذْنِ رَبِّهٖ ۚ وَالَّذِيْ خَبُثَ لَا يَخْرُجُ اِلَّا نَكِدًا ؕ كَذٰلِكَ نُصَرِّفُ الْاٰيٰتِ لِقَوْمٍ يَّشْكُرُوْنَ ۝۵۸

58. And the land which is fertile, its vegetation comes out with the permission of its Lord, but that which is saline produces nothing but hardly [148] very little. Thus, We explain signs variedly for those who are grateful [149].

148. This means just as rain does not change the earth or the seeds sown in it, the Holy QUR'AAN too does not change ones nature. Some become ever faithful while others become heretics through it.

149. From this one learns that those with lesser ability and intelligence become misguided and heretics due to their misinterpretation of the QUR'AAN and Hadith: Says Allah Almighty: "*And guides many by it*" (S2:V26). The neglectful and unmindful do not derive any benefit from it, because the Holy QUR'AAN is a spiritual rain.

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SECTION 8

59.Undoubtedly, We sent [150] Nuh towards his people. Then he said: "O my people! Worship Allah [151]. You have no god to worship besides Him. Surely, I fear for you the punishment of the Mighty Day".

لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ۝

150. Hazrat Nuh's (On whom be peace) name is Yashkar or Abdul Ghaffar ibn al Malik ibn Mutawaslikh ibn Akhnooq. The name of Hazrat Idrees (On whom be peace) is Akhnooq. Hazrat Nuh's (On whom be peace) age was approximately fifteen hundred years. Because he was always weeping and lamenting due to the fear of Allah Almighty he was given the title Nuh or one who laments. It was during his period that marriage between brother and sister became forbidden.

151. First declare Faith then perform your worship. The reason being worship is not obligatory upon an infidel.

60.The leaders of his people said: "Undoubtedly, we see you in apparent error" [152].

قَالَ الْمَلَاُ مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝

152. From this emerges two issues:

1. It is mostly the poor and destitute who become obedient followers of the Prophets while the wealthy and the leaders become their opponents. In contrast, the followers of Mirza Ghulam Qadiyani were all the rich and influential people. The poor remained away from him.

2. To say that the Prophets are gone astray is the way of the polytheists.

61.He (Nuh) said: "O my people! There is no misguidance [153] in me, I am but a Messenger of the Lord of the worlds"[154].

قَالَ يٰقَوْمِ لَيْسَ بِيْ ضَلٰلَةٌ وَّ لٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۝

153. From this we learn that Prophethood and misguidance cannot be together, and no Prophet can ever go astray for even a moment, because if a statement is separated by a conjunction but, what is to follow after it will not be included with what is said before it. Thus, if the Prophets themselves go astray then who would give them guidance. appoint ministers and governors who are incapable, uneducated and unintelligent then how would it be possible for Allah Almighty, the Lord of the Worlds , to appoint anyone to the position of prophethood who is gone astray or is uneducated? This would be an insult to Allah Almighty, that His choice of persons is wrong and inappropriate.

154. If the kings of the world do not

62. I deliver to you the Messages of my Lord and wish you good. And I know that from Allah, which you know not [155].

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَ اَنْصَحُ لَكُمْ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ۝

155. From this we learn that the status of the prophets is not that of a mere postman of just delivering the messages, but their purpose is to convey the message, they establish and promulgate them among people and get them accepted to the people in accordane with

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prophetic advice. They are also sent with special knowledge from their Lord which is not given to ordinary people. The plural use of prophethood indicates that these Prophets convey all issues pertaining to beliefs, deeds and mysticism e.g. Shariah, Tareeqat, etc.

63.And has this surprised you that an admonition has come to you from your Lord through a man from amongst [156] you, so that he may warn you and you may become God-fearing, and thus, you may be shown mercy [157].

أَوَ عَجِبْتُمْ أَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ وَلِتَتَّقُوْا وَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٦٣﴾

156. This tells us that Prophethood is restricted to males alone. No woman was appointed to the position of prophethood. Says Allah Almighty: "*And We sent not before you any but men to whom We revealed.*" (S16:V43) Also. Prophethood is given to humans and not jinns or angels. Futhermore, we learn that Prophethood has always been granted to superior people from most dignified families so. that no one can look down upon them in any way. Thus, Allah Almighty sent seven years of drought to cleanse from His beloved Yusuf (On whom be peace) the stain of slavery and made the entire world his slaves. For the sake of dignity and respect of one prophet He plunged the entire world into difficulty.

157. From this we learn that the coming of the Prophet to man is undoubtedly Allah Almighty's special favour and blessings upon man of which mankind would always be proud.

64.Then they belied him, so We delivered him and those with him in the Ark and drowned [158] those who belied Our signs. Certainly that was a blind group [159].

فَكَذَّبُوْهُ فَاَنْجَيْنٰهُ وَالَّذِيْنَ مَعَهٗ فِي الْفُلْكِ وَ اَغْرَقْنَا الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمًا عَمِيْنَ ﴿٦٤﴾ ع ۸ ۱۵

158. From this we learn that the enemies of Allah Almighty are not plunged into punishment until they do not begin to disobey the Prophet. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger* (S16:V15). There were forty males and females in the ark of Hazrat Nuh (On whom be peace), but besides his own children there were no off-spring from any others. It is for this reason that Hazrat Nuh (On whom be peace) is known as Hazrat Adam II (On whom be peace)

159. By this is meant they did not possess the eye with which they could see the position of prophethood . Their hearts were dead although their eyes were open. It is for this reason that many blind people became Companions and many having sight did not become believers after seeing the Holy Prophet صلى الله عليه وآله وسلم let alone being listed among his Companions.

SECTION 9

65.And to Aad [160] (We) sent Hud from their brethren. He said: "O my people! Worship Allah [161]. You have no god other than Him". Then do you not fear?

وَاِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿٦٥﴾

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160. The people of Aad are divided into two Aad I whose Prophet was Hazrat Hud (On whom be peace) and were inhabitants of Yemen and Aad II are known as Thamud. Their Prophet was Hazrat Saleh (On whom be peace). There is a difference of one hundred years between these two. Aad I are the descendants of Aad ibn Iram ibn Saam ibn Nuh (On whom be peace). The geneology of Hazrat Hud (On whom be peace) was Hud ibn Abdullah ibn Rabah ibn Khalood ibn Aad ibn Aus ibn Iram ibn Saam ibn Nuh (On whom be peace) (Tafseer Roohul Bayaan).

161. By worship here is meant to declare Faith as this is the origin of every form of worship.

66. The leaders of his people said: "Surely, we find you foolish [162], and we surely take you to be one of the liars".

قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖٓ اِنَّا لَنَرٰىكَ فِيْ سَفَاهَةٍ وَّ اِنَّا لَنَظُنُّكَ مِنَ الْكٰذِبِيْنَ ﴿٦٦﴾

162. Anyone who believes a prophet to be less in intelligence and knowledge is an infidel. The Prophets are pinnacles of knowledge and intelligence. The description of the infidelity of the people of Aad is that they regarded themselves more intelligent than Hazrat Hud (On whom be peace).

67.He (Nuh) said: "O my people! There is no concern of foolishness with me. I am indeed a Messenger from the Lord of the worlds" [163].

قَالَ يٰقَوْمِ لَيْسَ بِيْ سَفَاهَةٌ وَّ لٰكِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٦٧﴾

163. From this we learn that prophethood and foolishness cannot come under one banner. Accomplished Prophets are intelligent people and always on the path of guidance. They are never unmindful of their Lord for even a second, otherwise the meaning of the conjunction 'but' would not be accurate. It should be remembered that the intelligence of the entire world in comparison to the Prophets is like that of a drop in comparison to the ocean. Likewise, the intelligence of all the Prophets in comparison to our Holy Prophet صلى الله عليه وآله وسلم too, is like a drop in the ocean.

68."I deliver to you the messages of my Lord and I am your trusted well-wisher"[164].

اُبَلِّغُكُمْ رِسٰلٰتِ رَبِّيْ وَ اَنَا لَكُمْ نَاصِحٌ اَمِيْنٌ ﴿٦٨﴾

164. From this emerge two issues:

1. To exercise patience at the insolence of the ignorant people is the way of life of the Prophets. Observe, Hazrat Hud (On whom be peace) did not answer the offensive and insulting conversation of these ignorant people in the same manner, but he was civil and tolerant towards them.

2. To describe your own good qualities for the sake of propagation and for seeking the pleasure of Allah Almighty is also the way of the Prophets. However, to do this out of pride is forbidden

69.And has this surprised you that an admonition has come to you from your Lord through a man from amongst you, so that he may warn you. And remember [165] when He appointed you successors of the

اَوَ عَجِبْتُمْ اَنْ جَآءَكُمْ ذِكْرٌ مِّنْ رَّبِّكُمْ عَلٰى رَجُلٍ مِّنْكُمْ لِيُنْذِرَكُمْ ؕ وَ اذْكُرُوْٓا اِذْ جَعَلَكُمْ خُلَفَآءَ مِنْۢ بَعْدِ

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قَوْمِ نُوْحٍ وَّ زَادَكُمْ فِي الْخَلْقِ بَصْۜطَةً ۚ فَاذْكُرُوْٓا اٰلَآءَ اللّٰهِ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۶۹﴾

people of Nuh and increased the stature of your body [166]. Then remember the bounties of Allah, that you may fare well [167].

tall and a big sized person was a hundred feet tall. They were all very strong and powerful. Their heads were as big as a tent and their eyes like the nests of the birds.

167. From this we learn that to remember the Bounties of Allah Almighty at all times is an act of worship. Holding Meelad Shareef is included in it as in it the blessed events of the Holy Prophet صلى الله عليه وآله وسلم are being discussed, and the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم is the greatest Bounty of Allah Almighty.

165. From this we learn that knowledge of History is also good to have, provided it is authentic, and its purpose is to take lessons from the lives of the previous people. Also, to ponder and reflect on the Bounties of Allah Almighty is an act of worship and means of deriving admonition.

166. Allah Almighty had granted them kingdom and a strong physique. Thus, the huge King Shaddad ibn Aad was born from them. A small sized person among them was sixty feet

قَالُوْٓا اَجِئْتَنَا لِنَعْبُدَ اللّٰهَ وَحْدَهٗ وَ نَذَرَ مَا كَانَ يَعْبُدُ اٰبَآؤُنَا ۚ فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۷۰﴾

70.They said: 'Have you come to us that [168] we should worship Allah alone and leave what our fathers [169] used to worship. Then bring you that which you are promising for us, if you are truthful [170].

teachings of the Prophets is the way of life of the polytheists. Every person of the world is insignificant in opposition to the commands of the Prophets. Prophets are all true and majority of opinion does not hold true in front of them.

170. By this is meant that we will not accept you as a true Prophet by seeing your pious character and mannerism and your miracles, but by seeing the Divine punishment. It is true that when Allah Almighty takes your religion, He seizes your intelligence as well.

168. Hazrat Hud (On whom be peace) would go out of the village to worship Allah Almighty. Whenever he received a propagational revelation he would come to the village to preach it to the people. On hearing it, this would be the reply of the people. Thus, 'coming here' meant coming from the jungle to the village.

169. By 'them' is meant idols. From this we learn that to adhere to the evil customs and traditions of your ancestors in opposition to the

قَالَ قَدْ وَقَعَ عَلَيْكُمْ مِّنْ رَّبِّكُمْ رِجْسٌ وَّ غَضَبٌ ؕ اَتُجَادِلُوْنَنِيْ فِيْٓ اَسْمَآءٍ سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّا نَزَّلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿۷۱﴾

71.He said: "Certainly there have befallen upon you the torment and wrath of the Lord [171]. Are you disputing with me only about those names which you and your fathers have named [172], for which Allah has not sent down any authority [173]? Wait then; I will also wait with you"[174].

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171. The future true events in the Holy QUR'AAN are explained in the past tense. Because the coming of the punishment was a certainty that they should regard the torment or punishment to have befallen upon them.
172. There is no real truth or substance in these names, they are merely fictitious. From this we learn that the names which the polytheists of India have invented for their idols, like *MAHADEO*, *GANESH*, *HANUMAN*, etc are all fictitious. They were neither a creation at any time nor will they ever be in the future. The tail on the buttocks of *HANUMAN*, the trunk in *GANESH*'s mouth, horns in the heads of some, are all fictitious tales as such persons never existed. For any ignorant Muslim to call these as saints and Prophets is foolishness of the highest kind. Since there is no proof of their creation or their existence, then there is no possibility of them being saints and prophets.
173. No Prophet has ever mentioned about such creation. Likewise, no Prophet or Messenger has given prophecy about the Hindu idols Krishna, Ramchandar, etc. Thus, there is no proof concerning these.
174. You too should await the coming of your destruction and punishment, as I am awaiting it.

فَاَنْجَيْنٰهُ وَ الَّذِيْنَ مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ قَطَعْنَا دَابِرَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ مَا كَانُوْا مُؤْمِنِيْنَ ﴿٧٢﴾ ع ٩ ٨ ١٦

72.Then We saved him and those with him, by showing a great mercy [175] from Us, and cut off the roots [176] of those who used to belie Our signs. And they were not believers [177].

175. From this emerge two issues:
1. No Prophet, saint or a believer is ever independent of or indifferent to Almighty Allah's Mercy. All are dependent and in want of His Divine Mercy. 2. Muslims receive bounties as a result of the mercy and their association with the Holy Prophet صلى الله عليه وآله وسلم. For this reason the words of the verse are "and those with him". Through this we learn that association and companionship with the Holy Prophet صلى الله عليه وآله وسلم is a means of obtaining salvation.
176. By "cut off their roots" means not a single person of theirs survived and their off-spring was discontinued. No one was left to make mention of them again.
177. Therefore, in the first three years they were afflicted by drought. When rain was withheld from them one group from them went to the Holy ka'abah to pray for rain. On their return two types of clouds were sent upon them - black and white, from which they were asked to choose one. They chose black clouds. The black clouds, instead of giving off rain, blew such a severe dust and wind that every infidel was destroyed by it. Hazrat Hud (On whom be peace) came to Makkah Muazzamah with the remaining Muslims His demise took place here, and is buried near the Holy Ka'ba under the Mataaf. (Place where Tawaaf is made.)

SECTION 10

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ۘ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ قَدْ جَآءَتْكُمْ بَيِّنَةٌ مِّنْ رَّبِّكُمْ ؕ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا تَاْكُلْ فِيْٓ ركوع ٨

73.And to the Thamud [178] We sent Saleh from their brethren [179]. He said: "O my people! Worship Allah, you have no god other than Him. Undoubtedly, there has come to you bright proof from your Lord [180]. This is a she-camel of Allah, a

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اَرۡضِ اللّٰهِ وَ لَا تَمَسُّوۡهَا بِسُوۡٓءٍ فَيَاۡخُذَكُمۡ عَذَابٌ اَلِيۡمٌ ﴿۷۳﴾

sign for you. So leave her that she may graze on Allah's earth, and touch [181] her not with evil, lest a painful punishment overtakes you.

he is a true Prophet he must create a she-camel of this description out of the stone of this mountain. If they were shown this miracle they would believe in him. After receiving their promise Hazrat Saleh (On whom be peace) prayed to Allah Almighty. In the presence of everybody that stone burst asunder and from it appeared a young she-camel of their description. Immediately after coming into being it gave birth to a baby of her own kind. On seeing this miracle Jundah and his close associates declared faith, but the rest went against their promise and continued being infidels. This she-camel then remained at this same place. (*Tafseer Roohul Bayaan*)

178. Thamud, too, was an Arab tribe. These people were from the off-spring of Thamud ibn Iram ibn Saam ibn Nuh (On whom be peace). They were inhabitants of HAJAR, a place situated between Arabia and Syria.

179. His name is Saleh ibn Ubaid, ibn Asif, ibn Fasih, ibn Ubaid, ibn Hazar, ibn Thamud. Because he was from the people of Thamud, he was referred to as the brother of his people. Otherwise, a prophet is never called a brother of his people. He is far superior in status and dignity than a father. Thus, the wives of the Holy Prophet صلى الله عليه وآله وسلم are not the sister-in-laws of the Ummah but their mothers. Says Allah Almighty: "*And his wives are their mothers.*" (S33:V6) The people of Thamud came after the people of Aad, and Hazrat Saleh (On whom be peace) came after Hazrat Hud (On whom be peace). (*Tafseer Roohul Bayaan*)

180. The she-camel is a sign from Allah Almighty, because it was created through the power of Allah Almighty, without mother and father. This does not mean that this she-camel was Almighty Allah's riding animal as is foolishly understood by Dayanand Saraswati Jundah. Ibn Amar, the leader of the Thamud asked Hazrat Saleh (On whom be peace) that if

181. From this, we learn that if eating a lawful thing causes harm one should abstain from it. The flesh of the camel is lawful to eat, but because there was a fear of Divine Punishment at slaughtering this she-camel, abstention from it had become absolutely necessary. Even today, experience has shown that the animal hunted from the jungle of the pious had proven harmful. Fish, etc. from the pond of the pious though not unlawful, prove to be harmful. Thus, abstention from them is equal to abstention from rheumatic things by a phlegmatic person.

وَ اذۡكُرُوۡۤا اِذۡ جَعَلَكُمۡ خُلَفَآءَ مِنۡۢ بَعۡدِ عَادٍ وَّ بَوَّاَكُمۡ فِى الۡاَرۡضِ تَتَّخِذُوۡنَ مِنۡ سُهُوۡلِهَا قُصُوۡرًا وَّ تَنۡحِتُوۡنَ الۡجِبَالَ بُيُوۡتًا ۚ فَاذۡكُرُوۡۤا اٰلَآءَ اللّٰهِ وَ لَا تَعۡثَوۡا فِى الۡاَرۡضِ مُفۡسِدِيۡنَ ﴿۷۴﴾

74.And remember when He made you successors of Aad [182] and assigned you a place in the land that you build palaces [183] on its plains, and hack out houses in its mountains. Then remember the bounties of Allah and wander not on the earth spreading mischief [184].

of Allah Almighty is an act of worship because in it Allah Almighty's greatest Bounty is being remembered.

182. In that he established you after destroying the people of Aad. From this we learn that rememberance of the Bounties

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183. The People of Thamud built places in the village for the summer and erected warm houses in the mountains for the winter, as is the case nowadays with the wealthy people. Their ages were so big that these homes used to be destroyed in their lifetime (*Tafseer Roohul Bayaan*).

184. By this is meant do not commit infidelity and sins upon the earth, because these result in Divine punishment causes mischief to spread. This could also mean abstain from stealing, banditry, alcohol, gambling, etc.

75.The proud leaders[185] of his people said to the weak Muslims: "Do you know [186] that Saleh is the Messenger of his Lord [187]?" They said: "We believe in what has been revealed to him"[188].

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لِلَّذِيْنَ اسْتُضْعِفُوْا لِمَنْ اٰمَنَ مِنْهُمْ اَتَعْلَمُوْنَ اَنَّ صٰلِحًا مُّرْسَلٌ مِّنْ رَّبِّهٖ ؕ قَالُوْۤا اِنَّا بِمَاۤ اُرْسِلَ بِهٖ مُؤْمِنُوْنَ ﴿۷۵﴾

185. This means though they were not really great in fact, but regarded themselves as great. Whenever man is referred to as arrogant and proud the above is meant, but when the same word is used for Allah Almighty it means the Greatest Being beyond our imaginations.

186. This tells us some of the weak and poor persons from his people declared faith in him, but the leaders and the wealthy did not believe in him. At all times this is how the people behaved with the Prophets i.e. only the poor and destitute became followers.

187. The questions asked by these wretched people was reflected as jest and derision, Hence, Allah Almighty had mentioned it under their infidelity.

188. From this we learn that Faith in joint form is accepted e.g. we have declared faith in all the Prophets jointly, though we are not certain as to their exact number. Likewise, we have jointly believed in all the laws brought by the Holy Prophet صلى الله عليه وآله وسلم though we are not certain about their exact number.

76.The boastful ones said: "In that which you believe we surely disbelieve"[189].

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا بِالَّذِيْۤ اٰمَنْتُمْ بِهٖ كٰفِرُوْنَ ﴿۷۶﴾

189. In this matter we see strange kindness, that when the believer declares his faith based on prophethood saying that with whatever laws he is sent we have declared faith in it, but when the infidels declared their infidelity based on their faith on which you have faith. Allah Almighty rejects it. In this there is a hint that Faith should be like that of general Muslims.

77.Then they chopped the legs of the she-camel [190] and rebelled against the command of their Lord and said: "O Saleh! Bring upon us that which you are threatening, if you are surely a Messenger".

فَعَقَرُوا النَّاقَةَ وَ عَتَوْا عَنْ اَمْرِ رَبِّهِمْ وَقَالُوْا يٰصٰلِحُ ائْتِنَا بِمَا تَعِدُنَاۤ اِنْ كُنْتَ مِنَ الْمُرْسَلِيْنَ ﴿۷۷﴾

190. Although the hamstrings to the she-camel were cut off by one person, Qaidar, it was connected to everybody, because it was done through everybody's decision. From this we learn that suggestion and opinion concerning infidelity, too, is infidelity. They cut off the hamstring on Wednesday. Hazrat Saleh (On whom be peace) informed them that

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they would be destroyed after three days. On the first day their faces would turn yellow, on the second day they would become red and on the third day they will become black. The same took place as predicted. Then just before Sunday afternoon they first became victims of frightening screams which tore apart their hearts, destroying them totally. Then a terrible earthquake took place. The author of Roohul Bayaan writes among the Thamud was a very pretty and wealthy lady called Sadook. Her daughters, too, were very pretty. Because the she-camel of Hazrat Saleh (On whom be peace) was causing problems to her animals she sent for Masda ibn Dahar and told him that if he can slaughter this she-camel, she would give the choice of marrying any daughter of her he likes. Masda and Qaidar both set out in search of the she-camel and on finding it they slaughtered it. However, Qaidar slaughtered the animal while Masda aided him in the slaughtering.

78.Then the earthquake[191] overtook them. They fell down face on earth in their homes in the morning.

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۷۸﴾

191. In that, first Hazrat Jibraeel (On whom be peace) screamed due to which there was a severe earthquake which destroyed them.

Hence, there is no inconsistency with the verse of scream and verse of earthquake.

79.Then he (Saleh) turned back [192] his face from them and said: "O my people! Verily I did deliver to you the messages of my Lord, and wished you good. But you do not love those who are your well-wishers [193]".

فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسَالَةَ رَبِّيْ وَ نَصَحْتُ لَكُمْ وَ لٰكِنْ لَّا تُحِبُّوْنَ النّٰصِحِيْنَ ﴿۷۹﴾

192. After their destruction, Hazrat Saleh (On whom be peace) with the believers first left the village and proceeded to the jungle. After the death of these believers, he proceeded for Makkah Muazzamah. At the time of departure, when Hazrat Saleh (On whom be peace) walked past these corpes he addressed them as appears in verse 79.

193. From this we learn that corpses can hear because Hazrat Saleh (On whom be peace) spoke to them after their death. In fact, these special pious servants after their demise can hear far and near of things. Thus, every worshipper in Tashahood sends Salaam upon the Holy Prophet صلى الله عليه وآله وسلم. In terms of Islamic law it is forbidden to greet one who cannot hear the greeting e.g. one asleep or unconsious, etc. Likewise, it is forbidden to greet one who is incapable of returning the greeting e.g. one engrossed in Salaah or one in the toilet.

80. And We sent Lut [194], when he said to his people: "Do you commit that indecency[195] which was not committed by anyone in the world before you [196]?"

وَ لُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اَتَاْتُوْنَ الْفَاحِشَةَ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ الْعٰلَمِيْنَ ﴿۸۰﴾

194.Hazrat Lut (On whom be peace) was the nephew of Hazrat Ebrahim (On whom be peace). He was the Prophet in Sadoom while Hazrat Ebrahim (On whom be peace) was a Prophet in Syria and Palestine. He had migrated with Hazrat Ebrahim (On whom be peace) and came to Syria, and was of great service to Hazrat Ebrahim (On whom be peace) and was made a Prophet through the prayer of Hazrat Ebrahim (On whom be peace).

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195. By 'indecency' is meant sodomy which is explained in the next verse. Indecency is that sin which is regarded a evil by ones mind. Although infidelity is the worst of the major sins, yet Allah Almighty did not describe it as indecent, because the human mind does not show aversion to it. Many intellectuals are involved in infidelity. On the other hand, sodomy is such a repulsive act, that even animals are repugnant about it besides the pig.

196. From this emerge a few issues:

1. Sodomy is the invention of the people of Hazrat Lut (On whom be peace), for this reason it is called LAWAATAH or Sodomy.
2. Sodomy with boys is absolutely forbidden and one who does not reject it as an unlawful act is an infidel.
3. Even the infidels are duty bound by these laws because these are behavioural laws. However they are duty bound by laws concerning worship.

81.You rather approach males for lust, instead of females [197]. On the contrary, you cross the limits.

اِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ﴿۸۱﴾

197. By 'instead of women' means they would not touch their wives, or that they are no longer fit for them because a sodomite man is no longer fit for his wife.

82.And there was no answer of his people, but they only said: "Turn them out of your town [198], surely these people aspire to be pure".

وَ مَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوْۤا اَخْرِجُوْهُمْ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿۸۲﴾

198. From this we learn that whenever anyone is to be afflicted he begins to think lopsidedly. The habitation of any pious servant of Allah Almighty is a means of peace and security for those inhabitants while their departure from that place is a means of punishment for them. By forcing these pious people out of their village these people were inviting the punishment of Allah Almighty upon themselves. Further, we learn that in Arabic the word QARYAH 'Town' refers to big city as well, because SADOOM was a big city. Thus, the Hadith Shareef which mentions that Salaatatul Jumuah was performed in the town of Jawatha refers to the city of Jawatha because Jumuah Salaah is not valid in a village. Those people who claim that Jumuah Salaah is permissible in terms of this word QARYAH are basing their argument on an incorrect proof because Qaryah is a city, not a village.

83.Then We delivered him and his family [199], except his wife, she was of those who remained behind [200].

فَاَنْجَيْنٰهُ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ كَانَتْ مِنَ الْغٰبِرِيْنَ ﴿۸۳﴾

199. From this we learn that the children, wives, etc. are all part of the family of the Prophet, Hence, the Holy Prophet's صلى الله عليه وآله وسلم pious wives and children are all family of the Holy Prophet صلى الله عليه وآله وسلم and therefore his AHLE BAIT(people of his household).

200. That woman's name was Wahila. She did not declare faith in him, but instead was an informer for the people. This tells us that a Prophet's wife can be an infidel but not an adulteress. Says Allah Almighty: "*Dirty women are for dirty men*" (S24:V26) He had two daughters from her, Raooz and Reenta. These two as well as all the Muslims were saved, everyone else was destroyed.

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وَاَمۡطَرۡنَا عَلَيۡهِمۡ مَّطَرًا ؕ فَانۡظُرۡ كَيۡفَ كَانَ عَاقِبَةُ الۡمُجۡرِمِيۡنَ ﴿۸۴﴾

84. And We showered upon them a rain [201], then behold! What was the end of the sinners [202].

be peace) were as a result of this sent such a punishment which was not sent on any other people deserving of punishment. Even today the punishment of adultery in Islam is worse than that of murder, that is, stoning to death.

2. To read the historical accounts of criminal and sinful people and to ponder and reflect over them is an act of worship as this will create hatred for sin in one's heart. Similarly to ponder over life history of beloved nation is also beloved. So that motivation of obedience may emerge.

201. By this is meant at first the earth was rolled into a board in which Hazrat Jibraeel (On whom be peace) raised the entire board skywards then threw it upside down. Thereafter such stones fell down which were made of sulphur and fire. Some of the learned Ulema say that the inhabitants of that place were sunk into the earth, and those who were on a journey were destroyed by rain

202. From this, emerges two issues:

1. Immorality is the worst form of sin. Observe the people of Hazrat Lut (On whom

SECTION 11

وَ اِلٰى مَدۡيَنَ اَخَاهُمۡ شُعَيۡبًا ؕ قَالَ يٰقَوۡمِ اعۡبُدُوا اللّٰهَ مَا لَكُمۡ مِّنۡ اِلٰهٍ غَيۡرُهٗ ؕ قَدۡ جَآءَتۡكُمۡ بَيِّنَةٌ مِّنۡ رَّبِّكُمۡ فَاَوۡفُوا الۡكَيۡلَ وَ الۡمِيۡزَانَ وَ لَا تَبۡخَسُوا النَّاسَ اَشۡيَآءَهُمۡ وَ لَا تُفۡسِدُوۡا فِى الۡاَرۡضِ بَعۡدَ اِصۡلَاحِهَا ؕ ذٰلِكُمۡ خَيۡرٌ لَّكُمۡ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۸۵﴾

85.And to Madian We sent Shuaib from their brethren [203]. He said: "O my people! Worship Allah, for there is no god for you other than Him. Undoubtedly, there has come to you bright proofs from your Lord. Then give full measures [204] and full weights properly and do not give the people their things in reduction. And do not spread mischief on the earth after setting its fair management. This is good for you, if you believe [206]".

command resulted in Divine punishment descending upon these people. The infidels too would be punished on the Day of Judgement for their ommision of Salaah. Says Allah Almighty: "*They said, we were not used to offering prayer*" (S74:V43). However, in terms of Islamic law worship is not obligatory upon the infidels.

205. Because Prophets of Allah Almighty came upon it. He instituted prophetic laws upon it which helped to rectify and reform the village. Now you must not cause mischief and rebellion through infidelity and sin.

206. By this is meant if you remain accurate in your weight and measurement after declaring faith, refrain from causing mischief,

203. By this is meant Allah Almighty sent Hazrat Shuaib ibn Makeel, ibn Yashjar ibn Madian. Madian married Hazrat Lut's (On whom be peace) daughter Reena. From this marriage many children were born which filled the village. This village was named Madian. Hazrat Shuaib (On whom be peace) was handsome and possessed a commanding personality. His daughter, Hazrat Safoora, was given in marriage to Hazrat Musa (On whom be peace).

204. This tells us that the infidels too are duty bound by some laws, because Hazrat Shuaib (On whom be peace) had given orders to his infidel people to be accurate with the scale and measurement. Their disregard to this

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that would be better for you because you would be rewarded in the Hereafter for this . The Holy Prophet صلى الله عليه وآله وسلم says that on the Day of Judgement the honest merchant will be in the company of the Prophet of Allah

Almighty. From this we learn that the infidels will not gain any benefits form their honesty in business in the Hereafter. The rewards of the Hereafter are only for the believers.

86. And sit not on every path [207] threatening and barring from Allah's ways to the wayfarers who have believed in Him, desiring crookedness in it. And remember when you were few, He multiplied [208] you. And behold! What was the end of the mischief-makers [209].

وَ لَا تَقْعُدُوْا بِكُلِّ صِرَاطٍ تُوْعِدُوْنَ وَ تَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ مَنْ اٰمَنَ بِهٖ وَتَبْغُوْنَهَا عِوَجًا ۚ وَ اذْكُرُوْٓا اِذْ كُنْتُمْ قَلِيْلًا فَكَثَّرَكُمْ ۪ وَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۸۶﴾

207. These people would sit in the roads of Madyan and would tell all travellers coming to it that there is a magician in Madyan whom they must avoid meeting. The name of the magician is Hazrat Shuaib (On whom be peace). They further said that some of his followers lost the travellers coming to Madian.

208. That at the beginning you were few in number, He increased you numerically; you were poor but He made you rich, you were weak, but He made you strong. These bounties demand that you should express your appreciation and gratitude to Me by declaring faith in Me.

209. Outwardly it seems that these, too, are words of Hazrat Shuaib (On whom be peace). He is telling his people that ponder over the historical events of the previous people to take lessons from them. It is possible that this is being addressed to the Arabs. From this we learn that to learn historical events of nations, and to gain lessons from our ups and downs is an order from Allah Almighty. Likewise, the biographies of the pious especially that of the Holy Prophet صلى الله عليه وآله وسلم is an excellent act of worship. This helps to inculcate piety, fear of Allah Almighty and the taste for worship.

87.And if there is a party of you who believe in that with which I have been sent and a party of you who believe [210] not, then wait till Allah decides between us. And Allah's decision is the best [211].

وَ اِنْ كَانَ طَآئِفَةٌ مِّنْكُمْ اٰمَنُوْا بِالَّذِيْٓ اُرْسِلْتُ بِهٖ وَ طَآئِفَةٌ لَّمْ يُؤْمِنُوْا فَاصْبِرُوْا حَتّٰى يَحْكُمَ اللّٰهُ بَيْنَنَا ۚ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۷﴾

210. Just as every area of the earth does not become green from the rain, some portion is left deprived, every human does not come on the path of guidance from the teachings of the Prophet of Allah Almighty, some are deprived of it. In fact, through the rain of Prophethood condition of the heart is revealed. Whatever seed the power of Allah Almighty has sowed in the heart, the same will be rewarded.

211. Rulers of the world too are HAAKIM but they are of metaphorical or apparent nature as these are rulers who can err. Allah Almighty is the absolute ruler in whose order there is no possibility of an error nor is there appeal at His decision. Hence, this verse is absolutely true, without any room for objection.

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PARAT 9

قَالَ الْمَلَاُ الَّذِيْنَ اسْتَكْبَرُوْا مِنْ قَوْمِهٖ لَنُخْرِجَنَّكَ يٰشُعَيْبُ وَ الَّذِيْنَ اٰمَنُوْا مَعَكَ مِنْ قَرْيَتِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ قَالَ اَوَ لَوْ كُنَّا كٰرِهِيْنَ ﴿۸۸﴾

88.The proud chiefs [212] of his people said: "O Shuaib! We swear that we will certainly throw you out of our town along with those Muslims [213] who are with you or you come back to our faith". He said: "What! Even though we hate it [214]?"

212. From this we learn that it is the leaders of the nation who become the cause of its destruction. If they are reformed they can elevate the nation to the highest plain of progress. The leaders of the people of Hazrat Shuaib (On whom be peace) were destroyed due to their impudence and disrespect.

213. By this is meant the true purpose and object was to take you out, and because of you your believing companions too would be taken out with you. This tells us that even the infidels knew that there is a difference between a prophet and general believers. Prophets are not included in the word believers. It should be remembered that the word "With you" is connected to taking out i.e. they too would be taken out with you. The believers are not equal to the Prophets in faith, as Prophets are superior in faith than all.

214. By this is meant it cannot happen that inwardly we become disgusted with your religion and outwardly we feign acceptance thereof. This shows that hypocrisy is an evil thing.

قَدِ افْتَرَيْنَا عَلَى اللّٰهِ كَذِبًا اِنْ عُدْنَا فِيْ مِلَّتِكُمْ بَعْدَ اِذْ نَجّٰىنَا اللّٰهُ مِنْهَا ؕ وَمَا يَكُوْنُ لَنَآ اَنْ نَّعُوْدَ فِيْهَآ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّنَا ؕ وَسِعَ رَبُّنَا كُلَّ شَيْءٍ عِلْمًا ؕ عَلَى اللّٰهِ تَوَكَّلْنَا ؕ رَبَّنَا افْتَحْ بَيْنَنَا وَبَيْنَ قَوْمِنَا بِالْحَقِّ وَاَنْتَ خَيْرُ الْفٰتِحِيْنَ ﴿۸۹﴾

89.Certainly we shall forge a lie against Allah, if we returned to your faith after Allah has delivered us from it [215]. And if it is not for us Muslims that we should come back in your faith, but that Allah Who is our Lord so willed [216]. The knowledge of our Lord comprehends everything [217]. We put our trust in Allah. O our Lord! Decide between us and our people with truth [218]. And Your decision is the best [219].

215. By this is meant Allah Almighty had from the outset protected me from infidelity, and took my companions out of it and guided them towards faith, because Prophets cannot be sinners, let alone be perpetrators of infidelity.

216. Prophets are absolved from misleading a believer because they are totally innocent and cannot in any way be misguided. Misguidance either comes from ones baser self or from the deception of the devil. The Prophets of Allah Almighty do not have a baser self. They only have the contented self. Says Allah Almighty: "*No doubt the soul is wont to command evil but that on whom my Lord has mercy*" (S12:V53). Thus, the devil is unable to mislead them. Says Allah Almighty: "*No doubt those who are my bondsmen, you have no control over them*" (S17:V65). From this there is a hint that the infidelity of the infidels is due to the will and intention of Allah Almighty, but not due to His Pleasure.

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verses in which it is said that Allah Almighty has encompassed everything through His knowledge and Power, because Allah Almighty is physically pure from encompassing and beseiging. The essence of it is that Allah Almighty is fully aware of our Trust in Him. It is now hoped that He would save all of us from reverting to infidelity.

217. This verse is the commentary of these

90.And the infidel chiefs of his people said: "If you follow Shuaib, you shall certainly be the losers" [220].

وَ قَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ لَئِنِ اتَّبَعْتُمْ شُعَيْبًا اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ﴿۹۰﴾

220. By this is meant in commercial dealings you would have to be exact in your measures, which may not prove profitable at all in your business venture. This saying of the leaders of the infidels was directed at those

91.Then the earthquake overtook them. So, in the morning they fell prostrate in their homes [221].

فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ﴿۹۱﴾

221. By 'fell prostrate' is meant first they were shattered by a loud scream, then an earthquake, as it is stated in Surah Hud: "*And the roaring noise overtook the unjust.*" (S11:V94) Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has said that the door of Hell was opened upon them from which came severe heat. They ran into the dungeons, but the heat was there as well.

Coming out of there they ran towards the

92. Those who falsified Shuaib vanished as if they had never been dwelling in those homes. Those who falsified Shuaib were the people who were ruined.

اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ۚ اَلَّذِيْنَ كَذَّبُوْا شُعَيْبًا كَانُوْا هُمُ الْخٰسِرِيْنَ ﴿۹۲﴾ ع

93.Then Shuaib turned [222] his face from them and said: "O my people! I have already delivered to you the messages of my Lord and admonished you for your good [223]. How then shall I be sorrowful over the infidels" [224]?

فَتَوَلّٰى عَنْهُمْ وَ قَالَ يٰقَوْمِ لَقَدْ اَبْلَغْتُكُمْ رِسٰلٰتِ رَبِّيْ وَ نَصَحْتُ لَكُمْ ۚ فَكَيْفَ اٰسٰى عَلٰى قَوْمٍ كٰفِرِيْنَ ﴿۹۳﴾ ع ۱۱ ۹ ۱

decision known by destroying the infidels and granting salvation to the believers. Otherwise the verbal decision was already announced through the Prophet.

218. and 219. That is, although the rulers and emperors of the world too make decision and give judgement, but your decision is superior to all these.

people who had not yet brought faith. From this we learn that the devils use material losses as a means of taking you away from your religion.

jungles where a piece of cloud appeared. They all assembled under it. Suddenly that cloud blazed into fire burning and destroying all of them. Thus, the meaning of the word 'homes' is their village and not their homes because they ran out of their homes into the jungle where they were destroyed. Says Allah Almighty: "*Therefore, the torment of the day of shadow overtook them*" (S26:V189).

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222. By this is meant after the destruction of the people when Hazrat Shuaib (On whom be peace) was going pass a safe place to which he restricted himself. Here he walked over the corpses and directed these words to them. (Tafseer Roohul Bayaan, etc) From the letter FA-'then' it appears this speech is after death.
223. From this we learn that dead bodies have the ability to hear because Hazrat Shuaib (On whom be peace) spoke to his people after their destruction. The Holy Prophet (Peace be upon him) too had spoken to the dead bodies of Abu Jahl and his mates slain in the Battle of Badr.
224.By this is meant you are not worthy people over whom one can bereave. From this one learns that it is totally forbidden to express grief at the death of an infidel, like those Muslims who had worn black clothes and recited dirges at the death of Gandhi and Tillak. Contrary to this, the Holy Prophet صلى الله عليه وآله وسلم offered Sajda of gratitude when receiving the news of Abu Jahl's death. The joy is not at the person's death but at him being no longer a mischief for the world. How can one be grieved at the loss of a rotten limb.

SECTION 12

94. And We have not sent any Prophet in any town, but We seized the people thereof with adversity and suffering [225] that any way they might lament [226].

وَ مَآ اَرۡسَلۡنَا فِیۡ قَرۡیَۃٍ مِّنۡ نَّبِیٍّ اِلَّاۤ اَخَذۡنَاۤ اَہۡلَہَا بِالۡبَاۡسَآءِ وَالضَّرَّآءِ لَعَلَّہُمۡ یَضَّرَّعُوۡنَ ﴿۹۴﴾

225. In this verse the word 'people' refers to the infidels, severity refers to poverty and other outside calamites and difficulties refer to disease, torment, etc. This means these calamities were sent upon them so that they could accept faith.
226. From this we learn that comforts and problems in this world are a test. One should be patient in tribulation and grateful in comforts. Gaining comforts despite one's sins is a form of severe punishment, while calamities on the pious is a form of Divine mercy, if he is able to accept these with patience.

95.Then We changed the place of evil with good [227] until they grew in number and said: "No doubt, sufferings and comforts visited our fathers". Then We seized them suddenly while they were unmindful[228].

ثُمَّ بَدَّلۡنَا مَکَانَ السَّیِّئَۃِ الۡحَسَنَۃَ حَتّٰی عَفَوۡا وَّقَالُوۡا قَدۡ مَسَّ اٰبَآءَنَا الضَّرَّآءُ وَالسَّرَّآءُ فَاَخَذۡنٰہُمۡ بَغۡتَۃً وَّہُمۡ لَا یَشۡعُرُوۡنَ ﴿۹۵﴾

227. Or, so that they can accept faith in gratitude for receiving these bounties, or so that they can commit more sins due to their negligence. In the first instance these bounties were a means of Divine mercy, in the second they were a form of punishment.
228. This tell us that turning to Allah Almighty in the face of diffuculties, or believing in Him just by the way is a sign of the negligent and callous people. Whenever the Noble Companions were ill they would always think which fault of theirs caused this difficulty upon them, and always feared at receiving blessings and bounties thinking whether this was not a divine punishment for them. This is the sign of a heart that is alert and alive. May Allah Almighty grant us this type of a heart.

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وَ لَوْ اَنَّ اَهْلَ الْقُرٰٓى اٰمَنُوْا وَ اتَّقَوْا لَفَتَحْنَا عَلَيْهِمْ بَرَكٰتٍ مِّنَ السَّمَآءِ وَ الْاَرْضِ وَلٰكِنْ كَذَّبُوْا فَاَخَذْنٰهُمْ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿۹۶﴾

96.And had the people of the town believed and become pious, then We would surely have opened upon them blessings [229] from the heavens and the earth. But they had falsified. So We seized them on account of their doings [230].

229. From this we learn piety is a means of obtaining mercy of Allah Almighty, in this world as well as in the Hereafter. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance*." (S65:V2) We further learn that in order to remove wordly calamities one is allowed to do good deeds. Thus, one performs Salatul Istisqa for rain and Salatul Kusoof for protection during the eclipse.

230. By this is meant Allah Almighty has seized the sane and adult infidels in different types of punishments due to their evil doings, while their children, animals etc. as their subordinates. Weevil is also ground with the wheat. Thus, there is no inconsistency in the verse.

اَفَاَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا بَيَاتًا وَّ هُمْ نَآئِمُوْنَ ﴿۹۷﴾

97.Do the people of the towns not fear Allah that Our punishment may come upon them at night while they remain asleep [231]?

231. Here "people of the towns" refers to the people of Makkah and its surroundings, while 'not fear' means to become fearless due to lack of fear of Allah Almighty which is an act of infidelity. Thus, this verse is not in opposition to "*And Allah Almighty is not one to chastise them while your are in their midst*". (S8:V33) i.e. Oh My Beloved Nabi صلى الله عليه وآله وسلم. while you are in their midst no punishment will come to them. The awe and fear of Allah Almighty are proofs of Faith. The Holy Prophet صلى الله عليه وآله وسلم would show fear when seeing the clouds. To fear breach of promise by Allah Almighty is an act of infidelity. Also, to remove the fear of Allah Almighty out of one's heart is a proof of infidelity. The same is meant here.

اَوَ اَمِنَ اَهْلُ الْقُرٰٓى اَنْ يَّاْتِيَهُمْ بَاْسُنَا ضُحًى وَّ هُمْ يَلْعَبُوْنَ ﴿۹۸﴾

98.Or, do the people of the town not fear that our punishment may come upon them in the daylight while they are playing [232]?

232. Because punishment of Allah Almighty usually comes at the time of negligence, which mostly comes during the latter part of the night or in the afternoon.

اَفَاَمِنُوْا مَكْرَ اللّٰهِ ۚ فَلَا يَاْمَنُ مَكْرَ اللّٰهِ اِلَّا الْقَوْمُ الْخٰسِرُوْنَ ﴿۹۹﴾ ع ۱۲/۶/۲

99.Are they unaware of the secret plan of Allah? And none becomes fearless against the secret plan of Allah, but the losers [233].

233. One thus learns that the emptiness of the heart of the fear of Almighty Allah and His Beloved Prophet صلى الله عليه وآله وسلم is the means of being in severe loss. Allah Almighty's slackness and not punishing any person for committing sins is the secret devise of Allah Almighty.

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SECTION 13

100.And do those who inherited the land after the owners of it did not get so much guidance [234] that if We please, We would have afflicted them for their sins. And We put a seal upon their hearts so that they hear nothing [235].

أَوَ لَمْ يَهْدِ لِلَّذِيْنَ يَرِثُوْنَ الْاَرْضَ مِنْۢ بَعْدِ اَهْلِهَآ اَنْ لَّوْ نَشَآءُ اَصَبْنٰهُمْ بِذُنُوْبِهِمْ ۚ وَ نَطْبَعُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَسْمَعُوْنَ ﴿۱۰۰﴾

234. This means they should ponder that just as this would not remain with their legators; they died, making them heirs of their estates, they too will not own these things permanently viz. someone else will become the owners of these things. It should be remembered that the residents of Makkah were not sent with outward Divine punishment. Companions of the Elephants were devastated by such punishment, but they were not citizens of Makkah. Examples of such punishment are undergoing metamorphosis or total mutilation, etc. In whichever towns and places such punishment comes, it is forbidden to stay there, drink its water or even make a stop there. Thus, we have provided an emphatic commentary of this verse, that here death of the legators is envisaged after which their heirs become legal owners of their wealth.

235. From this we learn that not taking a lesson from another's death, and remaining engrossed in sins are signs of a negligent heart. Visiting the graves is Sunnat so that one can take a lesson from this.

101.These are the towns, the news of which We relate to you [236]. And undoubtedly, there came to them their Messengers with bright proofs, but they were not able to believe what they had first rejected [237]. Thus, Allah put the seal upon the hearts of the infidels [238].

تِلْكَ الْقُرٰى نَقُصُّ عَلَيْكَ مِنْ اَنْۢبَآئِهَا ۚ وَلَقَدْ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ۚ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا مِنْ قَبْلُ ؕ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الْكٰفِرِيْنَ ﴿۱۰۱﴾

236. From this one learns that reading about the events which caused the destruction of nations is an excellent way of taking a warning or learning a lesson. Likewise reading about the lives of the Prophets and saints of Allah Almighty are necessary to inculcate a desire for worshipping Allah Almighty.

237. From this one learns that insulting Allah Almighty's Prophet or harbouring enmity about him becomes a means of stamping a seal on the heart. May Allah Almighty save us from this.

238. It is understood that opposition of the Prophet of Allah Almighty results in a person's heart becoming hard and then does not have the capacity to receive guidance. Thus, now those who have no connection with the Holy Prophet صلى الله عليه وآله وسلم their understanding of the QUR'AAN too becomes lopsided. May Allah Almighty protect us.

This seal is like how the iron becomes eroded by rust.

102.And We did not find most of them true to their words [239] and certainly We found most of them transgressors.

وَ مَا وَجَدْنَا لِاَكْثَرِهِمْ مِّنْ عَهْدٍ ۚ وَ اِنْ وَّجَدْنَآ اَكْثَرَهُمْ لَفٰسِقِيْنَ ﴿۱۰۲﴾

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239. Whenever the infidels of Makkah were caught up in a difficulty they would make a solemn promise that if they obtain salvation, they would accept faith. However, when they had obtained salvation, they went back on their promise. This is what is being discussed here.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى بِاٰيٰتِنَآ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ فَظَلَمُوْا بِهَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ﴿۱۰۳﴾

103.Then after them We sent Musa towards Firaun and his chiefs with Our signs [240], but they did injustice to these signs. See how was the end of these mischief-mongers.

240. By this is meant those Prophets before Hazrat Musa (On whom be peace). After them Hazrat Musa (On whom be peace) was sent. Because Hazrat Musa (On whom be peace) is a high ranking Prophet of the Israelites, the first Prophet upon whom a Book was revealed, he is therefore discussed with a great deal of importance. Otherwise, he too has been included among all the Prophets. By verses here, is meant the miracles of Hazrat Musa (On whom be peace) and not to the verses of Tauraat, because Tauraat was revealed to Hazrat Musa (On whom be peace) after the destruction of the Pharaoh. Also, infidels do not hold themselves responsible for believing in the revealed Book, they become dutybound to believe in the Prophet. In those days every king of Egypt assumed the title of Pharaoh. Before that they were called the 'Aziz' of Egypt. The name of the Pharaoh in the time of Hazrat Musa (On whom be peace) was Musab Bin Rayyan. Hazrat Musa (On whom be peace) was a Prophet for the entire Egypt, whether they were Qibti, Sibti or Israelite. Now the kings of Egypt are called Khadyu of Egypt

وَ قَالَ مُوْسٰى يٰفِرْعَوْنُ اِنِّيْ رَسُوْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ۙ﴿۱۰۴﴾

104.And Musa said: "O Firaun! I am the Messenger from the Lord of the Worlds" [241].

241. From this we learn that the first obligatory thing is the recognition of a Prophet, then other things. It is for this reason that our Holy Prophet صلى الله عليه وآله وسلم in his very first preaching said: "Recognize me. How do you find me?"

حَقِيْقٌ عَلٰٓى اَنْ لَّآ اَقُوْلَ عَلَى اللّٰهِ اِلَّا الْحَقَّ ؕ قَدْ جِئْتُكُمْ بِبَيِّنَةٍ مِّنْ رَّبِّكُمْ فَاَرْسِلْ مَعِيَ بَنِيْٓ اِسْرَآءِيْلَ ؕ﴿۱۰۵﴾

105."It is my duty not to say anything about Allah, but the truth[242]. I have come to you all with signs from your Lord. Then let the children of Israel go with me" [243].

242. This tells us that a prophet is totally innocent of all falsehood. Hazrat Ebrahim (On whom be peace) said: "*Rather this big one of them would have done this*," (S21:V63) was preaching not a lie. Likewise, his calling sister for his wife too is literary a device of concealing the real feeling. The connection between prophethood and falsehood is like that between light and darkness. Falsehood from them is an impossibility, while falsehood concerning Allah Almighty is an impossibility with His personality.

243. By this is meant first emancipate them from their slavery so that they can go to Syria with me.

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قَالَ اِنْ كُنْتَ جِئْتَ بِاٰيَةٍ فَاْتِ بِهَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۱۰۶﴾

106.He said: "If you have come with any sign then produce it, if you are truthful.

فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿۱۰۷﴾

107.Then Musa cast his staff, which at once became a serpent manifest [244].

and ran breaking wind. The courtiers stampeded in such a way that many were crushed to death. The Pharaoh screamed aloud saying I am ready to accept faith, but please hold on it, I am even prepared to free the Israelites to go with you.

244. In hugeness it was like a python, in swiftness it was as quick as a sleek snake. It was yellowish in colour and stood up to the height of a mile. Its lower jaw was on the ground and its upper jaw was on the top peak of the Pharaoh's palace. When it turned towards the Pharaoh, he jumped down from his throne

وَّنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿۱۰۸﴾

108.And he drew forth his hand after putting it into his collar, then it began to shine before the beholders [245].

day, therefore he was blessed with the miracles of giving sight to the blind, cure the lepers, giving life to the dead. If Mirza Ghulam Qadiyani was a prophet he should have been given miracles of scientific inventions because presently this is the prevailing power.

245. From this we learn that prophets are given such astonishing miracles which held great weight in their days. Because magic was the prevalent power of those days, Hazrat Musa (On whom be peace) was given these miracles. During the time of Hazrat Isa (On whom be peace) medicine was the force of the

SECTION 14

قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿۱۰۹﴾

109.The chiefs of the people of Firaun said: "This is indeed a magician full of knowledge" [246].

He stayed for a short while with Bibi Halima (Allah be pleased with her) so that no wretched person could get an opportunity to make such allegations.Thus, Pharaoh did not make this allegation against Hazrat Harun (On whom be peace).

246. Because he was gone from Egypt for some time, the followers of Pharaoh thought that he had gone to study witchcraft and excelled in this field by acquiring this knowledge from an experienced magician. For this reason Allah Almighty had kept our Holy Prophet صلى الله عليه وآله وسلم amongst the Makkans.

يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ ۚ فَمَاذَا تَاْمُرُوْنَ ﴿۱۱۰﴾

110.He (Musa) wishes to turn you out of your land. What is your advice then?

قَالُوْٓا اَرْجِهْ وَاَخَاهُ وَاَرْسِلْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ﴿۱۱۱﴾

111.They said: "Put him and his brother off for a while and send into the cities men to collect.

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يَاْتُوْكَ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿۱۱۲﴾

112.That they may bring to you every magician having knowledge" [247].

247.So that they can do battle in which Hazrat Musa (On whom be peace) would be defeated.

وَ جَآءَ السَّحَرَةُ فِرْعَوْنَ قَالُوْۤا اِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿۱۱۳﴾

113.And the magicians came to Pharaoh and said: "Surely, shall we get some reward if we are victorious?"

قَالَ نَعَمْ وَ اِنَّكُمْ لَمِنَ الْمُقَرَّبِيْنَ ﴿۱۱۴﴾

114.Pharaoh said: "Yes, and then you shall become near [248] to me".

248. Allah Almighty made true words to come from the mouth of the Pharaoh, as a result of which these magicians became victorious as believers and became pious servants of Allah Almighty. These magicians were seventy thousand in total and had four leaders. Shaboor, Aadoor, Hittatah and Sham'oon. When they came to know that the stick of Hazrat Musa (On whom be peace) guards him in the form of a snake while he is asleep, they realised that this was not magic because magic can only work when the magician is awake, not when he is asleep. (*Tafseer Roohul Bayaan*).

قَالُوْا يٰمُوْسٰۤى اِمَّاۤ اَنْ تُلْقِيَ وَ اِمَّاۤ اَنْ نَّكُوْنَ نَحْنُ الْمُلْقِيْنَ ﴿۱۱۵﴾

115.They said: "O Musa! Will you throw first or will we be the first to cast?"

قَالَ اَلْقُوْا ۚ فَلَمَّاۤ اَلْقَوْا سَحَرُوْۤا اَعْيُنَ النَّاسِ وَ اسْتَرْهَبُوْهُمْ وَ جَآءُوْ بِسِحْرٍ عَظِيْمٍ ﴿۱۱۶﴾

116.Musa said: "You throw" [249]. When they threw they enchanted the eyes of the people [250] and frightened them and brought forth a great magic [251].

249. This tells us that it is not forbidden to give permission to nullify infidelity or sins, because Hazrat Musa (On whom be peace) gave them permission to cast their magic, not to nullify it. We further know that one receives faith by respecting the Prophet of Allah Almighty. It is due to this respect for Hazrat Musa (On whom be peace) that these magicians were guided towards faith and testification - that cast their magic after seeking permission.

250. This makes it apparent that usually there is not much truth attached to magic. People only become victims of optical illusion. However, what one sees through a miracle is the actual thing seen. The same is the condition of KARAMAT or a miracle shown by a saint. Says Allah Almighty: "*Now We shall restore it to its former condition.*" (S20:V21)

251. The sticks were loaded on three hundred camels which were shown in the form of snakes.The entire ground was filled with snakes.

وَ اَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنْ اَلْقِ عَصَاكَ ۚ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ۚ ﴿۱۱۷﴾

117.And We revealed to Musa, throw your staff. Then suddenly it began to swallow their false shows [252].

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252. From this we learn that whenever a thing is changed to another form, some of its characteristics too come to pass in it. The walking-stick was a stick. A stick does not eat or drink, but when it assumed the form of a snake it began to eat and drink. This helps to solve many issues, e.g. appearing of Hazrat Jibraeel (On whom be peace) in human form in

118.Then the truth was established and their works proved in vain [253].

253. This tells us that magic cannot withstand the power of Prophetic miracle. The magic which affected our Holy Prophet صلى الله عليه وآله وسلم was not pitted against a miracle. It was done

119.Then they were laid vanquished here and returned humiliated.

120. And the magicians were made to prostrate [254].

254. The magicians did not go into prostration. by themselves but Divine Guidance helped them and they were made to prostrate to their

121.They said: "We believe in the Lord of the Worlds".

122."Who is the Lord of Musa and Harun" [255].

255. This tells us that Prophets are the proof and recognition of Allah Almighty viz. Lord of the worlds is He who is described by these two Prophets, and not whom the Pharaoh

123. Pharaoh said: "You have believed in Him before I gave you leave [256]. This is indeed a big plot, which you all have plotted [257] in the city, that you may drive forth its people there from. So now you shall know".

256. In this verse the word 'before' means without i.e.without my permission why did you declare faith? An example of this is "*Then the sea would be exhausted but not my Lord* "

clothes, the loss of an eye of the Angel of Death through the clout of Hazrat Musa (On whom be peace), etc. who behaved according to the nature of the shape. The Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty but when in human form he would eat and drink, enter into marriage, keep continuos fasts without any difficulty, being the manifestation of light.

فَوَقَعَ الْحَقُّ وَبَطَلَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۱۸﴾

secretly, just as the murder of some Prophets. The effect of witchcraft on a Prophet is like the effect of the sword on their bodies.

فَغُلِبُوْا هُنَالِكَ وَانْقَلَبُوْا صٰغِرِيْنَ ﴿۱۱۹﴾

وَ اُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ﴿۱۲۰﴾

Lord "Even my desire is an offering of Thy Grace I move not, I am being made to move."

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿۱۲۱﴾

رَبِّ مُوْسٰى وَ هٰرُوْنَ ﴿۱۲۲﴾

says: "*Also, the true and acceptable knowledge about Allah Almighty is that which is acquired through the Prophet.*"

قَالَ فِرْعَوْنُ اٰمَنْتُمْ بِهٖ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّ هٰذَا لَمَكْرٌ مَّكَرْتُمُوْهُ فِي الْمَدِيْنَةِ لِتُخْرِجُوْا مِنْهَآ اَهْلَهَا ۚ فَسَوْفَ تَعْلَمُوْنَ ﴿۱۲۳﴾

(S18:V109). From this we learn that there is no need to seek permission of parents or king in order to declare faith. In fact, obligatory duties like Salaah, Hajj etc. are necessary to be

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performed without the permission of parents, kings etc.

257. By this is meant that all of you are pupils and Hazrat Musa (On whom be peace) is your teacher. You secretly conspire to confront him but you were decisively defeated. This confrontation took place in the area of Alexandria.

124. I shall certainly cut off your hands and your feet on alternate sides, then I shall crucify you all [258].

لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ ثُمَّ لَاُصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿۱۲۴﴾

258. Crucify them on the banks of the river on the palm trees so that it may serve as a lesson for the people. The author of *Tafseer Roohul Bayaan*, had said that Pharaoh is the inventor of crucifixion. Now, the punishment in Islam of a robber is execution or death by hanging.

125. They said: "We are surely to return to our Lord" [259].

قَالُوْٓا اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿۱۲۵﴾ ج

259. From this we learn that in the heart of a believer there is no fear for anyone besides Allah Almighty. Further we learn that a person can become an instant saint through the company of the Prophet. Observe, that the day these magicians declared faith on Hazrat Musa (On whom be peace), that very day they acquired so much spiritual strength that they no longer feared crucifixion.

126."And what do you see bad in us, save that we have believed in the signs of our Lord [260] when they came to us. O our Lord! Pour upon us patience and cause us to die as Muslims [261].

وَمَا تَنْقِمُ مِنَّآ اِلَّآ اَنْ اٰمَنَّا بِاٰيٰتِ رَبِّنَا لَمَّا جَآءَتْنَا ؕ رَبَّنَآ اَفْرِغْ عَلَيْنَا صَبْرًا وَّتَوَفَّنَا مُسْلِمِيْنَ ﴿۱۲۶﴾ ع ۱۴ ۱۸ ۴

260. This tells us that the recognition of a complete believer is that infidels are displeased with him. The displeasure of the infidels is a proof of the strength of faith. Those with whom both the Muslims and infidels are happy, are hypocrites. Even to date the infidels are expressing disapproval of the Noble Companions.

261. This makes it clear that nearness of Hazrat Musa (On whom be peace) in just one day made those old infidels pass the different stages of faith, companionship and martyrdom. The beneficience of companionship is greater than everything else.

SECTION 15

127.And the chiefs of the people of Pharaoh said: "Do you leave Musa and his people to cause mischief in the land and reject [263] you and your gods?" He said: "Now we will kill their males and keep alive their daughters [264]. And surely we are dominant over them [266]".

وَ قَالَ الْمَلَاُ مِنْ قَوْمِ فِرْعَوْنَ اَتَذَرُ مُوْسٰى وَ قَوْمَهٗ لِيُفْسِدُوْا فِى الْاَرْضِ وَيَذَرَكَ وَاٰلِهَتَكَ ؕ قَالَ سَنُقَتِّلُ اَبْنَآءَهُمْ وَ نَسْتَحْيٖ نِسَآءَهُمْ ۚ وَ اِنَّا فَوْقَهُمْ قٰهِرُوْنَ ﴿۱۲۷﴾

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262. When six hundred thousand declared faith on seeing the magicians falling into prostration, these leaders became scared and said: "Why don't you kill (Hazrat) Musa (On whom be peace)?"
263. Those who came to the court of the Pharaoh would all worship him, while those who lived far were given his idol carved from stone and wood which they would worship. This is what is meant by the words 'your gods'.
264. The word 'Nisaa' in Arabic is used to denote young girls, but here it is used for small girls because in future they would be growing into young girls. Hence, it is used metaphorically, just as students are sometimes called an Aalim (a learned man).
265. By this is meant our elevation is undoubtedly better than that of the Israelites. They were merely saying this verbally but their hearts were pounding.
266. From this one learns that Pharaoh was overawed by Musa (On whom be peace), therefore he did not oppose him but continued to torture the children of the people.

128.Musa said to his people: "Seek the help of Allah and have patience [267]. No doubt, Allah is the Master of the earth. He makes as successor whomsoever He pleases from His bondsmen. And the end is in the hand of the God-fearing [268].

قَالَ مُوْسٰى لِقَوْمِهِ اسْتَعِيْنُوْا بِاللّٰهِ وَ اصْبِرُوْا ۚ اِنَّ الْاَرْضَ لِلّٰهِ ۙ يُوْرِثُهَا مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿۱۲۸﴾

267. When the Israelites came to know that now their sons would be executed they were full of anxiety. It should be remembered this cruel act of Pharoah now was only to maintain his prestige, because the purpose of killing the thousands of infants in an effort to prevent the birth of the child was over because that holy child was already born. Hazrat Musa (On whom be peace) exhorted the Israelites to be patient.
268. In this there is a hint that lead a life of piety, if Allah Almighty wills, you yourselves would become the masters of Egypt. It should be remembered that from his life of four hundred years, he spent three hundred and twenty years in complete comfort, without as much as a headache. Later, Divine punishment came upon him.

129.They said: "We were oppressed before your coming [269] to us and since you have come to us". He said: "It is near that your Lord may destroy your enemy and make you a successor [270] in the land to see how you act.

قَالُوْۤا اُوْذِيْنَا مِنْ قَبْلِ اَنْ تَاْتِيَنَا وَ مِنْۢ بَعْدِ مَا جِئْتَنَا ؕ قَالَ عَسٰى رَبُّكُمْ اَنْ يُّهْلِكَ عَدُوَّكُمْ وَ يَسْتَخْلِفَكُمْ فِي الْاَرْضِ فَيَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿۱۲۹﴾

269. By this is meant that we had hoped that after your appearance the Pharaoh will stop the killing of our children, because the reason for this killing is now over, but upto now our children are subjected to this inhuman act, when will we be relieved of this?
270. We thus learn that Allah Almighty had blessed Hazrat Musa (On whom be peace) with the knowledge of the unseen, because here the Prophet of Allah Almighty is informing them about events that were still to come without withholding anything. Everything took place as was foretold, the Pharaoh was drowned with his people, and the Israelites became the masters of Egypt.

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SECTION 16

وَ لَقَدْ اَخَذْنَآ اٰلَ فِرْعَوْنَ بِالسِّنِيْنَ وَ نَقْصٍ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿۱۳۰﴾

130.And surely We had seized the people of Pharaoh with years of calamity and scarcity of fruit [271], that they may accept admonition [272].

271. The Pharaoh spent three hundred and twenty years in absolute comfort. Then he was subjected to severe drought because he was ignorant of the pangs of hunger so that those pangs may enable him to accept faith, but to no avail. This tells us that worldly difficulties are warrants from Allah Almighty.

272. By this is meant the tilling lands of Pharaoh's rural people as well as the gardens of the urban people were rendered without fruit and leaves. The grain in the fields decreased. The same was the case with the fruit in the gardens. This was done so that they could repent.

فَاِذَا جَآءَتْهُمُ الْحَسَنَةُ قَالُوْا لَنَا هٰذِهٖ ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌ يَّطَّيَّرُوْا بِمُوْسٰى وَ مَنْ مَّعَهٗ ؕ اَلَآ اِنَّمَا طٰٓئِرُهُمْ عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۱۳۱﴾

131.But when affluence came to them they used to say: "This is due to our own efforts". And when their evil deeds put them at a loss, they considered it as a bad omen [273] due to Musa and those with him. Behold, their ill fate is with Allah alone, but most of them do not know [274].

273. From this we learn that to regard the pious servants of Allah Almighty as inauspicious and the good deeds as evil is the work of the infidels. Our sins are evil, but these pious persons are auspicious. Hazrat Isa (On whom be peace) had said: "*And He made me blessed wherever I may be*". (S19:V31) Even their relics, too, are auspicious and full of blessings.

274. Here the word 'most' is used because some of the Qibtees had declared faith in Hazrat Musa (On whom be peace), though they were few in number.

وَ قَالُوْا مَهْمَا تَاْتِنَا بِهٖ مِنْ اٰيَةٍ لِّتَسْحَرَنَا بِهَا ۙ فَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ﴿۱۳۲﴾

132.And they said: "Whatever type of a sign you may bring to us to enchant us therewith, we are not at all to believe you [275].

275. At that point in time Hazrat Musa (On whom be peace) cursed Pharaoh and his people saying: "Oh Almighty Allah now their rebellion and waywardness is gone beyond the limits. Afflict them with various misfortunes." Thus, five or six types of misfortunes and punishments were sent upon them, which is being mentioned in the following verse.

فَاَرْسَلْنَا عَلَيْهِمُ الطُّوْفَانَ وَالْجَرَادَ وَالْقُمَّلَ وَالضَّفَادِعَ وَالدَّمَ اٰيٰتٍ مُّفَصَّلٰتٍ فَاسْتَكْبَرُوْا وَ كَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿۱۳۳﴾

133.Then We sent upon them the flood [276] and the locusts [277], and the lice [278], and the frogs [279] and the blood [280], distinct signs, but they became boastful, as they were sinful people.

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276. So much rain came down upon them that every home of theirs was flooded, whoever was sitting got drowned and whoever was standing got sunk upto his neck. The Israelites however were saved from this. This punishment continued from Saturday to Saturday after which the Pharoah came to Hazrat Musa (On whom be peace) and promised to declare faith.
277. After the storm had subsided, when these rebellious failed to become believers, the Qibtees within a month were punished with a swarm of locusts which devoured their grain, roofs, their goods and even their nails. Once again they came to Hazrat Musa (On whom be peace) with a promise to accept faith at which point prayer was made to relieve them of this punishment. They were subjected to seven days of this punishment as well.
278. After relief they once again turned on their promise. So after a month's ease they were punished with weevil rancour or lice. These worms began to lick and consume the bodies of these people. After crushing ten bags of grains they would hardly obtain three kilos of flour. Once again they came ashamedly to Hazrat Musa (On whom be peace) as this punishment too lasted for a week.
279. After the relief from this punishment they once again turned from their promise. Thus, after a month's respite they were punished with frogs. Wherever the people of Pharoah would sit there would be just frogs- in their food, in their water, their clay stoves, and in their wells, which also lasted for a week. After becoming fed up they once again came back to Hazrat Musa (On whom be peace) crying and with a promise of declaring faith. They were relieved of this punishment as well.
280. After this relief they again broke their promise at which they were punished with blood - there was fresh blood in their wells, fountains, curry, bread etc. At this the Pharoah decreed the Qibtees and Israelites should eat from one dish. When they would sit to eat there would be curry on the Israelites and blood from where the Qibtees ate. If water was poured from the Israelite's jug it would immediately turn to blood when it reached the Qibtee's jug. Even the gargle of the Israelites when reaching the mouth of the Qibtees turned to blood.

134. And whenever the punishment fell upon them, they used to say: "O Musa, pray for us to your Lord, because of that covenant of His, which is with you [281]. No doubt, if you would remove from us this torment [282], we would certainly believe in you and will send with you the children of Israel [283].

وَلَمَّا وَقَعَ عَلَيْهِمُ الرِّجْزُ قَالُوْا يٰمُوْسَى
ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ لَئِنْ
كَشَفْتَ عَنَّا الرِّجْزَ لَنُؤْمِنَنَّ لَكَ
وَلَنُرْسِلَنَّ مَعَكَ بَنِيْٓ اِسْرَآءِيْلَ ۚ ﴿۱۳۴﴾

281. That your Lord has promised you to accept your prayer. This tells us that inwardly the Pharaoh had acknowledged the Prophethood of Hazrat Musa (On whom be peace). It also seems that going to the courts of the pious for the acceptance of one's prayer is the natural inclination of a person. Anyone who stops you from this is obstructing nature and he will not succeed in this. Observe that Pharaoh was an infidel, but in times of difficulties he would request prayers from Hazrat Musa (On whom be peace). This was the demand of nature.
282. From this we learn that Divine works can be attributed to human beings because to terminate punishment is Allah Almighty's work, but it is attributed to Hazrat Musa (On whom be peace) and Allah Almighty did not raise any objection to this, nor say that since the Pharaoh has requested help from Hazrat Musa (On whom be peace), he is therefore a polytheist.
283. This tells us that even the Pharaoh had

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acknowledged the mediation of the Prophet. Anyone who rejects mediation is more misguided than even the Pharaoh.

135. But whenever We removed the torment [284] from them for a term to which they were to reach [285], they broke it.

فَلَمَّا كَشَفْنَا عَنْهُمُ الرِّجْزَ اِلٰٓى اَجَلٍ هُمْ بٰلِغُوْهُ اِذَا هُمْ يَنْكُثُوْنَ ﴿١٣٥﴾

284. These punishments were terminated through the blessings of Hazrat Musa (On whom be peace). From this we learn that the prayers of the pious can benefit the infidels as well. Then why will we sinful believers not receive their benefits?

285. By this is meant the repulsion of the punishment was of a temporary nature. Allah Almighty says He is aware that these people would remain infidels and would be destroyed through drowning.

136.We then took vengeance [286] on them and drowned them in the river [287], because they falsified Our signs and were careless of them [288].

فَانْتَقَمْنَا مِنْهُمْ فَاَغْرَقْنٰهُمْ فِى الْيَمِّ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿١٣٦﴾

286. Revenge either on behalf of Hazrat Musa (On whom be peace) or the Israelites. From this we learn that Allah Almighty Himself takes revenge on behalf of His Prophet while the revenge of the oppressed is taken by the powers of nature, though there may be a delay in this.

287. In the Red Sea. In Arabic the word '*Yumm*' is used to indicate a deep sea, the depth of which is not easy to fathom.

288. By this is meant they were not pondering over it intentionally. The meaning here of 'unaware' is not the usual or commonly known meaning. This is because Allah Almighty does not punish those who are unaware of things. Thus, it is said 'they believed' i.e. to believe is the work of that person who is fully aware of things.

137.And We made a people, who were already suppressed, inheritors of the eastern and western parts of that land [289] in which We put Our blessings [290]. And the gracious promise of your Lord was fulfilled for the Children of Israel [291], the reward of their patience. And We destroyed whatever Pharaoh and his people made and what they used to erect [292].

وَ اَوْرَثْنَا الْقَوْمَ الَّذِيْنَ كَانُوْا يُسْتَضْعَفُوْنَ مَشَارِقَ الْاَرْضِ وَمَغَارِبَهَا الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَ تَمَّتْ كَلِمَتُ رَبِّكَ الْحُسْنٰى عَلٰى بَنِىْٓ اِسْرَآءِيْلَ ۙ بِمَا صَبَرُوْا ؕ وَ دَمَّرْنَا مَا كَانَ يَصْنَعُ فِرْعَوْنُ وَ قَوْمُهٗ وَ مَا كَانُوْا يَعْرِشُوْنَ ﴿١٣٧﴾

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289. In that the Israelites were made the owners of entire Egypt after the Pharaoh was drowned. Here, the word earth denotes Egypt or Syria, while North and South indicates its entire territory. By inheritance is meant becoming owner after the Pharaoh. Thus, there can be no objection in this verse which some ignorant people have raised, due to their lack of understanding.

290. Blessing of both this world and the Hereafter because in the Syrian territory fruit and vegetables are found in abundance, as well as the resting place of many Prophets of Allah Almighty, and the staircase for our Holy Prophet's صلى الله عليه وآله وسلم Heavenly Journey (*Al Me'raj*) which began from here.

291. Because Allah Almighty fulfilled all the promises of Hazrat Musa (On whom be peace) which He had made to the Israelites. This tells us that Allah Almighty fulfils the promises of His Prophets.

292. From this we learn that the Israelites, settled in Egypt after a long time. When the building and gardens of Pharaoh's people had been destroyed, they did not use these. Remember, this destruction came as a result of desolation, otherwise Divine punishments had not been sent to Egypt.

138.And We brought the Children of Israel across the river [293]. Then they came upon a people sitting devotedly before their idols [294]. They said: "O Musa, make for us a god for worship, just as they have so many gods". He said: "Surely, you are an ignorant people" [296].

وَ جٰوَزْنَا بِبَنِیْۤ اِسْرَآءِیْلَ الْبَحْرَ فَاَتَوْا
عَلٰی قَوْمٍ یَّعْكُفُوْنَ عَلٰۤی اَصْنَامٍ لَّهُمْ ۚ
قَالُوْا یٰمُوْسَی اجْعَلْ لَّنَاۤ اِلٰهًا كَمَا لَهُمْ
اٰلِهَةٌ ؕ قَالَ اِنَّكُمْ قَوْمٌ تَجْهَلُوْنَ ﴿۱۳۸﴾

293. By sea is meant Red Sea and not River Nile. Qulzoom is a city situated between Makkah Muazzama and Egypt, very near Sinai. This sea flows through this city Hence, its name. The Israelites crossed the sea on Friday, tenth Muharram, as a result of which fasting on this day is Sunnat.

294. These people were from the descendants of Kan'aan and from the tribe of AMALIQAH. Hazrat Musa (On him be peace) was ordered to wage war against these people. These idols were in the shape of cows which really created in the hearts of the Israelites the desire for calf-worship which later gave rise to cow - worship.

295. This was not said by the entire Israelites because amongst them were Hazrat Harun (On him be peace) and other pious servants of Allah Almighty, but by those masses who as yet had not declared faith. From this we learn that mere thought and suspicion about infidelity is not infidelity. Yes, desire of infidelity is infidelity. Hazrat Musa (On him be peace) on hearing these masses did not declare them as apostates, nor were they entitled to be punished, or asked them to repent from their infidelity which was the least he could have done.

296. After having seen so many miracles you have not as yet realised that Allah Almighty is the only Being worthy of worship. This tells us that man is very forgetful.

139.Surely conditions in which they fell were of destruction and whatever they are doing is fully void [297].

اِنَّ هٰۤؤُلَآءِ مُتَبَّرٌ مَّا هُمْ فِیْهِ وَ بٰطِلٌ
مَّا كَانُوْا یَعْمَلُوْنَ ﴿۱۳۹﴾

297. By this is meant very soon these idol worshippers and their idols would be destroyed by us. You are not an idol-worshipper but a breaker of idols. In this there is a prophecy which later became true as foretold by Hazrat Musa (On him be peace).

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قَالَ اَغَيْرَ اللّٰهِ اَبْغِيْكُمْ اِلٰهًا وَّ هُوَ فَضَّلَكُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۴۰﴾

140. He said: "Shall I seek for a god [298] other than Allah, whereas He has exalted you above all the peoples [299] of the world?"

298. By this is meant He is not God who is made by searching, but Allah Almighty is He who has bestowed greatness upon you, who is capable of having power of bestowing so many favours upon this world. Only He is worthy of worship.

299. From this emerge two issues:

1. To be from the descendants of a Prophet and from his people is a means of blessings. The greatness of the Israelites was that they were descendants of the Prophets. In a like manner the Sayyeds today, too, are distinguished people, provided they are believers. After forsaking Faith they are no longer Sayyed. It should be remembered that at that point in time the Israelites were superior to other people in the world.
2. The thought of infidelity is not infidelity, otherwise these people would not have been honoured like this.

وَ اِذْ اَنْجَيْنٰكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ ۚ يُقَتِّلُوْنَ اَبْنَآءَكُمْ وَ يَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ﴿۱۴۱﴾ ع ۱۶/۱۲/۲

141.And remember when We delivered you [300] from the people of Pharaoh, who had inflicted you with severe punishment, slaughtering your sons and letting your daughters live [301]. And therein [302] was the great bounty of your Lord.

300. Either this is addressed to the Yahud living during the time of the Holy Prophet صلى الله عليه وآله وسلم or to those Yahud through Hazrat Musa (On whom be peace). From this we learn that disciples too are refered to as descendants, because it was the Pharaoh's policemen who were serving out this punishment, not the children of Pharaoh.

301. By this is meant the Pharaoh is sparing your daughters so that when they are big they would be able to render service to him.

302. By providing you with this salvation, or in this difficulty Allah Almighty is bestowing His bounty upon you or putting you through a test. Then Hazrat Musa (On whom be peace) was ordered to fast for a month at Mount Sinai before Tauraat could be given to him. Hazrat Musa (On whom be peace) fasted the whole of *Zil-Qaidah*. Thereafter, when he brushed his teeth with Miswaak and appeared in front of Allah Almighty, a Divine Voice said the fragrance of the Fast is not emanating from your mouth. Now keep ten more fasts so that its fragrance would be able to emanate from your mouth. He did exactly as ordered, and was given the Tauraat on the tenth of Zil-Hajj. From this we learn that the number forty is an excellent means of obtaining Almighty Allah's blessings. It should be remembered that prohibition of miswaak during fasting, and keeping ten extra fasts for infringing this order is the distinctive feature associated with Hazrat Musa (On whom be peace) only. Thus, we cannot prohibit anyone from using the miswaak during fasting, nor does the use of miswaak break the fast.

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SECTION 17

وَ وٰعَدْنَا مُوْسٰى ثَلٰثِيْنَ لَيْلَةً وَّاَتْمَمْنٰهَا
بِعَشْرٍ فَتَمَّ مِيْقَاتُ رَبِّهٖۤ اَرْبَعِيْنَ
لَيْلَةً ۚ وَقَالَ مُوْسٰى لِاَخِيْهِ هٰرُوْنَ
اخْلُفْنِىْ فِىْ قَوْمِىْ وَاَصْلِحْ وَ لَا تَتَّبِعْ
سَبِيْلَ الْمُفْسِدِيْنَ ﴿۱۴۲﴾

142.And We made Musa a promise of thirty nights and [303] completed adding ten more in them. So the promise off his Lord was completed with forty nights [304]. And Musa said to his brother Harun: "Be my vicegerent among my people and [305] do right and follow not the way of mischief-makers" [306].

303. From this the forty days seclusion of a saint is derived. Our Holy Prophet صلى الله عليه وآله وسلم too, initially spent six months of seclusion in the Cave of Hira before the commencement of Revelation. We futher learn that night is better than the day because although Hazrat Musa (On whom be peace) stayed at Mount Sinai day and night, but mention is being made of the night only.

304. After fasting thirty days when Hazrat Musa (On whom be peace) went to receive the Tauraat, he had felt a smell emanating from his blessed mouth. Therefore he made miswaak. When he was in the presence of Allah Almighty, He said don't you know that We love the smell emanating from the mouth of the one who fasts more than musk? Well, you must now keep ten more fasts.

305. At the time of going to Mount Sinai for bringing the Tauraat, Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his temporary successor like how the Holy Prophet صلى الله عليه وآله وسلم appointed Hazrat Ali (May Allah be pleased with him) as his deputy before setting out for a certain battle. In this there is no proof of succession without separation because Hazrat Harun (On whom be peace) was not the permanent successor of Hazrat Musa (On whom be peace). In fact, his demise was before that of Hazrat Musa (On whom be peace).

306. By this is meant some of the Israelites were rebellious. Thus. no one should act upon their advice, instead you should try to reform them. It should be remembered that for Hazrat Harun (On whom be peace) to become the successor of Hazrat Musa (On whom be peace) is like the Prime Minister becoming successor of the king. Otherwise, Hazrat Harun (On whom be peace) was a permanent Prophet of Allah Almighty but the minister of Hazrat Musa (On whom be peace). The pious sages say that at though Hazrat Musa (On whom be peace) appointed Hazrat Harun (On whom be peace) as his successor, the people became engrossed in idol - worshipping, but our Holy Prophet صلى الله عليه وآله وسلم said: "Allah Almighty is the successor upon my followers" and through the blessing of this, Muslims to date are steadfast on Islam. (*Tafseer Roohul Bayaan*).

وَلَمَّا جَآءَ مُوْسٰى لِمِيْقَاتِنَا وَ كَلَّمَهٗ
رَبُّهٗ ۙ قَالَ رَبِّ اَرِنِىْۤ اَنْظُرْ اِلَيْكَ ؕ
قَالَ لَنْ تَرٰىنِىْ وَ لٰكِنِ انْظُرْ اِلَى الْجَبَلِ
فَاِنِ اسْتَقَرَّ مَكَانَهٗ فَسَوْفَ تَرٰىنِىْ ۚ
فَلَمَّا تَجَلّٰى رَبُّهٗ لِلْجَبَلِ جَعَلَهٗ دَكًّا وَّ

143.And when Musa came to Our appointed time and his Lord spoke to him, he submitted: "O my Lord! Show me [307] Your Exalted Vision, that I may behold You". Said He: "You can never (bear to) [308] see Me; but look towards this mountain. If it remains steadfast at its place, then you will see Me". Then when His Lord made

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خَرَّ مُوْسٰى صَعِقًا ۚ فَلَمَّآ اَفَاقَ قَالَ سُبْحٰنَكَ تُبْتُ اِلَيْكَ وَاَنَا اَوَّلُ الْمُؤْمِنِيْنَ ﴿١٤٣﴾

His light to shine [309] on the mountain, He broke it into pieces and Musa fell down unconscious [310]. Then, when he came to his senses, he said: Hallowed be You. I turn towards You [311] and I am the first of the Believers" [312].

307. This prayer of Hazrat Musa (On whom be peace) was in his desire for the Vision of Allah Almighty, while the demand by the Israelites for Hazrat Musa (On whom be peace) to let them have the glimpse of Allah Almighty was due to their rebllious nature and their lack of trust in the Prophet of Allah Almighty. Thus, Hazrat Musa's (On whom be peace) desire reached the heights of excellence while theirs became the source of Divine anger.

308. This is because the door to Allah Almighty's Vision would be opened by the Holy Prophet صلى الله عليه وآله وسلم. Only after he beholds the Vision of Allah Almighty then the others will have the opportunity for this. Thus, on the Day of Judgement every believer will behold the vision of Allah. Allah Almighty blessed Hazrat Musa (On whom be peace) with conversation at Mount Sinai and the Holy Prophet صلى الله عليه وآله وسلم with the vision.

309. By this is meant Allah Almighty out of His qualities of resplendent manifestations cast a tiny manifestion of His Light on Mount Sinai because had He not cast this Personal Light of His Resplendence, we would not have understood His manifestation of splendour and resplendence.

310. This makes it clear that a Prophet can become temporarily unconscious. Thus, the utterance of the Noble Companions at the incidence of the request for the paper by the Holy Prophet صلى الله عليه وآله وسلم was based on this same issue. The actual objective of the Companions was to determine whether the Holy Prophet صلى الله عليه وآله وسلم was saying this in a state of subconscious mind or in a state of consciousness. This verse also serves as a proof of saints lost in divine meditation in their meditative state. These saints are on the Mosaic sainthood, and when they are in such a state, they are not bound by laws of Shariah. Hazrat Musa (On whom be peace) was in a state of unconsciousness from Thursday 9th Zil-Haj to Friday 10th Zil-Hajj, and during this period he did not perform any religious duties. When the ladies of Egypt, became totally charmed by the beauty of Hazrat Yusuf (On whom be peace) they cut their hands in a state of sub-consciousness without regarding this as criminal so what is the condition of those sincere ecstatic devotees who are charmed by the Beauteous Vision of Allah Almighty. In short, this verse is the unmistakeable proof of meditative loss of such saints.

311. By this is meant I will not show such a desire in the future. Thus, repentance was not due to any sin or transgression, but based on the above boldness. The repentance of the mystics is different to that of the lovers.

312. From this incident we learn Allah Almighty fulfils the demands of those beloved to Him, even when they insist for things which are not possible to provide. Hazrat Musa (On whom be peace) had desired to behold the Vision of Allah Almighty with his naked eyes which was not an easy thing. Says Allah Almighty: "*Eyes comprehend him not.....*" (S6:V103) Despite this Allah Almighty fulfilled his desire, and then made him declare that he will not express such a desire again. These noble persons accept the decision of Allah Almighty, and Allah Almighty listens to their wishes. The commentary of this verse is the following Hadith Sahreef: "*If they swear upon Allah Almighty for anything, then Almighty Allah fulfils it*". Hazrat Musa (On whom be peace) is the first believer from his people.

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قَالَ يٰمُوْسٰۤى اِنِّى اصْطَفَيْتُكَ عَلَى النَّاسِ بِرِسٰلٰتِىْ وَبِكَلَامِىْ ۖ فَخُذْ مَاۤ اٰتَيْتُكَ وَكُنْ مِّنَ الشّٰكِرِيْنَ ﴿۱۴۴﴾

144.Allah said: "O Musa, I have chosen you from amongst the people for My Messages and for My Word [313]. Take then what I have given to you and be of the grateful".

him. It could also mean prophethood, and the honour of direct conversation with Allah Almighty in this world was bestowed only upon him, while our Holy Prophet beheld the vision of Allah Almighty and conversed with Him in another world.

313. By this is meant among the present people Prophethood, Shariah, and the honour of conversing with Allah Almighty was only bestowed upon him. His deputy, Hazrat Harun (On whom be peace) was neither given a new code of laws nor was a Book revealed unto

وَ كَتَبْنَا لَهٗ فِى الْاَلْوَاحِ مِنْ كُلِّ شَىْءٍ مَّوْعِظَةً وَّتَفْصِيْلًا لِّكُلِّ شَىْءٍ ۚ فَخُذْهَا بِقُوَّةٍ وَّاْمُرْ قَوْمَكَ يَاْخُذُوْا بِاَحْسَنِهَا ؕ سَاُورِيْكُمْ دَارَ الْفٰسِقِيْنَ ﴿۱۴۵﴾

145.And We wrote for him on the Tablets every instruction and details [314] of everything and said: "O Musa! Observe them with steadfastness and advise your people to follow [315] what is best in them. Soon I shall show the abode of those who are disobedient" [316].

315. By this is meant you should accept everything found in the Tauraat because they are all beneficial. From this we learn that from the Revealed Book one obtains guidance and mystical knowledge of the Prophet. Hence, it is said: "bid your people".

314. The sacred Tauraat was on the slates of topaz on which the commandments as well as the knowledge of the unseen were written. However, when these slates fell down from the hands of Hazrat Musa (On whom be peace), the Commandments remained but the sciences of the unseen disappeared. Says Allah Almighty: "*He took up the tablets, and in their writing there is guidance and mercy*". (S7:V154). Here a detailed discussion is not mentioned.

316. By this is meant now you would be journeying to Egypt where you will see the houses and buildings of the Pharoah, or you will witness the deserted towns and villages of the Aad and Thamud during the journey.

سَاَصْرِفُ عَنْ اٰيٰتِىَ الَّذِيْنَ يَتَكَبَّرُوْنَ فِى الْاَرْضِ بِغَيْرِ الْحَقِّ ؕ وَ اِنْ يَّرَوْا كُلَّ اٰيَةٍ لَّا يُؤْمِنُوْا بِهَا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الرُّشْدِ لَا يَتَّخِذُوْهُ سَبِيْلًا ۚ وَ اِنْ يَّرَوْا سَبِيْلَ الْغَىِّ يَتَّخِذُوْهُ سَبِيْلًا ؕ ذٰلِكَ بِاَنَّهُمْ كَذَّبُوْا بِاٰيٰتِنَا وَ كَانُوْا عَنْهَا غٰفِلِيْنَ ﴿۱۴۶﴾

146."And I shall soon take away My Signs from those who become arrogant on the earth, unjustly [317]. And even if they see all the signs, they will not believe therein, and if they see the path of guidance, they will not like to walk [318] in it. And if they see the path of error, they will be ready to adopt it. This is so, because they belied Our Signs and posed themselves of those who were unaware" [319].

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317. Greatness can be both justified and unjustified. During the battle to elevate yourself in opposition to the infidels is justified greatness and an act of worship. But to display arrogance against Muslims is unjustified and unlawful, and to display this against the Prophets and Saints is an act of infidelity and a way of the devil. Here, the third type of arrogance is meant.

318. This tells us that arrogance is that fire which burns and desolates all inner abilities and qualities, especially when this arrogance is displayed in opposition to the pious servants of Allah Almighty. Not everyone can seek refuge from Allah Almighty through the Holy QUR'AAN and Hadith Shareef. Says Allah Almighty: "*Allah sends astray many by it, and guides many by it*". (S2:V26). It was arrogance which blazed the fire of envy in the devil and lay waste all his worships.

319. Here, verses and symbols refer to the Prophets and their miracles. Hence, distance and period are not necessarily incumbent in the verses, i.e because they had belied our Holy Prophet صلى الله عليه وآله وسلم and his miracles, they could not obtain any benefit from this verse of Almighty Allah 's Book. It is for this reason an infidel is converted to Islam by making him recite the sacred Kalimah of the Holy Prophet صلى الله عليه وآله وسلم and not by making him recite the Holy QUR'AAN. First the one who is QUR'AAN personified must become the seat of his heart, thereafter, the QUR'AAN will come into his hands.

147.And as to those who have belied Our Signs and the meeting of the Hereafter, all their deeds will be wasted [320]. What they will get in reward is but what they used to do".

وَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ حَبِطَتْ اَعْمَالُهُمْ ؕ هَلْ يُجْزَوْنَ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۴۷﴾ ع ۱۷ ۶ ۷

320. This tells us that infidelity destroys all pious deeds, but it keeps all the sins intact, just as accepting faith wipes out all sins but keeps the pious deeds intact.

SECTION 18

148.And after the absence of Musa his people made a calf [321] out of their ornaments, a lifeless body, producing a living sound [322]. Did they not see that it neither talked [323] to them, nor guided them to any way [324]? They took it (for worship) and were unjust[325].

وَ اتَّخَذَ قَوْمُ مُوْسٰى مِنْۢ بَعْدِهٖ مِنْ حُلِيِّهِمْ عِجْلًا جَسَدًا لَّهٗ خُوَارٌ ؕ اَلَمْ يَرَوْا اَنَّهٗ لَا يُكَلِّمُهُمْ وَ لَا يَهْدِيْهِمْ سَبِيْلًا ۘ اِتَّخَذُوْهُ وَكَانُوْا ظٰلِمِيْنَ ﴿۱۴۸﴾ وقف لازم

321. Because Samari had made the calf through the advice and help of the entire people he had been declared the maker of the nation. Similarly, because the jewels were in the possession of the Israelites they are called as their jewels. Otherwise, really speaking these belonged to the Pharaoh..

322. This means Samari placed in the mouth of the golden calf the dust of the hoof of Hazrat Jibraeel's (On whom be peace) horse which bequeathed life in it.

323. By this is meant the Israelites fully knew that the true Lord is He who is All-Powerful, All-Knowing, Omniscient and a True Guide and speaks to the creation through the medium of the Prophet. Despite this, they still took the golden calf as their god.

324. Although the sand from the hoof of Hazrat Jibraeel's (On whom be peace) was pure and good yet Pharaoh's gold was impure. Thus, the sound emanating from the golden calf led the people astray. Likewise, the knowledge of

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the wicked and evil people can cause good people to go astray. If this gold was pure and clean, its sound should have provided guidance for the people, not lead them astray. The Holy QUR'AAN and the Hadith are the box of the spiritual radio. If the heart is connected with the Holy Prophet صلى الله عليه وآله وسلم then only will the Holy QUR'AAN become a source of guidance for him, but if it is connected with the devil the learned will recite the QUR'AAN but will teach transgression. May Allah Almighty keep the connection of the heart correct. Any compartment which is cut off from the engine has no value nor can earn any rental.

325. Because they had worshipped other than Allah Almighty e.g. they were dancing and singing in front of the golden calf. The author of Tafseer Roohul Bayaan says music, dancing, singing, etc. is the way of life of the worshippers of the golden calf. The enrapturing of the noble saints of Allah Almighty is spontaneous and uncontrolable. He who gets into a fit of frenzy consciously and for show is perpetuating this way of the Israelites.

وَ لَمَّا سُقِطَ فِيْٓ اَيْدِيْهِمْ وَرَاَوْا اَنَّهُمْ
قَدْ ضَلُّوْا ۙ قَالُوْا لَئِنْ لَّمْ يَرْحَمْنَا رَبُّنَا
وَيَغْفِرْ لَنَا لَنَكُوْنَنَّ مِنَ الْخٰسِرِيْنَ ﴿۱۴۹﴾

149.And when they regretted [326] and understood that they had gone astray, they said: "If our Lord does not have mercy on us and does not forgive us, then we will be ruined".

326. The fall on one's hands is an allusion brought about by remorse and regret. This is the very essence of repentance, regret at the previous sins and a promise of not committing them in the future.

وَ لَمَّا رَجَعَ مُوْسٰٓى اِلٰى قَوْمِهٖ غَضْبَانَ
اَسِفًا ۙ قَالَ بِئْسَمَا خَلَفْتُمُوْنِيْ مِنْۢ
بَعْدِيْ ۚ اَعَجِلْتُمْ اَمْرَ رَبِّكُمْ ۚ وَ اَلْقَى
الْاَلْوَاحَ وَ اَخَذَ بِرَاْسِ اَخِيْهِ يَجُرُّهٗٓ
اِلَيْهِ ؕ قَالَ ابْنَ اُمَّ اِنَّ الْقَوْمَ
اسْتَضْعَفُوْنِيْ وَ كَادُوْا يَقْتُلُوْنَنِيْ ۪ فَلَا
تُشْمِتْ بِيَ الْاَعْدَآءَ وَ لَا تَجْعَلْنِيْ مَعَ
الْقَوْمِ الظّٰلِمِيْنَ ﴿۱۵۰﴾

150.And when Musa returned to his people full of anger [327] and sorrowful, he said: "How badly you (Harun) acted in my place after [328] me. Did you not hasten from the Commands of your Lord?" And he threw down the Tablets [329] and began to pull his brother (Harun) towards him [330], catching hold of his brother's beard. He (Harun) said: "O son of my mother! The people deemed me to be weak and were about to kill me [331]. So do not make the enemies to laugh at me and place me not with the unjust people".

327. Hazrat Musa (On whom be peace) was angry and enraged at Samari and not at Hazrat Harun (On whom be peace) because Allah Almighty had already informed Hazrat Musa (On whom be peace) that Samari had led the people astray. Therefore, this in no way reveals the lack of knowledge of the great Prophet of Allah Almighty.

328. This is being addressed to Hazrat Harun (On whom be peace) and the rest of the believers who had not been involved in the worshipping of the golden calf. From this we learn that it is not enough to reform oneself, but

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it is important to guide others.

329. This throwing of the tablets was not intended to show disrespect to them but it took place out of anger e.g. pulling his brother Hazrat Harun (On whom be peace) by his beard and hitting him. Otherwise, showing disrespect to the Book of Allah Almighty and the insult of a Prophet are acts of infidelity. Hazrat Musa's (On whom be peace) anger was for the sake of Allah Almighty and not for personal reasons. From this we learn that when in such a rage a person becomes disabled and beside oneself, he is not subjected to laws of Shariah. Observe, the Egyptian ladies who cut their hands when being beside themselves caused injury to themselves, but were not held responsible for it.

330. This tells us to become enraged for the sake of Allah Almighty is the way of the Prophets. In this type of anger there is no distinction between big and small. In rank Hazrat Musa (On whom be peace) was greater than Hazrat Harun (On whom be peace), but in age Hazrat Harun (On whom be peace) was elder. Despite this difference, Hazrat Musa (On whom be peace) still seized Hazrat Harun (On whom be peace) by his beard with the understanding that his brother had been negligent in his preaching. We further learn when a person becomes beside himself out of rage, laws of Shariah do not become applicable to him. Observe, the showing of disrespect by Hazrat Musa (On whom be peace) to his elder brother who was also a Prophet, the throwing of the tablets of Tauraat, was done in a fit of anger without being conscious of it, Hence, he was not held responsible for it. From this many issues about the Majzoob (Lost in the love of Allah)saints are deduced.

331. This tells us that when a situation is delicate to the extent of endangering one's life then one is allowed to refrain from preaching. Observe, when Hazrat Harun (On whom be peace) saw that conditions were deteriorating, he sought total seclusion. We further understand that rank, dignity and domination is from Allah Almighty which is bestowed upon some. Obesrve, the people were awe-struck by Hazrat Musa (On whom be peace), but not by Hazrat Harun (On whom be peace).

151. He submitted: "O my Lord! Forgive me [332] and my brother and cause us to enter Your mercy and You are the Most Merciful of the Merciful [333]".

قَالَ رَبِّ اغْفِرْ لِيْ وَلِاَخِيْ وَ اَدْخِلْنَا فِيْ رَحْمَتِكَ ۖ وَ اَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۱۵۱﴾ ع

332. This prayer is taught for the forgiveness of the Ummah, otherwise Prophets are free from sins. Thus, he included the brother in this, though outwardly no error was committed by him. From this we learn if the teacher or religious mentor hits the pupil or devotee without any apparent reason, there is no retaliation for it.

333. By this is meant Allah Almighty is more compassionate than one's parents, brothers, and other kith and kin. Hazrat Musa (On whom be peace) made this dua so that it should not give cause for people to be happy to think that there is ill-feelings between the two brothers, and that it should help to remove the grief of Hazrat Harun (On whom be peace).

SECTION 19

152.Surely, those who had already taken the calf for themselves (as an idol to worship), the wrath of their Lord and disgrace are to reach them in the life of this world. And thus, We recompense those who cast aspersions [334].

اِنَّ الَّذِيْنَ اتَّخَذُوا الْعِجْلَ سَيَنَالُهُمْ غَضَبٌ مِّنْ رَّبِّهِمْ وَ ذِلَّةٌ فِي الْحَيٰوةِ الدُّنْيَا ؕ وَكَذٰلِكَ نَجْزِي الْمُفْتَرِيْنَ ﴿۱۵۲﴾

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334. Thus, Samari died in a state of terrible disgrace, while he will still be subjected to the torment of the Hereafter.

وَ الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ ثُمَّ تَابُوْا مِنْۢ بَعْدِهَا وَ اٰمَنُوْۤا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۵۳﴾

153.And those who committed evils and repented thereafter and accepted faith, then after that your Lord is Forgiving, Merciful.

وَ لَمَّا سَكَتَ عَنْ مُّوْسَى الْغَضَبُ اَخَذَ الْاَلْوَاحَ ۖۚ وَ فِيْ نُسْخَتِهَا هُدًى وَّ رَحْمَةٌ لِّلَّذِيْنَ هُمْ لِرَبِّهِمْ يَرْهَبُوْنَ ﴿۱۵۴﴾

154.And when the anger of Musa was appeased, he took up the Tablets[335], and in their writing there is guidance and mercy for those who fear their Lord [336].

335. From this we learn that Hazrat Musa (On whom be peace) was so infuriated that it created a condition of utter absorption, and whatever came to pass was in this condition. As soon as this condition was over Hazrat Musa (On whom be peace) picked up the tablets with a great deal of respect. This tells us that during a state of total absorption if the sacred Book of Allah were to fall out of one's hand one will not be a sinner.

336. This tells us that after this throwing of the tablets when Hazrat Musa (On whom be peace) picked up the Tauraat, details of everything was erased, only guidance and mercy remained. Otherwise when the Tauraat was given to him at Mount Sinai it contained details of everything as was explained earlier. We also learn that the Holy QUR'AAN had been revealed not only to provide detail on everything, but it has been preserved for all times as well. while the Tauraat was first an exposition of detail, but it did not remain. Hence, there is no inconsistency in the verse.

وَ اخْتَارَ مُوْسٰى قَوْمَهٗ سَبْعِيْنَ رَجُلًا لِّمِيْقَاتِنَا ۚ فَلَمَّاۤ اَخَذَتْهُمُ الرَّجْفَةُ قَالَ رَبِّ لَوْ شِئْتَ اَهْلَكْتَهُمْ مِّنْ قَبْلُ وَ اِيَّايَ ؕ اَتُهْلِكُنَا بِمَا فَعَلَ السُّفَهَآءُ مِنَّا ۚ اِنْ هِيَ اِلَّا فِتْنَتُكَ ؕ تُضِلُّ بِهَا مَنْ تَشَآءُ وَتَهْدِيْ مَنْ تَشَآءُ ؕ اَنْتَ وَلِيُّنَا فَاغْفِرْ لَنَا وَ ارْحَمْنَا وَاَنْتَ خَيْرُ الْغٰفِرِيْنَ ﴿۱۵۵﴾

155.And Musa chose seventy men of his people for Our promised appointment [337]. Then when an earthquake overtook [338] them, Musa submitted: "O my Lord! Had You wished, You would have destroyed them and me before [339]. Will You kill us for what our foolish ones have done? That is nothing but Your test [341] whereby You cause those to go astray whom You will, and guide whom You will [342]. You are our Protector. You forgive us and have mercy upon us. And You are the Best of Forgivers".

337.On the occasion when Hazrat Musa (On whom be peace) went for the first time to receive the Tauraat and offer supplication to Allah Almighty, he was accompanied by

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seventy people which included criminals and cow-worshippers. Because the Israelites were divided into twelve groups, and six people were chosen from each group, there were two extra. Hazrat Musa (On whom be peace) said that I am ordered to take seventy and since two are extra those two should remain behind here as those who will remain behind will receive a similar reward. But no one was happy to remain behind. On hearing this Kaasib and Yusha (On whom be peace) opted to remain behind. Thus, seventy people accompanied the Prophet of Allah Almighty (*Tafseer Roohul Bayaan*).

338. On reaching Mount Sinai Hazrat Musa (On whom be peace) was engrossed in conversing with Allah Almighty, while those seventy men were struck by such a quake that they all died. The author of Tafseer Roohul Bayaan states that the earthquake took place because these seventy men had desired to behold the vision of Allah Almighty. The author of Tafseer Khazin states that some of the believers who were with the cow-worshippers had not seperated themselves from this group as a result of which all of them were destroyed by the earthquake. The same is the statement of Hazrat Abdullah ibn Abbas (May Allah be pleased with him).

339. This means prior to coming here, and appearing before the Israelites so that now I would not have been accused of their death. Now that I would be returning all alone the Israelites would claim that I [Hazrat Musa (On whom be peace)] am responsible for their death. Oh my Lord, my honour is in Your Hands.

340. The purpose for this was not to raise any objection with Almighty Allah but to offer supplication. From this we learn that these seventy people were not struck unconscious but they were really dead. It further informs that the transgression which had caused this earthquake was not perpetrated by all seventy, but by some of them, i.e. desire to behold the vision of Allah Almighty or being with the cow worshippers.

341. By this is meant to let them listen to his conversation, or their staying with the cow-worshippers, or their staying at this place are all Your Tests. This means all do not pass your tests. Only those whom You desire to pass, will pass.

342. From this verse a few issues emerge:

1. Sometimes the transgression of the few bring about calamities on the innocent. The weevil is also crushed with wheat.
2. Intercession of the Prophets صلى الله عليه وآله وسلم is a certainty which helps to ward off calamities of this world and the Hereafter. Hazrat Musa (On whom be peace) interceded on behalf of these seventy as a result of which they were brought back to life.

156."And prescribe for us in this world [343] good and also in the Hereafter, no doubt, we have to return to You"[344]. He said: "My punishment I inflict on whom I will [345] and My Mercy encompasses all things [346]. Then soon, I shall prescribe it for those who are pious and pay the Zakaat and believe in Our signs [347].

وَاكْتُبْ لَنَا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةً وَّ فِي الْاٰخِرَةِ اِنَّا هُدْنَآ اِلَيْكَ ؕ قَالَ عَذَابِيْٓ اُصِيْبُ بِهٖ مَنْ اَشَآءُ ۚ وَرَحْمَتِيْ وَسِعَتْ كُلَّ شَيْءٍ ؕ فَسَاَكْتُبُهَا لِلَّذِيْنَ يَتَّقُوْنَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَ الَّذِيْنَ هُمْ بِاٰيٰتِنَا يُؤْمِنُوْنَ ۚ﴿۱۵۶﴾

343. Oh Allah Almighty let our destiny abound in good of this world and the Hereafter, or in the scrolls of the angels. Hazrat Musa (On whom be peace) mentions the writing in the unwaning and undeclining Book because what is written is given greater credence. By

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good of this world means guidance towards doing good, to be remembered well in the creation, and to be held in honour above all the nations; while the good of the Hereafter refers to the granting of forgiveness and dignity on the Day of Judgement.

344. Hazrat Musa (On whom be peace) said this on behalf of this group of seventy or on behalf of his people. From this one learns that Prophets have full authority over their people, as they present the repentance on their behalf.

345. By this is meant that Allah Almighty says Oh Musa (On whom be peace) your supplication has been accepted with some modification. You are requesting the good of this world and the Hereafter for the entire nation, but the good of the Hereafter will not be granted for all.

346. Mercy of this world, sustenance, etc. will be granted to all creation, believers and non-believers. This does not in any way tell that Hazrat Musa's (On whom be peace) prayer was rejected but that it was accepted with certain modification.

347. This means Oh Musa (On whom be peace) this is the special rank of the pious and god fearing followers of the Holy Prophet صلى الله عليه وآله وسلم on whom My special Mercy and Bounties would be bestowed in the Hereafter. All those distinguished virtues would be written about them. From this we learn that Allah Almighty has already informed the previous people (Ummahs) about the good deeds of the followers of Hazrat Muhammad صلى الله عليه وآله وسلم but not of their evil deeds, because although this Ummah may be sinful, it is the Ummah of His Beloved Nabi صلى الله عليه وآله وسلم.

157. And those who follow the unlettered Messenger (the communicator of hidden news), when they will find with them [348] written in the Tauraat and Injeel [349]. He will bid them to do good and forbid them from doing evil, and will make lawful for them [350] clean things and will forbid for them unclean things [351], and will take off from them that burden and shackles [352] which were upon them. Then those who believe in him and honour him and help [353] him and follow that Light which has been sent down [354] with him. They are the people who have attained their objects [355].

اَلَّذِيْنَ يَتَّبِعُوْنَ الرَّسُوْلَ النَّبِيَّ الْاُمِّيَّ
الَّذِيْ يَجِدُوْنَهٗ مَكْتُوْبًا عِنْدَهُمْ فِي
التَّوْرٰىةِ وَالْاِنْجِيْلِ ز يَاْمُرُهُمْ بِالْمَعْرُوْفِ
وَ يَنْهٰىهُمْ عَنِ الْمُنْكَرِ وَ يُحِلُّ لَهُمُ
الطَّيِّبٰتِ وَ يُحَرِّمُ عَلَيْهِمُ الْخَبٰٓئِثَ
وَيَضَعُ عَنْهُمْ اِصْرَهُمْ وَالْاَغْلٰلَ الَّتِيْ
كَانَتْ عَلَيْهِمْ ط فَالَّذِيْنَ اٰمَنُوْا بِهٖ وَ
عَزَّرُوْهُ وَنَصَرُوْهُ وَاتَّبَعُوا النُّوْرَ الَّذِيْٓ
اُنْزِلَ مَعَهٗٓ لا اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۵۷﴾ ع

348. From this we learn that the praiseworthy and distinguished qualities of our Holy Prophet صلى الله عليه وآله وسلم were mentioned in the Tauraat and Injeel, and the Israelites came to know about the Holy Prophet صلى الله عليه وآله وسلم. In addition even the virtues of his Noble Companions and the followers too were described in detail in them. At this place Allah Almighty describes to Hazrat Musa (On whom be peace) seven qualities of our Beloved Rasool (On whom be peace): he is a Prophet, he is unlettered, but the possessor of all knowledge before birth from the mother, exhorter of good, maker of all evil as unlawful,

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remover of all difficulties, the provider of all needs, the repeller of all calamities, bestower of generosity, as can be understood from "*take off from them*".

349. Thus, after thousands of distortions in the Injeel there are still numerous verses in it which prophesize the glad tidings about the Holy Prophet صلى الله عليه وآله وسلم. Thus, in the New Testament of Yuhanna, Chapter Fourteen, verse sixteen the following is stated: "*When I request my Father, He will provide for you another Helper who will live with you eternally*". (Published by British and Foreign Bible Society, Lahore, 1931). The word Helper in the margin is explained as 'Pleader' and 'Intercessor'. It is quite apparent that after Hazrat Isa (On whom be peace) no intercessor came into the world besides our Holy Prophet صلى الله عليه وآله وسلم whose Religion is not abrogated. Further, verses 29-30 state: "After this I shall not speak to you for much longer, because the true leader of the universe would be coming of whom I have nothing in me". It is stated in Chapter Sixteen, verse of this same: "But I am speaking the truth My leaving this world is benefical for you, because if I do not leave, this Helper will not come unto you. Only if I leave, will I be able to send him to you". (*Tafseer Khazain ul Irfaan*).

350. By this is meant all those lawful and wholesome things which became unlawful upon the Israelites due to their disobedience, would be made lawful by the Final Prophet of Allah Almighty صلى الله عليه وآله وسلم while he will declare all things wicked and filthy as unlawful. It should be remembered that Allah Almighty had made just a few things unlawful e.g. flesh of the swine, flesh of the dead, etc. The rest of the unclean and wicked things were made unlawful by our Holy Prophet صلى الله عليه وآله وسلم e.g. dog, cat, etc.

351. By this is meant, that the Prophet would declare these wicked and filthy things unlawful, of which some were lawful in the previous codes of Law e.g. alcohol, etc. This tells us that Allah Almighty has empowered our Holy Prophet صلى الله عليه وآله وسلم to declare things lawful or unlawful, because here the Holy Prophet صلى الله عليه وآله وسلم is made the declarer of unlawful things.

352. By this is meant he would nullify the severe laws of the Tauraat, like death as a pre-requisite for repentance, burning all clothes which become dirty, cutting off that part of the body which becomes dirty.

353. From this we learn that the honour and respect of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon us verbally and practically, in fact, this is part of faith. Any form of respect which is not forbidden should be accorded to the Messenger of Allah Almighty, without seeking a proof for it. Besides making Sajdah (prostrating to him), accord him every form of respect.

354. By this is meant QUR'AAN and Hadith, because Hadith, too, is Divine Revelation. Obedience to this is just as obligatory as obedience to the QUR'AAN. It is for this reason that Hazrat Abu Bakr Siddq (May Allah be pleased with him) did not distribute the Holy Prophet's صلى الله عليه وآله وسلم legacy, as is stated in the Hadith.

355. From this we learn that the supplication made by Hazrat Musa (On whom be peace) to write the good for this world and the Hereafter was for his Ummah. In response to this Allah Almighty said this is the status of the Ummah of Nabi Muhammad صلى الله عليه وآله وسلم which your followers will not receive. Allah Almighty be praised! At the same time the virtuous qualities of the Holy Prophet صلى الله عليه وآله وسلم and his followers were made mentioned. From this we learn that the Ummah of the Holy Prophet صلى الله عليه وآله وسلم was known earlier as well, but only its good deeds were publicised, not its sins. Even the Noble Companions, too, were made well known. Says Allah Almighty: "*This description of theirs is in the Tauraat and their description in the Injeel*". (S48: V29).

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قُلْ يٰٓاَيُّهَا النَّاسُ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ جَمِيْعًا الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ لَآ اِلٰهَ اِلَّا هُوَ يُحْيٖ وَيُمِيْتُ ۠ فَاٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهِ النَّبِيِّ الْاُمِّيِّ الَّذِيْ يُؤْمِنُ بِاللّٰهِ وَ كَلِمٰتِهٖ وَ اتَّبِعُوْهُ لَعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵۸﴾

SECTION 20

158. Please say you [356]: "O mankind! I am a Messenger to you all from Allah to Whom [357] belongs the kingdom of the heavens and the earth [358]. None is to be worshipped except Him. He gives life and causes death. Believe then in Allah and His Messenger, the unlettered [359] Communicator of hidden news, who only believes [360] in Allah and His Words. So follow him that you may be guided".

356. Although the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire creation, but here mention is made of man, because he is the most superior in the creation, every other thing is subservient to him Says Allah Almighty: "*That he may be a warner to the entire world*". (S25:V1)

357. In this address are included all those who were there at that point in time as well as all those who would be born until the Day of Qiyamah. upon everyone The Holy Prophet's صلى الله عليه وآله وسلم obedience is obligatory. If this is stretched to people beyond that time it will make no difference, because it was obligatory U0pon everyone to declare faith in the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is not restricted to time and place. Therefore, Allah Almighty had taken the promise of obedience from all the Prophets to him: "*And remember when Allah Almighty took from all the prophets their covenant*" (S81:V83). It should be remembered, that only man is hereby addressed, while at another place "*That he may be a warner to entire mankind*" (S25:V1), as is used, from which we learn that he who believes in Allah Almighty, the Holy Prophet will be for him.

358. By this is meant that just as the Kingdom of Allah Almighty covers everything between the heavens and the earth, my Prophethood, too, is like that because the power of the Prime Minsiter, too, extends to all the places.

359. Here, the meaning is a learned being born from the mother who was not tutored by any man, but who is the teacher of all mankind. The meaning of the word *Ummi* means of the mother i.e. being born learned from the stomach of the mother (May peace and blessing of Allah Almighty be upon her).

360. By this is meant the Holy Prophet صلى الله عليه وآله وسلمdeclared faith in Allah Almighty directly, while you must declare your faith in Him through his medium and mediation. This means there is a difference in the essence of faith between ours and that of the Holy Prophet صلى الله عليه وآله وسلم. By obedience to the Holy Prophet صلى الله عليه وآله وسلم is meant to follow him unthinkingly, and unconditionally. One should give oneself into his hands as the corspe is in the hands of those giving Ghusul (bath) to him.

وَمِنْ قَوْمِ مُوْسٰٓى اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ يَعْدِلُوْنَ ﴿۱۵۹﴾

159.And of the people of Musa there is a community that guided others with truth and did justice therewith [361].

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361. By this is meant after Hazrat Musa (On whom be peace) many of his followers went astray, but at the same time one group remained firmly on Truth. Hazrat Sayyedina Abdullah ibn Abbas (May Allah be pleased with him) says that these religious people secretly moved away from the rest of these disobedient wretches and settled down in a region of China. On the Night of Me'raj the Holy Prophet صلى الله عليه وآله وسلم met these people who conveyed the greetings of Hazrat Musa (On whom be peace) to him and became Muslims at his hands (*Tafseer Roohul Bayaan*).

160. And We divided them into twelve tribes[362] as various communities. And We revealed to Musa, when his people asked him for water [363]: "Strike with your staff this rock". Then there gushed forth from it twelve springs [364]. Every community recognized its drinking place. And We made clouds to provide shade over them and sent down manna and salwa [365] upon them. Eat of the clean things We have provided for you. And they harmed Us not, but they harmed their ownselves [366].

وَ قَطَّعْنٰهُمُ اثْنَتَیْ عَشْرَةَ اَسْبَاطًا
اُمَمًا ؕ وَ اَوْحَیْنَاۤ اِلٰی مُوْسٰۤی اِذِ
اسْتَسْقٰىهُ قَوْمُهٗۤ اَنِ اضْرِبْ بِّعَصَاكَ
الْحَجَرَ ؕ فَانْۢبَجَسَتْ مِنْهُ اثْنَتَا
عَشْرَةَ عَیْنًا ؕ قَدْ عَلِمَ كُلُّ اُنَاسٍ
مَّشْرَبَهُمْ ؕ وَ ظَلَّلْنَا عَلَیْهِمُ الْغَمَامَ وَ
اَنْزَلْنَا عَلَیْهِمُ الْمَنَّ وَ السَّلْوٰی ؕ كُلُوْا
مِنْ طَیِّبٰتِ مَا رَزَقْنٰكُمْ ؕ وَمَا ظَلَمُوْنَا وَ
لٰكِنْ كَانُوْۤا اَنْفُسَهُمْ یَظْلِمُوْنَ ﴿۱۶۰﴾

362. This is a second incident, where the entire followers of Hazrat Musa (On whom be peace) is intended, not those special group of believers who had settled down in China. Because these were the descendants of the twelve children of Hazrat Yaqub (On whom be peace), each of the tribes were separated for the purpose of distinction, and each was given a separate place on the plains of Teeh.

363. This tells us that it is permissible to seek the Bounties of Allah Almighty from His beloved servants. To provide water is the work of Allah Almighty, but the Israelites requested Hazrat Musa (On whom be peace) to provide it at which Allah Almighty did not raise any objection.

364. In this reference is made to the major miracle of Hazrat Musa (On whom be peace) when the great Prophet of Allah Almighty provided twelve fountains from the stones by striking his walking stick on them. This took place at Teeh. However, our Holy Prophet صلى الله عليه وآله وسلم made five fountains to run from his blessed fingers.

365. *MANNA* is a name of a sweetmeat which would freeze at night like dew. Because the bounty was obtainable without any effort, the *MANNA* was the Favour and Bounty of Allah Almighty. *SALWA* on the other hand were the salty" of the natural birds.

366. These people did not know the value of *MANNA* and *SALWA* therefore they requested for other types of food. Thus, due to their ungratefulness *MANNA* and *SALWA* discontinued to descend. From this we learn that Bounties of Allah Almighty are snatched away by the evil influence of sins.

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وَ اِذْ قِيْلَ لَهُمُ اسْكُنُوْا هٰذِهِ الْقَرْيَةَ وَ كُلُوْا مِنْهَا حَيْثُ شِئْتُمْ وَقُوْلُوْا حِطَّةٌ وَّ ادْخُلُوا الْبَابَ سُجَّدًا نَّغْفِرْ لَكُمْ خَطِيْٓـَٔتِكُمْ ؕ سَنَزِيْدُ الْمُحْسِنِيْنَ ﴿۱۶۱﴾

161. (And remember) when it was said to them: "Dwell [367] in this town and eat from it whatever you like [368] and say; 'Our sins may be removed'. And enter the gate prostrating. We shall forgive you [369] your sins. Soon We shall provide for the righteous ones".

367. By this city is meant Jerusalem which is the city of Prophets. This tells us that to stay in a sacred place is a Blessing and Bounty from Allah Almighty. The people of Madina are very fortunate as they are residing in the sacred Court of the Beloved Rasool of Allah Almighty صلى الله عليه وآله وسلم. Even to die in this sacred city is a blessing of Allah Almighty.

368. This city was either Jerusalem or Areeha. The Jabbareen were the inhabitants of Areeha. The leader of the Amaliqa was Auj bin Unaq (*Tafseer Roohul Bayaan*). By this is meant you are granted a general permission to eat and drink from their fields and gardens. There will neither be a religious restriction nor restriction from any other source. This is because Muslims soldiers can enjoy the wealth of the defeated infidel combatants. Or, eat everything purchased from Jerusalem. Thus, there is no inconsistency in the verse.

369. This tells us that cities of the pious must be shown great respect, the nearness of the pious are a means of receiving forgiveness for the sins. One should travel to the cities of the pious to have one's sins forgiven. We further learn that repentance and worships receive greater acceptance in the cities of the pious because they were told to go there and say 'our sins may be removed'. These Israelites instead of reciting HITTATOON, recited HINTATOON at the time of entering the place, which means 'give us wheat'. The order was to ask for forgiveness, but they went on asking for wheat.

فَبَدَّلَ الَّذِيْنَ ظَلَمُوْا مِنْهُمْ قَوْلًا غَيْرَ الَّذِيْ قِيْلَ لَهُمْ فَاَرْسَلْنَا عَلَيْهِمْ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَظْلِمُوْنَ ﴿۱۶۲﴾

162.Then the unjust of them [370] changed the words contrary to that what was ordered to them. Then We sent down upon them punishment from heaven [371], the recompense for their injustice.

370. From this we learn that the words of the Wazeefas (incantations) given by the religious mentor should not be changed, otherwise they will not have the desired effect. In whatever form you receive the Wazeefa from your Shaikh, read it as it is.

371. That punishment was in the form of bubonic plague by which twenty four thousand Israelites died at one time. Now, this disease is a mercy to the believers. Anyone who patiently bears this and dies from it is a martyr. Refrain from going to any place which is infested with bubonic plague. But if it comes to your city do not run away from it, as is reported in the Hadith Shareef.

SECTION 21

وَسْـَٔلْهُمْ عَنِ الْقَرْيَةِ الَّتِيْ كَانَتْ حَاضِرَةَ الْبَحْرِ ۘ اِذْ يَعْدُوْنَ فِي السَّبْتِ اِذْ تَاْتِيْهِمْ حِيْتَانُهُمْ يَوْمَ سَبْتِهِمْ شُرَّعًا

163.And ask them the condition of the town [372] that was on the seashore. When they crossed the limit in the matter of [373] Sabt (Saturday prohibi-

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وَّ يَوْمَ لَا يَسْبِتُوْنَ ۙ لَا تَاْتِيْهِمْ ۚ كَذٰلِكَ ۚ نَبْلُوْهُمْ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۳﴾

معانقة ٦ النصف

tion) their fish came swimming before them, and the day on which they did not keep the Sabt, they did not come. Thus, We used to try them on account of their disobedience [374].

372. That settlement was the city of Eelah, situated on the banks of the river between Madyan and Sinai, or Tibriya (Syria) or Madyan itself. In any case it was a large city. In Arabic the word 'settlement' is also used to denote a city. The staple diet of these people was fish, but they were forbidden to fish on Saturday. Through the Grace and Power of Allah Almighty, on Saturday fish would be found in abundance, but less on other days. These Israelites could not bear this with patience and many began to fish on Saturday as a result of which this punishment came upon them.

373. Just as Friday is a sacred day in Islam, Saturday was regarded sacred by the Yahud. On this day hunting and commerce were made unlawful for them. In Islam commerce is only unlawful on those Muslims on whom Salatul Jumuah is obligatory, from the time of the Azaan until the completion of the Friday Salaat. This is a special Mercy of Allah Almighty on the Muslims.

374. The people of Eelah were divided into three groups, one group was guilty of fishing on a Saturday; the second group separated themselves from this group. They tried their best to stop them from this activity, but to no avail, so they went to live in a separate part of the city constructing a wall to separate themselves from this group, the third group was one which decided to remain silent in the matter, they neither caught fish nor prevented those who were fishing.

وَاِذْ قَالَتْ اُمَّةٌ مِّنْهُمْ لِمَ تَعِظُوْنَ قَوْمًا ۙ اللّٰهُ مُهْلِكُهُمْ اَوْ مُعَذِّبُهُمْ عَذَابًا شَدِيْدًا ؕ قَالُوْا مَعْذِرَةً اِلٰى رَبِّكُمْ وَلَعَلَّهُمْ يَتَّقُوْنَ ﴿۱۶۴﴾

164.When a group among them said 375: "Why do you admonish those whom Allah is to kill or to inflict upon them severe torment[376]?" They said: "This is an excuse before your Lord and it may be that they fear".

375. This discussion is regarding the third group who had remained silent. From this we learn these people were happy to accept this but were disappointed and despondent with them. Thus, the probable view is that they too may have achieved salvation because to be happy with infidelity is infidelity.

376. This tells us that if there is no hope of a person accepting the faith, preaching to him or remaining aloof from him will not be regarded as sinful, though preaching to him will be better.

فَلَمَّا نَسُوْا مَا ذُكِّرُوْا بِهٖۤ اَنْجَيْنَا الَّذِيْنَ يَنْهَوْنَ عَنِ السُّوْٓءِ وَ اَخَذْنَا الَّذِيْنَ ظَلَمُوْا بِعَذَابٍۭ بَـِٔيْسٍۭ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿۱۶۵﴾

165.Then when they forgot what they had been admonished, We saved those who forbade others [377] from evil and seized the unjust in a vile torment [378], the recompense for their disobedience.

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377. The third group, or those who had remained silent, is not being mentioned. It is quite apparent that they too achieved salvation because only the wicked and tyrants were being censured. They were neither tyrants nor did they approve of the tyrants.

378. In that, Hazrat Dawood (On whom be peace) cursed them as a result of which when they went to their homes at night, all of them turned into monkeys. In the morning when the believers climbed the wall to investigate they saw that the entire place was full of monkeys. When they went towards them these monkeys gathered around them. On recognizing each of them they would cry but they could not speak. On the third day all were destroyed. The present day monkeys are not their descendants because a mutilated people do not leave behind any offspring.

166. Then again when they rebelled against the command of prohibition, We said to them: "Be you monkeys, driven away [379].

فَلَمَّا عَتَوْا عَنْ مَّا نُهُوْا عَنْهُ قُلْنَا لَهُمْ كُوْنُوْا قِرَدَةً خٰسِئِيْنَ ﴿۱۶۶﴾

379. By this is meant that though their faces became like that of the monkeys but their body, faculty of speech, and their soul remained like that of a human being. Hence, this is not a proof for the Aryan theory of re-incarnation because in the transmigration of the soul one has to accept the change in the body and the soul while change of the soul is an impossibility. The walking stick of Hazrat Musa (On whom be peace) turning into a snake, the transformation of nations into swines can be attributed to the same category.

167.And behold when your Lord proclaimed that necessarily till the Day of Resurrection He would continue to send such [380] ones against them who would make them taste evil punishment [381]. Surely, your Lord is swift in retribution [382] and undoubtedly He is Most Forgiving, the Most Merciful.

وَ اِذْ تَاَذَّنَ رَبُّكَ لَيَبْعَثَنَّ عَلَيْهِمْ اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ يَّسُوْمُهُمْ سُوْٓءَ الْعَذَابِ ؕ اِنَّ رَبَّكَ لَسَرِيْعُ الْعِقَابِ ۖۚ وَ اِنَّهٗ لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۶۷﴾

380. Thus, Allah Almighty brought upon the Yahud kings like Bakht Nasar, Sanjarib and Roman and Nasara kings who in their own eras severely tormented and tortured the Yahud. Thereafter they were being ruled by Muslim Governors. Then they were under British control. Now, if there is a Jewish rule established in Palestine it is, by the Will of Allah Almighty, going to be a temporary one. In fact, this rule is going to have a disgraceful consequence, just like how a weak wrestler is pitted against a strong opponent in order to enjoy the outcome of defeat and disgrace.

381. By this is meant from time to time the Yahud would be placed under the rule of cruel rulers, until the Day of Judgement, who would be tormenting and persecuting them severely. From this we learn that sometimes the adverse consequences of sins of the forefathers have to be tasted by the off-spring, especially when these children have approved their deeds. Remember, fishing and hunting was carried out by a special group, but until the Day of Qiyamah punishment would be sent to their descendants.

382. By this is meant the Yahud would be sent more punishment than this which will be set for them at the time of death, in the grave and on the Day of Judgement.

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وَقَطَّعْنٰهُمْ فِي الْاَرْضِ اُمَمًا ۚ مِنْهُمُ
الصّٰلِحُوْنَ وَمِنْهُمْ دُوْنَ ذٰلِكَ ۫ وَ بَلَوْنٰهُمْ
بِالْحَسَنٰتِ وَ السَّيِّاٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۱۶۸﴾

168.And We scattered them into communities in the earth [383]. Some of them are righteous, and some of them are otherwise [384]. And We tried them with good [385] things and evil that perhaps they may return.

383. By this is meant they were not kept together in the world but were dispersed in various parts. This for them was Divine punishment as well, as their weakness was their power. Thus, their groups have been divided into different communities so that they will be eternally plunged into disaray.

384. By this is meant Oh My Beloved Prophet صلى الله عليه وآله وسلم there are some pious people in the present Yahud as well e.g. Abdullah ibn Salaam, Ka'ab Ahbaar, etc. who have brought faith in you. Some are bad and evil as well, who are constantly determined to change their faith, e.g. the present day Yahud in general.

385. By 'tested' means that at times the doors of gratuity, health, wordly honour were opened to them, and sometimes drought, diseases, calamities, disgrace, etc. were set upon them. This is because some turn to Allah Almighty when in difficulties and others when they are in comfort.

فَخَلَفَ مِنْۢ بَعْدِهِمْ خَلْفٌ وَّرِثُوا الْكِتٰبَ
يَاْخُذُوْنَ عَرَضَ هٰذَا الْاَدْنٰى وَ يَقُوْلُوْنَ
سَيُغْفَرُ لَنَا ۚ وَ اِنْ يَّاْتِهِمْ عَرَضٌ مِّثْلُهٗ
يَاْخُذُوْهُ ؕ اَلَمْ يُؤْخَذْ عَلَيْهِمْ مِّيْثَاقُ
الْكِتٰبِ اَنْ لَّا يَقُوْلُوْا عَلَى اللّٰهِ اِلَّا الْحَقَّ
وَدَرَسُوْا مَا فِيْهِ ؕ وَ الدَّارُ الْاٰخِرَةُ خَيْرٌ
لِّلَّذِيْنَ يَتَّقُوْنَ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۶۹﴾

169.Then in their place came such degenerate successors [386] who inherited the Book. They took the goods of this world [387] and said: "Now we shall be forgiven [388] our sins. But if more fortunes like that came to them, they would take them [389]. Was not the covenant of the Book taken from them, that they should say nothing concerning Allah, but the truth [390], and they have read that? And, undoubtedly, the final abode is better for the God-fearing. Have you then no wisdom [391]?

386. By this is meant Yahud present during the time of the Holy Prophet صلى الله عليه وآله وسلم who abused the knowledge of the Tauraat after acquiring it.

387 .By this is meant they would take bribes in order to change the laws of Religion, they were issuing false issues. However, printing and selling the QUR'AAN, and receiving a salary for teaching the QUR'AAN is not included in this issue.

388.This tells us that it is an act of infidelity to use Allah Almighty as an agent of security in matters of dealing. There is a hope of Faith in Him, this was attaching security to Almighty Allah. In hope man strives to repent for his sins, security emboldens him to commit more sins. Remember, that to commit sins thinking that you will repent tomorrow is also attaching a type of security to Allah Almighty.

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389. There wasn't a single judge amongst the Yahud who was not accepting bribery. Others were reprimanding them for it, but at the death of these judges when they were appointed to this post they, too, would start accepting bribes.
390. By this is meant that these unfortunate wretches had read in the Tauraat that those who remained steadfast on sins would not be forgiven. After knowing this they are still firm in accepting bribery saying that this, sin would also be forgiven by Allah Almighty. This is a deliberate and wilful accusation on Allah Almighty. It should be remembered, that every minor sin if continued unabated turns into a major sin. Says Allah Almighty: "*And do not persist knowing in what they have done.*" (S3:V135) From this we can understand that the sin of the learned in comparison to the ignorant is far more serious and dangerous because usually when the learned commit a sin they try to justify it as a permissible act. On seeing this his followers then join in the sin.
391. This tells us that death, grave, Day of Qiyamah, Pulsiraat and all other future happenings are blessings from Allah Almighy to the pious servants but a punishment to the evil doers.

170. And those who hold strictly to the Book [392] and establish prayer; We waste not the reward of the righteous.

وَالَّذِيْنَ يُمَسِّكُوْنَ بِالْكِتٰبِ وَ اَقَامُوا الصَّلٰوةَ ؕ اِنَّا لَا نُضِيْعُ اَجْرَ الْمُصْلِحِيْنَ ﴿۱۷۰﴾

392. Reason for its Revelation:
This verse was revealed in favour of Jewish scholars like Abdullah ibn Salaam who neither distorted nor concealed the verses of Tauraat. Due to the blessing of this they were able to bring faith in the Holy Prophet and became great and honoured Companions (May Allah Almighty be pleased with them).

171. And when We raised [393] a mountain upon them as a canopy and they feared that it will fall upon them [394]. Hold firmly on to what We have given to you, and remember what is therein, that perhaps you may become God-fearing [395].

وَ اِذْ نَتَقْنَا الْجَبَلَ فَوْقَهُمْ كَاَنَّهٗ ظُلَّةٌ وَّظَنُّوْۤا اَنَّهٗ وَاقِعٌۢ بِهِمْ ۚ خُذُوْا مَاۤ اٰتَيْنٰكُمْ بِقُوَّةٍ وَّاذْكُرُوْا مَا فِيْهِ لَعَلَّكُمْ تَتَّقُوْنَ ﴿۱۷۱﴾ ع

393. Hazrat Jibraeel (On whom be peace) uprooted that mountain and pitched it upon them like a canopy, but because the work of His Beloved are Allah Almighty's work, hence, He says it is He who uprooted it.
394. Seeing this every Israelite went down in prostration but in such a way that their left cheek was on the ground, and with their right eye they were looking at the mountain, hoping that it does not fall down upon them. Thus, Yahud to date perform their prostration in this manner. They never place their forehead on the ground. (*Tafseer Khazainul Irfaan*).
395. When Hazrat Musa (On whom be peace) brought the entire Tauraat at one time to his people, they became frightened at looking at the restrictions placed upon them and refused to accept it. In response to this, a mountain from Sinai or Palestine whose startling appearance was a kilometer long, was uprooted

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and pitched upon them in the form of a canopy and were told accept this or it will fall upon you. From this one learns that the revelation of the Holy QUR'AAN over a period of twenty three years is Allah Almighty's Mercy as this made acting upon these laws easier. A free thinking temperament finds it difficult to act upon all the laws with such control.

SECTION 22

172.And (Oh Beloved Prophet) remember when your Lord brought forth from the loins of Adam's children their seed [396] and made themselves witnesses [397] against their ownselves saying: "Am I not your Lord?" All will say: "Why not, we all bear witness [398]". Lest you should say on the Day of Resurrection, that we were not aware of it [399].

وَ اِذْ اَخَذَ رَبُّكَ مِنْۢ بَنِيْۤ اٰدَمَ مِنْ ظُهُوْرِهِمْ ذُرِّيَّتَهُمْ وَاَشْهَدَهُمْ عَلٰۤى اَنْفُسِهِمْ ۚ اَلَسْتُ بِرَبِّكُمْ ؕ قَالُوْا بَلٰى ۛ شَهِدْنَا ۛ اَنْ تَقُوْلُوْا يَوْمَ الْقِيٰمَةِ اِنَّا كُنَّا عَنْ هٰذَا غٰفِلِيْنَ ۙ﴿۱۷۲﴾

396. By brought forth is meant the children of Hazrat Adam (On whom be peace) from his loins, their children from their loins and up to the Day of Qiyamah this process would continue, whereby mankind are spread in the form of ants.

397. By this is meant he appointed some witnesses over others, in a manner whereby He first placed the admission of Tauheed or Unity of Allah Almighty in their hearts, then he made others witnesses over them.

398. This covenant and agreement was taken from all the souls which included the Prophets, Saints, believers, infidels and hypocrites. The first person to utter: *'Why not'* was the blessed soul of our Holy Prophet صلى الله عليه وآله وسلم. Having heard the reply of our most Beloved Rasool صلى الله عليه وآله وسلم the same was repeated by the souls of all the Prophets, from the reply of the Prophets the other creation repeated it, but the infidels replied this out of compulsion, and the believers out of joy.

399. By this is meant Tauheed and the proofs regarding Tauheed. Here, Allah Almighty took acceptance of this. Thereafter He will convey to you this acceptance through His Prophets. Just like how a mother reminds her child about the forgotten incident of his early childhood which he then accepts, the Prophets have reminded us of our forgotten promise. Thus, you will not be able to say that you had no knowledge about it. This acceptance is there to obliterate any denial regarding Tauheed.

173. Or, lest you may say, our forefathers before committed polytheism, and we are their offspring. Will you then destroy us for what was done by the wrongdoers [400]?

اَوْ تَقُوْلُوْۤا اِنَّمَاۤ اَشْرَكَ اٰبَآؤُنَا مِنْ قَبْلُ وَ كُنَّا ذُرِّيَّةً مِّنْۢ بَعْدِهِمْ ۚ اَفَتُهْلِكُنَا بِمَا فَعَلَ الْمُبْطِلُوْنَ ﴿۱۷۳﴾

400. By this is meant after this covenant and agreement you will not be able to justify that you are innocent of infidelity and polytheism because our forefathers were such, and we became polytheists because of them. The real culprits in this are them not us. From this we learn that playing ignorant in matters of religious laws would not be accepted. We further learn that religion must not be accepted on the basis of mere emulation.

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وَكَذٰلِكَ نُفَصِّلُ الْاٰيٰتِ وَ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۱۷۴﴾

174.And Thus, We explain Our Signs variedly and in order that they may return [401].

verses are mentioned in the QUR'AAN so that everyone can accept it out of whatever means is at his disposal.

401. By this is meant because the Holy QUR'AAN has come down as a guidance, some accept it out of fear, some out of covetousness and others out of reason. Thus, all types of

وَ اتْلُ عَلَيْهِمْ نَبَاَ الَّذِيْٓ اٰتَيْنٰهُ اٰيٰتِنَا فَانْسَلَخَ مِنْهَا فَاَتْبَعَهُ الشَّيْطٰنُ فَكَانَ مِنَ الْغٰوِيْنَ ﴿۱۷۵﴾

175.And (O Beloved Prophet) relate to them the story of him to whom We gave Our Signs [402], then he stepped away clearly from [403] them. Then Shaitaan followed him and he became of the misguided [404].

404.Bal'am bin Bawoora was a great scholar and worshipper of the Israelites, he knew the cherished word, his dua was accepted, he was in the neighborhood of the Jabbareen. When Hazrat Yusha (On whom be peace) attacked the Jabbareen, a group from this people came to him and requested that as our neighbour you should pray for our victory and curse Hazrat Yusha (On whom be peace). At first he refused to listen to them but after receiving gifts from the people, and on the insistence of his wife he climbed on top of the hill and began cursing. While cursing, instead of Hazrat Yusha (On whom be peace) the name of his people was coming on his lips. Then his tongue came out up to his chest and he began to pant like a dog, and died in this very condition.

402. This refers to Bal'am bin Bawoora who was a great scholar and pious devotee of the Israelites. This tells us that Faith is not obtained from knowledge but from the Bounty of Allah Almighty. We further learn that to obtain faith is one thing but to take care of it is another matter. May Allah Almighty keep us firm on faith. AMEEN.

403. This tells us he who is no longer a devotee of the Prophet is out of the fold of the Book of Allah Almighty, Mercy of Allah Almighty, Bounty of Allah Almighty, Faith and Mystical Knowledge of Allah Almighty. In short, is truly out of the fold of Islam. When Bal'am tried to curse Hazrat Yusha (On whom be peace) he lost out on everything mentioned above.

وَ لَوْ شِئْنَا لَرَفَعْنٰهُ بِهَا وَلٰكِنَّهٗٓ اَخْلَدَ اِلَى الْاَرْضِ وَاتَّبَعَ هَوٰىهُ ۚ فَمَثَلُهٗ كَمَثَلِ الْكَلْبِ ۚ اِنْ تَحْمِلْ عَلَيْهِ يَلْهَثْ اَوْ تَتْرُكْهُ يَلْهَثْ ؕ ذٰلِكَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ۚ فَاقْصُصِ الْقَصَصَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۱۷۶﴾

176.And if We had willed, we would have exalted him on account of Our Signs [405]. But, he changed to the earth and followed his desires [406]. Then his condition is like a dog. If you attack him, he brings his tongue [407] out. This is the condition of those who belied Our Signs. So you relate to them the story so that they may ponder [408].

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405. This tells us that one does not achieve greatness by merely reciting and knowing the QUR'AAN. This is obtained through the Grace and Bounty of Allah Almighty. The hypocrites, too, were reciting the QUR'AAN. Observe, Allah Almighty said, if we wanted we could have granted them greatness by reading the verses of the Tauraat.

406. The learned scholars should not become slaves to their sensual desires. Allah Almighty has chosen divine scholars, not satanic and sensual scholars who could go about reciting the QUR'AAN to the people by harbouring enmity against the Holy Prophet صلى الله عليه وآله وسلم.

407. From this we learn that a scholar who is the insulter of the Holy Prophet صلى الله عليه وآله وسلم.

177.What a bad example are those who falsify Our Signs. And thus, they wrong their ownselves.

178.Whoso Allah guides, he is on the right path and whoso Allah leads astray they remain in loss [409].

409. This tells us that knowledge and intelligence only aid to perform good deeds when it includes the Mercy and Bounty of Allah Almighty. The intelligence and knowledge of Satan proved harmful to him because it was bereft of the Mercy and Bounty of Allah Almighty. Divine misguidance for them is due to their own evil intentions which leads them to go astray e.g. at the time of murder Allah Almighty creates death for the one being murdered. Thus, in this misguidance the person is guilty of the crime, like in the case of murder, the murderer is entitled for punishment.

179.Certainly We have created many jinn [410] and men for Hell. They have hearts but they understand not therewith, and eyes with which they see not and ears with which they hear not [411]. They are like cattle, nay, more misguided [412]. They are indeed lying, heedless.

410.This tells us that infidel jinns will go into Hell, but there is no clear verse which states they would go to Paradise.

408. By this is meant until the Day of Judgement the condition of the enemies of the Prophet and those who reject the verses of the revealed Books will be like these dogs. Do not think that there was one Bal'am bin Bawoora only who died, until the Day of Judgement such Bal'ams will continue to appear.

سَآءَ مَثَلًا ۨ الْقَوْمُ الَّذِيْنَ كَذَّبُوْا
بِاٰيٰتِنَا وَاَنْفُسَهُمْ كَانُوْا يَظْلِمُوْنَ ﴿۱۷۷﴾

مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِيْ ۚ وَ مَنْ
يُّضْلِلْ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿۱۷۸﴾

وَلَقَدْ ذَرَاْنَا لِجَهَنَّمَ كَثِيْرًا مِّنَ الْجِنِّ
وَ الْاِنْسِ ۖ لَهُمْ قُلُوْبٌ لَّا يَفْقَهُوْنَ بِهَا ۫
وَ لَهُمْ اَعْيُنٌ لَّا يُبْصِرُوْنَ بِهَا ۫ وَ لَهُمْ
اٰذَانٌ لَّا يَسْمَعُوْنَ بِهَا ؕ اُولٰٓئِكَ
كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ ؕ اُولٰٓئِكَ هُمُ
الْغٰفِلُوْنَ ﴿۱۷۹﴾

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In fact, the truth of the matter is that pious jinns will like the animals, become sand. Their reward is that they will be saved from punishment.
411. This tells us that the tongue which is bereft of reciting the praises of Allah Almighty and the praises of the Holy Prophet صلى الله عليه وآله وسلم is mute, those ears which do not hear the verses of Allah Almighty's Book are deaf and those eyes which do not see the proofs of guidance of this Book are blind. This is so because they are not fulfilling the objectives for which they were created. We further learn among the jinns and humans few are on

180.And to Allah belongs all the best names [413], so call Him by them, and leave alone those who go out from truth with regard to His Names [414]. They will soon get (punished) for what they have done [415].

413. Reason for its Revelation:
Abu Jahl would say that Hazrat Muhammad صلى الله عليه وآله وسلم says that Allah Almighty is One, but he calls upon Allah Almighty, and Ar Rahman (the Merciful) - meaning he is calling upon two. In reply, Allah Almighty revealed this verse. It is stated in the Hadith Shareef that Allah Almighty has ninety nine qualitative names. He who remembers Him by any one of these, he will enter Paradise. It should be remembered that the names of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم are one thousand. The true meaning of the above Hadith Shareef is that remembering Allah Almighty by these names is the means of obtaining Paradise, it does not mean that Almighty only has ninety-nine names.

181.And for those whom We have created, guide people with truth and do justice therewith [416].

416. From this, three issues are understood:
1. If Allah Almighty wills only the groups who are on truth will remain in this world.
2. On whatever decision of the people on truth guidance and more are misguided. Thus, on the Day of Judgement Hazrat Adam (On whom be peace) will be told by Allah Almighty that he should make space in Jannat for one out of every thousand of his children, and *nine hundred and ninety in hell*. plus 990 animals.
412. This tells us that if man can lead a pious life he can excel the angels, but if he leads an evil life he will become worse than the animals, because animals can realise what is good or bad for them but man fails to realise this. A dog only puts his mouth after smelling the thing, but man eats everything lawful and unlawful without investigating it.

وَ لِلّٰهِ الْاَسْمَآءُ الْحُسْنٰى فَادْعُوْهُ بِهَا ۪ وَذَرُوا الَّذِيْنَ يُلْحِدُوْنَ فِيْٓ اَسْمَآئِهٖ ؕ سَيُجْزَوْنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۱۸۰﴾

414. It should be remembered that Allah Almighty does not have a name, but a translation of the true Master, as if this is His attribute of praise. Thus, He can be addressed as Allah Almighty, but not Raam, Parbhoo, etc. (like the translation of Sattaar is conniver of the faults).
415. From this we learn to remember Allah Almighty with those names which are not worthy of His high rank and status, or its one meaning is good while the other is evil and not permissible. Do not refer to him as MIA, do not address Him as Raam, Krishan, etc. The truth of the matter is Allah Almighty's names are real, factual and can only be understood through the Laws of Islam.

وَ مِمَّنْ خَلَقْنَآ اُمَّةٌ يَّهْدُوْنَ بِالْحَقِّ وَ بِهٖ يَعْدِلُوْنَ ﴿۱۸۱﴾ ع ۲۲ ۱۲

are unanimous that decision is undoubtedly true and correct
3. Those gone astray will if Allah Almighty Wills, never harm those who are on the path of truth as is stated in the Hadith Shareef.

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SECTION 23

وَالَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿۱۸۲﴾

182.And those who falsify Our Signs; We lead them step-by-step towards punishment about which they will have no knowledge.

وَاُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۱۸۳﴾

183.And I will let them have respite. Certainly, My secret Plan is the firmest [417].

417. This tells us that receiving of wordly Bounties by an evil doer is indeed Allah Almighty delaying in His retribution towards him which makes him more bold and rebellious in his action.

اَوَ لَمْ يَتَفَكَّرُوْا ۗ مَا بِصَاحِبِهِمْ مِّنْ جِنَّةٍ ؕ اِنْ هُوَ اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۸۴﴾

184.Do they not ponder that the companion has not at all an unsound mind? He (Muhammad) is a warner manifest [418].

418. This tells us that a Prophet cannot be demented, mute or deaf because they have been sent into this world to propagate the Message of Allah Almighty, while these disabilities are detrimental to propagation. The Beautiful Vision of Allah Almighty brought about temporary unconsciousness on Hazrat Musa (On whom be peace) just as sleep brings about this condition during the night. Mirza Ghulam Qadiyani himself writes that he is suffering from a kind of madness called melancholia. Thus, through his own admission he is false in his claim to prophethood.

اَوَ لَمْ يَنْظُرُوْا فِيْ مَلَكُوْتِ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا خَلَقَ اللّٰهُ مِنْ شَيْءٍ ۙ وَّ اَنْ عَسٰۤى اَنْ يَّكُوْنَ قَدِ اقْتَرَبَ اَجَلُهُمْ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَهٗ يُؤْمِنُوْنَ ﴿۱۸۵﴾

185.Why do they not look into the kingdom of the heavens and the earth [419] and whatever things Allah has made [420], that perhaps due to their term may have drawn near [421]. Then in what discourse will they believe thereafter [422].

419. Here, the word sight either means to see with ones eyesight or to ponder with the inner sight, while dominion is the name given to that property of Genesis which is possessed by Allah Almighty alone. Thus, the kings of the world are called rulers of the world but not the owners of dominion. From this we learn that it is rewardable to study science and astronomy if the object of this is to obtain the mystical knowledge of Allah Almighty. We further learn just as it is important to perform Salaah, fasting, etc. it is equally important to ponder and reflect on the wordly phenomena as these become a means of obtaining mystical knowing of Allah Almighty Therefore Allah Almighty has mentioned this in various parts of the Holy QUR'AAN.

420. Besides the heavens and the earth Our knowledge penetrates everything in creation like the moon, the stars, vegetation, mountains, trees etc. including man.

421. From this we learn that man should think that every moment is his last moment and thus not leave any good deed for the future. Mere lengthy hope without action is indeed the negligent way of the infidels.

422. This tells us that the Holy QUR'AAN is the Final Book of Allah Almighty and the

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Holy Prophet صلى الله عليه وآله وسلم is the Final Prophet. He who does not obtain faith from the Holy Prophet صلى الله عليه وآله وسلم and the Holy QUR'AAN will not get it anywhere.

186.Whomsoever Allah leads astray [423], none is to guide him. And He leaves them to wander in their contumacy [424].

423. In that his misguidance has come within the knowledge of Allah Almighty. Due to his evil doing Allah Almighty has sealed his heart. Thus, he cannot come to the path of guidance. He whose misguidance is of a temporary nature can come to the straight path through the company of the pious e.g. the coal cannot become white, but casual blackness can be removed by washing.

424. This tells us that if Allah Almighty

187.They ask you concerning the Hour, that when it shall come [425]. Please declare: "The knowledge of it is only with My Lord [426]. He alone will disclose it at the proper [427] time. It is lying heavy [428] on the heavens and the earth. It shall not come upon you but of a sudden [429]. They ask you as [430] if you have already investigated it. Please declare: "Its knowledge [431] is only with Allah. But most people do not know"[432].

425. Reason for its Revelation:
Once the Yahud came to the Holy Prophet صلى الله عليه وآله وسلم and asked when would Qiyamah be taking place, because we know its date. This verse was revealed to refute their claim. (*Tafseer Roohul Bayaan, Khazainul Irfaan*). The Yahud deliberately talked this lie to test Holy Prophet صلى الله عليه وآله وسلم that they knew the date.

426. In this verse there is no refusal of giving the Holy Prophet صلى الله عليه وآله وسلم knowledge about Qiyamah but to maintain silence about it. One learns from Ahadith that Allah Almighty has given full knowledge about Qiyamah to the Holy Prophet (Peace be upon him). The Holy Prophet صلى الله عليه وآله وسلم himself says the Qiyamah and I are as close as two fingers. Further he said Qiyamah will take place on a Friday. In addition, he has given thousands of signs of it. For this reason Allah Almighty says here: "*but most people do not know*" (S7:V187), and not you don't know.

427. Thus, before Qiyamah takes place I am stopped from revealing its day. From this one also learns that though the Holy Prophet صلى الله عليه وآله وسلم does have knowledge about Qiyamah, he is not permitted to reveal it.

428. By this is meant that the Day of Judgement will be a burden to the inmates of the earth and the heavens, because every

He who is deprived from the doors of the Holy Prophet صلى الله عليه وآله وسلم is deprived from the House of the Almighty.

مَنْ يُّضْلِلِ اللّٰهُ فَلَا هَادِيَ لَهٗ ؕ وَ يَذَرُهُمْ فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿۱۸۶﴾

forsakes a person that is a Divine punishment for him, e.g. a person's continued indulgence in infidelity, polytheism and transgression is left unchecked. On the other hand someone does something trivial and he is checked for it. This is the Mercy of Allah Almighty for him. He checked Hazrat Adam (On whom be peace) for unintentional error. That was His special blessing upon His Prophet.

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ رَبِّيْ ۚ لَا يُجَلِّيْهَا لِوَقْتِهَاۤ اِلَّا هُوَ ؕ ثَقُلَتْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ لَا تَاْتِيْكُمْ اِلَّا بَغْتَةً ؕ يَسْـَٔلُوْنَكَ كَاَنَّكَ حَفِيٌّ عَنْهَا ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۱۸۷﴾

himself says the Qiyamah and I are as close as two fingers. Further he said Qiyamah will take place on a Friday. In addition, he has given thousands of signs of it. For this reason Allah Almighty says here: "*but most people do not know*" (S7:V187), and not you don't know.

427. Thus, before Qiyamah takes place I am stopped from revealing its day. From this one also learns that though the Holy Prophet صلى الله عليه وآله وسلم does have knowledge about Qiyamah, he is not permitted to reveal it.

428. By this is meant that the Day of Judgement will be a burden to the inmates of the earth and the heavens, because every

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human, jinn, angel, believers, animals, etc. shiver with fear about it.

429. By this is meant it is Divine intention that Qiyamah should take place suddenly, and if I were to reveal this day then the element of surprise will not be there about it. Thus, revealing knowledge about it is against Divine intention. In this there is a negation of given information about this day. We also learn from this verse that Qiyamah will occur suddenly for you but not for me i.e. to the Holy Prophet صلى الله عليه وآله وسلم I am fully aware of it but not you Oh man.

430. By this is meant you have not been given the knowledge of Qiyamah by way of argument or certainty but it is bestowed spiritually and through inspired knowledge. Rational knowledge can be fully made known

188. Please declare: "I am not independent [433] for doing good and bad to my own self, but as Allah pleases [434]. And if I have known the Unseen [435], then I would have gathered ample good [436], and no evil would have touched [437] me. I am only a warner and a giver of glad tidings to people who believe [438].

433. Reason for its Revelation:
While returning from the Battle of Bani Mustaliq a strong wind was blowing on the way which caused the horses and the camels of the Muslim soldiers to run away. The Holy Prophet صلى الله عليه وآله وسلم first informed about the death of Rafa'ah then asked for the where abouts of his she-camel. At this Abdullah ibn Ubay, chief of the hypocrites said that it is strange that the Holy Prophet صلى الله عليه وآله وسلم is giving information about what is happening in Madina but does not know the whereabouts of his she-camel. This babbling of Abdullah ibn Ubay soon came to the ears of the Holy Prophet صلى الله عليه وآله وسلم who said that some hypocrites are criticising our knowledge. Listen, our she-camel is in that riverside or wharf where its halter is entangled in a tree. On investigation it was as described.

or publicised, but inspired knowledge need not necessarily be made public. Reveal the laws of Shariah, but conceal matters of mystical nature. Therefore the word used here is "Already investigated" and not "all knowing". With regard to this part of the verse, it is stated in *Tafseer Saawi* that Allah Almighty has given His Beloved Prophet صلى الله عليه وآله وسلم every knowledge of the unseen, but he has been prohibited from revealing some of these.

431. No one can claim to have knowledge of supposition by means of mere conjecture, estimation or rational sciences, but it is obtained only through Divine inspiration.

432. Knowledge of Qiyamah is from the Mystical knowledge of Allah Almighty which no one should question. Thus, they are enquiring about it from you Oh My Prophet صلى الله عليه وآله وسلم.

قُلْ لَّآ اَمْلِكُ لِنَفْسِىْ نَفْعًا وَّ لَا ضَرًّا
اِلَّا مَا شَآءَ اللّٰهُ ؕ وَ لَوْ كُنْتُ اَعْلَمُ
الْغَيْبَ لَاسْتَكْثَرْتُ مِنَ الْخَيْرِ ۛۚ وَ مَا
مَسَّنِىَ السُّوْٓءُ ۛؕ اِنْ اَنَا اِلَّا نَذِيْرٌ وَّ
بَشِيْرٌ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۱۸۸﴾ ع

This verse was revealed to confirm this. (*Tafseer ibn Kabeer, Khazain ul Irfaan)*

434. By this is meant I am the provider of benefit and harm because of Divine approval, not without it. Thus, our Holy Prophet صلى الله عليه وآله وسلم is the master of the entire creation as bestowed upon him by Allah Almighty. Says Allah Almighty: "*O beloved! undoubtedly, We have betowed you abundance of good*" (S108:V1). Thus, the Holy Prophet says that Allah Almighty has given me the keys of all the treasures of the earth. He further states that if I so desire mountains of gold would walk with me. Says Allah Almighty: "*Allah Almighty and His Messenger has enriched them out of His Grace*" (S9:V74). Hazrat Rabecah asked the Holy Prophet صلى الله عليه وآله وسلم for Paradise which was given to him.

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435. By this is meant that if I had knowledge of the unseen by myself for which Divine power is necessary then I should have brought everything together. This verse can serve as a proof for those who deny knowledge of the unseen for those other than Allah Almighty, because they themselves accept certain unseen knowledge which is bestowed.

436.Here, the word 'ample good' signifies comforts of the world, its felicitations, outward victory over your enemies, etc otherwise Allah Almighty has already provided abundance of good to His Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty "*And he who got wisdom indeed got abundant good.*" (S2: V269)

Whosoever is granted wisdom, is granted abundance of good, while our Holy Prophet صلى الله عليه وآله وسلم is made distributor of wisdom.

437.But worldly calamities do come of me, meaning on my own I do not possess unseen knowledge about anything. If this would be used to reject the endowment of knowledge of the unseen then it would out of necessity mean that the Holy Prophet صلى الله عليه وآله وسلم did not have knowledge of the unseen about a single thing and this is totally against categorical injunctions.

438. Because only the believers will benefit from my warnings and prophecies.

SECTION 24

189.It is He Who created you from a single soul [439], and made for you therefrom a mate that you may find rest in her. Then, when the male covers her, she bears a light burden and moves about keeping it (conception). Then, when she grows heavy, both pray to their Lord [440]: "If you give us a good child, we shall surely be grateful"[441].

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ
وَّجَعَلَ مِنْهَا زَوْجَهَا لِیَسْكُنَ اِلَیْهَا ۚ
فَلَمَّا تَغَشّٰىهَا حَمَلَتْ حَمْلًا خَفِیْفًا فَمَرَّتْ
بِهٖ ۚ فَلَمَّاۤ اَثْقَلَتْ دَّعَوَا اللّٰهَ رَبَّهُمَا لَىِٕنْ
اٰتَیْتَنَا صَالِحًا لَّنَكُوْنَنَّ مِنَ الشّٰكِرِیْنَ ﴿۱۸۹﴾

439. Oh people of Quraish! you were created from one person i.e. you are all descendants of Qusay and out of Qusay's or kind be created his wife so that he could derive tranquility and peace of mind.

440. By this is meant both Qusay and his wife were grateful to their Creator.

441. We will express our gratitude and appreciation to you for blessing us with good children.

190.Then when He gave them a befitting child, they associated with Him associates [442] in respect of what He bestows upon them. But Allah is exalted above their polytheism [443].

فَلَمَّاۤ اٰتٰىهُمَا صَالِحًا جَعَلَا لَهٗ شُرَكَآءَ
فِیْمَاۤ اٰتٰىهُمَا ۚ فَتَعٰلَى اللّٰهُ عَمَّا یُشْرِكُوْنَ ﴿۱۹۰﴾

442. Some scholars have said that here the Quraish are being addressed that Allah Almighty made you progeny of Qusay who named his four sons Abd Manaf, Abdul Uzza, Abd Qusay and Abdud Daar.

443. From plural form of polytheism we understand that this does not refer to Hazrat Adam and Hazrat Hawa (On whom be peace) but rather it is desribing the condition of polytheist parents in general. Also, Hazrat Adam (On whom be peace) is the Prophet of Allah Almighty and Prophets can never be polytheists because just as their obedience is obligatory upon us, so is the abhorrence of the

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polytheists. If any person is a prophet and a polytheist it would constitute combination of two contraries. Allah Almighty has purified His Prophets from all types of sins. Thus, no form of polytheism can be committed by them.

191.Do they equate with Him those who make nothing? They are themselves created ones [444].

اَيُشْرِكُوْنَ مَا لَا يَخْلُقُ شَيْـًٔا وَّ هُمْ يُخْلَقُوْنَ ﴿۱۹۱﴾

444. Here, the verb 'He created' is used to denote to shape and to form and not to create i.e. these idols are shaped by these idols-worshippers so how come their own designing became an object of their worship. Because these polytheists were regarding these idols as intelligent and wise, the plural form of wise is used which is "themselves created", otherwise they are totally lifeless and without intelligence. Therefore, the conjunction 'which' appears here which is used for the unintelligent. Thus, there is no inconsistency in the verse.

192.And neither have they any power to give help to anyone, nor can they help themselves [445].

وَ لَا يَسْتَطِيْعُوْنَ لَهُمْ نَصْرًا وَّ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۲﴾

445. By this is meant how can they help you when they are not in the position to protect themselves if any one tries to break them or if a dog tries to drag them away. It should be remembered that the honour and respect accorded to the shrines of the Saints is like the honour and respect accorded to the Holy Ka'bah, the Black Stone, the Maqaame-Ebrahim and the Holy QUR'AAN. As all these are connected to Allah Almighty, they are held in high esteem and honour. This verse is in no way connected to believers because no one makes the pious sages as an object of worship.

193.And if you call them towards guidance, they will not follow you. It is same to you whether you invite them or you remain silent [446].

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَتَّبِعُوْكُمْ ؕ سَوَآءٌ عَلَيْكُمْ اَدَعَوْتُمُوْهُمْ اَمْ اَنْتُمْ صَامِتُوْنَ ﴿۱۹۳﴾

446. By this is meant they neither have the strength and ability to walk about, nor the power to laugh and understand. Then on what grounds can they be taken as object of worship It should be remembered that Allah Almighty is All-Powerful and Almighty. We have come to perceive His Power through the creation of this world, although we have not seen Him directly.

194.Undoubtedly those who you worship besides Allah, are bondsmen like you [447]. Therefore, call upon them and let them respond to you, if you are truthful [448].

اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ عِبَادٌ اَمْثَالُكُمْ فَادْعُوْهُمْ فَلْيَسْتَجِيْبُوْا لَكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۹۴﴾

447. By this is meant that in being creation of Allah Almighty are they similar to you, otherwise man is superior to these man-made gods. like the moon, the starts, etc. or LAAT, MANAAT, stones, etc. From this we learn that we are not like

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the Prophets though it is said about them "a man like you." Just as we cannot say that humans are similar to stones, although they too are said 'like you'. One is surprised to hear that some people would claim to be like a Prophet, but they never say we are like Abu Jahl or Abu Lahab! Why this double standard? If due to your faith you are not like Abu Jahl, then the Prophet by virtue of his Prophethood cannot be like you.

448. In that they can listen to you and fulfil your needs. Thus, they are worthy of being worshipped by you. But this is not the case.

اَلَهُمْ اَرْجُلٌ يَّمْشُوْنَ بِهَآ اَمْ لَهُمْ اَيْدٍ يَّبْطِشُوْنَ بِهَآ اَمْ لَهُمْ اَعْيُنٌ يُّبْصِرُوْنَ بِهَآ اَمْ لَهُمْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ؕ قُلِ ادْعُوْا شُرَكَآءَكُمْ ثُمَّ كِيْدُوْنِ فَلَا تُنْظِرُوْنِ ﴿۱۹۵﴾

195.Have they feet to walk with? Or, have they hands with which to hold? Or, have they eyes with [449] **which to see? Or, have they ears with which to hear? Please declare: "Call upon your associates and then try your tricks on me and give me no respite"** [450].

449. The purpose of this verse is not to show that anyone who can walk about, is able to hear, hold, etc. can become an object of worship. Monkeys and cows too have power to do these things. The true purpose of this verse is to make you aware that since these stones and trees are bereft of these powers which you have, then how can you make them an object of your worship? This verse is crystal clear without any doubt or ambiguity. This could also mean that these idols cannot harm you

because they are lifeless and powerless.

450. This tells us that Allah Almighty provides the Prophets unlimited valour and courage, that despite being alone they can summon all to oppose him in this manner. If Mirza Ghulam Qadiyani was a prophet he too should be bold like this, but he feared people so much that due to this he was unable to even perform his Hajj. This verse was revealed at a time when polytheists tried to instil fear in the Holy Prophet صلى الله عليه وآله وسلم via their idols.

اِنَّ وَلِيِّۦَ اللّٰهُ الَّذِىْ نَزَّلَ الْكِتٰبَ ۖ وَهُوَ يَتَوَلَّى الصّٰلِحِيْنَ ﴿۱۹۶﴾

196.Undoubtedly, my Protector [451] **is Allah Who sent down the Book, and He befriends the righteous.**

451. It should be remembered that the True Guardian and Helper is Allah Almighty only. But His special servants are the Manifestors of His natural phenomenon, and they too on the superficial level become guardians and helpers. Says Allah Almighty: "*Only Allah is your friend and His Messenger and the believers*" (S5:V55). Just as the true granter of cure and the true Master is Allah Almighty, yet some medicines are called reliever of fever and indigestion, some are called redresser of complaints, and the king is called master of the country, a person is called the master of his property, etc. Thus, neither is there anything objectionable in the verses, nor are the Prophets and Saints, polytheists. If the going of the thirsty person to the well is not polytheism, then in what way is the sinner's seeking the door of mercy of the Holy Prophet صلى الله عليه وآله وسلم regarded as polytheistic?

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وَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِهٖ لَا يَسْتَطِيْعُوْنَ نَصْرَكُمْ وَ لَاۤ اَنْفُسَهُمْ يَنْصُرُوْنَ ﴿۱۹۷﴾

197.And those, whom you worship besides Him, cannot help you, nor can they help themselves [452].

452. By this is meant that if the dog tries to take away their sacrificed things they are unable to snatch it away from it, and if flies are humming on them they are unable to chase them away.

وَ اِنْ تَدْعُوْهُمْ اِلَى الْهُدٰى لَا يَسْمَعُوْا ؕ وَ تَرٰىهُمْ يَنْظُرُوْنَ اِلَيْكَ وَ هُمْ لَا يُبْصِرُوْنَ ﴿۱۹۸﴾

198.And if you call them towards guidance, they do not hear, and you see them looking at you and they see nothing [453].

453. By this is meant the eyes of those idols are open and it seems as if they are looking at you, but what can the eyes of stones see? They appear to be looking at you but in truth they cannot see. The great Sufi scholars say that physically the infidels do see the Prophets, but in truth they fail to see them because they only see their human form, not their prophethood. Only those who saw the Holy Prophet صلى الله عليه وآله وسلم with their inner eye are his Noble Companions, not those who have merely seen him with their physical eye. Some of these noble persons were physically blind, but were his Companions because they had possessed the inner sight. One pious person had stated that the Prophet صلى الله عليه وآله وسلم said who has seen me will enter Paradise. To this someone replied that if Abu Jahl had not become an inmate of Paradise after seeing the Holy Prophet صلى الله عليه وآله وسلم how will I become the inmate of Paradise by looking at you. The great man replied Abu Jahl merely saw Muhammad bin Abdullah and not Muhammadur Rasoolullah صلى الله عليه وآله وسلم, thereafter he recited this verse (*Tafseer Roohul Bayaan*).

خُذِ الْعَفْوَ وَ اْمُرْ بِالْعُرْفِ وَ اَعْرِضْ عَنِ الْجٰهِلِيْنَ ﴿۱۹۹﴾

199.(O Beloved Prophet) Adopt forgiveness and advise to do good and turn away from the ignorant [454].

454. By this is meant you should forgive your personal enemies, and those who show ignorance in the treatment of your personality you should overlook them without paying any attention to them, but not those who are the enemies of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Hence, this verse is not abrogated but firm in its place. It teaches excellent moral precepts which will help to change an enemy into a friend.

وَ اِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ سَمِيْعٌ عَلِيْمٌ ﴿۲۰۰﴾

200.And (O listener)! If the devil gives you any pricking [455] then seek refuge in Allah. Undoubtedly, it is He Who is Most Hearing, the Knowing.

455. By this is meant if the devil instils anger in you and forces you to fight with your enemy, you should recite "*I seek protection in Allah Almighty*". *You should remember, that recitation of* "I seek refuge in Allah Almighty" is an excellent form of getting rid of your anger. Here, common believers are being addressed because Allah Almighty has protected the Holy Prophet صلى الله عليه وآله وسلم from the evil effects of the devil. In fact, the devil connected to him has become a believer as stated in the Hadith Shareef.

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إِنَّ الَّذِينَ اتَّقَوْا إِذَا مَسَّهُمْ طَٰٓئِفٌ مِّنَ الشَّيْطَٰنِ تَذَكَّرُوا فَإِذَا هُم مُّبْصِرُونَ ﴿٢٠١﴾

201.Surely, those who fear Allah when the temptation of the devil touches them, they begin (Allah's) rememberance. At the same time, their eyes are opened [456].

456. This tells us that a sin through which one obtains repentance is better than that good deed which makes a person proud and arrogant. Hazrat Adam's (On whom be peace) inadvertent eating of the wheat was better than the worship of Satan. We further learn that one should express remorse and guilt immediately at the time of committing, the sin. One should not delay in repenting because Allah Almighty, here, mentions this quality of pious servants.

وَإِخْوَٰنُهُمْ يَمُدُّونَهُمْ فِى الْغَىِّ ثُمَّ لَا يُقْصِرُونَ ﴿٢٠٢﴾

202.And their brethren (Shaitaan) drag them towards error, then they relax not.

وَإِذَا لَمْ تَأْتِهِم بِـَٔايَةٍ قَالُوا لَوْ لَا اجْتَبَيْتَهَا ۚ قُلْ إِنَّمَآ أَتَّبِعُ مَا يُوحَىٰٓ إِلَىَّ مِن رَّبِّى ۚ هَٰذَا بَصَآئِرُ مِن رَّبِّكُمْ وَهُدًى وَرَحْمَةٌ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٠٣﴾

203.And (O Beloved Prophet) when you do not bring to them any Sign, they say [457]: "Why have you not made it yourself?" Please declare: "I follow only what is revealed to me from my Lord". This is an eye-opener from your Lord, and a guidance and mercy for the Muslims [458].

457. Here the word 'verse' denotes QUR'ANIC verse. Whenever Revelation would be stopped for a few days, the infidels would say this is a joke. Also, at times the infidels would mockingly say that a certain type of a verse should be revealed in the QUR'AAN in which such and such laws should be found. When this would not be forthcoming, they would treat this as a joke.

458. Because only Muslims derive benefit from it. The QUR'AAN is a mercy unto all mankind i.e. to provide guidance in the world, as well as to provide peace from punishment. However, the special mercy and providing of faith, etc. and the blessings of the Hereafter are for Muslims only. Thus, there is no inconsistencey in the verse. The same is the condition about the Beloved Possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم who too is the Mercy unto mankind, as well as a benevolence unto the believers.

وَإِذَا قُرِئَ الْقُرْءَانُ فَاسْتَمِعُوا لَهُۥ وَأَنصِتُوا لَعَلَّكُمْ تُرْحَمُونَ ﴿٢٠٤﴾

204.And when the QUR'AAN is recited, hear it patiently [459] and be silent so that you may obtain mercy[460].

459.This verse serves as a proof for the validity of vocal Zikr because listening and maintaining silence can only take place when the Holy QUR'AAN is being recited aloud. It should be remembered that the instruction regarding recitation of the QUR'AAN is different to the instructions regarding teaching of the QUR'AAN. Many children can collectively learn the QUR'AAN even if they recite it aloud, because this is teaching of the QUR'AAN, not recitation of it. Mere reciting aloud of the QUR'AAN on collective basis is

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not permissible. In fact the correct procedure is to listen to the recitation silently. Some people who recite the QUR'AAN aloud, collectively, in a Khatam Shareef, should know that this is not allowed.

460. From this verse we learn that recitation of Surah Fateha for the Muqtadee behind the Imam is not permissible, no matter whether the Imam recites the QUR'AAN loudly or silently. If recitation of Surah Fateha for the Muqtadee was obligatory, then joining the Imaam in Ruku would not have made it possible to save the raka'at. This was the school of thought of the majority of the Companions. In fact this verse is there to stop the Muqtadee from reciting Surah Fateha because the following verse abrogated talking in Salaah: "*And stand before Allah Almighty with devotion.*" (S2:V238). *(Hanafi)*

205.And remember your Lord within yourself, humbly and fearfully and without uttering a sound [461] from the tongue, morning and evening [462] and be not among the heedless.

وَ اذْكُرْ رَّبَّكَ فِيْ نَفْسِكَ تَضَرُّعًا وَّ خِيْفَةً
وَّ دُوْنَ الْجَهْرِ مِنَ الْقَوْلِ بِالْغُدُوِّ
وَالْاٰصَالِ وَ لَا تَكُنْ مِّنَ الْغٰفِلِيْنَ ﴿۲۰۵﴾

461. This tells us that under certain circumstances the silent Zikr is better than the vocal Zikr as there is no possibility of any show. If you wish to engage yourself in Zikrullah while the QUR'AAN is being recited you should do so quietly without raising your voice, because command is given after the previous verse. If these obstacles are not found, then the vocal Zikr would be regarded superior. Says Allah Almighty: "*Remember Allah as you used to remember your father.*" (S2:V199)

462. Because Nafl prayers after Fajr and Asr are not permissible, one is pursuaded to recite Zikr during these times so that no time of the believer is wasted.

206.Surely, those who are with your [463] Lord do not become boastful of His worship, but glorify Him and to Him they prostrate.

اِنَّ الَّذِيْنَ عِنْدَ رَبِّكَ لَا يَسْتَكْبِرُوْنَ عَنْ
عِبَادَتِهٖ وَ يُسَبِّحُوْنَهٗ وَ لَهٗ يَسْجُدُوْنَ ﴿۲۰۶﴾ ع

سجدة

463.By favourite angels near your Lord does not mean nearness of place but nearness of rank. The object of this is if those angels near to Allah Almighty are constantly engaged in prayers and prostrations, O man you should do the same.

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اٰیاتها ٧٥ ٨ سُوْرَةُ الْاَنْفَالِ مَدَنِيَّةٌ ٨٨ رکوعاتها ١٠

SURAH AL-ANFAAL (SPOILS OF WAR)
(MADANI) REVEALED AFTER HIJRAH
10 SECTIONS 75 VERSES 1075 Words , 5080 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يَسْـَٔلُوْنَكَ عَنِ الْاَنْفَالِ ؕ قُلِ الْاَنْفَالُ لِلّٰهِ وَ الرَّسُوْلِ ۚ فَاتَّقُوا اللّٰهَ وَ اَصْلِحُوْا ذَاتَ بَيْنِكُمْ ۪ وَ اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗۤ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝١

1. O Beloved Prophet they question you regarding the spoils [1] of war. Say You: "The spoils belong to Allah and His Messenger [2]. So fear Allah [3], and keep things right among yourselves. And obey Allah and His Messenger, if you believe [4].

1. The word Anfaal is the plural of NAFAL, which means excess. Because the spoils of war are additional to the reward of a Ghazi - A returning soldier, and this wealth had become permissible for Muslims only, while it was unlawful for the previous Ummahs, it is called ANFAAL. The permissibility of sacrificial meat and spoils of war is the speciality of this Ummah of the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Ubadah bin Saamit (May Allah be pleased with him) says that this verse was revealed after the Battle of Badr when the distribution of the spoils of war became a contentious issue. To solve this difference Allah Almighty makes the Holy Prophet صلى الله عليه وآله وسلم the sole master of the distribution, who distributed this wealth equally amongst the Muslim soldiers.

2. The connection of the spoils of war to Allah Almighty is made for the purpose of respect and honour, and to the Holy Prophet صلى الله عليه وآله وسلم for the purpose of authority *Tafseer Roohul Bayaan* . This means that this wealth was not only good and pure because it is the bounty of Allah Almighty, but because the Holy Prophet صلى الله عليه وآله وسلم is commanded as the sole distributor of it. Allah Almighty is our absolute Master. He can give any command He so desires. From this we learn that to connect remembrance of Allah Almighty with the Holy Prophet صلى الله عليه وآله وسلم is not an act of polytheism but a source of Faith. Just as we received Faith from Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم , Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم have bestowed wealth upon us.

3. By this is meant in the distribution of the spoils of war do not bring about disputes or arguments, but abide by the decision of the Holy Prophet صلى الله عليه وآله وسلم without question.

4. It should be remembered the obedience to Allah Almighty is in matters of Divine Commands, while obedience to the Holy Prophet صلى الله عليه وآله وسلم is in respect of his commands and his blessed practices. It is for this reason Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are mentioned after obedience, while mention is being made of the Holy Prophet صلى الله عليه وآله وسلم in matters of following and carrying out in the verse "*Then follow me*" (S3:V31) . We learn from this verse that obedience to the Holy Prophet صلى الله عليه وآله وسلم is the demand of Faith.

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2. Only they are believers whose hearts tremble when Allah is mentioned [5], and when His verses are recited to them. And their faith gets increased [6], and in their Lord they put their trust [7].

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ إِذَا ذُكِرَ اللَّهُ وَجِلَتْ قُلُوبُهُمْ وَ إِذَا تُلِيَتْ عَلَيْهِمْ اٰيٰتُهٗ زَادَتْهُمْ اِيْمَانًا وَّ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ﴿۲﴾

5. The verse of Divine Personality and Qualities should instil in the heart dread of Allah Almighty, while the verses of punishment should instil fear, verses of mercy should create desire and fervour, pour tears from the eyes. From this we learn that whose heart is bereft of love, he is not a complete believer. We further learn that the Holy QUR'AAN should be recited with a great deal of zeal, fervour, fear of Allah Almighty and presence of mind. Furthermore, the fear of Allah Almighty shown by believers in this world is a means of future fearlessness. Says Allah Almighty:

3. They establish Salaah prayer and spend something of what We have provided for them [8].

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ؕ﴿۳﴾

8. This verse includes many issues: Salaah should be performed regularly, punctually, correctly, and lovingly. Every Fard and Wajib Salaah must be performed. All these issues become evident from "Those who establish prayer". We must spend our wealth in the path of Allah Almighty, which is lawfully

4.They are true [9], believers. For them are exalted ranks with their Lord, forgiveness and the honourable provisions.

اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ دَرَجٰتٌ عِنْدَ رَبِّهِمْ وَمَغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ۚ﴿۴﴾

9. All the above qualities are found in the lives of every Companion of the Holy Prophet صلى الله عليه وآله وسلم. Thus they are true

5. O Beloved Prophet As your Lord brought you forth from your house with truth [10]. And surely even a group of believers were unhappy over it [11].

كَمَآ اَخْرَجَكَ رَبُّكَ مِنْۢ بَيْتِكَ بِالْحَقِّ ۪ وَ اِنَّ فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ لَكٰرِهُوْنَ ۙ﴿۵﴾

"*There is no fear nor any grief for them.*" (S10:V62).

6. From this emerge two issues:

1. In faith there can be an increase in feeling and ecstasy;

2. Deeds are the means of perfecting one's faith.

7. Trust is of two types: with provisions; and without provisions. Here both types are meant. The trust of the common people is with provisions, that of the special people is without provisions.

earned. Give some of the wealth in charity, keep some of it for your children, spend on all good deeds not just for Zakaat, spend continuously, not just once. All these issues become evident from :"What We have provided". For detail explanation of this refer to our *Tafseer Naeemi*.

believers evidenced by the Holy QUR'AAN. Anyone who doubts the faith of anyone of them is in fact denying the veracity of this faith.

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10. By this is meant the departure of the Holy Prophet صلى الله عليه وآله وسلم with his noble Companions from Madinatul Munawwarah for the Battle of Badr. At the time when Abu Sufyan was returning with mercantile caravan from Syria to Makkah Mukkarramah, the Holy Prophet صلى الله عليه وآله وسلم set out with his Noble Companions to halt this caravan. When the people of Makkah received this news that their caravan was about to be attacked, Abu Jahl set out with a big fully equipped army where the first battle between the Believers and the infidels was fought at Badr. The Muslims were only 313 in number while the non-believers were about one thousand in number. Muslims were ill equipped and poorly armed, while the infidels were well armed and richly equipped. In the meantime Abu Sufyaan escaped through another path, arriving safely into Makkah. Here at Badr some Muslims were telling the Holy Prophet صلى الله عليه وآله وسلم that they had come to stop the caravan, they were not prepared for such a battle. The Holy Prophet صلى الله عليه وآله وسلم did not like the tone and manner in which they had said this. On hearing these people Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) said: "Oh Messenger of Allah, we will never go against your blessed command. We are prepared to go wherever Allah's Messenger commands us to go. If you command us we are even prepared to jump in the ocean." The Holy Prophet صلى الله عليه وآله وسلم said: "Let us go placing our trust in Allah Almighty. Victory will be yours." A day before the battle the Holy Prophet صلى الله عليه وآله وسلم marked on the ground the position where each of the infidels would be killed, and it happened as was prophesised.

11. From this we learn that this detestation and argument was not against faith. For this reason Allah Almighty had addressed them as believers. This detestation should be looked upon as personal dislike and not in respect of confrontation and war. Thus the differences that arose amongst those in the presence of the Holy Prophet صلى الله عليه وآله وسلم at the time of the famous Paper incident too was not against faith. To give your opinion is no infidelity, infidelity is to fight over the differences. Similar is the basis of difference between, Hazrat Ali and Hazrat Muawiya May Allah be pleased with them these were differences of opinion not of beliefs. If differences of opinion with the Messenger of Allah صلى الله عليه وآله وسلم is not an act of infidelity, then how can difference in opinion with Hazrat Ali (May Allah be pleased with him) be an act of infidelity. For further details see our book:'ONE GLANCE AT AMIR MUAWIYA'.

6. They were disputing with you concerning the truth, after it had become clear, as if they were driven towards death with their eyes open[12].

يُجَادِلُوْنَكَ فِي الْحَقِّ بَعْدَ مَا تَبَيَّنَ كَاَنَّمَا يُسَاقُوْنَ اِلَى الْمَوْتِ وَ هُمْ يَنْظُرُوْنَ ۝٦

12. By this is meant that they were regarding the confrontation with the non-believers of the Quraish as something dreadful.

7. And remember when Allah promised you that in both these parties [13], one group is yours, and you wished that you should have that one which has no weapons [14]. And Allah willed that truth be proven by His Words. And the roots of the infidels [15], be cut off.

وَ اِذْ يَعِدُكُمُ اللّٰهُ اِحْدَى الطَّآئِفَتَيْنِ اَنَّهَا لَكُمْ وَ تَوَدُّوْنَ اَنَّ غَيْرَ ذَاتِ الشَّوْكَةِ تَكُوْنُ لَكُمْ وَ يُرِيْدُ اللّٰهُ اَنْ يُّحِقَّ الْحَقَّ بِكَلِمٰتِهٖ وَ يَقْطَعَ دَابِرَ الْكٰفِرِيْنَ ۝٧

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13. The mercantile caravan of Abu Sufyaan and the army led by Abu Jahal.
14. On the occasion of the Battle of Badr the Muslims had not set out from Madinatul Munawwarah with the intention of being engaged in a military confrontation with the Non-believers but with the intention of confronting and overpowering the caravan of Abu Sufyan and seizing the equipment and the wealth found in it so that they would not use this wealth for waging future wars with the Muslims. However, this caravan escaped through another route and resulted in bringing the non-believers to wage war on the Muslims. By 'that in which there is no rankle' denotes this caravan of Abu Sufyan.
15. By this is meant that the Battle of Badr should take place in which Quraishi leaders should be slained at the hands of Muslim youth, and a great deal of spoils of war should come in Muslim hands, many infidels should come as captives in Muslim hands who would eventually become Muslims. From this we learn that sometimes worldly difficulties end in a splendid and dignified way.

8. That He may establish the truth and abolish falsehood, although the guilty might dislike it [16].

لِيُحِقَّ الْحَقَّ وَيُبْطِلَ الْبَاطِلَ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ ۚ ﴿٨﴾

16. The word criminals denote the polytheists ie. the victory of the Muslims at Badr proved very burdensome, hurtful and unpalatable to the infidels.

9. When you were calling your Lord for help, He responded to you that I am going to help you [17], with a series of a thousand angels [18].

اِذْ تَسْتَغِيْثُوْنَ رَبَّكُمْ فَاسْتَجَابَ لَكُمْ اَنِّيْ مُمِدُّكُمْ بِاَلْفٍ مِّنَ الْمَلٰٓئِكَةِ مُرْدِفِيْنَ ﴿٩﴾

17. On seeing the numerical superiority of the infidels at Badr the Holy Prophet صلى الله عليه وآله وسلم made dua to Allah Almighty that if the weak and helpless group of Muslims are destroyed, there will be no one left in the world to take Your Name. Allah Almighty accepted this dua of His Beloved Nabi صلى الله عليه وآله وسلم. This verse was revealed in response to this plea. From this we learn that the dua of the Prophet صلى الله عليه وآله وسلم is the dua of his entire people, because the dua was made by the Holy Prophet صلى الله عليه وآله وسلم, but Allah Almighty said: "You were crying for help from Your Lord" ie. you were all earnestly engaged in making the dua.
18. Thus in reply to the dua Allah Almighty first sent a group of one thousand angels to help the Muslims at Badr, then another three thousand, then five thousand. The Companions saw with their eyes the infidels running in front of them. Then suddenly a sound of whip lash was heard and the infidel falling down dead by himself.

10. And Allah did this but for your pleasure [19], and in order that your hearts might find contentment. And there is no help, but from Allah[20]. Surely, Allah is Dominant, Wise.

وَ مَا جَعَلَهُ اللّٰهُ اِلَّا بُشْرٰى وَ لِتَطْمَئِنَّ بِهٖ قُلُوْبُكُمْ ۚ وَ مَا النَّصْرُ اِلَّا مِنْ عِنْدِ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿١٠﴾ ع ۱۰/۱۵

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19. This tells us that these angels had not come for the destruction of the infidels, because one angel would have been sufficient for that, but the purpose of their coming was to aid the Muslims.
20. From this emerges two issues:
1. The Companions who fought at Badr are persons of such great magnitude that angels fought side by side with them against the infidels.
2. The Holy Prophet صلى الله عليه وآله وسلم too is a prophet of such grandeur that angels came to serve under his supervision, because the Holy Prophet صلى الله عليه وآله وسلم was the commander in chief, and these angels were his subordinates.

SECTION 2

إِذْ يُغَشِّيكُمُ النُّعَاسَ أَمَنَةً مِّنْهُ وَيُنَزِّلُ عَلَيْكُم مِّنَ السَّمَاءِ مَاءً لِّيُطَهِّرَكُم بِهِ وَيُذْهِبَ عَنكُمْ رِجْزَ الشَّيْطَانِ وَلِيَرْبِطَ عَلَىٰ قُلُوبِكُمْ وَيُثَبِّتَ بِهِ الْأَقْدَامَ ﴿١١﴾

11. When He covered you with drowsiness, it was a security from Himself [21], and sent down water upon you from heaven that He might cleanse you therewith [22], and remove from you the filth of the devil [23], and might give courage to your hearts and make your steps firm therewith[24].

21. In the Battle of Badr the Muslims were feeling drowsy in a natural way, while the hypocrites were feeling uneasy. This tells us that in a debate or in a battle the feeling of drowsiness is a mercy of Allah Almighty, as this is a sign of contentment of the heart and being fearless about the enemy. However, drowsiness in Salaah is effected by the devil.
22. So that you would be able to make ablution and Ghusal with this water. The area which was occupied by the Muslims at Badr was critically short of water. Some of the commentators are of the opinion by *TAHARAT* is meant being without wudu, while 'filth of the devil' denotes being without Ghusal eg. state of Ihtilaam -nocturnal emission etc. because Ihtilaam is induced by the devil. *TAFSEER RUIIUL BAYAAN*
23. By this impurity is meant evil suggestions or devilish thoughts, not evil beliefs because the noble Companions can never have had evil beliefs. This tells us that a box was sent to the Israelites but angels came to the aid of the believers.
24. On the day of the Battle of Badr the polytheists had controlled the area with water, while the Muslims had camped at the sandy area which was causing their feet to sink. Here some were in need of making wudu and some were in need of Ghusal, while every soldier was extremely thirsty. The devil placed evil suggestions in some of these that if you were on the path of truth you would not have been placed in such difficulties and the infidels would not have occupied such comfortable area. What hope do you have of future success! In response to this Allah Almighty sent rain which made this sandy ground fit for walking, people were able to perform their wudu and Ghusal, their utensils were filled with water and everyone's thirst was quenched. This calmed the hearts of the believers and this rain became the prophecy of their future victory, all devilish thoughts dissipated and their hearts became joyous. This verse hints towards all this.

إِذْ يُوحِي رَبُّكَ إِلَى الْمَلَائِكَةِ أَنِّي مَعَكُمْ فَثَبِّتُوا الَّذِينَ آمَنُوا ۚ سَأُلْقِي فِي قُلُوبِ

12. O Beloved Prophet when your Lord was revealing to the angels [25]: "I am with you, keep the Muslims [26], firm.

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الَّذِيْنَ كَفَرُوا الرُّعْبَ فَاضْرِبُوْا فَوْقَ الْاَعْنَاقِ وَ اضْرِبُوْا مِنْهُمْ كُلَّ بَنَانٍ ﴿١٢﴾

Soon I shall cast terror [27] in the hearts of the infidels. Therefore strike above the necks of the infidels and strike off every fingertip of theirs" [28].

25. Here the word 'revelation' signifies divine inspiration, or placing in one's heart, while by angels are meant those angels who came to assist the Muslims at Badr. Also, the object of this word is not to suggest that the angels were afraid which Allah Almighty removed from them by saying that We are with you, but its object is to show that Oh angels! your participation in this Battle has elevated you, so that you have hereby gained our company. It should be remembered that just as the Companions of Badr are superior to other Companions, those angels who were at Badr enjoy similar superiority among all the other angels.

26. This tells us that during battles angels provide steadfastness and contentment of the heart. Similarly the meditation of the Holy Prophet becomes the means of obtaining all the Bounties of Allah Almighty.

27. They would develop a natural fear for the Muslims. This means that through the blessings of Allah Almighty no fear of the infidels set in the hearts of the believers. Instead the infidels dreaded the believers. Faith is a powerful weapon of the believers.

28. In here the Muslims are being addressed that strike the infidels on all their joints. This verse reveals the proof of the beauty of Prophethood which teaches us to strike the enemy on its every joint.

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَ رَسُوْلَهٗ ۚ وَمَنْ يُّشَاقِقِ اللّٰهَ وَرَسُوْلَهٗ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿١٣﴾

13. This is because they opposed Allah and His Messenger [29], and whoso opposes Allah and His Messenger then, undoubtedly, severe is the punishment of Allah.

29. This tells us that during a battle a believer should show anger at the infidel because the infidel is the enemy of Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم and not for any personal reasons. A war should not be for territorial gains but for the sake of religion. Battle for worldly gains is mischief, but for the sake of religion it is a Jihad.

ذٰلِكُمْ فَذُوْقُوْهُ وَ اَنَّ لِلْكٰفِرِيْنَ عَذَابَ النَّارِ ﴿١٤﴾

14. This, taste [30], it then and know that for the infidels is the punishment of the fire.

30. By this is meant the punishment of defeat at Badr. From this two issues emerge:
1. The worldly punishment of the infidels will not lesson their punishment of the Hereafter. That will be in addition of this punishment.
2. The punishment of this world in comparison to the Hereafter is insignificant, therefore the word here is 'to taste'.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا زَحْفًا فَلَا تُوَلُّوْهُمُ الْاَدْبَارَ ﴿١٥﴾

15. O believers! When you encounter the infidels in the battlefield, turn not your backs to them [31].

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31. The word "ZAHFAN" in Arabic is used to indicate a big army. In this word infidels, polytheists, Jews and Christians are also included. This command is in respect of waging war against infidels. In the worldly, wars of the Muslims, those who take to their heels and make peace, are entitled for reward. Infact to make peace too is worthy of reward.

16. And whosoever will turn his back to them that day, except as a war tactic or for joining his company, then he returns in the wrath[32], of Allah and his abode is Hell. And what an evil place that is to return to[33].

وَ مَنْ يُّوَلِّهِمْ يَوْمَئِذٍ دُبُرَهٗۤ اِلَّا مُتَحَرِّفًا لِّقِتَالٍ اَوْ مُتَحَيِّزًا اِلٰى فِئَةٍ فَقَدْ بَآءَ بِغَضَبٍ مِّنَ اللّٰهِ وَمَاْوٰىهُ جَهَنَّمُ ؕ وَ بِئْسَ الْمَصِيْرُ ﴿۱۶﴾

32. By this is meant to run away is a major sin, but do not turn your backs with the intention of running even if the infidels may be many in number and the Muslims are less. Nevertheless, this is the command. The last thing is death which for a believer is martyrdom.

33. In this verse three kinds of nature of 'turning your back' in a war are described:

1. Military strategy ie. initially taking to the heels, then suddenly turn and attack.
2. A Muslim warrior who is separated from his own army and finds himself surrounded by the enemy runs to join his own army.
3. To take to the heels from the battlefield.

The first two are acceptable, the third is rejected. From this we learn that to turn one's back to Jihad is a major sin. However, if this is done due to extreme circumstances it would be treated in a different light. Those soldiers who took to their heels in the Battle of Uhad and Hunain have been given an amnesty already: Said Allah Almighty: "*Allah has granted them forgiveness*." Now if anyone speaks ill of them he is indeed a faithless person. There are approximately seventy types of major sins, one of which is running away from Jihad. (*Tafseer Ruhul Bayaan*).

17. Therefore you did not slay them, but Allah slew [34] them. And O Beloved Prophet the dust that you did throw, actually it was not thrown by you, but Allah threw [35], it, in order [36], that He might confer on the believers a better reward[37]. than it. Undoubtedly, Allah is Hearing, Most Knowing.

فَلَمْ تَقْتُلُوْهُمْ وَ لٰكِنَّ اللّٰهَ قَتَلَهُمْ ۪ وَ مَا رَمَيْتَ اِذْ رَمَيْتَ وَ لٰكِنَّ اللّٰهَ رَمٰى ۚ وَلِيُبْلِيَ الْمُؤْمِنِيْنَ مِنْهُ بَلَآءً حَسَنًا ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ﴿۱۷﴾

34. Reason for its revelation:

When returning from the Battle of Badr the Muslims were talking that he had killed a certain infidel, another said he had killed a certain infidel. In response this verse was revealed in which Allah Almighty is saying that you should not think that this success was due to your effort and strength. Regard this victory as coming from Allah Almighty for which you should express your gratitude. This should be the dignified approach of the Muslims.

35. From this we learn that the action of the beloved is the action of Allah Almighty, and that believers work on the Strength of Allah Almighty. In his limbs strength has been placed by Allah Almighty.

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36.Here the difference in action between the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions is that killing has been totally negated from the Companions but the casting of a handful of dust by the Holy Prophet صلى الله عليه وآله وسلم is not negated, instead Allah Almighty establishes its truth with the words "the dust that you did throw." In the Battle of Badr the Holy Prophet صلى الله عليه وآله وسلم threw a handful of dust on which he prayed in the direction of the infidels for the disgrace of the infidels, which fell in the eyes of all the infidels. This incident is being described here.

37. All the incidents of Badr took place so that Muslims would be given victory and spoils of war. Here the word 'Balaan' is used to show reward, and a reward which is of great magnitude, because just as calamity is a test, so is reward, a severe test .

ذٰلِكُمْ وَ اَنَّ اللّٰهَ مُوْهِنُ كَيْدِ الْكٰفِرِيْنَ ﴿١٨﴾

18. This, take it [38], and with it Allah weakens the plot of the infidels.

38. Allah be praised! What a beautiful address! ie. Oh the devotees of My Beloved for the time being accept this victory and spoils of war because you will also be given many bounties of this world and the Hereafter, as well as dignity and honour.

اِنْ تَسْتَفْتِحُوْا فَقَدْ جَآءَكُمُ الْفَتْحُ ۚ وَ اِنْ تَنْتَهُوْا فَهُوَ خَيْرٌ لَّكُمْ ۚ وَ اِنْ تَعُوْدُوْا نَعُدْ ۚ وَ لَنْ تُغْنِيَ عَنْكُمْ فِئَتُكُمْ شَيْـًٔا وَّ لَوْ كَثُرَتْ ۙ وَ اَنَّ اللّٰهَ مَعَ الْمُؤْمِنِيْنَ ﴿١٩﴾ ع ٩ ٢ ١٦

19. (O infidels!) If you demand judgment, then this judgment has come to you [39], and if you desist it is better [40], for you, but if you again repeat the mischief, then We shall again punish you. And your party [41]. shall be of no help to you, however numerous. Surely Allah is with [42]. the believers.

39. When the infidels of Makkah set out for the Battle of Badr they clung to the covering cloth of the Holy Kabah and prayed that Oh Allah Almighty grant victory to the one from us who is on truth. As a result, victory was given to the Muslims. At that point this verse was revealed stating that whatever you had requested has been fulfilled which reveals the truth about Islam.

40. By this is meant that if you desist from your infidelity and military confrontation with the Muslims, it would be beneficial to you. From this we learn that our good deeds should indeed prove beneficial to ourselves. This is no favour upon Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

41.In here there is a prophecy about the unseen which Allah Almighty fulfilled. During the blessed period of the Holy Prophet صلى الله عليه وآله وسلم and the reign of the four Caliphs, lesser Muslims had overpowered infidels greater in number. In the Battle of Yarmuk, fought during the rule of Hazrat Umar (May Allah be pleased with him) the Christians numbered seven hundred thousand while Muslims were only forty thousand, yet victory was granted to the Muslims. Even today, if Muslims participate in holy war sincerely, victory would be granted to them by Allah Almighty, even if they are numerically and otherwise inferior to the infidels.

42. The nearness of Allah Almighty is not in respect of place but is associated with His Bounty. It is not a special thing that Knowledge of Allah Almighty should be with the Muslims, because His Knowledge is with everything. Thus His Wrath is with the infidels, His Blessings are with the believers but His Knowledge is with all.

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SECTION 3

20. O believers! Obey the command of Allah and His Messenger [43] and turn not away from him after hearing him [44].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَوَلَّوْا عَنْهُ وَاَنْتُمْ تَسْمَعُوْنَ ﴿٢٠﴾

43. It should be remembered that though obedience to Allah Almighty is obligatory, so is the obedience to the Holy Prophet صلى الله عليه وآله وسلم and under the Holy Prophet's صلى الله عليه وآله وسلم vigilancy of the religious scholars as well. Obedience to the parents too is obligatory upon the children. However total emulation in action is obligatory of the Holy Prophet صلى الله عليه وآله وسلم only. Obedience is only in respect of command, and i.e. do what you see the Messenger of Allah is doing, because every tradition or Hadith cannot be literally followed. We cannot carry out those things which were the speciality of the Holy Prophet صلى الله عليه وآله وسلم

e.g. keeping. Obedience of a command is obligatory, but there is a choice in respect of consultation.

44. By this is meant from the Messenger of Allah صلى الله عليه وآله وسلم . The personal pronoun is attached to the noun it describes which in this case is His Prophet. This tells us that disobedience to the Holy Prophet صلى الله عليه وآله وسلم is in reality disobedience to Allah Almighty. It is for this reason that the singular form of the pronoun is used in 'from him', although prior to this, mention is being made of both Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم .

21. And be not like those who say: "We hear" and they hear not [45].

وَلَا تَكُوْنُوْا كَالَّذِيْنَ قَالُوْا سَمِعْنَا وَهُمْ لَا يَسْمَعُوْنَ ﴿٢١﴾

45. This is like the hypocrites who would verbally say to the Messenger of Allah صلى الله عليه وآله وسلم we have heard it, but they would not act upon it. They remained worse than the infidels.

22. Surely, the worst of animals in the sight of Allah are those who are deaf and dumb, who have no sense [46].

اِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الصُّمُّ الْبُكْمُ الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿٢٢﴾

46. Reason for its revelation:
This verse was revealed concerning Bani Abduddaar Bin Qusa who would say that whatever the Holy Prophet صلى الله عليه وآله وسلم has brought we are totally deaf and blind to it. This tells us that those who do not benefit from a Prophet are worse than animals. Observe, Hazrat Nooh (Upon whom be peace) was commanded to the animals in the ark, but not the infidels. Further we learn that any tongue, eye, ear and intelligence which does not obtain the inner knowledge of the Holy Prophet صلى الله عليه وآله وسلم is indeed mute, blind and deaf respectively, and that intelligence is indeed unintelligent. Every member of Bani Abduddaar was killed in the Battle of Uhad. Only two from them had accepted Islam, Hazrat Musa'ib bin Umair and Suwait Bin Harmalah (May Allah be pleased with them) . *Khazainul Irfaan*

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وَ لَوْ عَلِمَ اللّٰهُ فِيْهِمْ خَيْرًا لَّاَسْمَعَهُمْ ؕ وَلَوْ اَسْمَعَهُمْ لَتَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿۲۳﴾

23. And if Allah had known any good in them, He would have caused them to listen [47]. And if He had made them to hear, even then in the end, they would have turned away their faces [48].

47. By this is meant that if they have faith in their hearts they would have been guided to hear the truth and act upon it. Faith has priority over everything.

48. By this is meant that even if these infidels were to listen to what is said without necessary love and dignity to the Holy Prophet صلى الله عليه وآله وسلم they would not remain firm on it. And unfortunate is he who becomes an apostate even after accepting Islam.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوا اسْتَجِيْبُوْا لِلّٰهِ وَلِلرَّسُوْلِ اِذَا دَعَاكُمْ لِمَا يُحْيِيْكُمْ ۚ وَ اعْلَمُوْۤا اَنَّ اللّٰهَ يَحُوْلُ بَيْنَ الْمَرْءِ وَ قَلْبِهٖ وَاَنَّهٗۤ اِلَيْهِ تُحْشَرُوْنَ ﴿۲۴﴾

24. O believers! Respond to the call of Allah and the Messenger [49], when the Messenger calls [50], you for a thing that will give you life [51]. And know that Allah's command comes between man and his heart's desire [52], and you are to be gathered towards Him.

49. From this emerge a few issues:
1. The call of the Holy Prophet صلى الله عليه وآله وسلم is the call of Allah Almighty, because Allah Almighty does not call anyone directly.
2. In whatever state and condition a Muslim may be he must respond immediately to the call of the Holy Prophet صلى الله عليه وآله وسلم even if he is engaged in offering Salaah, and do whatever the Messenger of Allah صلى الله عليه وآله وسلم tells him to do in the same state, as this would not in any way invalidate his Salaah. He would only be required to complete the remaining Rakaats. In Salaah if one's wudu breaks, Salaah does not break as one may refresh wudu and continue with Salaah. Greeting the Holy Prophet صلى الله عليه وآله وسلم in Salaah does not break Salaah.

50. It should be remembered that even Allah Almighty calls through his Beloved Prophet صلى الله عليه وآله وسلم . as QUR'AAN and Hadith are both expressed through one tongue, ie. through the tongue of the Holy Prophet صلى الله عليه وآله وسلم which he declared as Holy QUR'AAN, and we accepted it as the Holy QUR'AAN and which he declared as Hadith we accepted as the Hadith. Language is one but the nature of expression are two. Thus the caller would be the Holy Prophet صلى الله عليه وآله وسلم sometimes by himself, sometimes in the Name of Allah Almighty, sometimes by the Command of Allah. For this reason in the words *'Calls you'* call is used singularly. From this we learn that to act upon the Hadith is just as important as the Holy QUR'AAN.

51. By *'a thing'* is meant either the Kalima Tayyibah, or the discourse of the Holy Prophet صلى الله عليه وآله وسلم or Holy War or the Holy QUR'AAN. The purpose of this verse is to show that since the Holy Prophet صلى الله عليه وآله وسلم calls upon you towards that which is beneficial to you, always respond to his call whenever you are being called by him. This is not a restriction of abstention but a statement of fact.

52. Sometimes in a manner when death comes suddenly, sometimes the heart gives birth to a good intention without reaching fruition. In short, thousands of obstacles can be created. Therefore one should hasten to the obedience of the Holy Prophet صلى الله عليه وآله وسلم .

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وَاتَّقُوْا فِتْنَةً لَّا تُصِيْبَنَّ الَّذِيْنَ ظَلَمُوْا مِنْكُمْ خَآصَّةً ۚ وَاعْلَمُوْٓا اَنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ﴿٢٥﴾

25. And fear the calamity, which will not fall exclusively [53], upon those among you who do wrong. And know Allah is severe in retribution.

53. When sins become numerous, when the leaders discontinue to give commands to do good and to abstain from evil then general punishment descends. The Islamic scholars should not adopt the attitude that if the people are becoming misguided it is no concern of theirs, as long as they are doing good deeds. If there is a single hole in a ship, everyone in it will eventually be destroyed.

وَاذْكُرُوْٓا اِذْ اَنْتُمْ قَلِيْلٌ مُّسْتَضْعَفُوْنَ فِى الْاَرْضِ تَخَافُوْنَ اَنْ يَّتَخَطَّفَكُمُ النَّاسُ فَاٰوٰىكُمْ وَاَيَّدَكُمْ بِنَصْرِهٖ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿٢٦﴾

26. And remember when you were few downtrodden in the land, and were fearful, lest the people should snatch [54], you away. Then he gave you shelter and strengthened you with His help, and provided you with good things [55], that perhaps you might be thankful.

54. This is being addressed to the believing Immigrants who are being reminded of their condition prior to the migration. From this we learn that to remember the bounties of Allah Almighty and to recall your past is worship of the highest kind, because this enables you to be thankful to Allah Almighty, ie. you had feared that the infidels would destroy you or they would expell you from Makkah.

55. By this is meant Allah Almighty granted you place in Madinatul Munawwarah and provided you a share from the wealth of the Ansaar - The Helpers from Madinah , then provided you from the spoils of war. From this one learns that to reside in the sacred city of Madinah is from the Bounties of Allah Almighty, and that spoils of war is the highest form of pure and wholesome wealth or provision.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَخُوْنُوا اللّٰهَ وَالرَّسُوْلَ وَتَخُوْنُوْٓا اَمٰنٰتِكُمْ وَاَنْتُمْ تَعْلَمُوْنَ ﴿٢٧﴾

27. O believers! Do not betray Allah and the Messenger [56], and do not betray in your trusts knowingly [57].

56. In the word '*trust*', wealth, secrets, honour, all are included, ie. do not cheat or steal anyone's wealth placed in your trust, do not divulge anyone's secrets entrusted to you, do not disgrace anyone.

57. Reason for its revelation:
This verse was revealed in respect of the Companion of the Holy Prophet Peace be upon you Hazrat Abu Lubabah (May Allah be pleased with him) who divulged one secret of the Holy Prophet صلى الله عليه وآله وسلم to the Jewish tribe of Madinah, the Banu Quraizah who had been besieged or restrained to their homes. The Holy Prophet صلى الله عليه وآله وسلم told them to abide by the decision of Sa'ad Ibn Ma'az. To this they said that Abu Lubabah should be sent to them as they would like to consult the matter with him. When Abu

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Lubabah came he was asked how Sa'ad Ibn Ma'az would be deciding their case. Placing a finger on his throat indicating he would command to put all of you to death. On realising his error Abu Lababah felt ashamed that he had breached the trust which the Holy Prophet had placed in him. He then tied himself to a pillar in Masjidun Nabawi and took an oath on Allah Almighty that he would not untie himself until such time that the Messenger of Allah صلى الله عليه وآله وسلم does not free him.When this incident was presented to the Holy Prophet صلى الله عليه وآله وسلم he said that had Abu Lubabah come to me I would have prayed for his forgiveness. But, now that he has tied himself in the Masjid I would not untie him until Allah Almighty does not accept his repentance. He remained tied like this for seven days. On the eighth day his repentance was accepted. When the people brought the good news to him he said I will only free myself if the Holy Prophet صلى الله عليه وآله وسلم unties me. Mention is being made of the above incident in this verse. From this we learn that to divulge the secrets of your nation to another is a serious criminal offence.

28. And know that your wealth and your children are all a trial [58] and with Allah is the great reward [59].

وَاعْلَمُوْٓا اَنَّمَآ اَمْوَالُكُمْ وَ اَوْلَادُكُمْ فِتْنَةٌ ۙ وَّ اَنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۲۸﴾ ع ۳ ۹ ۱۷

58. By this is meant it is a test from Allah Almighty. Do not become unmindful of your Lord by becoming engrossed in it, but make your wealth and children a provision for the Hereafter. Spend your wealth in the way of Allah Almighty and guide your children towards piety so that they can pray for you after your death.

59. It is for those who obey Him, or it could mean your children are a test for you but if you are intelligent then these very things can become a means of obtaining reward. Thus the Holy Prophet's صلى الله عليه وآله وسلم children and wealth are means of great reward for him, as well as for his followers.

SECTION 4

29. O believers! If you fear Allah, He will grant you that by which you may be able to distinguish between right and wrong [60], and will remove your evils [61], and will forgive you. And Allah is the Greatest, Most Bounteous.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَتَّقُوا اللّٰهَ يَجْعَلْ لَّكُمْ فُرْقَانًا وَّيُكَفِّرْ عَنْكُمْ سَيِّاٰتِكُمْ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ﴿۲۹﴾

60. This tells that Allah Almighty grants the believer such an understanding that he can distinguish between one who is sincere and one who is a hypocrite. How then will the Holy Prophet صلى الله عليه وآله وسلم not be able to recognize a hypocrite. Similarly a believer, through the light of Faith, would be able to distinguish between truth and falsehood. The heart of a believer has natural aversion towards falsehood and is inclined towards truth.

61. Because sins had been forgiven through the blessings of good deeds. Says Allah Almighty: "*No doubt, good deeds obliterate evil deeds.*" (S11:V114) Piety is indeed a great thing.

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وَاِذْ يَمْكُرُ بِكَ الَّذِيْنَ كَفَرُوْا لِيُثْبِتُوْكَ اَوْ يَقْتُلُوْكَ اَوْ يُخْرِجُوْكَ ؕ وَيَمْكُرُوْنَ وَيَمْكُرُ اللّٰهُ ؕ وَاللّٰهُ خَيْرُ الْمٰكِرِيْنَ ﴿٣٠﴾

30. And O Beloved Prophet! remember when the infidels were plotting against you, to confine you or to slay [62], you or to drive you forth. And while they were planning (according to there understanding, Allah was planning secretly [63] and Allah is the Best of Planners.

62. The infidels of Makkah gathered in their civic hall, *Darun Nadwa*, to plot against the Holy Prophet صلى الله عليه وآله وسلم . During their consultation Satan came in the guise of an old man saying that he was *Sheikh Najdi* who has come to give them wise counselling. The infidels included him too in their deliberations. Abul Bukhtari suggested that the Holy Prophet صلى الله عليه وآله وسلم should be imprisoned in a very strong place so that he would be destroyed therein without anyone coming into contact with him. Sheikh Najdi rejected this suggestion saying that the Holy Prophet's صلى الله عليه وآله وسلم family and Companions would rescue him from there. Hisham Bin Am'r suggested that the Holy Prophet صلى الله عليه وآله وسلم should be banished from Makkah. To this Satan replied that if banished he will spread and propagate the faith elsewhere and after gaining big support will come back and attack you. Finally Abu Jahl said that a few strong men from each tribe, with sharp swords in their hands should surround the house of the Holy Prophet صلى الله عليه وآله وسلم . to attack him at once and martyr him. In this way the Banu Hashim would not be able to place the blame on any one tribe or attack all the tribes. They will have to be satisfied with accepting blood-money in compensation. Sheikh Najdi and the rest unanimously accepted this suggestion. Hazrat Jibraeel (On whom be peace) was immediately instructed by Allah Almighty to inform His Beloved Prophet صلى الله عليه وآله وسلم about this decision of the infidels saying that the Holy Prophet صلى الله عليه وآله وسلم on that night should not sleep in his bed but should migrate to Madinatul Munawwarah. Thus the Holy Prophet صلى الله عليه وآله وسلم made Hazrat Ali (May Allah be pleased with him) sleep in his bed wearing his bed-sheet and comforted him by saying "be at ease as no harm would come to you". On leaving the house he saw it was surroundedby the infidels. The Holy Prophet صلى الله عليه وآله وسلم then recited: "*We have put on their necks chains...*" (S36:V8) and took a handful of sand recited on it then threw it in the direction of those besieging the house. With the miraculous power of the sand all became so blind that they did not see the Holy Prophet صلى الله عليه وآله وسلم walking out. From here the Messenger of Allah proceeded to the house of Hazrat Abu Bakr (May Allah be pleased with him) and both proceeded to the cave of Thawr. Hazrat Alli (May Allah be pleased with him) was instructed to return the belongings of the people kept in trust with the Holy Prophet صلى الله عليه وآله وسلم then come to Madinatul Munawwarah. The polytheists stood guard the entire night at the door of the Holy Prophet صلى الله عليه وآله وسلم . In the morning when they dashed in with the intention of attacking they found Hazrat Alli (May Allah be pleased with him) in the bed instead of the Messenger of Allah . They frantically set out to look for the Holy Prophet صلى الله عليه وآله وسلم reaching the cave of Thawr. There they saw that its entrance was covered in cobwebs. On seeing this they decided not to investigate further. The Holy Prophet صلى الله عليه وآله وسلم and his friend stayed in the cave for three days after which they set out for Madinatul Munawwarah. This full incident is mentioned in the above verse. From this we learn that if Allah wills, even a thin cobweb of a spider can prove to be a strong fortress.

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63. By 'Allah was devising His own Plan' is meant He informed the Holy Prophet through Hazrat Jibraeel (On whom be peace) about their secret plan and saved him through the web of the spider.

31. And when Our Verses are recited to them, they say: "Yes, we have heard [64]. If we wished, we could certainly utter the like of this. These contain nothing but the stories of the ancients".

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا قَالُوْا قَدْ سَمِعْنَا لَوْ نَشَآءُ لَقُلْنَا مِثْلَ هٰذَآ ۙ اِنْ هٰذَآ اِلَّاۤ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿۳۱﴾

64. Reason for its revelation:
Nadzar Bin Harith was babbling that the Holy QUR'AAN is the word of man. If we so desire we too can compose these words. In response to it this verse was revealed. This was just a meaningless babbling because the Holy QUR'AAN had challenged all the infidels of Arabia to produce a few verses like it. All the literary men did their very best but could not produce a single verse like that of the Holy QUR'AAN.

32.And when they said: "O Allah! If this (QUR'AAN) is indeed truth from You, then pour down upon us stones [65], from the sky and bring down upon us any painful punishment".

وَ اِذْ قَالُوا اللّٰهُمَّ اِنْ كَانَ هٰذَا هُوَ الْحَقَّ مِنْ عِنْدِكَ فَاَمْطِرْ عَلَيْنَا حِجَارَةً مِّنَ السَّمَآءِ اَوِ ائْتِنَا بِعَذَابٍ اَلِيْمٍ ﴿۳۲﴾

65. Reason for its revelation:
Nadar bin Harith and his friends would impress their followers by reciting this prayer to make the people believe that they have full confidence about the truth of their claim and the falseness of the Holy QUR'AAN. Therefore they are offering such a prayer with such a determination. This verse was revealed concerning them.

33. And Allah is not one to punish them, while O Beloved Prophet you are in their midst [66]. And also, Allah will not punish them while they are seeking forgiveness [67].

وَ مَا كَانَ اللّٰهُ لِيُعَذِّبَهُمْ وَ اَنْتَ فِيْهِمْ ۚ وَ مَا كَانَ اللّٰهُ مُعَذِّبَهُمْ وَهُمْ يَسْتَغْفِرُوْنَ ﴿۳۳﴾

66. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is with every believer at all times. It is for this reason that we are not being punished for our sins because the reason for the withholding of punishment is the presence of the Holy Prophet صلى الله عليه وآله وسلم Says Allah Almighty: "Surely the Mercy of Allah is near to the believers."
S7:V56 It is further stated: "*And We sent you not but as a mercy for all the worlds.*" (S21:V107) The Holy Prophet صلى الله عليه وآله وسلم is the mercy of Allah Almighty and is nearest to everybody. We further learn that there is no punishment in the graves of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) because the Holy Prophet صلى الله عليه وآله وسلم is near them and they are sleeping in his blessed lap. If anyone still thinks that these two beloveds of Allah Almighty are being punished are denying this verse.

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67. By this is meant in their neighbourhood and place there are poor Muslims who are engaged in offering prayers of forgiveness, or there are Muslim children in the progeny of these infidels who would be born in the future and would be reciting words of *Istighfaar* or forgiveness. If these people are destroyed then how are these children going to be born, or it means some from them would accept faith and would be reciting the words of forgiveness. From this we learn that through the blessings of Istighfaar Divine punishment is removed. Hazrat Alli Murtaza (May Allah be pleased with him) states that in this world there are two sources of Protection; one is the Holy Prophet صلى الله عليه وآله وسلم and the other is Istighfaar - seeking forgiveness The Holy Prophet صلى الله عليه وآله وسلم is physically no longer with us, but *Istighfaar* would remain with us until the Day of Judgement.

34. And what excuse do they have that Allah should not punish them, when they are hindering you from the Sacred Mosque [68], and they are not its guardians. Its guardians are the pious ones [69], only, but most of them know it not.

وَ مَا لَهُمْ اَلَّا يُعَذِّبَهُمُ اللّٰهُ وَهُمْ يَصُدُّوْنَ عَنِ الْمَسْجِدِ الْحَرَامِ وَمَا كَانُوْٓا اَوْلِيَآءَهٗ ؕ اِنْ اَوْلِيَآؤُهٗٓ اِلَّا الْمُتَّقُوْنَ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿٣٤﴾

68. By this is meant Divine punishment would most certainly come to them because they have mentioned all these sins although the nature of sins may be different. Thus Allah Almighty defeated the infidels, while their punishment of the Hereafter would be in addition to this. This tells us that to bar a Muslim from the Masjid without any valid reason is a serious offence.
69. From this we learn that no infidel or sinner can become a saint. Just as there are four catergories of piety, there are four types of sainthood as well: Abstention from infidelity; abstention from sin; abstention from doubtful things and abstention from those other than Allah. By those other than Allah means those who keep you unmindful of Allah Almighty. If Salaah and other worships are performed for show these would be included in those other than Allah, and if the food is eaten for the sake of Allah Almighty it would not be part of other than Allah. However, some people regard every hemp and pot addict as a saint. This is wrong, while others mistake irreligious people to be saints which too is deception.

35. And their prayer at the Holy House is nothing but whistling and clapping [70]. Then taste the punishment [71]. for your infidelity.

وَ مَا كَانَ صَلَاتُهُمْ عِنْدَ الْبَيْتِ اِلَّا مُكَآءً وَّتَصْدِيَةً ؕ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿٣٥﴾

70. The Quraish of Makkah would come to the Kabah where they would whistle and clap hands and regard that as worship. When the Holy Prophet صلى الله عليه وآله وسلم was engaged in worship they would cause disturbance through this and become happy that they too were performing Salaah. This verse was revealed to condemn this act of theirs.
From this we learn that whistling and clapping of hands is the way of the infidels. Even today the Christians clap hands in their gatherings to express their joy and Muslims too are imitating this practise of theirs which we should not do. Imitation of the infidels too is evil.
71. This means the infidels should taste the defeat at Badr, as well as the punishment of

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defeat and imprisonment. This tells that defeat is a punishment for the infidels. Further, some punishment of evil deeds and infidelity is given in this world, but this would not in any way decrease the punishment of the Hereafter.

إِنَّ الَّذِينَ كَفَرُوا يُنفِقُونَ أَمْوَالَهُمْ لِيَصُدُّوا عَن سَبِيلِ اللَّهِ ۚ فَسَيُنفِقُونَهَا ثُمَّ تَكُونُ عَلَيْهِمْ حَسْرَةً ثُمَّ يُغْلَبُونَ ۗ وَالَّذِينَ كَفَرُوا إِلَىٰ جَهَنَّمَ يُحْشَرُونَ ﴿٣٦﴾

36. Undoubtedly, the infidels spend their wealth [72], to deter from the path of Allah. They will surely continue to spend it now, then again they will regret [73]. about it. Then they will be overpowered [74]. The infidels shall be gathered towards Hell [75].

72. By spending their wealth is meant spending the wealth on the army of the infidels to oppose the Muslims at the Battle of Badr. Reason for its revelation: This verse is revealed regarding those twelve people of Quraish who had taken upon themselves to meet all the expenses of the entire army of Badr. Thus "10" camels were being slaughtered daily. Allah Almighty declared this expense of theirs as spending for opposing Islam. From this we learn that to spend on schools and Madaris to spread evil and faithless beliefs, etc are all included in this.

73. Because wealth will be spent but nothing would be achieved through it, so to say their own wealth would become a source of grief and regret for them. This is being said with exaggeration.

74. In this there is an information of the unseen, that the infidels would suffer a defeat at Badr, or that the infidels would be given some outward success, but the decisive victory will be for the Muslims. The same happened as was prophesised.

75. This tells that even if believing sinners were to be sent into Hell, they would be sent separately and not altogether so that they are not disgraced in front of one another. Gathering of a huge crowd of infidels towards Hell on the Day of Reckoning is a punishment of those infidels, from which Allah Almighty would protect the Muslims.

لِيَمِيزَ اللَّهُ الْخَبِيثَ مِنَ الطَّيِّبِ وَيَجْعَلَ الْخَبِيثَ بَعْضَهُ عَلَىٰ بَعْضٍ فَيَرْكُمَهُ جَمِيعًا فَيَجْعَلَهُ فِي جَهَنَّمَ ۚ أُولَٰئِكَ هُمُ الْخَاسِرُونَ ﴿٣٧﴾ ع ٩ ١٨

37. Thus will Allah separate the impure from the pure [76]. And He will pile the impure upon each other, and piling them together He will cast them into Hell [77]. It is they who are the losers.

76. The success of Muslims is sifting between infidelity and Islam as well as between the believers and infidels. Infidelity is filth, Faith is purity; infidelity is darkness, Islam is light. Every infidelity is false, Islam is truth. Thus all can unite with one another but not with Islam. Despite all this, if Allah Almighty wills. Islam would overpower falsehood.

77. From this we learn that the infidels are united in their opposition to Islam. Christians, Jews and Hindus all unite to destroy Islam.

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SECTION 5

38. Say you to the infidels; if they now desist, that which is past will be forgiven [78]. But if they repeat the same, then the precedence of (punishing) their forefathers is already recorded.

قُلْ لِّلَّذِيْنَ كَفَرُوْٓا اِنْ يَّنْتَهُوْا يُغْفَرْ لَهُمْ مَّا قَدْ سَلَفَ ۚ وَاِنْ يَّعُوْدُوْا فَقَدْ مَضَتْ سُنَّتُ الْاَوَّلِيْنَ ﴿٣٨﴾

78. From this we learn that due to the blessings of Islam the infidelity of the infidels and all the sins of the period of infidelity are forgiven, so much so that even the religious deficiency in the rights of man or rights of Allah Almighty which are not met can be forgiven, but rights of man on their own will not be forgiven. If a polytheist becomes a Muslim without settling a loan of a non-believer, he will not be absolved of his debt.

39. And fight with them till there remains no mischief [79], and the entire religion is only for Allah [80]. And then if they desist, then Allah is aware of their deeds.

وَقَاتِلُوْهُمْ حَتّٰى لَا تَكُوْنَ فِتْنَةٌ وَّ يَكُوْنَ الدِّيْنُ كُلُّهٗ لِلّٰهِ ۚ فَاِنِ انْتَهَوْا فَاِنَّ اللّٰهَ بِمَا يَعْمَلُوْنَ بَصِيْرٌ ﴿٣٩﴾

79. From this we learn that the purpose of Holy War is not to compel the infidels to accept Islam but to break the power of infidelity so that it is no longer an obstacle for Islam.

80. Remember, that mischief here does not mean infidelity itself, but the power of infidelity, because Holy War is not for obliterating infidelity but to crush the power of infidelity. In another place Allah Almighty says: "*Until they pay the poll tax with their own hands being brought low.*" (S9:V29) The same thought is expounded by this verse, because when the infidels accepted to pay the poll tax (Jizyah) it broke their power. The Holy Prophet صلى الله عليه وآله وسلم says: "*I have been commanded to wage war so that people would declare the Oneness of Allah.*" Hence the conjunction "*HATTA*" means 'so that' and not 'until' viz. the Messenger of Allah صلى الله عليه وآله وسلم says that he has been commanded to wage war against the infidels so that they accept Islam. This means that war is not declared with the intention of obtaining spoils of war but with the intention of propagating Islam. Thus there is no inconsistency in the verse of the Holy QUR'AAN and the Hadith. The purpose of war thus is to enable Islam to flourish so that no infidel may forcefully stop a believer from practising pious deeds. The sword clears the way for the QUR'AAN, and the QUR'AAN is there to stop the misuse of the sword.

40. But if they turn back, then know that Allah is your Protector, what an excellent Protector and what an excellent Helper [81] (He is) .

وَاِنْ تَوَلَّوْا فَاعْلَمُوْٓا اَنَّ اللّٰهَ مَوْلٰىكُمْ ؕ نِعْمَ الْمَوْلٰى وَ نِعْمَ النَّصِيْرُ ﴿٤٠﴾

81. With the availibility of Allah Almighty's help you do not require anyone's help. The help of the Prophets and the saints is indeed help from Allah Almighty.

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PART 10

وَ اعْلَمُوْٓا اَنَّمَا غَنِمْتُمْ مِّنْ شَیْءٍ فَاَنَّ لِلّٰهِ خُمُسَهٗ وَ لِلرَّسُوْلِ وَ لِذِی الْقُرْبٰی وَ الْیَتٰمٰی وَ الْمَسٰكِیْنِ وَ ابْنِ السَّبِیْلِ ۙ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ وَ مَاۤ اَنْزَلْنَا عَلٰی عَبْدِنَا یَوْمَ الْفُرْقَانِ یَوْمَ الْتَقَی الْجَمْعٰنِ ؕ وَ اللّٰهُ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ﴿۴۱﴾

41. And know that whatever spoils of war you take [82], one fifth of it belongs exclusively to Allah [83], and the Messenger, and to the kindred [84], and the orphans and the needy [85], and the wayfarer [86], if you have believed in Allah [87] and what We had revealed to Our servant on the Day of the Decision [88], the day when the two armies met. And Allah has power over everything [89].

82. Any wealth which is forcefully taken from the infidels in a war are spoils of war, whether it be just a little or much. Spoils of war are divided into five sections, four of which belong to the soldiers. The fifth portion too is divided into five further sections.

83. From this we learn that the share of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the share of Allah Almighty. If by share of Allah is meant another share other than that of the Holy Prophet صلی اللہ علیہ وآلہ وسلم it would have been six shares not five. In any case connecting this share to Allah Almighty is for the purpose of blessing, while connection towards the Holy Prophet صلی اللہ علیہ وآلہ وسلم is for the purpose of claim. From this we understand the closeness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to Allah Almighty.

84. By this is meant that the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم during his lifetime will receive it due to family ties and after his demise will receive it due to indigence and poverty, ie. from this fifth share the indigent people from the Banu Muttalib, the Banu Hashim, etc would be given a portion. During the Holy Prophet's صلی اللہ علیہ وآلہ وسلم lifetime this fifth share was divided into further five portions from which one portion, ie. 1/25th of the entire spoils of war was given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم , one portion was given to his family, and three portions were distributed among the poor and needy.

After the Holy Prophet's صلی اللہ علیہ وآلہ وسلم departure, the portion of the progeny would be distributed among the poor. Now this portion would be received by the poor and needy descendents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The same is the view of Hazrat Imam Abu Hanifa (May Allah be pleased with him) .

85. It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Muhammad Ibn Abdullah ibn Abdul Mutallib, ibn Hashim ibn Abde Manaf. Abde Manaf had four sons, Hashim, Muttalib, Abd Shams, Nawfal. Hazrat Uthman -e- Ghani (May Allah be pleased with him) was from the children of Abd Shams and Jubairr ibn Mut'am was from the children of Nawfal. After the Battle of Khaiber when the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not give them anything from the fifth share of the spoils they asked for a reason for this. The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied the children of Hashim and Muttalib had provided great assistance to Islam. From this we learn that mere family ties is not the cause of claim. Providing assistance is also a cause of it which has come to an end after the Holy Prophet's صلی اللہ علیہ وآلہ وسلم departure from this world.

86. A traveller who may be wealthy at his home is also entitled to this if circumstances make him needy. Such a traveller may be from the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or an ordinary Muslim. It should be

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remembered that the Holy Prophet's صلى الله عليه وآله وسلم progeny are the Banu Hashim and Banu Muttalib. The children of Abd Shams and Nawfal, though they are Quraish but they are not entitled to his fifth share.

87. Here the word "if" is not for the sake of doubt and hesitation but to express the importance of the speech, eg. when a father tells his obedient son that if you are my son you must always remain obedient. Because the Noble Companions were not just true and pious believers but are leaders of the believers, Allah Almighty says: "*If this QUR'AAN is from Allah and yet you reject it.*"(S41:V52)

88. Here 'Day of decision' refers to the day of the Battle of Badr, while the groups are the believers and the infidels. The Battle of Badr took place on the 17th of Ramadaan 2 A.H.

89. Thus, this all powerful Lord granted you victory over the infidels who were greater than you in number despite your small numbers. This is an excellent proof of His Power.

42. And remember when you camped at the near side of the valley and the infidels on the further side, and the caravan was below [90] on the plain . And if you had made any mutual promise, then surely you should not have reached on the appointed time [91]. But, this had happened in order that Allah might fulfill the work which is to be done [92], so that whoever was to perish might perish with proof; and whoever was to survive might survive with proof [93]. And undoubtedly, Allah is Hearing, Knowing [94].

إِذْ أَنْتُمْ بِالْعُدْوَةِ الدُّنْيَا وَ هُمْ
بِالْعُدْوَةِ الْقُصْوٰى وَ الرَّكْبُ أَسْفَلَ
مِنْكُمْ ؕ وَ لَوْ تَوَاعَدْتُّمْ لَاخْتَلَفْتُمْ فِي
الْمِيْعٰدِ ۙ وَ لٰكِنْ لِّيَقْضِيَ اللّٰهُ أَمْرًا كَانَ
مَفْعُوْلًا ۙ لِّيَهْلِكَ مَنْ هَلَكَ عَنْۢ بَيِّنَةٍ
وَّ يَحْيٰى مَنْ حَيَّ عَنْۢ بَيِّنَةٍ ؕ وَ إِنَّ اللّٰهَ
لَسَمِيْعٌ عَلِيْمٌ ۙ﴿٤٢﴾

90. By this is meant in the Batttle of Badr you had occupied the ground which in position was nearest to Madina, and the infidels were on the other side which was nearer to Makkah, while the caravan of Abu Sufyaan escaped along the shore of the sea about three miles from the Muslims. This is as if Allah Almighty is describing the actual picture of the war in this verse that this is how the two armies took up position.

91. By this is meant had you and the infidels wilfully determined the time of the battle you would have become frightened by their superior strength and your weakness and thereby not arrived at the battlefield in time. But it was Our Desire that the battle should take place suddenly so that the world can witness the victory of Islam.

92. So that He made you and the infidels to advance towards one another without prior arrangement, then He granted you victory which will serve as a remembrance until the Day of Judgement.

93. By this is meant the incident of Badr is a proof of the truth of Islam. Now a believer will remain on faith through seeing the truth while the infidel despite seeing this will remain an infidel due to his stubborness and enmity. Here life denotes faith and destruction refers to infidelity.

94. Allah Almigthy does listen to everyone but does not respond to everyone's call. He responds to those who turn to their Lord. Observe, the Holy Prophet صلى الله عليه وآله وسلم prayed for the victory of Islam in the Battle of Badr and, how beautifully the Almighty responded to it.

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اِذْ يُرِيْكَهُمُ اللّٰهُ فِيْ مَنَامِكَ قَلِيْلًا ؕ وَلَوْ اَرٰىكَهُمْ كَثِيْرًا لَّفَشِلْتُمْ وَلَتَنَازَعْتُمْ فِي الْاَمْرِ وَلٰكِنَّ اللّٰهَ سَلَّمَ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۴۳﴾

43. O Beloved Prophet Remember when Allah made the infidels appear few to you in your dream [95]. And if He had shown then a big army, then certainly the Believers would have lost courage [96], and you would have quarreled [97], about the matter, But Allah saved you [98]. Surely, He knows what is in the hearts.

95. The Holy Prophet صلى الله عليه وآله وسلم saw in his dream that the infidels were few and related this to his Companions which gave them a great deal of encouragement. It should be observed, that only those infidels were shown to the Holy Prophet صلى الله عليه وآله وسلم who were to die as infidels. Thus the dream of the Holy Prophet صلى الله عليه وآله وسلم was absolutely correct. The dream of a prophet is like a revelation.

96. From this we learn that on the day of Badr even the Muslims perceived the infidels to be less in number.

97. By this is meant some among you were in favour of the Battle, others were suggesting against it. This tells if difference is from a prophet it is not infidelity nor contemptible. It is important to obey the command.

98. He saved you from fear and difference of opinion. This is the wisdom behind showing the smaller number of the infidels.

وَ اِذْ يُرِيْكُمُوْهُمْ اِذِ الْتَقَيْتُمْ فِيْٓ اَعْيُنِكُمْ قَلِيْلًا وَّيُقَلِّلُكُمْ فِيْٓ اَعْيُنِهِمْ لِيَقْضِيَ اللّٰهُ اَمْرًا كَانَ مَفْعُوْلًا ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۴۴﴾ ع

44. And when at the time of encounter, the infidels were shown to you as few, and made you appear few in their eyes [99], so that Allah might accomplish the work which was to be done [100]. And towards Allah is the return of all affairs [101].

99. Thus it appeared to the Muslims that the infidels were either seventy or even less, while Abu Jahl and the rest of the infidels felt that the Muslims were not more than twenty. If the Muslims had appeared more in the eyes of the infidels they would have run from the battlefield without fighting, had this happened the greatness of Islam would not have been revealed. After the battle began, the infidels began to see the Muslims in huge numbers which made them awe-stricken. Praise be to Allah Almighty!

100. By this is meant the victory of Islam and superiority of Islam and inferiority and humiliation of infidelity.

101. Success and victory comes from Allah Almighty. Thus, Oh Muslims in future do not just look at the availibility of resources, but place your trust in the Provider of the resources.

SECTION 6

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا لَقِيْتُمْ فِئَةً فَاثْبُتُوْا وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ﴿۴۵﴾ ج

45. O believers! When you encounter any army [102], then stand firm, and remember Allah much [103], that you may attain the goal [104].

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102. From this it is hinted that do not pray for war, but if it is declared do not run way from it. Never under estimate the strength of your enemy. Always be fully prepared.

103. This tells us that one should be engrossed more in the remembrance of Allah Almighty during war. Let the sword be in the hand and the QUR'AAN on your tongue. Similarly obedience to the Holy Prophet is so vitally important during this time, as well as your unity.

104. This informs us that the victory of a Muslim in a battle is dependent upon three factors:

1. To remain firm and steadfast;
2. Abundance in the remembrance of Allah Almighty;
3. Sincerity of intention, war should not be for territorial gains but for the sole pleasure of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم . During war not only Salaah but the Jama'at for Salaah should as far as possible not be missed. During such times the QUR'AAN has taught us about Salaah of Fear.

46. And obey Allah and His Messenger [105], and do not dispute not with one another, otherwise you will show timidity and your tied strength will depart [106], from you, and be patient. Verily Allah is with the patient [107].

وَاَطِيْعُوا اللّٰهَ وَرَسُوْلَهٗ وَلَا تَنَازَعُوْا فَتَفْشَلُوْا وَتَذْهَبَ رِيْحُكُمْ وَاصْبِرُوْا ؕ اِنَّ اللّٰهَ مَعَ الصّٰبِرِيْنَ ۚ﴿٤٦﴾

105. From this we learn that since Holy War is an elevated form of worship, it should not be for name or fame. Its intention should be for the protection and safety of Islam, without any form of arrogance. However, brave talks in the presence of the infidels is not pride, but a good act.

106. From this emerge a few issues:

1. Personal squabbles are a cause of one's weakness;
2. To remove disunity one should show greater obedience to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم . This leads to unity.
3. During the battle, Allah Almighty sends the wind of success and victory called *SABA*. If the above mentioned instructions are not carried out, this wind will not come. (*Tafseer Ruhul Bayaan*) Or, by tied strength could mean lifting of one's awe and fear

107. From this we learn that although obedience of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is important under all circumstances, but it is more important during Holy War, so that due to its blessings success and victory would be obtained. It is for this reason Jama'at is not excused even in the midst of a battle. Here Salaah of Fear should be offered as already mentioned in the QUR'AAN. How unfortunate are those who miss their Salaah without any reason.

47. And be not like those who came out of their homes, boastfully, and showing off to men [108], and hindering men from Allah's way [109]. All their deeds are under the control of Allah [110].

وَلَا تَكُوْنُوْا كَالَّذِيْنَ خَرَجُوْا مِنْ دِيَارِهِمْ بَطَرًا وَّ رِئَآءَ النَّاسِ وَيَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَاللّٰهُ بِمَا يَعْمَلُوْنَ مُحِيْطٌ ﴿٤٧﴾

108. Reason for its Revelation:
This verse was revealed concerning those infidels of the Quraish who marched to Badr with great deal of arrogance, even when Abu Sufyaan had sent a message to Abu Jahl that his caravan had escaped safely and thus he should return to Makkah. But he paid no heed

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to this and eventually all of them were killed in the battle. Oh Muslims take a lesson from this and do not be arrogant in war.

109. By this is meant the infidels come to the battlefield with the intention of forcing the Muslims away from Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم . You should thus participate in the battle to elevate the name of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم so that the nature in war between you and them can be differentiated.

110. Thus the infidels would be punished for all their evil deeds, some in this world and all others in the Hereafter. It should be remembered that the infidels are not duty bound to religious laws in this world, but they would be duty bound to punishment in the Hereafter.

48. And when the devil decked out their work fair in their sight [111], and said: "No man is to prevail against you today [112], and you are under my protection". Then when both armies confronted each other, he ran upon his heels and said: "I have nothing to do with you [113]. I see what you do not see. I fear Allah [114]". And severe is the punishment of Allah.

وَاِذْ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ وَقَالَ
لَا غَالِبَ لَكُمُ الْيَوْمَ مِنَ النَّاسِ وَاِنِّيْ
جَارٌ لَّكُمْ ۚ فَلَمَّا تَرَآءَتِ الْفِئَتٰنِ نَكَصَ
عَلٰى عَقِبَيْهِ وَقَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكُمْ اِنِّيْٓ
اَرٰى مَا لَا تَرَوْنَ اِنِّيْٓ اَخَافُ اللّٰهَ ؕ
وَاللّٰهُ شَدِيْدُ الْعِقَابِ ﴿٤٨﴾ ع ٦

111. By this is meant whatever the Arab infidels did against the Holy Prophet صلى الله عليه وآله وسلم , Satan's coming in the form of a human being, praised them a great deal for it and created a strong desire in them to stand firmly to it. From this we learn whoever praises over faults or creates a desire in us for sins, is a devil, even though he may be in human form.

112. On the day of the Battle of Badr Satan appeared with a group of devils, in the form of Suraqah bin Malik, leader of Banu Kananah and told the infidels that they had nothing to fear from Banu Kananah, and that my group and I are fully behind you. When the battle began, his hand was in the hands of Harith bin Hisham. When the accursed devil saw the descent of angels he quickly withdrew his hand and began to run. When Harith enquired about his running the devil replied I am seeing what you are unable to see. This incident is being described here. From this we learn that evil friends always give way after they ensnare people in difficulties. Therefore they should not be followed. Further, we also learn the devil can appear in human and other form. The angels too have similar power, the only difference is they are created out of light, the devil out of fire.

113. The devil disappeared saying to the infidels that I have brought you up to here. From here onwards you can see for yourselves about the Muslims. This is the battlefield comprising of you and your opposition.

114. This tells us that every type of Allah Almighty's fear is not enough for the purpose of faith, unless it helps to inculcate Divine obedience. Even the devil fears Allah Almighty.

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SECTION 7

49. When the hypocrites and those in whose hearts there is a disease [115], used to say: "These Muslims are proud of their religion [116]". And whoso relies upon Allah, then surely Allah is Honourable, Wise [117].

إِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَالَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ غَرَّهٰٓؤُلَآءِ دِيْنُهُمْ ؕ وَمَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَاِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٤٩﴾

115. When the hypocrites and some new converts of weak belief arrived at Badr and saw the numerical strength and superior preparation of the infidels they became frightened and uttered the above after becoming apostates.
116. By this is meant that these Muslims take so much pride in Islam that despite being few and ill-equipped they have come to oppose such a poweful army.
117. These are words of Allah Almighty which were spoken to refute what was said by these apostates.

50. And if you could see when the angels take away the souls of the infidels [118], striking their faces and their backs [119], (saying) "You now taste the punishment of burning" [120].

وَلَوْ تَرٰٓى اِذْ يَتَوَفَّى الَّذِيْنَ كَفَرُوا ۙ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ۚ وَ ذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿٥٠﴾

118. Here in 'if you could see' Muslims in general are being addressed, while by infidels is meant all those infidels who were slain in the Battle of Badr, and by angels is meant Hazrat Izraeel and angels under him, because all of them take out the souls.
119. This tells us that the hiding by the angels to the dying infidels is due to Divine punishment. Believers are protected from this.
120. From this we learn that punishment of fire is meted out to the infidels at the time of death and in their graves. However they will only be sent into Hell at the Day of Qiyamah. Thus this can serve as a proof for the punishment of the grave. This is proven from other verses as well.

51. This is in recompense of what your hands have sent forward before. And Allah is not unjust to His bondsmen [121].

ذٰلِكَ بِمَا قَدَّمَتْ اَيْدِيْكُمْ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ﴿٥١﴾

121. By this is meant punishment of the grave is due to your evil deeds. It is stated in the Hadith that those who do not protect themselves from the tiny drops of urine and one who backbites would be caught up in this punishment in the darkness of the grave. Similarly, the one who lights up the Mosque will have light in his grave.

52. Their case is like the people of Pharaoh [122], and those before them. They disbelieved in the signs of Allah. Therefore Allah destroyed them for their sins [123]. Undoubtedly, Allah is strong and severe in punishment.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَفَرُوْا بِاٰيٰتِ اللّٰهِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ اِنَّ اللّٰهَ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٥٢﴾

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122. From this we learn the followers are also referred to as family. Pharoah who was childless who was responsible for the cruelty of his police and soldiers. This army was called people of Pharoah. Thus according to this meaning every Companion and follower of the Holy Prophet صلى الله عليه وآله وسلم is family of the Holy Prophet صلى الله عليه وآله وسلم . The meaning of children or progeny is so common that it can include progeny of the Holy Prophet

53. This is so because Allah does not change the favour that He confers upon a people until they change themselves [124]. And surely Allah Hears and Knows [125].

124. Allah Almighty provided the infidels sanctuary, sustenance and honour while in their homes in Makkah. Eventually He even sent them His final Prophet, who is the highest Bounty of Allah Almighty. But these infidels became ungrateful for receiving these bounties by becoming polytheists, evil doers and opponents of the Holy Prophet صلى الله عليه وآله وسلم . As a result Allah Almighty took away their peace and sustenance. Bounty increases with expression of gratitude, ungratefulness results in Divine punishment.

125. The present verse is the commentary of this verse: "*Verily Allah alters not His blessings from any people until they themselves alter their condition.*" (S13:V11) The purpose of this verse too is to intimate that

54. The manner of the people of Pharaoh and those before them [126] was that they had falsified the signs of their Lord. Then We destroyed them for their sins. And We drowned the people of Pharaoh, and they were all unjust [127].

126. Nations before the Pharoah, eg. the Aad, the Thamood, etc. were all blessed with numerous bounties by Allah Almighty, but due to their ingratitude they were destroyed. From this we learn that it is important to read

صلى الله عليه وآله وسلم all his noble Companions and all his followers.

123. By sending punishment in the world and by holding them captive in the punishment of the grave and the Hereafter. In this verse the Holy Prophet is being comforted that he should not feel dejected by the refusal of the infidels to accept Islam. This type of thing will always happen.

ذٰلِكَ بِاَنَّ اللّٰهَ لَمْ يَكُ مُغَيِّرًا نِّعْمَةً اَنْعَمَهَا عَلٰى قَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ۙ وَاَنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۙ﴿۵۳﴾

Allah Almighty does not snatch His bounties from any nation or people until such time that they change their conditions. They left obedience punishment comes as a result of our evil doings. Hazrat Moulana Rum says: "Our capability is not a condition for Him to bestow bounties but His Grandeur is the condition for His Bounties." Allah Almighty had blessed the people of Makkah with numerous bounties. What good deeds were they performing from before? Allah Almighty had blessed Sayeda Miriam with sainthood from birth, Hazrat Adam (On whom be peace) was blessed with prophethood and made an object of prostration of angels at birth. Thus there is no inconsistency in the verse.

كَدَاْبِ اٰلِ فِرْعَوْنَ ۙ وَالَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذَّبُوْا بِاٰيٰتِ رَبِّهِمْ فَاَهْلَكْنٰهُمْ بِذُنُوْبِهِمْ وَاَغْرَقْنَاۤ اٰلَ فِرْعَوْنَ ۚ وَكُلٌّ كَانُوْا ظٰلِمِيْنَ ﴿۵۴﴾

historical events of disobedient and ungrateful people as a means of obtaining a lesson. Likewise reading biographies of saints too is important as it is a means of creating a desire to worship Allah Almighty. It is for this reason

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that Allah Almighty has included all types of stories in the Holy QUR'AAN.
127. Although Pharoah's people were all very cruel and those under him were less in cruelty, yet punishment descended on all of them.

إِنَّ شَرَّ الدَّوَآبِّ عِنْدَ اللّٰهِ الَّذِيْنَ كَفَرُوْا فَهُمْ لَا يُؤْمِنُوْنَ ﴿٥٥﴾

55. Undoubtedly, the worst of living creatures in the sight of Allah are those who disbelieve, then they do not believe [128].

128. From this we learn that the infidels are animals, nay even worse because no animal is guilty of infidelity or polytheism, although they do not possess any intelligence, yet these infidels oppose Allah Almighty despite their intelligence. Thus punishment will be meted out to non-believing humans but not for animals.

اَلَّذِيْنَ عٰهَدْتَّ مِنْهُمْ ثُمَّ يَنْقُضُوْنَ عَهْدَهُمْ فِيْ كُلِّ مَرَّةٍ وَّ هُمْ لَا يَتَّقُوْنَ ﴿٥٦﴾

56. Those with whom you had entered into a covenant, then they break their covenant every time and they do not fear [129].

129. Reason for its revelation:
These verses are revealed in respect of Banu Quraizah of Madinah with whom the Holy Prophet صلى الله عليه وآله وسلم had a treaty on the following conditions:
1. That they shall not wage war on the Muslims.
2. They shall not aid those waging war on the Muslims.
However, they aided the polytheists of Makkah in one war and afterwards said that it was an error on their part and requested to reinstate this treaty, only to aid the infidels later. The object of this verse is to explain firstly that infidelity in itself is defective but when it is coupled with breach of promise its defect is that much greater. It is obligatory on the believer too to fulfil his promise. Says Allah Almighty: "*And fulfil the promise, undoubtedly the promise is to be questioned of.*" (S17:V34)

فَاِمَّا تَثْقَفَنَّهُمْ فِي الْحَرْبِ فَشَرِّدْ بِهِمْ مَّنْ خَلْفَهُمْ لَعَلَّهُمْ يَذَّكَّرُوْنَ ﴿٥٧﴾

57. Therefore, if you find them anywhere in the war, kill them in such a manner that the remaining ones may be put to flight [130]. Then perhaps they may become mindful.

130. In such a way that in future they must have no courage to fight against you. From this we learn that every permissible means is acceptable to use in war which would break the strength of the infidels. However, Islamic law does not grant permission to kill their animals, destroy their gardens and farms, their properties, etc. or to kill the women and children.

وَ اِمَّا تَخَافَنَّ مِنْ قَوْمٍ خِيَانَةً فَانْۢبِذْ اِلَيْهِمْ عَلٰى سَوَآءٍ ؕ اِنَّ اللّٰهَ لَا يُحِبُّ الْخَآئِنِيْنَ ﴿٥٨﴾ ع

58. If you fear treachery from any people, throw back to them their covenant on equal basis [131]. Surely, the treacherous are not liked by Allah.

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131. By this is meant that if you had entered into any agreement with an infidel nation and later through some signs and expectations you come to know that they would break this agreement, then you should first inform them that on a certain day you would attack, which you should then carry out. This means before the cobra strikes you must crush its head. From this we learn that under such circumstances it is not permissible to attack without prior notice, as this would amount to breach of promise.

SECTION 8

وَ لَا يَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا سَبَقُوْا ؕ
اِنَّهُمْ لَا يُعْجِزُوْنَ ﴿۵۹﴾

59. And let not the infidels boast that they have gone out of hand [132]. Undoubtedly, they cannot escape.

132. By this is meant that those infidels who succeeded in escaping from the battlefield at Badr, should not think themselves beyond Our power and grip. We have power to exercise every control. Those who are cured from their sickness, those who are relieved from their difficulties, should also not regard themselves beyond the control of Allah Almighty. From this verse one can take a lesson.

وَ اَعِدُّوْا لَهُمْ مَّا اسْتَطَعْتُمْ مِّنْ قُوَّةٍ وَّ
مِنْ رِّبَاطِ الْخَيْلِ تُرْهِبُوْنَ بِهٖ عَدُوَّ
اللّٰهِ وَعَدُوَّكُمْ وَ اٰخَرِيْنَ مِنْ دُوْنِهِمْ ۚ لَا
تَعْلَمُوْنَهُمْ ۚ اَللّٰهُ يَعْلَمُهُمْ ؕ وَ مَا
تُنْفِقُوْا مِنْ شَيْءٍ فِيْ سَبِيْلِ اللّٰهِ يُوَفَّ
اِلَيْكُمْ وَ اَنْتُمْ لَا تُظْلَمُوْنَ ﴿۶۰﴾

60. And make ready for them the strength [133], you can gather and of steeds of war by which you may frighten the enemies of Allah and your enemies [134], and in the hearts of some others besides them whom you know [135]. not. Allah Knows them [136]. And whatever you will spend in the path of Allah shall be repaid to you in full and in no way will you be at loss [137].

1. To instil fear in the infidels, to threaten them, to show them your strength, to carry out talks of bravery are all permissible. So much so that even the worshipper can dye his white beard black in order to instil awe in the infidels. Generally the use of black hairdye is forbidden in Islam.

2. The enemy of the pious servants of Allah Almighty is the enemy of Allah Almighty, because these infidels were accepting Allah Almighty as their Lord, but they were the enemies of the Muslims. As a result Allah Almighty had declared them as His enemies.

133. This tells us that the preparation of war too is part of worship, and like war, at its right time is obligatory, like Wudu is for Salaah. We also learn that requirements and reasons of worship are part of worship and together the requirements of sins is an act of sin. The journey for the obligatory performance of Hajj is obligatory. To undertake a journey for burglary is unlawful. Those who take part in the preparation of war would be protected from the reckoning of the grave, and if Allah Almighty wills, will raise on the Day of Judgement with the soldiers of Islam. In fact the desire for participating in a Holy War is an act of worship.

134. From this emerge two issues:

135. Thereafter the Noble Companions too were able to recognise the hypocrites as taught to them by the Holy Prophet صلى الله عليه وآله وسلم

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so that to this day people like Abdullah ibn Ubay are regarded as well known hypocrites. The meaning of this verse is Oh believers you have two types of enemies: the one is open enemy ie. the infidels and the other is the hidden enemy ie. the hypocrites who to date are not known by you; safeguard yourselves from both of them.

136. By this is meant your hidden enemy, the hypocrites, who become awe-stricken through your severity on the infidels. It is stated in Tafseer Roohul Bayaan that this includes even the infidel jinns who too are awe-struck by the sound of horses of the Muslim Warriors. Here address is made to the Muslims in general.

137. By this is meant spending on Holy War, etc. will not be regarded as wastage but the capital will be accrued with dividends. Thus Allah Almighty made the Noble Companions wealthy through the blessings of Holy War in this world, which excludes the blessings of the Hereafter.

61. And if they incline towards peace, then you also incline to it and put trust in Allah. Surely, He is the One Who is Hearing, Knowing [138].

وَ اِنۡ جَنَحُوۡا لِلسَّلۡمِ فَاجۡنَحۡ لَهَا وَ تَوَكَّلۡ عَلَى اللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيۡعُ الۡعَلِيۡمُ ﴿۶۱﴾

138. By this is meant accept their peace offer. This order will apply when accepting peace is of advantage to the Muslims as is being known through circumstantial evidence. Remember, it is permissible to make peace with polytheists and infidels and to receive JIZYAH - poll-tax from them, but not from the apostates, from them only war is allowed, or their re-accepting of Islam. Says Allah Almighty: "*You shall fight them or they shall become Muslims*". S48:V16

62. And If they intend to deceive you, then Allah is sufficient for you [139]. It is He Who gave you strength with His help and the believers [140].

وَ اِنۡ يُّرِيۡدُوۡۤا اَنۡ يَّخۡدَعُوۡكَ فَاِنَّ حَسۡبَكَ اللّٰهُ ؕ هُوَ الَّذِىۡۤ اَيَّدَكَ بِنَصۡرِهٖ وَ بِالۡمُؤۡمِنِيۡنَ ۙ﴿۶۲﴾

139. By this is meant if the infidels try to offer peace to deceive you, Allah Almighty will protect you from their deception, by making this apparent to you through some means.

140. In the Battle of Badr the help from Allah Almighty was that which was sent through the angels, while the help of the believers was received through the combined effort of the Muhajereen and the Ansaars.

From this we learn that to take assistance from the servants of Allah Almighty is no polytheism, instead, it is a way of the Prophets. Neither is this contrary to *'we beg you alone for help'* (S1:V 4) During time of difficulty Hazrat Isa (On whom be peace) had said: "*Who will be my helpers in the cause of Allah Almighty.*" (S3 : V52)

(())

63. And He put affection in their hearts. If you had spent all that is in the earth, you could not have put affection in their hearts [141]. But Allah united their hearts [142]. Surely, He is Mighty, Wise.

وَاَلَّفَ بَيۡنَ قُلُوۡبِهِمۡ ؕ لَوۡ اَنۡفَقۡتَ مَا فِى الۡاَرۡضِ جَمِيۡعًا مَّاۤ اَلَّفۡتَ بَيۡنَ قُلُوۡبِهِمۡ وَ لٰكِنَّ اللّٰهَ اَلَّفَ بَيۡنَهُمۡ ؕ اِنَّهٗ عَزِيۡزٌ حَكِيۡمٌ ﴿۶۳﴾

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141. By this is meant there should be two groups of the Ansaar - Helpers of Madina. For centuries such enmity existed between the Aus and the Khazraj which could not be overcome through any plan. But through your blessings Allah Almighty had cleansed their hearts of this malice. This is a special miracle of the Holy Prophet صلى الله عليه وآله وسلم . This tells us that unity between people is the bounty of Allah Almighty.

142.Oh My Beloved صلى الله عليه وآله وسلم through your blessings it is easy to change the direction of the sea, or remove the mountains from their places, but to unite the displeased and waring people and befriend those who are disunited is a difficult task. This great feat was achieved by the Holy Prophet صلى الله عليه وآله وسلم on first coming to Madinatul Munawwarah. Within just ten years the Holy Prophet صلى الله عليه وآله وسلم had united the ever waring barbarous tribes into a single entity. "*The evil became pious, the everwaring became united . Oh remover of all quarrels your sagacity cannot be contested.*"

64. O Prophet! The Communicator of the hidden news! Allah is sufficient for you and for such believers who follow you [143].

يٰٓاَيُّهَا النَّبِيُّ حَسْبُكَ اللّٰهُ وَ مَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِيْنَ ﴿٦٤﴾ ع ٨

143. This tells that reliance on the creation is not contrary to placing trust in Allah Almighty because here it is said that Allah Almighty and the believers are sufficient for you. Also, it is not polytheism to remember the pious and beloved servants of Allah Almighty together with Allah Almighty. Thus it is permissible to say this i.e. May Allah Almighty and His Prophet صلى الله عليه وآله وسلم grant us goodness, because the Holy QUR'AAN states that Oh My Beloved Prophet صلى الله عليه وآله وسلم Allah Almighty and your followers i.e. the Noble Companions, are sufficient for you. This verse was revealed at the time of Hazrat Umar's (May Allah be pleased) with him conversion to Islam. The same is the opinion of Hazrat Abdullah ibn Abbas (May Allah be pleased with him) regarding this verse. Hence this verse is revealed in Makkah, while the words "*those who followed you*" are joined together with the word Allah Almighty. (*Tafseer Roohul Bayaan*). The conversion of Hazrat Umar (May Allah be pleased with him) increased the number of Muslims to forty. The Holy Prophet صلى الله عليه وآله وسلم had prayed for his conversion to Islam on a Wednesday and by Thursday he had accepted Islam. At the time of conversion Hazrat Umar (May Allah be pleased with him) was twenty six years of age.

SECTION 9

65. O Prophet! The Communicator of the hidden news! Urge the Muslims to wage Holy War [144]. If there are twenty of you steadfast, they will overcome two hundred [145], and if there are a hundred of you, they will overcome a thousand infidels because they are a people who do not understand [146].

يٰٓاَيُّهَا النَّبِيُّ حَرِّضِ الْمُؤْمِنِيْنَ عَلَى الْقِتَالِ ؕ اِنْ يَّكُنْ مِّنْكُمْ عِشْرُوْنَ صٰبِرُوْنَ يَغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ يَّغْلِبُوْٓا اَلْفًا مِّنَ الَّذِيْنَ كَفَرُوْا بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿٦٥﴾

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144. From this emerge two issues:
1. Participation in the Holy War is a highest form of worship.The Holy Prophet صلى الله عليه وآله وسلم was ordered to instill in the people desire for it. Thus who ever stops you from Holy War is a devil eg. Mirza Goolam Qadyani.
2. Every possible means of instilling this desire for Holy War is permissible. This includes to set salaries for the soldiers, to take care of their wives and children, to appreciate and value the brave etc.

145. In this verse there is a glad tiding as well as a special command. The glad tidings is that the Muslim warriors out of the grace of Allah Almgithy would overpower infidels ten times their number. Allah Almighty had fulfilled this promise. Secondly, it becomes incumbent upon the Muslims that a single soldier should not take to his heels of opposing ten enemies, but remain steadfast. However this command was abrogated by the next verse "*Now Allah Almighty has lightened your burden.*" Thus abrogation is not giving glad tidings but it is a command.

146. Because they are fighting like this not for the pleasure of Allah Almighty but to boost their own ego, just like how the animals fight amongst themselves. Hence they would not be able to remain steadfast against such opposition which fights for the sole pleasure of Allah Almighty. From this we learn that to fight for national and territorial gains is sheer ignorance. The believer fights only for the sake of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم .

66. Now Allah has lightened your burden, and He knows that you are weak [147]. Therefore, if there are a hundred of you steadfast, they shall overcome two hundred; and if there are a thousand of you, they shall overcome two thousand by the command of Allah [148]. And Allah is with those who are steadfast.

اَلْـٰٔنَ خَفَّفَ اللّٰهُ عَنْكُمْ وَ عَلِمَ اَنَّ فِيْكُمْ ضَعْفًا ؕ فَاِنْ يَّكُنْ مِّنْكُمْ مِّائَةٌ صَابِرَةٌ يَّغْلِبُوْا مِائَتَيْنِ ۚ وَ اِنْ يَّكُنْ مِّنْكُمْ اَلْفٌ يَّغْلِبُوْٓا اَلْفَيْنِ بِاِذْنِ اللّٰهِ ؕ وَ اللّٰهُ مَعَ الصّٰبِرِيْنَ ﴿٦٦﴾

147. By this is not meant weakness of faith but rather physical weakness, ie. at first ten Muslims were obliged to face hundred infidels, now this obligation has been changed to fifty Muslims opposing hundred infidels

148. This tells that victory and success is only achieved through the help of Allah Almighty, and not through our own bravery. If He so wills He can kill the elephant through a swallow.

67. It is not befitting to any Prophet [149], that he should take captives, until he has shed their blood [150], in the land. You desire the goods of the world [151], and Allah desires the Hereafter [152]. And Allah is Honourable, Wise.

مَا كَانَ لِنَبِيٍّ اَنْ يَّكُوْنَ لَهٗٓ اَسْرٰى حَتّٰى يُثْخِنَ فِى الْاَرْضِ ؕ تُرِيْدُوْنَ عَرَضَ الدُّنْيَا ۖ وَ اللّٰهُ يُرِيْدُ الْاٰخِرَةَ ؕ وَ اللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٦٧﴾

149. It was the desire of the Noble Companions that the equipment of Abu Sufyaan should be seized without a fight but it took a form of a war. In respect of this Allah Almighty mentions the wisdom of war, that without it, it would be beyond the dignity of the Holy Prophet صلى الله عليه وآله وسلم to take the infidels as prisoners of war. War reveals the bravery and strength of the Holy Prophet صلى الله عليه وآله وسلم .

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150. Reason for its Revelation:
In the Battle of Badr seventy infidels were taken captives. When the Holy Prophet صلى الله عليه وآله وسلم sought advice from the Companions about them, Hazrat Abu Bakr (May Allah be pleased with him) counselled that they should be freed upon receipt of a ransom in the hope that they may embrace Islam some time later, and their ransom money would help to strengthen the Muslims. Hazrat Umar (May Allah be pleased with him) advised to put all of them to sword because they are the symbols and foundation of infidelity. Their death would weaken the infidels and lend strength to Islam. The Holy Prophet صلى الله عليه وآله وسلم giving preferance to the advise of Hazrat Abu Bakr (May Allah be pleased with him) freed all the prisoners to highlight the above incident.

68. And if Allah had not prescribed a thing before [153], then (O Muslims) a great punishment would have come to you for what you took as ransom from the infidels.

لَوْ لَا كِتٰبٌ مِّنَ اللّٰهِ سَبَقَ لَمَسَّكُمْ فِيْمَآ اَخَذْتُمْ عَذَابٌ عَظِيْمٌ ﴿٦٨﴾

153. By this is meant Allah Almighty will not punish those who erred with interpretation of laws, or that the Companions of Badr will not be punished. From this we learn that there will be no punishment on the Companions of Badr, either in this world or in the Hereafter. Also that the error of the jurists is forgiven, no matter in whatever form it may be. The seeking of advice by the Holy Prophet

69. Then eat of what you have obtained as spoils of war. Those are lawful and pure [154], and remain fearing Allah [155]. Verily, Allah is Forgiving, Merciful [156].

فَكُلُوْا مِمَّا غَنِمْتُمْ حَلٰلًا طَيِّبًا ۖ وَّ اتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٦٩﴾ ع

154. In this word "*took from them*" those Companions are being addressed who had agreed to take ransom, but the Holy Prophet صلى الله عليه وآله وسلم is excluded from this. The Holy Prophet صلى الله عليه وآله وسلم said that if Divine punishment had come because of this, Hazrat Umar (May Allah be pleased with

receipt of a ransom. This verse was revealed to highlight the above incident.
151. Here all Muslims are being addressed. By the Holy Prophet صلى الله عليه وآله وسلم and wealth is meant the wealth obtained through ransom money i.e. your gaze is on ransom money while we want to grant you great reward in the Hereafter. It should be remembered that the desire of this wealth was not a sinful act because those who advised for it did so with the aim of strengthening the Muslim war effort. For this reason Allah Almighty did not declare this as transgression.
152. That He may bless you with a great reward in the Hereafter. The ransom determined for the prisoners of Badr was forty Uqiah of gold per head which is equivalent to the customary sixteen hundred dirham.

صلى الله عليه وآله وسلم from his Noble Companions, and accepting ransom for the prisoners of Badr on Hazrat Abu Bakr's (May Allah be pleased with him) advise is boldly proclaiming the permissibility of authoritative interpretaion of Islamic Law. If this was totally forbidden, the Holy Prophet صلى الله عليه وآله وسلم most certainly would not have done this.

him) would have been saved from it because his advice was against stipulating high ransom. This verse is amongst those verses which were revealed in accordance with the wishes of Hazrat Umar (May Allah be pleased with him) It should be remembered that such errors of the Noble Companions became the cause of great

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bounty because many of those who bought their freedom eventually embraced Islam. The creation of the entire universe became the blessing of one error of Hazrat Adam (On whom be peace) . The embracing of Islam of these noble persons, gaining the status of a Companion, their service to Islam are all due to blessing of this error of Hazrat Abu Bakr (May Allah be pleased with him) . In this verse an impossible is being suspended over an impossible like in "*There had been a son to the Most Affectionate*" (S43:V81). Otherwise it was impossible for punishment to have come on the Noble Companions, because the promise of Allah Almighty is true, and He has already promised them forgiveness. Hence this verse is in respect of mercy.

155. From this we learn that the ransom that was taken from the infidels at Badr was lawful and pure. This taking of the ransom was not unlawful, and the Divine censure was for not waiting for the revelation. Thereafter what took place here then became the law. Says Allah Almighty: "*And afterwards leave them, either by grace or by ransom.*" (S47:V4) If is was forbidden to accept ransom, then whatever wealth was accrued from it would have been unlawful like wealth accrued from stealing and gambling.

156. After the revelation of the above mentioned verse, the Noble Companions pulled back from the ransom and did not want to use it. In response to it this verse was revealed.

SECTION 10

70. O Prophet! The Communicator of the hidden news! Say to the prisoners in your hand: "If Allah will find any good in your hearts [157], then He will give you better than what He has taken from you. and He will forgive you, Allah is Forgiving, Merciful [158].

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّمَنْ فِيْٓ اَيْدِيْكُمْ مِّنَ الْاَسْرٰٓى ۙ اِنْ يَّعْلَمِ اللّٰهُ فِيْ قُلُوْبِكُمْ خَيْرًا يُّؤْتِكُمْ خَيْرًا مِّمَّآ اُخِذَ مِنْكُمْ وَيَغْفِرْ لَكُمْ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧٠

157. Reason for its Revelation:
Hazrat Abbas (May Allah be pleased with him) too was with the infidels at this Battle and one day's food of the army was his responsibility for which he had brought twenty uqiyah 800 Dirham gold. But the day on which it was his turn to provide the food, the battle coincidentally began and there was no opportunity for food. After the battle Hazrat Abbas (May Allah be pleased with him) was one of the captives. When ransom was made incumbent on the prisoners he said that this gold should be used for the payment of his ransom. The Holy Prophet صلى الله عليه وآله وسلم said that ransom should be paid separately. To this Hazrat Abbas (May Allah be pleased with him) replied: "*Oh Messenger of Allah* صلى الله عليه وآله وسلم *do you so desire that your uncle should go out begging in the streets of Makkah for his living*?" To this the Holy Prophet صلى الله عليه وآله وسلم said: Where is that gold which you had left with my aunt Ommul Fadzal before your departure, which your wife has buried at such a place. In astonishment Hazrat Abbas (May Allah be pleased with him) said: How do you know about this? The reply was "My Lord informed me about it" Hazrat Abbas (May Allah be pleased with him) then accepted Islam secretly. This verse was revealed concerning the above incident. (Tafseer Khazain) On the day of Conquest of Makkah he revealed about his faith.

158. Allah Almighty fulfilled this promise. Thus when eighty thousand rupees came to the Holy Prophet صلى الله عليه وآله وسلم from Bahrain, he made wudu for Zohr Salaah and distributed every thing before the Salaah. He

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gave Hazrat Abbas (May Allah be pleased with him) so much that he could not lift it. To this Hazrat Abbas (May Allah be pelased with him) requested: What ever ransom was taken from me I have been given much more in return, now I am hopeful of the other promises i.e. that of forgiveness.

وَ اِنْ يُّرِيْدُوْا خِيَانَتَكَ فَقَدْ خَانُوا اللّٰهَ مِنْ قَبْلُ فَاَمْكَنَ مِنْهُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۷۱﴾

71. And O Beloved Prophet! If they intend to be treacherous to you [159], then they have already dealt treacherously with Allah before. Therefore, He gave so many under your control [160]. And Allah is Knowing, Wise.

159. By this is meant that if any prisoner accepts Islam now and later becomes an apostate you should not feel sorry because on the Day of Covenant they had pledged their loyalty and have deviated from it after coming in the world. Breach of promise of such fickle persons is nothing surprising. From this we learn that those who cannot fulfil their promise to Allah Almighty their pledges and assurances are not reliable because they can easily break their pledges with their fellowmen.

160. By this is meant that just as Allah Almighty made you overpower so many infidels of whom some were killed and some were captured, in future too if those prisoners become apostates. He will once again bring them under your control as He is All Powerful.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَهَاجَرُوْا وَ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ الَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا اُولٰٓئِكَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ وَ الَّذِيْنَ اٰمَنُوْا وَلَمْ يُهَاجِرُوْا مَا لَكُمْ مِّنْ وَّلَايَتِهِمْ مِّنْ شَيْءٍ حَتّٰى يُهَاجِرُوْا ۚ وَاِنِ اسْتَنْصَرُوْكُمْ فِي الدِّيْنِ فَعَلَيْكُمُ النَّصْرُ اِلَّا عَلٰى قَوْمٍ بَيْنَكُمْ وَ بَيْنَهُمْ مِّيْثَاقٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۷۲﴾

72. Undoubtedly, those who believed and migrated for Allah [161], and fought with their wealth and their lives in the Way of Allah, and those who gave shelter and helped, they are heirs [162]. of one another. And those who believed and did not migrate, you have no duty to their inheritance, unless they migrate [163]. If they seek help from you in the matter of religion, then it is obligatory upon you to help them, but against people between whom and you there is an agreement [164]. And Allah is Aware of your actions.

161. From this there is a hint that in Islamic law a Muhajir emigrant is he who leaves his home and possessions for the sake of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and not for any other purpose. The same is the commandment regarding Holy war, i.e. one who wages war against the infidels solely for the sake of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is Mujahid crusade . Those who fight a national or territorial war are not Mujahids. Holy War can be with your life as well as with your wealth.

162. This verse has been abrogated from the verse on inheritance. The Muhajir and the Ansaar were heirs among themselves even if

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there had been no blood relation between them, and a non-emigrant father was not the heir of an emigrant son. Now this law does not exist anymore. Now inheritance will be received only on the basis of blood-ties, on condition that there is no difference of religion between them.

163. From this we learn that in the beginning there were two conditions for receiving inheritance. Unity of religion and migration. The following verse abrogated this: "*And the blood relations are nearer to one another.*" (S8:V75) . It should be remembered that this abrogation came about after the conquest of Makkah when migration was no longer obligatory. (*Tafseer Ruhul Bayaan*) .

164. From this emerge three issues:

73. And the infidels are friends unto one another [165]. If you will not do such, then there shall be mischief and great disorder [166]. in the land.

165. From this we learn that there is no inheritance between a believer and an infidel - an infidel is an heir of an infidel only. In terms of this a polytheist should not become an heir of the Christian and vice versa, as there is a religious difference between them. Infact, even between infidels too, difference of nationality prevents this i.e. an infidel of one country cannot become an heir of an infidel of another country.

166. By this is meant if Muslims do not lend assistance to one another, by remaining silent at the destruction of the other, this would lead to an outbreak of mischief and disturbance making the existence of Muslims there insecure and difficult.

74. And those who believed and migrated and fought in the way of Allah, and those who gave shelter and helped, they are true believers [167]. For them there is forgiveness and honourable provision [168].

167. By this is meant those Ansaar Helpers who established ties of brotherhood with the Emigrants in Madinatul Munawwarah by giving them half of all their possessions and assisted them in every respect are the true believers. From this emerge a few issues.

1. The help of Allah Almighty's servants is without doubt a truism.
2. The service to the pious is a sign of true faith.
3. All the Ansaars are true believers.
4. The assistance of the Emigrants is placed on a high pedestal, while the Ansaar are a truly elevated people.
5. To take assistance from the servants of Allah Almighty is not an act of polytheism nor

1. If a non-emigrant believer engaged in holy war against any infidels requests your assistance you should accede to his request. Thus it is the duty of every Muslim to give assistance to his believing brother who is involved in a religious war against the infidels.
2. It is obligatory to give assistance in holy war, and not only in wordly quarrels.
3. If the Muslims are at war with that infidel nation with whom you have a bilateral treaty you will not give assistance against them, as this will amount to breach of promise. The right thing for you is to try and bring about peace between them. If this is not possible than you should remain neutral. Allah Almighty be Praised! What a beautiful teaching!

وَ الَّذِيْنَ كَفَرُوْا بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ؕ
اِلَّا تَفْعَلُوْهُ تَكُنْ فِتْنَةٌ فِي الْاَرْضِ وَ
فَسَادٌ كَبِيْرٌ ﴿٧٣﴾

وَ الَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ
سَبِيْلِ اللّٰهِ وَالَّذِيْنَ اٰوَوْا وَّنَصَرُوْٓا
اُولٰٓئِكَ هُمُ الْمُؤْمِنُوْنَ حَقًّا ؕ لَهُمْ مَّغْفِرَةٌ
وَّ رِزْقٌ كَرِيْمٌ ﴿٧٤﴾

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an act of infidelity but a way of the prophets. It is for this reason these people are called Ansaar or Helpers while the helpers of Hazrat Isa (On whom be peace) are called NASARA.

168. This verse had proven beyond any shadow of doubt that the Emigrants and the Helpers are true believers and persons of elevated positions. To reject the piety and faith of any one of them is an act of infidelity. Furthermore, every Companion is a personification of justice, none of them is a transgressor. If anyone may have transgressed in any way he has been forgiven and absolved from it.

75. And those who believed afterwards [169], and migrated and waged holy war with you, they are also from you. And the blood relations are nearer to one another in the Book of Allah [170]. Surely, Allah Knows everything.

وَ الَّذِيْنَ اٰمَنُوْا مِنْۢ بَعْدُ وَهَاجَرُوْا وَ
جٰهَدُوْا مَعَكُمْ فَاُولٰٓئِكَ مِنْكُمْ ؕ وَاُولُوا
الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ
اللّٰهِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٧٥﴾ ع ١٠ ٢٢ ٦

169. There are a few categories of Emigrants:
1. Those who migrated to Madina for the first time. They are in the first category.
2. Those who migrated to Abysinia and from there to Madina. They are known as the people of two migrations.
3. Those who migrated to Madina after the Treaty of Hudaibiya. they are known as the people of the second migration. In this verse reference is made to the first category.

170. From this emerge a few issues:
1. Part of the laws of inheritance have been abrogated due to migration or HIJRAH.
2. Now inheritance is dependent on blood ties who are being referred to here as 'blood relations', because one cannot be an heir due to foster relation. From the family of the in-laws only the husband and wife are one another's heirs.
3. Uncles and aunts of blood relation are also heirs, as per Hanafi school of thought.

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اٰیاتها ١٢٩ ٩ سُوْرَةُ التَّوْبَةِ مَدَنِيَّةٌ ١١٣ رکوعاتها ١٦

SURAH AT-TAUBAH

(MADANI) Revealed after Hijrah

129 Verses , 16 Sections 4078 Words, 10488 Letters

SECTION 1

بَرَآءَةٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ۝١

1. By this proclamation a disassociation of Allah and His Messenger is made from the polytheists with whom you O Prophet had entered into an agreement and they did not keep it [1].

1. Because this Surah mentions the acceptance of repentance of Companions like Hazrat Kaib ibn Malik, etc it is given this name. Surah Taubah does not begin with *BISMILLAH* because Hazrat Jibra'eel Ameen did not recite *BISMILLAH* with it and the Holy Prophet صلى الله عليه وآله وسلم did not command the scribes to write *BISMILLAH* its beginning. Hazrat Alli Murtaza (May Allah be pleased with him) says the *BISMILLAH* is protection, while this Surah was revealed to raise protection, hence *BISMILLAH* was not written here. Hazrat Bara' says amongst the revealed Surahs this was the last Surah. (*Khazainul Irfaan, Roohul Bayaan*)

فَسِيْحُوْا فِى الْاَرْضِ اَرْبَعَةَ اَشْهُرٍ وَّاعْلَمُوْۤا اَنَّكُمْ غَيْرُ مُعْجِزِى اللّٰهِ ۙ وَ اَنَّ اللّٰهَ مُخْزِى الْكٰفِرِيْنَ ۝٢

2.Then go about in the land for four months and know that you cannot weaken Allah, and Allah will disgrace the infidels [2].

2. There were treaties and agreements between the MUSLIMS and the idolators of Arabia. But besides the Bani Hamzah and Bani Kananal all other infidels had broken these agreements. As a result Muslims were ordered to give these infidels four months notice to review these agreements carefully or be ready to defend themselves. Within this period they would have to accept Islam or take up swords. This Surah was revealed in ninth Hijri, a year after the conquest of Makkah. During the Hajj of the same year Hazrat Abu Bakr Siddique and Hazrat Alli Murtaza (May Allah be pleased with them) were sent to Makkah Muazzamah to announce about this Surah and declare to the infidels that as from the following year the polytheists are forbidden from performing Hajj none would be allowed to perform Tawaaf in the nude; that after four years the period of this declaration would terminate. Therafter either the infidels accept Islam or arms would be taken up against them. From this is understood no poll tax (JIZYAH) is acceptable from these infidels: they should either accept Islam or face the swords of the believers.

وَ اَذَانٌ مِّنَ اللّٰهِ وَ رَسُوْلِهٖۤ اِلَى النَّاسِ يَوْمَ الْحَجِّ الْاَكْبَرِ اَنَّ اللّٰهَ بَرِىْٓءٌ مِّنَ الْمُشْرِكِيْنَ ۙ وَرَسُوْلُهٗ ؕ فَاِنْ تُبْتُمْ فَهُوَ

3.And there is a declaration from Allah and His Messenger to all people on the day of the Great Pilgrimage [3], that Allah and His Messenger are free from any liability

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خَيْرٌ لَّكُمْ ۚ وَاِنْ تَوَلَّيْتُمْ فَاعْلَمُوْٓا اَنَّكُمْ
غَيْرُ مُعْجِزِى اللّٰهِ ۗ وَبَشِّرِ الَّذِيْنَ
كَفَرُوْا بِعَذَابٍ اَلِيْمٍ ۝٣

to the polytheists. If you [4], then repent, it is good for you, and if you turn your face then know that you cannot weaken [5]. Allah. And announce to the infidels of a painful torment [6].

3. In this there is a hint if the Day of Hajj fall on a Friday it would be Hajje Akbar, because Hajj falling on a Friday is equal to seventy Hajj. The Farewell Hajj of the Holy Prophet صلى الله عليه وآله وسلم too fell on a Friday. We further learn the work of the Holy Prophet صلى الله عليه وآله وسلم is indeed Allah Almighty's work because the announcement made on the Day of Hajje Akbar was on behalf of the Holy Prophet صلى الله عليه وآله وسلم but says Allah Almighty that it is form Allah Almighty and His Rasool صلى الله عليه وآله وسلم Furthermore to mention Allah Almighty in close proximity with the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. Thus it is correct to say that Allah Almighty and Rasool are providers. Says Allah Almighty: "*Allah and his Messenger will make them rich with their blessings*". (S9:V74) We further learn that he with whom The Holy Prophet is disgusted, Allah Almighty too is disgusted with him. Hence he with whom the Holy Prophet صلى الله عليه وآله وسلم is pleased, Allah Almighty too is pleased.

4. It is better for you not for the Holy Prophet صلى الله عليه وآله وسلم. You are totally dependent on him for your success in this world and the Hereafter, he is not in need of you. If we take light from the sun it is for our benefit and not for that of the sun.

5. By this is meant if you polytheists of Arabia and Oh you infidels who have broken the agreement! If now you dont repent from your infidelity and accept Islam you will not be able to frustrate or make Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم helpless because you will be put to the sword. Jizyah (Poll tax) can be accepted from infidels of other countries, but from the polytheists of Arabia only Islam is acceptable.

6. In the world these infidels would be subjected to the punishment of death and destruction and in the Hereafter the punishment of the fire of Hell. From this is understood all these punishments are set out for the infidels and Allah Almighty will protect the believers from those. The killing or capacity of Muslims at the hands of the infidels is a test from Allah Almighty and a means of obtaining high status and not as punishment.

اِلَّا الَّذِيْنَ عٰهَدْتُّمْ مِّنَ الْمُشْرِكِيْنَ ثُمَّ
لَمْ يَنْقُصُوْكُمْ شَيْـًٔا وَّلَمْ يُظَاهِرُوْا عَلَيْكُمْ
اَحَدًا فَاَتِمُّوْٓا اِلَيْهِمْ عَهْدَهُمْ اِلٰى
مُدَّتِهِمْ ۗ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٤

4. Except those of the polytheists with whom you had an agreement, and they did not detract from the contract, and did not help [7]. anyone against you. Then fulfill their agreement till the promised term. Undoubtedly, Allah loves the pious ones.

They too are included among those who broke their agreement.

7.An example of this is when the tribe of Banu Bakr assisted the enemies of Banu Khaza'a, allies of the Holy Prophet صلى الله عليه وآله وسلم

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فَاِذَا انْسَلَخَ الْاَشْهُرُ الْحُرُمُ فَاقْتُلُوا
الْمُشْرِكِيْنَ حَيْثُ وَجَدْتُّمُوْهُمْ وَ خُذُوْهُمْ وَ
احْصُرُوْهُمْ وَاقْعُدُوْا لَهُمْ كُلَّ مَرْصَدٍ ۚ فَاِنْ
تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَخَلُّوْا
سَبِيْلَهُمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥

5. Then when the sacred [8], months have passed, then slay [9], the infidels wherever [10], you find them for violation and catch them and confine them and sit in wait [11]. for them at every place. Again, if they repent and establish prayer and give Zakaat then open the way [12]. for them. Surely Allah is Forgiving, Merciful [13].

8. The writer of Roohul Bayaan has stated that in this verse by sacred months is meant those months of security of the infidels which were four consecutive months. Hence this verse is not abrogated, while this means in which War be forbidden before Islam are Rajab, Zil-Qaidah, Zil-Hajj and Muharram. Now war during these months is permissible. Because war against the infidels was forbidden during those months of security they have been called "the sacred months".

9. Thus there were nine months of agreement had remaining of Bani Hamzah. This period was allowed to be completed. From this we learn that four months were allowed for these infidels who themselves had violated this agreement.

10. Neither time nor place will give protection or security even if they seek the sanctuary of the sacred Mosque nor any other sacred place. (*Roohul Bayaan, Khazainul Irfaan)* .

11. From this we learn that everything is permissible in war which is not forbidden by Islam, because it is said here to sit and wait for them in every possible way i.e. inflict defeat on them through every possible means.

12. From this verse emerges a few issues:

1. The faith of one in dire straits is acceptable as can be understood from "*if they repent*" eg. if the infidels offer repentance from their infidelity it would be accepted voluntary or out of fear;

2. Salaah and Zakaat are signs of accepting Islam and offering sincere repentance from infidelity because both these deed are the foundation of all pious deeds.

3. Any infidel who declares faith when in captivity but does not offer his Salaah is not entitled for his freedom because his release is made largely dependent on his establishment of Salaah.

13. By this is meant due to the blessings of repentance, Salaah and Zakaat infidelity and acts of infidelity of this period would be forgiven. Religious Issue: If any one was compelled to accept Islam becomes an apostate should not be slain. Rather he should be forced to accept Islam once again viz. an apostate woman. (*Tafseer Roohul Bayaan*).

وَ اِنْ اَحَدٌ مِّنَ الْمُشْرِكِيْنَ اسْتَجَارَكَ
فَاَجِرْهُ حَتّٰى يَسْمَعَ كَلٰمَ اللّٰهِ ثُمَّ اَبْلِغْهُ
مَاْمَنَهٗ ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْلَمُوْنَ ۝٦ ع

6. And O Beloved Prophet! if any of the polytheists ask your protection [14], then give him protection that he may hear the word of Allah. Then send him to his place of security. This is because they are the ignorant people.

14. By this is meant after these four months are over on if some from these polytheists who are condemned to death ask for protection, they should be given the protection for a brief period. From this a few issues emerge:

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1. An infidel is protected in an Islamic state like the non-believer granted temporary protection, so that he should neither be killed nor his possession seized.
2. Such a person shall not be granted permanent residence in the Islamic state.
3. After the period of protection he should be granted safe passage from the Islamic state, if he does not wish to accept Islam or pay the poll tax.
4. Islam should be preached to such a refugee in the hope that he may accept Islam.

SECTION 2

7. How can there be any covenant [15], for the polytheist with Allah and His Messenger, except those with whom you made a covenant [16] near the Sacred Mosque? Then as long as they keep it for you, you should also stand for them [17]. Surely, Allah loves the pious ones [18].

كَيْفَ يَكُوْنُ لِلْمُشْرِكِيْنَ عَهْدٌ عِنْدَ اللّٰهِ وَ
عِنْدَ رَسُوْلِهٖٓ اِلَّا الَّذِيْنَ عٰهَدْتُّمْ عِنْدَ
الْمَسْجِدِ الْحَرَامِ ۚ فَمَا اسْتَقَامُوْا لَكُمْ
فَاسْتَقِيْمُوْا لَهُمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُتَّقِيْنَ ۝٧

15. There shall be no covenant for them, because they had repeatedly broken their agreement or covenant. From this we learn those who violate their covenant, we too are not committed to their covenant.
16. By this is meant the agreement you entered into with Bani Hamzah on the occasion of the Treaty of Hudaibiya, you should fulfil its period because they had not violated the terms of this contract.
17. This means if they do not breach any terms of their contract within its prescribed period you too should uphold the treaty. However if they break the covenant then you too should wage war against them.
18. From this we learn that any Muslim who breaches promises with an infidel is not a pious person. He is a woeful person who does not refrain form being treacherous and unfaithful to the believer. Worship and obligation towards your fellow human being are two wings of piety. Just as the birds depend on their two wings so are the pious in need of these two activities.

8. How will it be that they will prevail against you? Then neither would they care [19] for relationship nor for any agreement. They please you from their mouths, but refuse you from their hearts. And most of them are disobedient [20].

كَيْفَ وَاِنْ يَّظْهَرُوْا عَلَيْكُمْ لَا يَرْقُبُوْا
فِيْكُمْ اِلًّا وَّ لَا ذِمَّةً ؕ يُرْضُوْنَكُمْ بِاَفْوَاهِهِمْ
وَ تَاْبٰى قُلُوْبُهُمْ ۚ وَاَكْثَرُهُمْ فٰسِقُوْنَ ۝٨

19. In the opposition of the Muslim they do not consider family ties nor do they remain faithful to the Muslims in respect of promises and agreements. In these matters they had always been the same and will always remain the same. Thus to trust them is uncharacteristic of a Muslim. An intelligent person is always once bitten twice shy. It is obligatory upon a believer that he should not fear or consider any one when it comes to the execution of Allah Almighty's commands.
"Obey not the creation to disobey the Creator".
If your parents, religious guide MURSHID teachers or commanding officers stop you from

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offering Salaah, do not obey them. Likewise do not consider any family member in matters of religion.

20. From this we learn that some infidels too stand firm on their principles and promises. For this reason the words "*most of them*" are being used here. Here the 'disobedience' denotes breach of promise.

9. They have sold the verses of Allah for a meagre [21], price, and then they barred others from His Path. Surely, they do very evil deeds.

اِشْتَرَوْا بِاٰيٰتِ اللّٰهِ ثَمَنًا قَلِيْلًا فَصَدُّوْا عَنْ سَبِيْلِهٖ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ۝٩

21. By this is meant that due to their greed for material gains they did not accept Islam, and due to a little covetousness of Abu Sufyaan they broke their agreement with you. By signs of Allah Almighty is either meant verses of the Holy QUR'AAN, or Covenant/Treaty with the Holy Prophet , fulfilment of which is found in the Holy QUR'AAN.

10. They neither have any regard for any kinship nor for any agreement with any believers. And they are the transgressors [22].

لَا يَرْقُبُوْنَ فِيْ مُؤْمِنٍ اِلًّا وَّ لَا ذِمَّةً ؕ وَاُولٰٓئِكَ هُمُ الْمُعْتَدُوْنَ ۝١٠

22. This means these infidels for a meagre sum distort Divine verses, stop the people from following the Straight Path, show no consideration for family ties with the believers, etc. They annoy and trouble them. These are people who have overstepped beyond their limits. From this we learn that to mislead anyone or become the cause of his misguidance, to desicate anyone from doing good deeds or advice anyone towards sin are all criminal acts and are included under this verse.. From it those people should take heed who are unnecessarily stopping Muslims from holding Meelad Shareef, Khatmi of the pious sages eg. *KHATME KHAWAJAGAAN*, and other good deeds. This too is part of stopping people from the Path of Allah Almighty, because all these deeds are performed for the pleasure of Allah Almighty.

11. And if they repent and establish [23], prayer and pay Zakaat, then they are brothers in faith [24]. And We explain the verses in detail for the people who know [25].

فَاِنْ تَابُوْا وَ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ فَاِخْوَانُكُمْ فِي الدِّيْنِ ؕ وَنُفَصِّلُ الْاٰيٰتِ لِقَوْمٍ يَّعْلَمُوْنَ ۝١١

23. This means one should regard Salaah and Zakaat as obligatory and carry them out properly and regularly e.g. establish Salaah as an institution of action and belief. (*Tafseer Roohul Bayaan*).

24. From these few issues are gleaned.

1. Brotherhood refers to the global Islamic brotherhood. National and communal brotherhood is temporary and limited.

2. A Muslim is a brother of his fellow Muslim but not of the Prophet as understood from "your brother".

3. The blood of a Muslim is forbidden to shed for another Muslim as he is your brother.

25. From this verse emerges two issues:

1. An Alim - a learned man is he who views and ponders over the details of the verse. Without this he will not be considered a learned man, even though he may be well versed in the other branches of knowledge.

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2. The knowledge of the QUR'AAN and Hadith is obligatory upon the learned, while obedience to the learned is obligatory upon the com-mon people. If the ignorant begins to deduce and extract laws from the QUR'AAN and Had-ith then Religion itself will become an object of mockery. You will obtain polished pearls from the jewellery shop and not from the sea.

12. If they break their oaths after their agreement and openly taunt at your religion [26], then fight with the leaders of infidelity. Undoubtedly, their oaths are nothing. Thus, they may desist [27].

وَ اِنۡ نَّكَثُوۡۤا اَيۡمَانَهُمۡ مِّنۡۢ بَعۡدِ عَهۡدِهِمۡ
وَ طَعَنُوۡا فِىۡ دِيۡنِكُمۡ فَقَاتِلُوۡۤا اَئِمَّةَ الۡكُفۡرِ ۙ
اِنَّهُمۡ لَاۤ اَيۡمَانَ لَهُمۡ لَعَلَّهُمۡ يَنۡتَهُوۡنَ ﴿۱۲﴾

26. This means if a non-Muslim citizen in the Islamic state insults the dignity of the Holy Prophet or begins to raise objections about Islam it will be regarded as a breach of contract on his part. He will no longer be a protected citizen and becomes liable for death penalty. This is so because it is the responsibility of these protected citizen to respect Islam and its ideals.

27. This means declare war on those who insult the dignity of Islam and harass the Muslims. From this one learns that the purpose of Holy War is not to destroy the infidels or compel them to accept Islam, but its real objective is to crush the power of these infidels.

13. Will you not fight with a people who have broken their oaths and resolved [28], to expel the Messenger, although they made the commencement of hostility against you? Do you fear [29] them? But Allah is most worthy of being feared, if you believe in Him [30].

اَلَا تُقَاتِلُوۡنَ قَوۡمًا نَّكَثُوۡۤا اَيۡمَانَهُمۡ
وَهَمُّوۡا بِاِخۡرَاجِ الرَّسُوۡلِ وَ هُمۡ بَدَءُوۡكُمۡ
اَوَّلَ مَرَّةٍ ؕ اَتَخۡشَوۡنَهُمۡ ۚ فَاللّٰهُ اَحَقُّ اَنۡ
تَخۡشَوۡهُ اِنۡ كُنۡتُمۡ مُّؤۡمِنِيۡنَ ﴿۱۳﴾

28. This refers to the Jews of Madina who had broken their treaty with the Holy Prophet صلى الله عليه وآله وسلم and had made every effort to force the Messenger of Allah Almighty صلى الله عليه وآله وسلم , to leave the city. It could also refer to the polytheists who tried to do this on the occasion of the Battle of the Trench or those polytheists who had violated the treaty of Hudaibiya and earlier had forced the Holy Prophet صلى الله عليه وآله وسلم to leave Makkah and migrate to Madina. (*Tafseer Roohul Bayaan*).

29. It should be remembered that it is forbidden for us to initiate war with those infidels with whom there is a peace treaty as this is equal to breach of agreement. On other infidels Muslims can declare war if needed. Thus this verse cannot be used as a proof by the Qadayani.

30. From this we learn that there is no fear in the heart of a believer for anyone besides Allah Almighty. It should be remembered that one type of fear is that which inculcates a desire for the obedience of Allah Almighty. The second type is that which helps to create antagonism or dislike eg. fear of the king; fear of the snake. The believer does not diaplay the first type of fear due to which he abandons faith in Allah Almighty or His obedience. He could have the second type of fear, e.g. Hazrat Musa (on whom be peace) had shown fear for the snake.

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14. Then fight with them. Allah will punish them at your hands and will humiliate them and He will help[31], you against them and will heal the hearts of the believers [32].

قَاتِلُوْهُمْ يُعَذِّبْهُمُ اللّٰهُ بِاَيْدِيْكُمْ وَيُخْزِهِمْ وَيَنْصُرْكُمْ عَلَيْهِمْ وَ يَشْفِ صُدُوْرَ قَوْمٍ مُّؤْمِنِيْنَ ۙ﴿١٤﴾

31. Allah Almighty had fulfilled all those promises as testified by history. These verses serve as miracles of the Holy Prophet صلى الله عليه وآله وسلم.

from the infidels for the sake of appeasing the anger of the believers is permissible provided it is not inhuman or in excess. Infact taking revenge at times becomes a necessity.

32. It is understood from this that to seek

15. And He will remove the anger of their hearts. And Allah accepts the repentance of whomsoever He pleases[33]. And Allah is All Knowing, Wise.

وَيُذْهِبْ غَيْظَ قُلُوْبِهِمْ ؕ وَ يَتُوْبُ اللّٰهُ عَلٰى مَنْ يَّشَآءُ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿١٥﴾

33. This means some of the Makkans will repent afterwards and accept Islam. Thus Abu Sufyaan, Ikrama, Hazrat Abbas, (May Allah be pleased with them) all became Muslims. This Divine prophecy too became true.

16. Do you think that you would be left alone? And Allah has not yet made known [34], those of you who will fight in His way and will not take anyone as a confidant except Allah and His Messenger and the believers. Allah is aware of what you do [35].

اَمْ حَسِبْتُمْ اَنْ تُتْرَكُوْا وَ لَمَّا يَعْلَمِ اللّٰهُ الَّذِيْنَ جٰهَدُوْا مِنْكُمْ وَ لَمْ يَتَّخِذُوْا مِنْ دُوْنِ اللّٰهِ وَ لَا رَسُوْلِهٖ وَ لَا الْمُؤْمِنِيْنَ وَلِيْجَةً ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٦﴾ ع

34. Allah Almighty be praised! What refine translation! The purpose of this translation is to make us aware that to understand the servants, of Allah Almighty is to understand Allah Almighty. It is through these strivings that Muslims will be able to distinguish between the sincere and the hypocrites. Otherwise, Allah Almighty is All knowing and Omniscient.

35. This means Oh People! Do you so desire that Holy War should not be obligatory upon you! This will not be. Holy War is a distinguishing factor between the sincere and the hypocrite. Believers are ever ready to show spirit of sacrifice, while the hypocrite on these occasions act as spies for the infidels.

SECTION 3

17. The polytheists have no right to visit [36], the Mosque of Allah, bearing witness [37]. of their infidelity against themselves. Their entire deeds are destroyed [38], and they

مَا كَانَ لِلْمُشْرِكِيْنَ اَنْ يَّعْمُرُوْا مَسٰجِدَ اللّٰهِ شٰهِدِيْنَ عَلٰٓى اَنْفُسِهِمْ بِالْكُفْرِ ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ ۖۚ وَفِي النَّارِ هُمْ

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shall remain in the Fire of Hell forever.

خٰلِدُوْنَ ﴿١٧﴾

36. From this we learn the infidels are not permitted to worship in the Muslim mosques, nor should donation be taken from them in respect of the mosques. This is so because construction of the mosques and to perform Salaah therein are all part of establishing the mosques, and only Muslims are entitled to carry out these activities. Likewise, only Muslims should be employed for mosque duties. The permission which the Holy Prophet صلى الله عليه وآله وسلم granted a Jewish youth to sweep the mosque was based in the hope of his conversion to Islam. Worship in the Masjid-e-Nabawi by a group of Christians from Najraan was not done at the Holy Prophet's صلى الله عليه وآله وسلم permission but on their own accord. However, once they had began worshipping they were not stopped, just as when one Bedoin had started urinating in the mosque was not stopped but was allowed to complete this vile deed after which the mosque was throughly washed.

37. This means idolatory and precincts of the mosque cannot become one attachment, nor can their people be brought together. This law is pertaining to all the infidels, even though they may be including themselves with the Muslims like the , Mirzais, etc or those who are excluded like the Jews, etc.

38. From this we learn that good deeds of the infidels like rending service at the mosque, building guest houses (*MUSAFIR KHANA)* , providing wells, etc. are of no benefit to them, as none of these will be rewardable. However, there would be a reduction in punishment for some of the infidels resulting from their good deeds eg. Hazrat Abu Talib, etc who are given light punishment.

18. Only they shall inhabit[39] the mosques of Allah, who believe in Allah and the Last Day, and who establish prayer and pay the poor-due and fear none but Allah. So these are the people who are among the guided ones [40].

اِنَّمَا يَعْمُرُ مَسٰجِدَ اللّٰهِ مَنْ اٰمَنَ بِاللّٰهِ وَ
الْيَوْمِ الْاٰخِرِ وَ اَقَامَ الصَّلٰوةَ وَ اٰتَى
الزَّكٰوةَ وَ لَمْ يَخْشَ اِلَّا اللّٰهَ فَعَسٰٓى
اُولٰٓئِكَ اَنْ يَّكُوْنُوْا مِنَ الْمُهْتَدِيْنَ ﴿١٨﴾

39. By 'inhabit the mosques' means they are involved in the construction of the mosques, cleanliness of the mosques, lighting up the mosques, flooring and carpeting the mosques, etc. From this emerge two issues:

1. Construction and maintenance of the mosques is the duty of Muslims only. A mosque constructed by infidels is no mosque at all eg. Masjid-e-Daraar.

2. The desire of establishing a mosque is a sign of true faith. Similarly, dislike for a mosque and the urge to destroy and desecrate it is a sign of infidelity. Furthermore, to recite the entire QUR'AAN during Taraweeh Prayer, to illuminate the mosques in Ramadaan are acts of great reward as they too are part of establishing mosques. Hazrat Sulaiman (on whom be peace) would brighten the Sacred Mosque *BAITUL MUQADDAS* in such a way ladies living far away from it were able to spin their wheels from its light; Hazrat Dahya Kalbi (May Allah be pleased with him) would light up Masjid-e-Nabawi. (*Tafseer Roohul Bayaan)*

40. Hazrat Umar (May Allah be pleased with him) was the first person to have top quality flooring done in Masjidun Nabawi. Prior to this there was gravel flooring. Hazrat Uthman (May Allah be pleased with him) was the first person to built this sacred Mosque in a beautifully designed structure. Hazrat Tameem Dari was the first person to provide brightly lit lamp in it. During the reign of Hazrat Umar (May Allah be pleased with him) he had the sacred Mosque brightly lit in Ramadaan for Taraweeh Prayer at which Hazrat Alli (May

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Allah be pleased with him) prayed to Allah Almighty to illuminate the grave of Hazrat Sulaiman had brightened the sacred Mosque in Jerusalem with a light from red sulphur

which was seen from twelve square miles. He had decorated this with gold and silver. (*Tafseer Roohul Bayaan)* . All these great personalities were beloved of Allah Almighty.

19. Then do you consider the offering of water to the pilgrims and service of the Sacred Mosque equal[41], to one who believes [42] in Allah and the Last Day and fights in the path of Allah? They are not equal in the sight of Allah. And Allah does not guide the unjust people [43].

اَجَعَلْتُمْ سِقَايَةَ الْحَآجِّ وَعِمَارَةَ الْمَسْجِدِ الْحَرَامِ كَمَنْ اٰمَنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ جٰهَدَ فِيْ سَبِيْلِ اللّٰهِ ؕ لَا يَسْتَوٗنَ عِنْدَ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿١٩﴾

41. Reason for its Revelation:
The polytheists of Makkah were taunting the migrant Muslims saying that these people left Makkah by deserting the Sacred Ka'bah yet they would proudly say that they are the servants of the Holy Ka'bah. In reply to the Polytheists Allah Almighty revealed this verse. From this one learns that Allah Almighty defends His sincere servants in such a way that He Himself replies their critics Allah be praised. This is the height of obtaining nearness to Allah Almighty.
42. From this we learn that obedience to the Holy Prophet صلى الله عليه وآله وسلم is highest form of worship eg. He called the Emigrant Muslims superior to those other in Makkah who remained their to render service to the Sacred Ka'bah. The reason being those Makkan remained by the Holy Ka'bah, but the Emigrants to Madina remained in service of the Pride of the Ka'bah صلى الله عليه وآله وسلم The observer of the Ka'bah becomes a Haji - Pilgrim but the observer of the Pride of the Ka'bah becomes a SAHABI - Companion. Millions of pilgrims are not equal to the dust of the foot of a single Companion.
43. This tells us that without Faith no worship, service of the Ka'bah providing drinking water for the pilgrims, etc. is reliable in the sight of Allah Almighty. Faith is the main condition for the acceptability of worship. Just as there is no Salaah without Wudu, there is no worship without Faith.

20. Those who believe and migrate and fight [44] with their wealth and lives in the path of Allah [45] have the highest rank with Allah. And they are the ones who reach their goal.

اَلَّذِيْنَ اٰمَنُوْا وَ هَاجَرُوْا وَ جٰهَدُوْا فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ ۙ اَعْظَمُ دَرَجَةً عِنْدَ اللّٰهِ ؕ وَ اُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿٢٠﴾

44. There are three categories of Holy War (*JIHAD)* - Striving with ones life only, as was the case with the poor Muslims, the second type is striving with ones wealth as was the case of the wealthy but disabled believers who would provide horses and other equipment to the soldiers; the third is the combination of both i.e. those who would strive with their lives and wealth by physically fighting and providing equipment for the poorer soldiers. All three types of soldiers are included in this verse. From this there is a hint that the Emigrants *MUHAJIREEN* are superior to the Helpers - *ANSAAR* though both are beloved of Allah Almighty.
45. They are superior to other Muslims, and not merely to non-believers. The infidels hold no position in the sight of Allah Almighty to

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say that they hold superior position to the Muslim warrior. These infidels are held more disgraced than dogs and cats. Animals were permitted to come into the Arc of Hazrat Nooh (on whom be peace) but not an infidel. Regarding the infidels Allah Almighty says: "They are the worst of creatures". S98:V6.

21. Their Lord gives [46], them glad tidings of His Mercy and of His Pleasure and of such Paradise wherein there is lasting bliss for them.

يُبَشِّرُهُمْ رَبُّهُمْ بِرَحْمَةٍ مِّنْهُ وَ رِضْوَانٍ وَّ جَنّٰتٍ لَّهُمْ فِيْهَا نَعِيْمٌ مُّقِيْمٌ ۙ﴿۲۱﴾

46. From this we learn that the deeds of the Holy Prophet صلى الله عليه وآله وسلم are deeds of Allah Almighty observe, giving glad tidings to the Believers is the work of the Holy Prophet صلى الله عليه وآله وسلم. Hence his name is *BASHEER* - the giver of good tidings. Yet Allah Almighty says We are giving the glad tidings. We further learn that obtaining salvation and heavenly bounties on the Day of Qiyamah are not the results of ones good deeds but this is due to the grace and bounty of Allah Almighty. Good deeds are a means of obtaining Divine grace. Furthermore to obtain Divine pleasure is the highest bounty of Allah Almighty. May Allah Almighty grant us this Amin.

22.They will abide therein forever. Undoubtedly, there is great reward with Allah [47].

خٰلِدِيْنَ فِيْهَآ اَبَدًا ؕ اِنَّ اللّٰهَ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۲۲﴾

47. Outwardly this verse seems to be concerning the Emigrant Companions. Paradise for these revered believers is a certainty. From them some have been proclaimed by name as inmates of Paradise eg. the *ASHRA E MUBASSHARAH*, etc. Anyone who denies their belief and piety is rejecting the veracity of this verse .

23. O believers! Take not your fathers and brothers over friends [48], if they prefer infidelity to faith. And whoso of you will befriend them, then they are the unjust [49].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْٓا اٰبَآءَكُمْ وَ اِخْوَانَكُمْ اَوْلِيَآءَ اِنِ اسْتَحَبُّوا الْكُفْرَ عَلَى الْاِيْمَانِ ؕ وَ مَنْ يَّتَوَلَّهُمْ مِّنْكُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۲۳﴾

48. This tells us that of all the rights and obligation the greast obligation is that towards Allah Almighty and His Beloved Prophet . If opposed to them , a father is not a father, a mother is not a mother, a brother is not a brother.

49. From this we learn that is any infidel remains in infidelity unknowingly he will not be subjected to this command. You should try with kindness to win him towards Islam. However, if he insists remaining an infidel you should separate from him.

24. Please declare: "If your fathers and your sons and your brothers and your wives [50], and your clan [51],

قُلْ اِنْ كَانَ اٰبَآؤُكُمْ وَاَبْنَآؤُكُمْ وَ اِخْوَانُكُمْ وَ اَزْوَاجُكُمْ وَ عَشِيْرَتُكُمْ وَ

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اَمْوَالُ ِۨ اقْتَرَفْتُمُوْهَا وَ تِجَارَةٌ تَخْشَوْنَ
كَسَادَهَا وَ مَسٰكِنُ تَرْضَوْنَهَآ اَحَبَّ
اِلَيْكُمْ مِّنَ اللّٰهِ وَ رَسُوْلِهٖ وَ جِهَادٍ فِيْ
سَبِيْلِهٖ فَتَرَبَّصُوْا حَتّٰى يَاْتِيَ اللّٰهُ بِاَمْرِهٖ ؕ
وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ﴿٢٤﴾ ع

and the wealth of your earnings[52], and the trade of which you fear loss, and the houses of your choice, are things [53], dearer [54], to you than Allah and His Messenger, and the striving in His Path, then wait till Allah sends His Command. And Allah guides not the disobedient.

50. From this we learn that you are allowed to fulfil family rights as outlined by Shariah to the infidel wife and parents, but whole heartedly love for them is unlawful because inclination of the heart should not be towards the enemies of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Further, it should be remembered it is infidelity to love an infidel wholeheartedly. Also, when the right of the Creator and the creation are in opposition priority must at all times be given to rights of the Creator.

51. In the word 'your claim' all the inlaws, family relations blood brothers, are included.

52. Earning has been mentioned with wealth to show that wealth earned through your hard work is better than inherited wealth because it is acquired through your effort.

53. From this we learn that love for material things is not prohibited as long as they are not given preferance over Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم, in which case it would be prohibited. Similarly, unlawful love relations too are prohibited.

54. The commentary of this verse is that Hadith which states none of you is a believer until I do not becomes more beloved to him than his parents, his children and everyone else. From this we learn that we should have natural love for the Holy Prophet صلى الله عليه وآله وسلم and not just common or rational love. Man has natural love for his children. Here natural love is contrasted with rational love. Further, we learn the type of love we have for the Holy Prophet صلى الله عليه وآله وسلم should be similar to that we have for Allah Almighty i.e. the love based on greatness and obedience. Also, to love the Holy Prophet صلى الله عليه وآله وسلم with Almighty Allah is no polytheism, but it is part of faith. We also learn that to keep the heart bereft of the Holy Prophet's صلى الله عليه وآله وسلم love is infidelity as this is being denounced as deserving of severe punishment.

SECTION 4

لَقَدْ نَصَرَكُمُ اللّٰهُ فِيْ مَوَاطِنَ كَثِيْرَةٍ ۙ وَّ
يَوْمَ حُنَيْنٍ ۙ اِذْ اَعْجَبَتْكُمْ كَثْرَتُكُمْ فَلَمْ
تُغْنِ عَنْكُمْ شَيْـًٔا وَّ ضَاقَتْ عَلَيْكُمُ الْاَرْضُ
بِمَا رَحُبَتْ ثُمَّ وَلَّيْتُمْ مُّدْبِرِيْنَ ﴿٢٥﴾ ج

25. Certainly, Allah did help [55], you at many places and on the day of the battle of Hunain, when you had boasted of your multitude of soldiers , but it availed you nothing and the land being so vast, became straitened [56]. to you. Then you turned your backs, retreating [57].

55. As was the case in the Battles of Badr, Khaiber, Treaty of Hudaibiya, Conquest of Makkah and against Bani Quraizah and Bani Nadheer.

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56. Between Hunain, Taif and Makkah Muazzamah is a jungle wherein after the conquest of Makkah a great battle was fought between the Muslims and the tribes of Hawazin and Thaqeef. The Muslim army for this battle was twelve thousand, while the infidels numbered four thousand. Some of the Muslim seeing their numerical strength expressed confidence of a certain victory. But Lo! and Behold! Allah Almighty did not like this boast for nature! At first the Muslims gained success and became engaged in collecting the spoils of war. The fleeing enemy seeing this turned back and sent a shower of arrows upon the Muslim who could not withstand this attack

26. Then Allah sent down His Tranquility upon His Messenger and upon the Muslims [58]. And He sent down the forces that you did not see[59], and He chastised the infidels. And that is the punishment for the infidels.

58. From this we learn that those Muslim soldiers who fled from the Battle of Hunain remained believers as Allah Almighty had pardoned them. Allah Almighty sent down His Calm upon them. Thus if any one now raises any objections or criticism against them they are denying the veracity of this verse. Thus it is these very fleeing soldiers who gained

27. Thereafter Allah will accept the repentance of those whom He pleases[60]. And Allah is Most Forgiving, Merciful.

60. Thus remainder of the people of Hawazin were guided by Allah Almighty towards Islam. They came to the Holy Prophet صلى الله عليه وآله وسلم and accepted Islam. The

28. O believers! Know that the polytheists are altogether unclean [61]. Then let them not approach [62] the Sacred Mosque after this year. And if you fear poverty, then soon

and fled. Only Hazrat Abba's and Hazrat Abu Sufyaan (May Allah be pleased with them) remained by the Holy Prophet صلى الله عليه وآله وسلم. On that day the true valour of the Holy Prophet صلى الله عليه وآله وسلم was seen. The entire infidels had surrounded the mule of the Messenger of Allah صلى الله عليه وآله وسلم but when he got down from the mule with a sword in his hand the entire enemy force dissipated like grains of coffee.

57. This is a discription of the earth becoming straitened i.e. that vast land despite its broad area became so narrow and compressed that you were unable to stop there.

ثُمَّ اَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَ عَلَى الْمُؤْمِنِيْنَ وَاَنْزَلَ جُنُوْدًا لَّمْ تَرَوْهَا وَ عَذَّبَ الَّذِيْنَ كَفَرُوْا ؕ وَذٰلِكَ جَزَآءُ الْكٰفِرِيْنَ ﴿٢٦﴾

control over themselves and turned back to inflict a defeat on the enemy. Thus this victory became an atonement for their past.

59. By this is meant the angels who had come at Hunain to raise the Muslim pride. The angels did not take any active part in the battle. They only fought in the Battle of Badr.

ثُمَّ يَتُوْبُ اللّٰهُ مِنْۢ بَعْدِ ذٰلِكَ عَلٰى مَنْ يَّشَآءُ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿٢٧﴾

Holy Prophet صلى الله عليه وآله وسلم also freed their prisoners. Because they were from the people of HALEEM SA'DIN this favour was shown to them.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنَّمَا الْمُشْرِكُوْنَ نَجَسٌ فَلَا يَقْرَبُوا الْمَسْجِدَ الْحَرَامَ بَعْدَ عَامِهِمْ هٰذَا ۚ وَ اِنْ خِفْتُمْ عَيْلَةً

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فَسَوْفَ يُغْنِيْكُمُ اللّٰهُ مِنْ فَضْلِهٖٓ اِنْ شَآءَ ؕ اِنَّ اللّٰهَ عَلِيْمٌ حَكِيْمٌ ﴿٢٨﴾

Allah shall enrich you with His bounty, if He pleases [63]. Verily, Allah is All Knowing, Wise [64].

63.By this is meant do not think that if the polytheists did not attend the Hajj it will in any way affect your trade. Allah Almighty will place so much blessing and good in the Muslim community that all the business of Makkah will be able to prosper through the Muslim pilgrims. Allah Almighty has fulfilled this promise the fruit of which can be seen up to today! 'If He pleases' is used so that the trust of the believers should be in Allah Almighty and not in the pilgrims to the Holy city.

64. Thus the command of Allah Almighty is to prohibit the polytheists from attending Hajj is based on Divine wisdom which would soon become apparent to you.

61. It should be remembered that here the idolators signifies all non-believers. There is a Zabar on the word NAJS to mean extremely unclean, altogether unclean and nauseating. By unclean means of unclean and impure beliefs as well as physical aversion because the infidels do not take a ghusal after *JANAABAT* (sexual intercourse). They regard impurities to be clean eg. the idolators of India regard the urine of the cow to be pure.

62. From this we learn that the infidels and the polytheist have no right of worship in Muslim Mosques because here not being near signifies not being near for worship and all the mosques in veneration are like the sacred Mosque in Makkah.

قَاتِلُوا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَ لَا بِالْيَوْمِ الْاٰخِرِ وَ لَا يُحَرِّمُوْنَ مَا حَرَّمَ اللّٰهُ وَرَسُوْلُهٗ وَ لَا يَدِيْنُوْنَ دِيْنَ الْحَقِّ مِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ حَتّٰى يُعْطُوا الْجِزْيَةَ عَنْ يَّدٍ وَّ هُمْ صٰغِرُوْنَ ﴿٢٩﴾ ع

29. Fight those who do not believe in Allah and the Last Day [65], and do not forbid what Allah and His Messenger [66]. had made lawful. And follow not the true faith [67], that is to say those were given the Book [68], until they pay the required tax with their own hands [69], being humiliated[70].

unlawful in the Holy QUR'AAN are done so by Allah Almighty eg. the swine, the carrion, etc. and those things which are declared unlawful in the Hadith have been declared unlawful by the Holy Prophet صلى الله عليه وآله وسلم eg. dog, cat, etc. From this we learn that Allah Almighty has empowered the Holy Prophet to declare things unlawful.

67. Here Truth signifies either the true Religion or non-abrogated, everlasting religion, or it signifies name of Allah Almighty i.e. true religion or everlasting religion which would not be abrogated, or the Religion of Allah Almighty. In the first case truth is the attribute of Religion while in the latter case it is the

65. This tells us that he who is not a Muslim does not believe in Allah Almighty in the true sense of the word even though he may claim to do so. True knowledge about Allah Almighty can only be obtained through knowledge of the Holy Prophet صلى الله عليه وآله وسلم. Christian, Jews, the infidels, etc. do not believe in Allah Almighty and Jihad *Holy War* would be waged against them. We also learn *Jihad*, like *Salaah*, *Zakaat*, would continue to exist until the Day of Judgement. Anyone who accepts it as abrogated is an apostate eg. the Qadyanis. The reason being in this verse absolute command and is given with regard to Jihad which is not restricted to any time limit.

66. Those things which are declared

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possessive noun of Religion (*Roohul Bayaan)* It could also mean that Truth refers to the personality of the Holy Prophet صلى الله عليه وآله وسلم the Religion of Hazrat Muhammadur Rasoolullah صلى الله عليه وآله وسلم.

68. *'Kill'* is a descriptive command which is the descriptive of "*those who do not believe*" i.e. fight with those non-believing people of the Book - wage holy war against them.

69. From this verse a few issues emerge:

1. From the infidels of Arabia Jizyah – (Poll tax) will only be accepted from the People of the Book. For the polytheist of Arabia there is either death or acceptance of Islam.
2. Poll tax will be collected in cash, not on credit.
3. The infidel must pay his poll tax personally and not through his servant or any one else as indicated by "*their own hands*".
4. The infidel must go to the tax collector on foot as indicated by "*being brought low*".

It should be remembered that according to the Hanafi school the polytheists non-Arab states would pay poll tax like the People of the Book. But this is not the case with the Shafa'ee school according to which no polytheists is entitled to pay a poll tax. He must either accept Islam or be liable for death penalty. This verse serves as proof for both.

70. This poll tax would be payable by all the non-Arab polytheists. It should be remembered that the tax is for their protection because the head of the Islamic state protects the infidels, provides for their comfort and convenience for which they are entitled to a small amount eg. the tax levied by present day governments on their subjects. In comparison the Muslims are duty bound to pay Zakaat on their livestock and other types of wealth.

SECTION 5

وَ قَالَتِ الْيَهُوْدُ عُزَيْرُ ۨ ابْنُ اللّٰهِ وَ قَالَتِ
النَّصٰرَى الْمَسِيْحُ ابْنُ اللّٰهِ ؕ ذٰلِكَ قَوْلُهُمْ
بِاَفْوَاهِهِمْ ۚ يُضَاهِـُٔوْنَ قَوْلَ الَّذِيْنَ
كَفَرُوْا مِنْ قَبْلُ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى
يُؤْفَكُوْنَ ﴿۳۰﴾

30. And the Jews said: "Uzair [71]. is the son of Allah". And the Christians said: "Mesih Isa is the son of Allah". These things they utter with their mouths [72]. They imitate the sayings of the infidels before them [73]. May Allah curse them [74].

71. Reason for its revelation: A group of Jews came to the Holy Prophet صلى الله عليه وآله وسلم and said how can we believe in you, for you have abandoned our Qiblah. Secondly, you do not believe in Hazrat Uzair (Alaihis Salaam) as the son of God. In response this verse was revealed. (*Tafseer Khazainul Irfaan*)

72. By this is meant they have no proof regarding their claim, they are merely uttering nonsense.

73. This refers to the polytheists of Arabia who would say that the angels are daughters of Allah Almighty, while the people of the Book made the Prophets sons of Allah. So what difference is there between the two. However because these people of the Book believe in one Prophet, despite their polytheism, they are called People of the Book, and their laws became less burdensome.

74. This address is to express anger and displeasure and not as a curse. Allah Almighty is free from uttering a curse.

اِتَّخَذُوْۤا اَحْبَارَهُمْ وَرُهْبَانَهُمْ اَرْبَابًا
مِّنْ دُوْنِ اللّٰهِ وَ الْمَسِيْحَ ابْنَ مَرْيَمَ ۚ وَ
مَاۤ اُمِرُوْۤا اِلَّا لِيَعْبُدُوْۤا اِلٰهًا وَّاحِدًا ۚ لَاۤ

31.They have taken their priests and monks as gods besides Allah [75], and also Mesih, son of Mariam [76], and they were commanded not to worship any except Him. None is

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إِلٰهَ إِلَّا هُوَ ؕ سُبْحٰنَهٗ عَمَّا يُشْرِكُوْنَ ﴿٣١﴾

worthy of worship except [77] He. Hallowed be He from their polytheism[78].

their sins pardoned through them. Therefore the words 'besides Allah' are being used here. A Muslim does not have such a belief regarding any saint or religious leader.

76. They have taken Hazrat Isa (Alaihis Salaam) as God by accepting him as son of God. The son has the same genus of the father.

77. This means they were given similar commands in the Taurah and Injeel.

78. This tells us these people of the Book are polytheists, even though rules regarding them are different.

يُرِيْدُوْنَ اَنْ يُّطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَ يَاْبَى اللّٰهُ اِلَّاۤ اَنْ يُّتِمَّ نُوْرَهٗ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ﴿٣٢﴾

32. They desire to extinguish the light of Allah with their mouths and Allah will not agree, but to perfect His Light, although the infidels may dislike it [79].

79. Here Light could mean our Holy Prophet صلى الله عليه وآله وسلم because the verse that follows discusses the Holy Prophet صلى الله عليه وآله وسلم and is a commentary of this verse. Hazrat Mulla Alli Qari (May Allah be pleased with him) states at the end of his book "*Mauzooat e Kabir*" Wherever light is mentioned in the QUR'AAN it always signifies the Holy Prophet صلى الله عليه وآله وسلم In this verse extinguishing the light means destroying the Religion of the Holy Prophet صلى الله عليه وآله وسلم, or preventing the printing of the Holy QUR'AAN, or stopping the remembrance and discussion of the Holy Prophet صلى الله عليه وآله وسلم and become offended at hearing the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم though their offence makes no difference to the dignity and honour of the Messenger of Allah صلى الله عليه وآله وسلم.

هُوَ الَّذِیْۤ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِیْنِ الْحَقِّ لِیُظْهِرَهٗ عَلَى الدِّیْنِ كُلِّهٖ ۙ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ﴿٣٣﴾

33. It is He Who has sent [80], His Messenger [81], with guidance and true religion that He may make it prevail [82], over all religions, although the polytheists may dislike it [83].

80. This tells us the Holy Prophet صلى الله عليه وآله وسلم is the reflection of Divine honour. If you desire to know your Creator then His true knowledge is that He is the Lord who has sent Hazrat Muhammad صلى الله عليه وآله وسلم as His true Messenger. Thus the Holy Prophet is the reflection of the Personality and Attributes of Allah Almighty.

81. This tell us that true Religion and guidance is connected with the Holy Prophet صلى الله عليه وآله وسلم, just as light is connected with the sun., and thatTrue Religion and guidance cannot be obtained by abandoning the Holy Prophet صلى الله عليه وآله وسلم. This is clarified by the use of connecting letter BA with Guidance to emphasize that the personality of the Holy Prophet صلى الله عليه وآله وسلم and guidance are connected with one another, that is one is

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inseparable from the other. If guidance can be obtained through the Holy QUR'AAN alone, then it was not necessary to send the Holy Prophet صلى الله عليه وآله وسلم. Secondly at no time was the Holy Prophet صلى الله عليه وآله وسلم separated from true Religion and Guidance because both of these are sent with the Holy Prophet صلى الله عليه وآله وسلم. If anyone regards the Holy Prophet صلى الله عليه وآله وسلم without guidance for even a second, he is out of the fold of Islam.

82. By this is meant that Allah Almighty should abrogate all earlier heavenly religions through the Religion of the Holy Prophet , that his religion should over whelm and prevail upon every religion. Even today the Holy QUR'AAN is dominant over all religious scriptures, the mosques have the mastery over other places of worship and the publicity of the Holy Prophet صلى الله عليه وآله وسلم is prevalent over that of every other religious leader. It is clearly seen today, when Hazrat Isa (On whom be peace) comes to earth, Islam will be the only prevaling Religion, all other religions will be non-existant.

83. This tells us that anyone who dislikes the greatness and honour of the Holy Prophet صلى الله عليه وآله وسلم is a polytheists.

34. O believers! Many of the priests and the monks [84], devour [85], the wealth of the people wrongfully and then bar them from the Path of Allah. And those who hoard [86], up gold and silver and spend it not in the path of Allah, give them the good news of a painful punishment.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ كَثِيْرًا مِّنَ الْاَحْبَارِ وَ الرُّهْبَانِ لَيَاْكُلُوْنَ اَمْوَالَ النَّاسِ بِالْبَاطِلِ وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ ؕ وَ الَّذِيْنَ يَكْنِزُوْنَ الذَّهَبَ وَ الْفِضَّةَ وَ لَا يُنْفِقُوْنَهَا فِيْ سَبِيْلِ اللّٰهِ ۙ فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ۙ﴿۳۴﴾

84. Ahbaar was title of the Jewish monks and Rohban was the title of the their priests. Religious guides of the Muslims and their scholars are not included in this verse, as is eroneouly understood by some present day Wahabis. The reason being, this verse was revealed during the time of the Noble Companions. These illustrious persons had never devoured anyone's wealth unlawfully, nor had stopped any one from the path of Allah Almighty.

85. This tells that the payment for unlawful work and for work obligatory upon oneself is null and void. Likewise, it is unlawful to earn money through singing, false legal practice, receive payment for leading obligatory prayers, propagational work which is obligatory upon oneself, etc. *RADDUL MUKHTAR*, etc . Payment for lawful work is lawful eg teaching the Holy QUR'AAN,. Imamet, delivering a lecture in another locality, where ther are others who can do these works Thus at that point in time these works are not obligatory upon him.

86. This means hoarding unlawfully i.e. they do not pay the obligatory charity and Zakaat therefrom. From this we learn that accumulation of wealth is permissible as long as the dues upon this wealth is paid. If it was unlawful to accumulate wealth then how would Zakaat become obligatory. Zakaat only becomes obligatory after the wealth has been in one's possession for a complete year. Also, how would Hazrat Uthaman, Hazrat Zubair ibn Awaam and other Companions had become wealthy, unnecessary spending has been condemned as unlawful so as to avoid ruination of it.

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يَّوْمَ يُحْمٰى عَلَيْهَا فِيْ نَارِ جَهَنَّمَ فَتُكْوٰى بِهَا جِبَاهُهُمْ وَ جُنُوْبُهُمْ وَظُهُوْرُهُمْ ؕ هٰذَا مَا كَنَزْتُمْ لِاَنْفُسِكُمْ فَذُوْقُوْا مَا كُنْتُمْ تَكْنِزُوْنَ ﴿٣٥﴾

35. On the day that their treasures shall be heated in the fire [87], of Hell. Then their foreheads and sides and backs [88] shall be branded therewith. This is what you had hoarded [89] for yourselves. Now taste the penalty of such hoarding.

87. It would be heated in the fire of Hell to such an extent that it will turn white *KHAZAIN.*

88. Because the wealthy misers would frown at the poor, then they would turn away from them, then would show their back towards them. Thus all three limbs of theirs would be branded.

89. From this we learn that which is hoarded for the sake of Allah Almighty would not be regarded as bad. Thus there is no Zakaat on wealth that is given in trust, even though they may run into thousands of Rands. Hoarded for oneself includes accumulating for ones children, kith and kin etc, when this is not intented for gaining the soul pleasure of Allah Almighty.

اِنَّ عِدَّةَ الشُّهُوْرِ عِنْدَ اللّٰهِ اثْنَا عَشَرَ شَهْرًا فِيْ كِتٰبِ اللّٰهِ يَوْمَ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ مِنْهَآ اَرْبَعَةٌ حُرُمٌ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ۬ فَلَا تَظْلِمُوْا فِيْهِنَّ اَنْفُسَكُمْ وَ قَاتِلُوا الْمُشْرِكِيْنَ كَآفَّةً كَمَا يُقَاتِلُوْنَكُمْ كَآفَّةً ؕ وَ اعْلَمُوْٓا اَنَّ اللّٰهَ مَعَ الْمُتَّقِيْنَ ﴿٣٦﴾

36. Undoubtedly, the number of months with Allah is twelve [90], in the Book of Allah [91], since the day He made the heavens and the earth. Four of them are sacred [92]. This is the right religion. Therefore, do not wrong [93]. yourselves in the calculation of these months. And fight the infidels at all times, as they fight [94], with you, at all times. And know that Allah is with the pious ones [95].

90. This tells the lunar months are held in good esteem by Allah Almighty because the honoured months were all lunar months. Thus all our worship like Zakaat, Fasting, Hajj are performed in lunar months.

91. From this we learn that the practice of the polytheists to extend some years to thirteen months is base and misleading. The year should be made up of twelve months, and the days of the month should be either twenty nine or thirty. These people have changed this order for seasonal conformity.

92. Three months are sequential eg. Zil-Qaida, Zil-Hajj and Muharram, and one is separate i.e. Rajab. These four months were regarded sacred even before the advent of Islam. Islam too has accorded them sanctity. However, Holy War in these months is no longer unlawful. Nevertheless, respect of them has remained up to now. Much worship should be done in these months, every effort should be made to abstain from sins in them. From this we learn that every month, every day, every moment are not equal in status. If they are not the same in honour and greatness how will all the human beings be the same.

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93. This means special care must be taken to abstain from sins in these four months because committing sins in them is an act of cruelty. It could also mean do not be cruel to one another.
94. This means fight every infidel at all times and at every place who wants to fight with you eg. combatant, a soldier. Through this the prohibition of war in the prohibited months is abrogated. From this we learn that it is unlawful to wage war on non-Muslim citizen in a Muslim state as well as peace living non-believers; their blood is like our blood.
95. Thus at the time of Holy War adopt piety and purity these are your best weapons.

37. Surely their postponement of sacred months is nothing but an increase in infidelity [96], with which the infidels are misguided [97]. They make it lawful in one year [98], and forbid [99], it in another year, that they may make up the number which Allah has sanctified [100], and make lawful what Allah has forbidden. Their vile deeds seem fair [101]. in their eyes. And Allah guides not the infidels[102].

اِنَّمَا النَّسِیٓءُ زِیَادَةٌ فِی الْكُفْرِ یُضَلُّ بِهِ
الَّذِیْنَ كَفَرُوْا یُحِلُّوْنَهٗ عَامًا وَّ
یُحَرِّمُوْنَهٗ عَامًا لِّیُوَاطِـُٔوْا عِدَّةَ مَا
حَرَّمَ اللّٰهُ فَیُحِلُّوْا مَا حَرَّمَ اللّٰهُ ؕ زُیِّنَ
لَهُمْ سُوْٓءُ اَعْمَالِهِمْ ؕ وَ اللّٰهُ لَا یَهْدِی
الْقَوْمَ الْكٰفِرِیْنَ ﴿۳۷﴾ ع ۵ ۸ ۱۱

96. The infidels of Arabia were great upholders of the dignity of the respected months viz. Rajab, Zil-Qaidah, Zil-Hajj and Muharram, and regarded fighting in this period as prohibited. However if any of these would come in between during a battle they would feel quite offended by this. They would then try to substitute Muharram with Safar and would make Safar to Muharram. Or whenever a need was felt to divert unlawfulness they would exchange these months in like manner. In this way the months of honour and prohibition would keep changing in the course of the year. This process of postponement is called NASI which has been condemned here. As the appointment and setting of months and days is done by Allah Almighty, any change therewith is an act of extreme transgression. Thus if any person today tries to change Monday to Friday and performs Friday Salaah in it, or change Rabiul Awwal to Zil-Hajj and offers Qurbani or Hajj in it would be regarded as an infidel like the one who rejects Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم. Such an act violates Divine Laws and Divine arrangement.
97. From this emerges two issues:
1. Bringing about sequencial change in months and days is the way of the infidels.
2. There can be an increase or decrease in the intensity of infidelity i.e. some infidels are worse than the others. But this increase can be the nature of infidelity, not in its quantity.
98. Even today the polytheists of India add on an intercalary month after every few years. The pregnancy of Bibi Amina (May Allah be pleased with her) occured in the month of Rajab but the polytheists that year made it into Zil-Hajj and performed pilgrimage in it. For this reson it is narrated that confirmation of the blessed conception took place at Mina after the Ramee of Jamarat. This is the explanation that can be given for it, otherwise this does not complete the nine months of the blessed pregnancy.
99. Because the year in which the infidels fight in Muharram by regarding it as Safar, then in that year they had made an unlawful battle lawful for them.
100. By this is meant that these infidels in each year always regard four months to be sacred and unlawful for waging war and they

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uphold them strictly. But they differ in their fixed order.

101. By this is meant it is a sin to bring about change in the order of the months but the devil explained to them that it is a good act. Now they do this, thinking it to be a pious act.

102. By this is meant Allah Almighty does not guide the infidels towards doing good deeds.

As long as they are infidels He does not show them the path towards Him. It could also mean that He will not show them the path towards Paradise on the Day of Judgement. Under all circumstances there can be no objection raised about the verse because thousands of infidels receive guidance to become Muslims.

SECTION 6

38. O believers! What has happened to you that when it is said to you [103]: "Go forth in the way of Allah"; you sit down [104]. on the earth heavily? Have you chosen the life of this world in preference to the Hereafter? And the goods of the living world in comparison with that of the Hereafter is nothing but little[105].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا مَا لَكُمْ اِذَا قِيْلَ لَكُمُ انْفِرُوْا فِيْ سَبِيْلِ اللّٰهِ اثَّاقَلْتُمْ اِلَى الْاَرْضِ ؕ اَرَضِيْتُمْ بِالْحَيٰوةِ الدُّنْيَا مِنَ الْاٰخِرَةِ ۚ فَمَا مَتَاعُ الْحَيٰوةِ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا قَلِيْلٌ ﴿٣٨﴾

103. From this we learn that a Muslim does not become an infidel on sinning because Allah Almighty called those who were lazy in Jihad as believers, although negligence in Jihad is a sin.

104. Reason for its Revelation:

This verse was revealed on the occasion of the Battle of Tabuk to instil in the Muslims the desire for Jihad - Holy War. This battle was fought in Rajab 9th Hijri after the Battle of Taif. Tabuk is situtated several kilometres out of Madina Muanawwarah in the direction of Syria. The Holy Prophet saw put great effort on this battle. At that piont in time there was a severe drought which was placing much strain on the Muslims. Severe heat too was adding to this problems of the Muslims. For this battle Hazrat Uthman Ghani (May Allah be pleased with him) generously donated military equipment for ten thousand soldiers, ten thousand gold coins, nine hundred camels and hundred fully saddled horses. Hazrat Abu Bakr Siddique (May Allah be pleased with him) gave everything he had at home and Hazrat Umar (May Allah be pleased with him) donated half his possessions. Leaving behind Hazrat Alli Murtaza (May Allah be pleased with him) as his deputy in Madina, the Holy Prophet صلى الله عليه وآله وسلم marched to Tabuk at the head of a thirty thousand army. Abdullah ibn Ubayy and the rest of the hypocrites turn back from this army at Thaniyatul Wuda. On the occasion of this battle the well of Tabuk which had very little water became full with the blessed gargle water of the Holy Prophet صلى الله عليه وآله وسلم which sufficed the needs of all the soldiers and animals. No actual fighting took place in this battle because Herculis, Emperor of Rome became overawed by the Muslims. The Holy Prophet صلى الله عليه وآله وسلم after imposing poll tax on the governors of Doomatul Jandal and Eila, returned to Madina. After this battle Hazrat Ka'ab bin Malik, Hilal ibn Umayyah and Murarah ibn Rabee had been boycotted, details of which are to follow.

105. This means all these would perish while the Hereafter is eternal, the goods of the living world are but little, while the Hereafter is abundant.

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إِلَّا تَنْفِرُوْا يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ۙ وَّيَسْتَبْدِلْ قَوْمًا غَيْرَكُمْ وَلَا تَضُرُّوْهُ شَيْـًٔا ؕ وَاللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرٌ ﴿٣٩﴾

39. If you will not march forth, He will punish [106]. you with a severe punishment and will replace you by another people [107]. and you can do no harm to Him. And Allah has full power to do everything.

106. By 'punishment' is meant Allah Almighty will destroy you through severe drought and other calamities. This tells us that sins are the cause of wordly calamities just as good deeds are a means of obtaining mercy.

107. Those obedient followers of the Holy Prophet صلى الله عليه وآله وسلم who would be giving the Hereafter preference over the world

اِلَّا تَنْصُرُوْهُ فَقَدْ نَصَرَهُ اللّٰهُ اِذْ اَخْرَجَهُ الَّذِيْنَ كَفَرُوْا ثَانِىَ اثْنَيْنِ اِذْ هُمَا فِى الْغَارِ اِذْ يَقُوْلُ لِصَاحِبِهٖ لَا تَحْزَنْ اِنَّ اللّٰهَ مَعَنَا ۚ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلَيْهِ وَاَيَّدَهٗ بِجُنُوْدٍ لَّمْ تَرَوْهَا وَجَعَلَ كَلِمَةَ الَّذِيْنَ كَفَرُوا السُّفْلٰى ؕ وَكَلِمَةُ اللّٰهِ هِىَ الْعُلْيَا ؕ وَاللّٰهُ عَزِيْزٌ حَكِيْمٌ ﴿٤٠﴾

40. If you help [108], him not, then no doubt Allah has already aided him, when on account [109], of the mischief of the infidels, he was to go out with only two [110], souls, when they were both in the Cave [111], and when he said to his Companion [112]: "Grieve [113], not, surely Allah is with us [114]". Then Allah sent down His satisfaction [115], on him and helped him with armies which you did not see [116], and put down the words of the infidels [117]. It is the word of Allah alone which is supreme[118]. And Allah is Dominant, Wise.

108. Allah Almighty would assist them from unknown sources as He did so on the occasion of the Hijrah. Thus the Letter FA is the word *FAQAD* - 'No doubt' is not for expressing a condition but it is a proof of a concealed condition or requital. What it means is even if you would not help the Holy Prophet صلى الله عليه وآله وسلم then Allah Almighty had most certainly helped him. Thus no objection can be raised concerning the blessed verse.

109. Allah be praised! What a pure and refined translation! Here the connection by the action or verb is shown towards the cause because the infidels were the cause of the Holy Prophet's صلى الله عليه وآله وسلم migration,

like the people of Yemen and Persia. (*Tafseer Roohul Bayaan)* From this we learn that the Religion of Allah Almighty is no way dependent on us. It is we who are dependent on it. Also, propagation of Islam is not only endowed upon us; Islam existed before us and would be in existence after us.

though migration itself took place at the express command of Allah Almighty.

110. It should be remembered that if Allah Almighty who had taken the Holy Prophet صلى الله عليه وآله وسلم out of the holy city of Makkah, and not the polytheists whose intention was to martyr him. However, because the polytheists were the cause of the migration, they are declared as the doers. Further, it should be remembered that if the letter HA is used to show the present or the condition of the personal pronoun 'he' in "he was to go out with only two souls" then its meaning would be that the polytheists took him out in such a state that he was one of the two,

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i.e. Hazrat Abu Bakr Siddique (May Allah be pleased with him).

111. By 'both' means the Holy Prophet صلى الله عليه وآله وسلم and his companion in the cave, Hazrat Abu Bakr Siddique (May Allah be pleased with him) . The word 'companion in the cave' is derived from this verse. Even today to a protector a sincere friend and a faithful companion is referred as Companion of the Cave.

112. From this emerges two issues:

1. The companionship of Hazrat Abu Bakr Siddique (May Allah be pleased with him) is based on absolute faith and the Holy QUR'AAN, hence its rejection is infidelity.

2. After the Holy Prophet صلى الله عليه وآله وسلم the status of Hazrat Abu Bakr Siddique is greater than everyone else, because Allah Almighty has called him the Holy Prophet's صلى الله عليه وآله وسلم Companion second to the Messenger of Allah Almighty صلى الله عليه وآله وسلم. I is for this reason that the Holy Prophet صلى الله عليه وآله وسلم honoured him to lead the believers in Salaah on his blessed Musalla. He is a companion of four generations, he is a Companion, his parents are Companions, all his children are Companions and their children too are Companions, just as Hazrat Yusuf (on whom be peace) too is the Prophet of four generations. This is the special quality and distinctive feature of Hazrat Abu Bakr Siddique (May Allah be pleased with him).

We further learn that after the Holy Prophet صلى الله عليه وآله وسلم Hazrat Abu Bakr Siddique would be his immediate successor or Caliph. If Allah Almighty has made him second to His Messenger then who is there to make him third or fourth. In the grave too he is next to the Holy Prophet صلى الله عليه وآله وسلم and on the Day of Judgement too he will be second to the Holy Prophet صلى الله عليه وآله وسلم.

113. Do not grieve over me, because at that point in time Hazrat Abu Bakr Siddique was not worried about himself as he himself was already bitten by the snake, he had already sacrified himself over the Holy Prophet صلى الله عليه وآله وسلم. The fear he had was for the safety ofhis Beloved Companion of the Cave, the Holy Prophet صلى الله عليه وآله وسلم. If he had fear about himself he would not have carried the Holy Prophet صلى الله عليه وآله وسلم on his shoulders and climbed the hill of twelve miles height, he would not have entered the dark cave alone, he would not have allowed himself to be bitten by a snake. This grief of Hazrat Siddique Akbar too is an act of worship so is the worldly rest of the Holy Prophet صلى الله عليه وآله وسلم an act of worship. Therefore Allah Almighty saved both these great personages through the web of the spider and the eggs of the pigeon.

114. Hazrat Moosa on whom be peace had said:

"*Undoubtedly my Lord is with me*" S26:V62 . Allah is with me i.e. Allah is not with you, but with me alone. But the Holy Prophet صلى الله عليه وآله وسلم said: "Allah is with us" i.e. He is with me and with you. The one with whom Allah Almighty is can never go astray. Allah Almighty was with Hazrat Abu Bakr Siddique (May Allah be pleased with him) at all times as He was with the Holy Prophet صلى الله عليه وآله وسلم.

115. This tells us that Allah Almighty sent down His satisfaction and calm on Hazrat Abu Bakr Siddique May Allah be pleased with him because at that moment he was the one who was restless. The blessed heart of the Holy Prophet صلى الله عليه وآله وسلم was already calm and tranquil. Also prior to this mention is being made of Hazrat Abu Bakr Siddique (May Allah be pleased with him) . In the words like 'his Companions' the pronoun usually is placed nearest to the noun to which it is connected. Hazrat Abu Bakr Siddique (May Allah be pleased with him) thought the infidels had come to the mouth of the cave and if they become aware of their where about they would harm and cause pain to the Holy Prophet صلى الله عليه وآله وسلم.

116. By seeing the help means like Divine help given in the Battle of Badr, Hunain, Ahzab, etc. In other words like in these battles, Allah Almighty helped His Beloved Prophet صلى الله عليه وآله وسلم during the migration

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HIJRAH, as well. This help for the Holy Prophet صلى الله عليه وآله وسلم was direct, while to the rest of the Believers it was through the medium of the Holy Prophet صلى الله عليه وآله وسلم or it could mean that Allah Almighty aided the Holy Prophet صلى الله عليه وآله وسلم through the angels, making the angels to divert the attention of the infidels from the cave, making them to stop or investigate in the cave, also not making them hear the conversation of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique May Allah be pleased with him .

117. In that the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) stayed in the Cave of Thaur for three days. Every night Hazrat Abdullah ibn Abu Bakr (May Allah be pleased with him) would appraise them of the day's activities of the infidels, while the slave of Hazrat Siddique Akbar, Hazrat Malik bin Faheera would supply them with the milk of Hazrat Abu Bakr's (May Allah be pleased with him) goats. As a last desparate measure to arrest them the infidels made an announcement that anyone who kills them or captures them will be given a reward of one hundred camels. Suraqa bin Malik actually tracked down the Holy Prophet صلى الله عليه وآله وسلم but instead of capturing him he himself became the captive of the Blessed Messenger and was blessed with the light of Faith. this is a historically well known event. Thus every effort of the infidels was in vain.

118. By this is meant the glory of Allah Almighty is eternally sung and His Divine word is supreme at all times. Likewise the success and fame of His beloved devotees too are, were it would be for all times as they enjoy eternal honour.

41. March forth with light self-defence or with heavy arms [119]. And strive in the way [120] of Allah with your wealth and lives. It is better for you, if you know.

اِنْفِرُوْا خِفَافًا وَّ ثِقَالًا وَّ جَاهِدُوْا بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ فِيْ سَبِيْلِ اللّٰهِ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴۱﴾

119. Whether they are young or old, rich or poor, riding or on foot, healthy or ill, whether you like it or not, whether unoccupied or fully occupied in bussiness activities, whether alone or occupied in domestic chores, in whatever circumstances you may find yourself you will have to march with the Holy Prophet صلى الله عليه وآله وسلم to Tabuk for this holy war. In this regard this verse is abrogated from

"There is not any fault on the weak and on the sick". S9:V91 Ibn Abbas(*Roohul Bayaan*)

120. This tells us Jihad or Holy War is of different types: with one's life, with one's money, with one's pen, with one's speech, depending on the circumstances. Blessed is he who is given the opportunity to participate in all these forms of Jihad.

42. If there had been immediate gain or an average [121], journey, they would have certainly gone [122]. with you. But, the hard journey seemed too long [123]. to them. And they will swear [124], by Allah, that if we had been able to do so then we would surely have gone with you. They ruin [125], their souls, and Allah knows that undoubtedly, they are the liars.

لَوْ كَانَ عَرَضًا قَرِيْبًا وَّسَفَرًا قَاصِدًا لَّاتَّبَعُوْكَ وَ لٰكِنْۢ بَعُدَتْ عَلَيْهِمُ الشُّقَّةُ ؕ وَ سَيَحْلِفُوْنَ بِاللّٰهِ لَوِ اسْتَطَعْنَا لَخَرَجْنَا مَعَكُمْ ۚ يُهْلِكُوْنَ اَنْفُسَهُمْ ۚ وَاللّٰهُ يَعْلَمُ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۴۲﴾ ع ۶ ۵ ۱۲

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121. This means if the battlefield of Tabuk was nearby, and there was a hope of obtaining spoils of war with ease then these pretentious hypocrites would certainly have participated in the battle. From this we learn that to show fear in matters of religion and to look for easy way out is the sign of hypocrites. Furthermore, hypocrites too would participate in holy war - but not for obtaining the pleasure of Allah Almighty, rather for gaining spoils of war.

122. This tells us that obedience of the Holy Prophet صلى الله عليه وآله وسلم should be that which stems from the inner heart based on love and sincerety. Otherwise obedience based on worldly greed was displayed even by the hypocrites. Therefore Allah Almighty has said that if you do love Allah Almighty, then obey the Messenger of Allah صلى الله عليه وآله وسلم then only will Allah Almighty love you and forgive all your sins. May Allah Almighty grant us all this type of obedience. Amin.

123. This tells us that true love eases all difficulties. The hypocrites were bereft of true love for the Holy Prophet صلى الله عليه وآله وسلم. To them the Battle of Tabuk and its long road appeared to be difficult and cumbersome.

124. This teaches us that taking false and excessive oaths is a sign of hypocrites. The learned scholars of Islam mention taking excessive oaths decreases one's sustenance. This verse contains information about the unseen, eg. that after reaching Madina Munuwwarah the hypocrites will express excuses by swearing false oaths. The same happened as prophesized.

125. That is by swearing false oaths. From this we learn that false oath is not only a major sin but a means of destruction of the swearer, and a sign of a hypocrite.

SECTION 7

43. Allah forgive[126], you for accommodating them in staying back, till the true one had not become manifest [127] to you. And you knew the liars [128] clearly.

عَفَا اللّٰهُ عَنْكَ ۚ لِمَ اَذِنْتَ لَهُمْ حَتّٰى يَتَبَيَّنَ لَكَ الَّذِيْنَ صَدَقُوْا وَ تَعْلَمَ الْكٰذِبِيْنَ ﴿٤٣﴾

126. This is an expression of love and kindness, as spoken to the dear ones during a conversation eg May Allah Almighty increase your lifespan; May He strengthen your faith, etc, because granting of permission by the Holy Prophet صلى الله عليه وآله وسلم was no error on his part, as prior to this he was not prohibited to grant such permission.

127. This tells us that the Holy Prophet صلى الله عليه وآله وسلم always had full knowledge of the infidels, but he had concealed their identity. What is being said here is why did he not humiliate them. Had you not given them permission to stay away from the war, and despite that they had not gone, they would be humiliated. By knowledge is meant worldly knowledge. Says Allah Almighty: "*And you will certainly recognize them by the manner of their speech*". S47:V30

128. On the occasion of the Battle of Tabuk the hypocrites began to seek permission of the Holy Prophet صلى الله عليه وآله وسلم to stay at home using illness and weakness, as an excuse. The Holy Prophet صلى الله عليه وآله وسلم granted them permission. This verse discusses this issues. this permission of the Holy Prophet صلى الله عليه وآله وسلم was not due to any incorrect information but because of some far sighted considerations.

44. And those who believe in Allah and the Last Day [129] would not ask leave of you from Jihad with their wealth and their lives.

لَا يَسْتَاْذِنُكَ الَّذِيْنَ يُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ

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And Allah knows the pious ones well.

اَنْفُسِهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالْمُتَّقِيْنَ ﴿۴۴﴾

129. Bringing faith in Allah Almighty is included in declaring faith in the Messenger of Allah صلى الله عليه وآله وسلم. By faith is meant having correct faith with regard to the Holy Prophet صلى الله عليه وآله وسلم. Mere faith in Allah Almighty was declared by the hypocrites too. The essence of true faith is the personality of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that making excuses to dodge Holy War was the sign of a hypocrite.

45. Only they ask you exemption who do not believe [130], in Allah and the Last Day, and their hearts are in doubt [131]. Then in their doubts they waver.

اِنَّمَا يَسْتَاْذِنُكَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ وَ ارْتَابَتْ قُلُوْبُهُمْ فَهُمْ فِيْ رَيْبِهِمْ يَتَرَدَّدُوْنَ ﴿۴۵﴾

130. This means seeking permission to stay away from holy war on lame excuses is the sign of a hypocrite. From this we learn that not declaring faith in the Holy Prophet صلى الله عليه وآله وسلم amounts to rejection of Allah Almighty, because though the hypocrites had believed in Allah Almighty, but they had rejected the Holy Prophet صلى الله عليه وآله وسلم. Yet it is clearly stated here that they do not declare faith in Allah Almighty.

131. By doubt here means these hypocrites do not have firm conviction about the truth of Islam and the falsehood of infidelity nor in the consequences thereof. If Muslims would gain victory they would say perhaps Islam is a true Religion, and if the infidels would gain victory they would say that perhaps these infidels are on the path of truth, otherwise they would not have been victorious. Or it could mean they have no trust in the promises of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. In addition they have no confidence in prophecies told by the Holy Prophet صلى الله عليه وآله وسلم. This tells us that anyone who tries to waver and show hesitation in respect of the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the unseen shows doubts in the truth of the Holy Prophet's صلى الله عليه وآله وسلم prophecies is a hypocrite. We further learn that Allah Almighty blesses a believers inner satisfaction - the degree of satisfaction will be in accordance with the degree of faith "*Behold, in the remembrance of Allah alone there is the satisfaction of hearts*". (S13:V28)

46. Had they willed to go forth, they would have made some preparation [132]. for it. But, Allah disliked their such rising. So, He made them lethargic. And it was said [133], to them: "Remain sitting with those who sit" [134].

وَ لَوْ اَرَادُوا الْخُرُوْجَ لَاَعَدُّوْا لَهٗ عُدَّةً وَّلٰكِنْ كَرِهَ اللّٰهُ انْۢبِعَاثَهُمْ فَثَبَّطَهُمْ وَ قِيْلَ اقْعُدُوْا مَعَ الْقٰعِدِيْنَ ﴿۴۶﴾

132. The hypocrites were outwardly trying to make it appear they were prepared to participate in the Battle of Tabuk but due to the sudden occurrence of illness and difficulties we were unable do so. However they are false in their claim because they had at no stage made any preparation for undertaking this military journey. From the beginning their hearts were not inclined towards this. From this we learn that military preparation is an act of worship.

133. By this is meant advise was given to them by their children or companions or the devil, or Allah Almighty placed this in their hearts in an unseen way. In the first instance this means expressing it outwordly or literally

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while the second instance suggests it is said to impress in the heart because Allah Almighty had commanded them to participate in the holy war. The latter meaning is more powerful. Thus the latter meaning is in accordance with Divine intention. Therefore the word 'said' is used in translation.

134. Inclusive of the women, the aged, the children and the sick.

47. If they would have come out along with you, they would have aided? [135], you nothing except corruption and would have run to and fro in your midst, seeking to cause sedition among you by their spies [136]. And Allah Knows well the unjust.

لَوْ خَرَجُوْا فِيْكُمْ مَّا زَادُوْكُمْ اِلَّا خَبَالًا وَّلَاْوْضَعُوْا خِلٰلَكُمْ يَبْغُوْنَكُمُ الْفِتْنَةَ ۚ وَ فِيْكُمْ سَمّٰعُوْنَ لَهُمْ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ﴿۴۷﴾

135. In that they would have frightened you through the infidels, caused you to fight amongst yourself's heaped praises of the infidels in your presence and hurled insults upon the Muslims. From this we learn that a hypocrite does a good deed with an evil intention he goes to the mosque with the intention of stealing people's shoes.

136. Those who listen to your discussion with the intention of informing the infidels with it are the hypocrites. This tells us that for a believer to become an informer of a hypocrite is a sign of hypocrisy or playing double standards. In this case the pronominal suffix 'them' is used to indicate the infidels. Ot it could also mean Oh Muslim some new converts amongst you are so simple and have weak belief that they easily accept what the hypocrites tell them, and they become inflamed at their instigation.

48. No doubt, they already sought to create disorder [137], before and turn the plans upside down [138], for you O Beloved , till the truth came and Allah's command appeared [139]. And they disliked.

لَقَدِ ابْتَغَوُا الْفِتْنَةَ مِنْ قَبْلُ وَقَلَّبُوْا لَكَ الْاُمُوْرَ حَتّٰى جَآءَ الْحَقُّ وَ ظَهَرَ اَمْرُ اللّٰهِ وَهُمْ كٰرِهُوْنَ ﴿۴۸﴾

137. In the Battle of Uhud, prior to the Battle of Tabuk, Abdullah ibn Ubay, in an effort to weaken you, took his three hundred associates from the battlefield at at time when the Muslims were really hard pressed. From this we learn that in the case of such a treacherous person one must be ever alert least one falls prey to their deception again. A believer can never be bitten twice by one serpent.

138. By this is meant that all the schemes of the hypocrites through the grace of Allah Almighty were rendered in vain. They did their best to make the infidels victorious over the believers but through the bounty of Allah Almighty their effort had the opposite effect: At Uhud the objective of the infidels was not achieved, and at Tabuk they became eager to accept peace, etc. Even today, if the Muslims of the world can become staunch in their beliefs and unity, every scheme of the infidels against them will be rendered useless by the will of Allah Almighty.

139. From this we learn that the infidels and the hypocrites show meaningles joy at our happiness, insincerely congratulate the Muslims, but inwardly their hearts burn at the success of the Muslims.

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وَ مِنْهُمْ مَّنْ يَّقُوْلُ ائْذَنْ لِّيْ وَ لَا تَفْتِنِّيْ ؕ اَلَا فِي الْفِتْنَةِ سَقَطُوْا ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ﴿۴۹﴾

49. And among them is he who submits before you like this: "Give me leave, and do not put me to trial[140]". Listen, they have already fallen down into trial [141]. And surely, Hell has surrounded the infidels.

140. Reason for its revelation:
The Holy Prophet صلى الله عليه وآله وسلم had instructed Jud bin Qais, a hypocrite, to get ready to participate in the Battle of Tabuk. He replied that my people are aware of how much passion I have for women. If I go to fight the Romans there is a danger that I could become infatuated with their beautiful women, which could prove problematic for me. Thus kindly do not take me there lest I fall prey to any mischief and temptation. In response this verse was revealed.
141. By this is meant not participating in the battle, disobeying the order of the Holy Prophet صلى الله عليه وآله وسلم to mock at him, etc. are grave forms of mischief.

اِنْ تُصِبْكَ حَسَنَةٌ تَسُؤْهُمْ ۚ وَ اِنْ تُصِبْكَ مُصِيْبَةٌ يَّقُوْلُوْا قَدْ اَخَذْنَاۤ اَمْرَنَا مِنْ قَبْلُ وَيَتَوَلَّوْا وَّ هُمْ فَرِحُوْنَ ﴿۵۰﴾

50. If good befalls you then it hurts [142], them, and if any misfortune [143], comes to you then they say: "We had already taken precautions to set our works before [144]". And they turn back rejoicing.

142. Though this is hinted that showing joy at any difficulty of the Holy Prophet صلى الله عليه وآله وسلم is the work of the infidels. Likewise, expressing sadness at the happiness of the Muslims is the sign of hypocrites. Muslims always share the joy and misfortune of their fellow Muslims. At the illness of one limb every limb becomes restless. Any one who remains unmoved is really useless and completely withered.
143. By misfortune is meant, death, injury or defeat. Outwardly this is addressed to the Holy Prophet صلى الله عليه وآله وسلم but in truth it is addressed to all the Muslims. In no battle did the Holy Prophet صلى الله عليه وآله وسلم ever turn his back. If any one says this he should be ordered to seek repentance. The Holy Prophet صلى الله عليه وآله وسلم is the bravest of the brave. There has been no one more brave like him.
144. This means they had not participated in the battle. From this we learn that not undergoing difficulties in the Path of Allah Almighty is a form of loss, while hearing the hardship is beneficial. He who spends much in the path of Allah Almighty is indeed in gain who he spends less in on a loss. The affairs of Allah Almighty are totally opposite to our worldly affairs.

قُلْ لَّنْ يُّصِيْبَنَاۤ اِلَّا مَا كَتَبَ اللّٰهُ لَنَا ۚ هُوَ مَوْلٰىنَا ۚ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿۵۱﴾

51. Please declare: "Nothing shall reach us but what Allah has ordained [145] for us. He is our Protector, and the believers should keep trust in Allah only".

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145.If the preposition 'for' in the word 'for us' is used to indicate benefit then its meaning would be every grief and comfort which is beneficial for us.

52. Please declare: "Do you wait for us, but for one of the two excellent goods [146]. And we are waiting for you that Allah afflict you from Himself [147] or with our hands. So wait, we also are waiting with you".

قُلْ هَلْ تَرَبَّصُوْنَ بِنَآ اِلَّآ اِحْدَى الْحُسْنَيَيْنِ ؕ وَ نَحْنُ نَتَرَبَّصُ بِكُمْ اَنْ يُّصِيْبَكُمُ اللّٰهُ بِعَذَابٍ مِّنْ عِنْدِهٖٓ اَوْ بِاَيْدِيْنَا ۚ فَتَرَبَّصُوْٓا اِنَّا مَعَكُمْ مُّتَرَبِّصُوْنَ ﴿۵۲﴾

146. They await either for blessing or martyrdom. This tells that the misfortune of a believer too is a mercy from Allah Almighty for him. He earns great reward by bearing this with patience. There are various categories of martyrdom. The example of a believer is: when he is struck by an enemy he becomes a warrior, when he is killed by him he becomes a martyr, when he is inflicted by misfortune he is in a state of fasting, when he overcomes this it is like Eid for him. Thus in all conditions he stands to gain.

147. By afflict you with torment means you will die an infidel. and you would be caught up in the punishments of the grave and the Hereafter. Some commentators have said that like Thamood and Aad, punishment from unknown sources shall come upon you because cases of punishments of MASAKH metamorphosed into lower species and KHASF to be partially submerged in the ground can still come. After the coming of the Holy Prophet صلى الله عليه وآله وسلم common punishments of unknown sources have been discontinued but not the special forms of punishments. Thus prior to the Day of Judgement some people's faces would undergo metarmorphoses and some would partially submerged in the ground.

53. Please declare: "Spend willingly or unwillingly, it shall not be accepted from you. No doubt, you are a disobedient people [148]".

قُلْ اَنْفِقُوْا طَوْعًا اَوْ كَرْهًا لَّنْ يُّتَقَبَّلَ مِنْكُمْ ؕ اِنَّكُمْ كُنْتُمْ قَوْمًا فٰسِقِيْنَ ﴿۵۳﴾

148. Reason for its Revelation:
On the occasion of the Battle of Tabuk Juda bin Qais, the hypocrite, tendered in an apology that though he would not be able to participate in the battle personally, he is prepared to donate wealth towards the cost of the battle. In response to it this verse was revealed. It should be remembered that here 'you spend' cannot be for an obligatory command but it is used as an expression of information, and not be accepted means the Holy Prophet صلى الله عليه وآله وسلم will not be accepting it, or that Allah Almighty will not be accepting it. The commentator of Roohul Bayaan has said that after that Juda bin Qais accepted Islam sincerely and died during the Caliphate of Hazrat Uthman May Allah be pleased with him Allah Almighty knows best.

54. And what they spend, its acceptance was not barred, but because they rejected [149], Allah and

وَ مَا مَنَعَهُمْ اَنْ تُقْبَلَ مِنْهُمْ نَفَقٰتُهُمْ اِلَّآ اَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ بِرَسُوْلِهٖ وَ لَا

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His Messenger. And they come to Salaah lazily [150] and spend unwillingly [151].

يَأْتُوْنَ الصَّلٰوةَ اِلَّا وَ هُمْ كُسَالٰى وَلَا يُنْفِقُوْنَ اِلَّا وَ هُمْ كٰرِهُوْنَ ﴿۵۴﴾

149. This tells us that the worship of an infidel is unacceptable. Only that branch will bear fruit which is connected with the root. The pre-conditions for acceptance of one's good deeds is servitude of the Holy Prophet صلى الله عليه وآله وسلم.

150. From this we learn that to perform Salaah negligently is the way of the hypocrites. From this many juristic issues can be deduced: to perform Salaah on the eleventh hour, to become accustomed to perform it without congregation, to perform it bare-headed, to perform it with opened shirt buttons and folded sleeves - all these are undesirable factors of Salaah as they reflect signs of negligence.

151. Because the hypocrites do not believe in the reward of such a charity. They merely spend to conceal their hypocrisy. From this we learn that any donation which is given to seek favours, or to conceal any ones taunting or for the sake of pride shall not be rewardable.

55. Then let not their wealth and children surprise [152]. you. Allah only intends to punish [153], them with these things in the life of the world, and that their souls may depart while they are infidels [154].

فَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَ لَآ اَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ لِيُعَذِّبَهُمْ بِهَا فِي الْحَيٰوةِ الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَ هُمْ كٰفِرُوْنَ ﴿۵۵﴾

152. Here Muslims are being addressed that you should not express any amazement at the wealth of the hypocrites i.e. if they are accursed people then why are they blessed with so much wealth. Infact in the eyes of the Holy Prophet صلى الله عليه وآله وسلم their wealth was less significant than the wing of a mosquito.

153. By this is meant accummulate it through your effort, guard it through hard work and die regretfully leaving it behind.

154. This tells us that any wealth or children that make you unmindful of Allah Almighty is a punishment from the Almighty. May Allah Almighty protect us from them.

Further we learn that the wealthy experience a painful death as he is faced with two diificulties, leaving the world, and leaving the wealth. The believer experiences an easy death as he regards it as a means of meeting the Holy Prophet صلى الله عليه وآله وسلم. For this reason his day of death is called Urs - a re-unionn - the wedding day of meeting the groom. Death is a train which transports the criminal to his place of hanging, and the groom to the place of wedding procession leading to the bride's house. for the believer it is the day of meeting, for the infidel it is the day of separation.

56.They swear by Allah that they are amongst you. And they are not from amongst [155] you. Yes, they are afraid.

وَيَحْلِفُوْنَ بِاللّٰهِ اِنَّهُمْ لَمِنْكُمْ ؕ وَ مَا هُمْ مِّنْكُمْ وَ لٰكِنَّهُمْ قَوْمٌ يَّفْرَقُوْنَ ﴿۵۶﴾

155. From this emerges a few issues:
1. To feign piety is the work of the hypocrites and not of the believers.
2. To give proof of your faith by swearing oaths is a sign of the hypocrite, the believer is not in need of this. People will accept him as a believer without swearing an oath. These signs are seen in both even today.

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3. When your action is not in accordance with your speech, it will not hold any credence. The hypocrites swear oaths to prove their faith but Allah Almighty said that they are not from the believers,

4. Muslims are of two types: religious Muslims and nationalistic Muslims. The hypocrites were from the second group. They were not religious Muslims. They were permitted to perform their Salaah in the mosques because of their claim to be Muslims,

and they were not put to the sword like the infidels. However, they were not recognized as believers by Allah Almighty. This is exactly what is meant by "And they are not from amongst you".

Presently too Muslims are divided into seventy three sects of nationalistic Muslims. Every sect is not made up of religious Muslims, though all these sects are statistically considered to be Muslims.

57. If they find a place of refuge, or cave, or a place to creep into, they would certainly have turned to it rushing headlong [156].

لَوْ يَجِدُوْنَ مَلْجَاً اَوْ مَغٰرٰتٍ اَوْ مُدَّخَلًا لَّوَلَّوْا اِلَيْهِ وَ هُمْ يَجْمَحُوْنَ ﴿٥٧﴾

156. This means they should run away from you in such a way that they should not be able to look at you again. From this we learn

that every person is inclined to his own kind. A hypocrite amongst the Muslims is just as out of place as if he is a crow amongst the parrots.

58. And of them are some who blame[157]. you with regard to the distribution of charities. Then, if they get something of it, they are pleased, and if they get nothing, then they are angry [158].

وَ مِنْهُمْ مَّنْ يَّلْمِزُكَ فِي الصَّدَقٰتِ ۚ فَاِنْ اُعْطُوْا مِنْهَا رَضُوْا وَ اِنْ لَّمْ يُعْطَوْا مِنْهَآ اِذَا هُمْ يَسْخَطُوْنَ ﴿٥٨﴾

157. Reason for its revelation:
On one occasion the Holy Prophet صلى الله عليه وآله وسلم was distributing the spoils of war. During the distribution Harqoos ibn Zaheer Tameemi who was known Zul Khu said "Oh Messenger of Allah صلى الله عليه وآله وسلم exercise justice". This infuriated Hazrat Umar (May Allah be pleased with him) who sought permission to behead him but the Holy Prophet stopped him saying: From his progeny will be born such people who will excell you in performance of Salaah and recitation of the Holy QUR'AAN but they would go out of the fold of Islam like a bow leaves the arrow. e.g. The Khawarij, Wahabis,

etc. In response to ibn Tameemi this verse was revealed. From this we learn that raising an objection against any blessed act of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

158. This tells us that being pleased with the Holy Prophet صلى الله عليه وآله وسلم in ones worldly gain and being displeased when incuring a loss is a special sign of the hypocrite. Such a person never really declared faith in the Messenger of Allah صلى الله عليه وآله وسلم but merely brought faith on his own selfish wishes. Such a person is worse than a dog because after being beaten by his master he does not abandon him.

59. What good would it have been if they had been pleased [159], with what Allah and His Messenger had given them and would have said:

وَ لَوْ اَنَّهُمْ رَضُوْا مَآ اٰتٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ ۙ وَ قَالُوْا حَسْبُنَا اللّٰهُ سَيُؤْتِيْنَا

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اللّٰهُ مِنْ فَضْلِهٖ وَ رَسُوْلُهٗٓ ۙ اِنَّآ اِلَى اللّٰهِ رٰغِبُوْنَ ﴿٥٩﴾ ع ١٢/١٣

"Sufficient [160] for us is Allah. Allah gives us of His Bounty [161] and so the Messenger of Allah. To Allah, only, we turn in submission.

160. Whether we obtain material wealth or not, for us the bounty and blessing of Allah Almighty is sufficient. This type of conviction is a sign of a true believer.

161. This tells us that every blessing and bounty is being distributed by the Holy Prophet صلى الله عليه وآله وسلم because here the distribution of bounty of both Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is being mentioned without any restriction.

159. From this we learn that it is absolutely correct to say that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم blessed us with faith, saved us from the fire of Hell, etc. We further learn that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم shower their bounties upon us and will continue to do so. Infact whatever Allah Almighty gives, does so through the medium of the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 9

اِنَّمَا الصَّدَقٰتُ لِلْفُقَرَآءِ وَ الْمَسٰكِيْنِ وَ الْعٰمِلِيْنَ عَلَيْهَا وَالْمُؤَلَّفَةِ قُلُوْبُهُمْ وَ فِي الرِّقَابِ وَ الْغٰرِمِيْنَ وَ فِيْ سَبِيْلِ اللّٰهِ وَابْنِ السَّبِيْلِ ؕ فَرِيْضَةً مِّنَ اللّٰهِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٦٠﴾

60. The poor-due is only for those who are poor and needy, and those who collect [162], it, and for those whose hearts are to be conciliated [163], for Islam, and for the freeing [164], of slaves and for debtors and for spending in the way of Allah [165], and for the traveller [166]. This has been ordained by Allah [167]. And Allah is All Knowing, Wise.

162. Collectors of Zakaat are those who are appointed for this purpose by a Muslims ruler. Their salaries would be paid by the money collected, even if they may be wealthy, provided they are not Hashimi Sayyeds - i.e. descendents of the Holy Prophet صلى الله عليه وآله وسلم. If these collectors are Sayyeds their salary should be paid from separate wealth, and not from Zakaat money. It should be remembered that Zakaat on cash, animals, fresh produce was usually collected by Muslim emperors, while Zakaat on latent wealth eg gold and silver was paid in by their owners. However, now Zakaat on both types of wealth should be paid on by the owners themselves because there is so much that the kings and rulers would not be absolutely fair in this regard.

163. By this is meant those infidels about whose faith there is hope, or those new converts in whose hearts the seeds of faith have not yet fully seeped, or those staunch infidels from whose mischief there is a grave danger. The first and third conditions are now eliminated. The second type is still relevant for the receipt of Zakaat.

164. By this is meant that money from the Zakaat should be given to a slave to buy his freedom from his master. A listed slave is he whose master has stipulated an amount for the purchase of his freedom.

165. By this is meant he should be a destitute warrior. By this is meant Zakaat should only be paid to those who are mentioned in this verse, and they should be made owners

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of the money given to them. Hence it should not be given for the mosque, for religious shrines. for the shroud of the deceased because they are excluded from the eight already meantioned. Also, no one can claim ownership in these instances.

166. Even if the traveller is wealthy in his own land and becomes destitute on t he journey, Zakaat can be given to him to relieve him of his difficulty.

167. By this is meant these rules are fully settled and as such they should be carried out.

Religious issue:

The person giving Zakaat is fully empowered to either give all his Zakaat to just one person or distribute it amongst all those who are entitled to receive it.

61. And of them some are those who hurt the Prophet and say: "He gives an ear [168], to all things he hears", Please declare: "He is an ear for the good [169]. of you. He believes in Allah and believes [170], the words of the believers, and he is a mercy [171]. for those who are believers among you". And those who hurt [172], the Messenger, for them there is a painful torment [173].

وَمِنْهُمُ الَّذِيْنَ يُؤْذُوْنَ النَّبِيَّ وَيَقُوْلُوْنَ هُوَ اُذُنٌ ؕ قُلْ اُذُنُ خَيْرٍ لَّكُمْ يُؤْمِنُ بِاللّٰهِ وَيُؤْمِنُ لِلْمُؤْمِنِيْنَ وَ رَحْمَةٌ لِّلَّذِيْنَ اٰمَنُوْا مِنْكُمْ ؕ وَالَّذِيْنَ يُؤْذُوْنَ رَسُوْلَ اللّٰهِ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦١﴾

168. These are those who accept whatever is said without verifying it Reason for its revelation:

The hypocrites would say a great deal of nonsense about the Holy Prophet صلى الله عليه وآله وسلم in their gatherings. Some of them would say if the Messenger of Allah صلى الله عليه وآله وسلم got wind of what they were saying he would be angered by it. To this Jallas bin Saeed said: it does not matter, if he does come to know of it we will deny it in the presence of the Holy Prophet صلى الله عليه وآله وسلم. We will take an oath and because he is pure and unsuspecting he accepts whatever is spoken before him. In response to the prattle of these hypocrites this blessed verse was revealed.

169. By this is meant Oh hypocrites! it is better for you to not verify everything he says. If he was in the habit of revealing your secrets it would have been disastrous for you. Indeed the Messenger of Allah Almighty صلى الله عليه وآله وسلم is the keeper of secrets.

170. This means although the Holy Prophet صلى الله عليه وآله وسلم remains silent at whatever anyone says but he only believes what the believers say. Even his silence is a mercy and a blessing.

171. The Holy Prophet's صلى الله عليه وآله وسلم general mercy is for the entire universe, but his special mercy is for Muslims alone. Hence this verse is in no way contrary to the mercy unto the universe

172. By 'hurt' means hurt the Holy Prophet through their word, deed or movement.

173. From this emerge two issues:

1. Any work which is hurtful to the Holy Prophet صلى الله عليه وآله وسلم is forbidden. If anyone's Salaah causes hurt to the Holy Prophet صلى الله عليه وآله وسلم it is forbidden, while if making Qaza of a Salaah at a given time makes the Holy Prophet صلى الله عليه وآله وسلم happy, then making Qaza at that time is an act of worship.

2. To cause harm to the Holy Prophet صلى الله عليه وآله وسلم is infidelity because painful punishment is given to the infidels only. It should be remembered that to cause harm to the Holy Prophet صلى الله عليه وآله وسلم is different to some ones deeds causing him hurt. To cause

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harm is infidelity. Our sinful deeds too cause hurt to the Holy Prophet صلى الله عليه وآله وسلم but this does not make us infidels. It also means to

sin deliberatley so as to cause hurt to the Holy Prophet صلى الله عليه وآله وسلم too is an act of infidelity.

يَحْلِفُوْنَ بِاللّٰهِ لَكُمْ لِيُرْضُوْكُمْ ۚ وَاللّٰهُ وَ
رَسُوْلُهٗۤ اَحَقُّ اَنْ يُّرْضُوْهُ اِنْ كَانُوْا
مُؤْمِنِيْنَ ﴿٦٢﴾

62. They swear by Allah before you that you may be pleased [174]. And Allah and the Messenger had a greater right, that they should please[175], him, if they had faith.

174. Reason for its revelation:
This verse was revealed regarding those hypocrites who would mock at Islam and the Muslims when they were alone and then they would come to the Muslims and take a false oath that they had never done this.

175. From this we learn two issues:
1. In the acts of worship intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم with Allah Almighty would not be regarded as polytheism, instead it is completion of faith.
2. To worship Allah Almighty in the name of the Holy Prophet صلى الله عليه وآله وسلم is a means of gaining divine rewards, just as offering sacrifice and performing pilgrimage for the Holy Prophet صلى الله عليه وآله وسلم are all acts to gain his pleasure. The Holy Prophet صلى الله عليه وآله وسلم had offered sacrifice on behalf on his followers.

اَلَمْ يَعْلَمُوْۤا اَنَّهٗ مَنْ يُّحَادِدِ اللّٰهَ
وَرَسُوْلَهٗ فَاَنَّ لَهٗ نَارَ جَهَنَّمَ خَالِدًا
فِيْهَا ؕ ذٰلِكَ الْخِزْیُ الْعَظِيْمُ ﴿٦٣﴾

63. Are they not aware [176], that whoso opposes Allah and His Messenger, for such a person is the fire of Hell, in which he will abide forever[177]. This is a great humiliation.

176. By this is meant opposing them by taking their laws to be false. Thus those sinful Muslims are not included in this who transgress the laws of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم in the knowledge that what they are doing is contrary to these divine laws. Rejection is infidelity, transgression is sin.

177. This tells us that eternal stay in Hell and its humilation is for the infidels only. Even if the sinful believers would be sent into Hell it will be for a temporary period to cleanse them of their sins, just as impure gold is placed into the furnace to purify it and coal is placed in the same furnace to burn it, the infidels are the coal of Hell while the sinful Muslims are impure gold. Further we learn that slightest opposition to the Holy Prophet صلى الله عليه وآله وسلم is infidelity. We also learn that the position of opposing the Holy Prophet صلى الله عليه وآله وسلم is the same as opposing Allah Almighty. The opposing to any word or religious works of the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

يَحْذَرُ الْمُنٰفِقُوْنَ اَنْ تُنَزَّلَ عَلَيْهِمْ سُوْرَةٌ
تُنَبِّئُهُمْ بِمَا فِيْ قُلُوْبِهِمْ ؕ قُلِ اسْتَهْزِءُوْا ۚ
اِنَّ اللّٰهَ مُخْرِجٌ مَّا تَحْذَرُوْنَ ﴿٦٤﴾

64. The hypocrites fear, lest a Surah (chapter) should be revealed to them informing them of what is in their hearts [178]. Please declare: "Mock [179], on, truly Allah is about to reveal what you fear [180]".

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178. It should be remembered that the pronominal suffixes of 'to them' and 'informing them' are connected with the Muslims, and in their heart's is connected to the hypocrites. From this emerges three issues:

1. The revealing of the Holy QUR'AAN to the Holy Prophet صلى الله عليه وآله وسلم is like being revealed to his followers because the purpose of the Holy QUR'AAN is giving guidance to the followers of the Messenger of Allah Almighty صلى الله عليه وآله وسلم.

2. The Holy Prophet صلى الله عليه وآله وسلم already had full knowledge of the hypocrites; the revelation of the verses regarding them was to make the believers aware of them. For this reason the plural form of the pronoun is used in 'informing them'.

3. The Holy Prophet صلى الله عليه وآله وسلم is concealer of faults and as far as possible would not humiliate the hypocrites. It is the Holy QUR'AAN which reveals the secrets of these unfortunate wretches.

179. In matters of Religious laws or in matters concerning Allah Almighty and the Holy Prophet The objective of this is to chide or scold the hypocrites and not to give them permission to hurt or insult at the above.

180. Allah Almighty fulfilled this promise in that the hypocrites were eventually completely disgraced.

65. And O Beloved Prophet if you question them, they will say [181]: "We are only joking and playing". Please declare: "Do you mock at Allah?" Were you mocking at Allah and His Verses and His Messenger.

وَ لَئِنْ سَاَلْتَهُمْ لَيَقُوْلُنَّ اِنَّمَا كُنَّا
نَخُوْضُ وَنَلْعَبُ ؕ قُلْ اَبِاللّٰهِ وَ اٰيٰتِهٖ وَ
رَسُوْلِهٖ كُنْتُمْ تَسْتَهْزِءُوْنَ ﴿٦٥﴾

181. Reason for its revelation:
While going to the battle of Tabuk two of the three hypocrites were conversing between themselves that the Holy Propeht صلى الله عليه وآله وسلم thinks that we would be victorious over the Romans. This assessment is totally incorrect. Though the third hypocrite remained silent he was laughing. The Holy Prophet صلى الله عليه وآله وسلم sent for the three and asked them to explain what they had said. At this the three replied that we were merely joking to lighten the journey. At this occasion this verse was revealed. From this emerge few issues:

1. Allah Almighty has blessed the Holy Prophet صلى الله عليه وآله وسلم with the knowledge of the unseen. What people would say in their privacy the Holy Prophet صلى الله عليه وآله وسلم was made aware of it.

2. Approval through silence and laughing at talk of infidelity too is infidelity because approval of infidelity is in itself infidelity.

3. Insult of the Holy Prophet صلى الله عليه وآله وسلم is indeed insult of Allah Almighty. Here the hypocrites had insulted the dignity of the Holy Prophet صلى الله عليه وآله وسلم but Allah Almighty says: *"Say you 'Do you mock at Allah and His signs and His Messenger?"* meaning, mocking at the Holy Prophet صلى الله عليه وآله وسلم is mocking at Allah Almighty and all His signs. Thus respect of the Holy Prophet صلى الله عليه وآله وسلم is indeed respect of Allah Almighty.

66. Make no excuses, you have already become infidels after becoming Muslims [182]. If We forgive [183], some of you, then We shall punish others, because they were guilty.

لَا تَعْتَذِرُوْا قَدْ كَفَرْتُمْ بَعْدَ اِيْمَانِكُمْ ؕ
اِنْ نَّعْفُ عَنْ طَآئِفَةٍ مِّنْكُمْ نُعَذِّبْ
طَآئِفَةً بِاَنَّهُمْ كَانُوْا مُجْرِمِيْنَ ﴿٦٦﴾

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182. From this we learn that insulting the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity even if it is done unintentionlaly because mockery has been declared as infidelity. We further learn that the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم is an apostate.

183. In there is a prophecy that of the three the one who remained silent would be able to repent and he would not be granted forgiveness. The other two would not be able to repent and would thus be punished in Hell. Thus this third person sincerely repented. His name was Yahya ibn Hameer Ashjaee. He was martyred in the Battle of Yamamah during the rule of Hazrat Abu Bakr Siddique (May Allah be pleased with him) but his body was never found. At the repentance he prayed to Allah Almighty "Oh Allah grant me martyrdom in Your path in such a way that there shall be no one to give me Ghusal and Kafan and no one to bury me". *KHAZAIN UL IRFA*AN Oh Allah grant through his medium forgiveness to the sinners and repentance for all of us. Amin.

SECTION 9

67. The hypocrites, men and women, are birds [184] of the same feathers. They bid evil and forbid from doing good [185] and keep their hands closed [186]. They have left Allah, so Allah has left them. No doubt, the hypocrites are the confirmed disobedient [187].

اَلْمُنٰفِقُوْنَ وَالْمُنٰفِقٰتُ بَعْضُهُمْ مِّنْۢ
بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمُنْكَرِ وَيَنْهَوْنَ عَنِ
الْمَعْرُوْفِ وَيَقْبِضُوْنَ اَيْدِيَهُمْ ؕ نَسُوا اللّٰهَ
فَنَسِيَهُمْ ؕ اِنَّ الْمُنٰفِقِيْنَ هُمُ الْفٰسِقُوْنَ ﴿٦٧﴾

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184. By this is meant all are equal in hypocrisy, though some are leaders and others are underlings. But none from them is a believer.

185. This tells us to stop people from good and pious talk is the way of the infidels. The Wahabies should take a lesson from this as they continuously stop people from doing good deeds and indulging in good activities. Says Allah Almighty: "*Forbidder of good, transgressor, sinful*". (S68:V12) The Wahabies do not lend support for stopping worthless games and entertainment. But instead they will, stop people from activities which cater for the remembrance of Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم, and from gatherings in which the Saints of Allah Almighty are being discussed. May Allah grant them good understanding.

186. In that, they do not spend their weatlh in Allah's way and they stop others from doing this. From this those people should take a lesson who stops others from holding Fatihas of the pious servants of Allah Almighty without any apparent reason. This type of spending too is spending in Allah's way.

187. By transgressor is meant one holding evil beliefs eg. the infidel, and not one who commits sinful deeds because such a person is still a Muslim. There are three types of sinfulness and impiety in which sinfulness of beliefs is the most detestable type.

68. Allah has promised the hypocrites men and women and the infidels the fire of Hell, wherein they will abide forever. That is sufficient for them. And the curse of Allah is

وَعَدَ اللّٰهُ الْمُنٰفِقِيْنَ وَ الْمُنٰفِقٰتِ وَ الْكُفَّارَ
نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ هِيَ حَسْبُهُمْ ۚ
وَ لَعَنَهُمُ اللّٰهُ ۚ وَلَهُمْ عَذَابٌ مُّقِيْمٌ ﴿٦٨﴾ لا

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upon them. And for them is the lasting torment [188].

188. This tells us by Allah Almighty the command regarding the hypocrite and an infidel is same. In Shariah there is no war

69. Even all those before you were mightier than you in strength and more abundant[189]. in wealth and children. They enjoyed their share. So you enjoy your share just as those before you enjoyed theirs. And you indulged in absurdity just as they indulged. Their deeds are wasted [190]. in the world and the Hereafter [191]. And they are the losers.

189. The example of this is the people of Aad and Thamood who were extremely powerful. Despite this strength when they opposed a Prophet of Allah Almighty they were destroyed. Likewise Oh hypocrites be mindful of your end. From this we learn that materialistic power is always defeated by spiritual power. Observe seventy thousand magicians were defeated single handedly by Hazrat Moosa (May Allah be pleased with him) . The entire forces of the world will fail not only against a Prophet but against one saint.

190. From this we learn two issues:

1. Good deeds are nullified through opposition to Allah's Prophet's but remain unchanged. Infidelity is the cause of confiscation of good deeds

2. Analogy is a truism, and Analogy in matters of Shariah is given credence in Islam. This is because Allah Almighty has explained His servants by means of an analogy that Oh you present day hypocrites and infidels because your evil beliefs and absurdities are like that of your

70. Have they not received the news[192], of those before them, the people of Nuh and Aad and Thamud, and the people [193], of Ebrahim, and the people of Madyan and the overturned [194], towns? Their Messengers had

against the hypocrites becaluse the laws of Shariah as based on outward actions.

كَالَّذِيْنَ مِنْ قَبْلِكُمْ كَانُوْٓا اَشَدَّ مِنْكُمْ قُوَّةً وَّاَكْثَرَ اَمْوَالًا وَّ اَوْلَادًا ؕ فَاسْتَمْتَعُوْا بِخَلَاقِهِمْ فَاسْتَمْتَعْتُمْ بِخَلَاقِكُمْ كَمَا اسْتَمْتَعَ الَّذِيْنَ مِنْ قَبْلِكُمْ بِخَلَاقِهِمْ وَ خُضْتُمْ كَالَّذِيْ خَاضُوْا ؕ اُولٰٓئِكَ حَبِطَتْ اَعْمَالُهُمْ فِي الدُّنْيَا وَالْاٰخِرَةِ ۚ وَ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٦٩﴾

predecessors in infidelity your end too will be like theirs - i.e. destruction. This is analogy indeed, that is to give a common order for a common cause. Say Allah Almighty: "*Therefore, take heed. O you with your eyes*". S59:V2 .

191. Good deeds benefit a person in this world, save him from calamities, increases his wealth and provides him with every honour. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects no*". (S65:V2-3) . In the Hereafter too they will be his saviour through which he will receive the bounties of Allah Almighty. Good will neither benefit the infidel in this world or in the Hereafter. From this we learn that prayers, incantations, talismans, etc of the infidels are not beneficial but rather wasteful.

اَلَمْ يَاْتِهِمْ نَبَاُ الَّذِيْنَ مِنْ قَبْلِهِمْ قَوْمِ نُوْحٍ وَّ عَادٍ وَّ ثَمُوْدَ ۙ وَقَوْمِ اِبْرٰهِيْمَ وَ اَصْحٰبِ مَدْيَنَ وَ الْمُؤْتَفِكٰتِ ؕ اَتَتْهُمْ رُسُلُهُمْ

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بِالْبَيِّنٰتِ ۚ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝٧٠

brought to them bright evidence. We did not wrong them [195], but they were themselves unjust to their souls[196].

192. From this we learn to study authentic history for the purpose of getting lessons from it is an excellent form of worship. The Holy QUR'AAN provides authentic events of pious people and infidels for this very reason. This was the very purpose for enacting Urs of the pious saints and Meelad Shareef so that Muslims become aware of the blessed life of the Holy Prophet صلى الله عليه وآله وسلم and learn authentic details about these pious saints, which would enable them to rectify their beliefs.

193. By this is meant Namrood and his followers who despite their super strength were destroyed with just one stone. The power of Allah Almighty is such that he can destroy elephants through tiny swallow type birds.

194. By this is meant five colonies of the people of Hazrat Lut (on him be peace) Sadoom and the villages near it were turned upside down in such a way that the upper region came down and the lower region went up. Says Allah Almighty: "*We turned the town upside down*". (S11:V82) These colonies of the people of Aad, Thamrood and Lut were found by the Arabs enroute their journeys. The remains of their ruins were still there for the travellers to see and ponder but they seemed to be oblivious to their surrounds. So they had been ordered to ponder over what they were seeing and take a lesson from it.

195. By 'not befitting to Allah' means to punish them without any crime and send upon them punishment in excess to their own sins. It should be remembered that by injustice means to put to use some one elses thing without his permission. This definition does not fit Allah Almighty because everything in this world belongs to Him. Thus as this is the definition of the word injustice pertaining to Allah Almighty, He is without doubt, free and pure from it.

وَالْمُؤْمِنُوْنَ وَالْمُؤْمِنٰتُ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۘ يَاْمُرُوْنَ بِالْمَعْرُوْفِ وَ يَنْهَوْنَ عَنِ الْمُنْكَرِ وَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَيُطِيْعُوْنَ اللّٰهَ وَ رَسُوْلَهٗ ؕ اُولٰٓئِكَ سَيَرْحَمُهُمُ اللّٰهُ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ۝٧١

وقف لازم

71. And the Muslim men and women are friends [197]. to one another. They encourage good and forbid evil, and establish prayer and pay the poor-due and obey Allah and His Messenger. These are they on whom Allah will have mercy [198], soon. Undoubtedly, Allah is Dominant, the Wise [199].

196. Every infidel is unjust because he is unlawfully using possessions of Allah Almighty without reallising that they themselves as well as their children and wealth all belong to Allah Almighty.

197. From this we learn that Muslims are friends and protectors of one another and what is said in: "Then no one will be your protector from Allah and no helper". S2:V120 means in opposition to Allah Almighty you do not have a friend or a helper. Thus Friend other then Allah Almighty is different from friend of Allah Almighty. Further, it should be remembered that this friendship between the believers is not cut after their death but

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continues. It is for this reason the living believers pray and convey reward of their good deeds to the souls of their deceased brothers. Says Allah Almighty: "*And those who came after them*". (S59:V10) Hazrat Alli (May Allah be pleased with him) would always offer Qurbani sacrifice an animal on behalf of the Holy Prophet صلى الله عليه وآله وسلم. Anyone who stops you from this is not acting according to his faith.

198. Allah Almighty has mercy upon the believers by saving them in the world from the guiles of the devil, safeguards their faith at the time of death, pours light in their graves and eases the answering of the question, on the Day of Judgement will place their book of deeds in their right hand the Scale which will make their good deeds heavier than the sinful deeds, and will make the reckoning of Qiyamah easier for them. These five bounties are due to the Five Daily Prayers as has been reported in traditions. (*Roohul Bayaan*)

199. To whom the Almighty gives no one can seize, and to whom He does not give no one else can give. The Prophets and Saints pray to Allah Almighty so that He may give to their devotees. No one can do anything through opposing Him.

72. Allah has promised Muslim men and women Gardens [200], under which rivers flow, wherein they shall reside forever, and clean houses [201], in the inhabitable gardens. And the pleasure of Allah is the greatest [202]. This is the achievement of the greater goal [203].

وَعَدَ اللّٰهُ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ
جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا وَ مَسٰكِنَ طَيِّبَةً فِىْ جَنّٰتِ
عَدْنٍ ؕ وَ رِضْوَانٌ مِّنَ اللّٰهِ اَكْبَرُ ؕ
ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٧٢﴾

200. Here believers refer to those believers whose end would be on faith. From this verse we learn that Faith is the only source of obtaining Paradise, even if the believer does not have good deeds. Good deeds are the first means of obtaining Paradise and high status in it. Sinful believer will eventually go to Paradise. Eternal stay in Hell is specifically for the infidels. The minor children of the believers are subordinates of their parents.

201. Those pearls which would be of red ruby, topaz, etc their excellence is beyond our imagination.

202. By this is meant the greatest bounty in Paradise would be Allah Almighty's total satisfaction with its inmates. He will never be angry with them. The pleasure of the beloved is a great bounty for the lover. It should be remembered that the pleasure of Allah Almighty and His blessed Vision would not be a reward of one's good deeds. This would be a special bounty bestowed by Allah Almighty. The sign of Allah Almighty's satisfaction in the world is that Allah's pious servants would be pleased with him and that he would be granted guidance to do good deeds. Whenever Allah Almighty is pleased with anyone He declares to the angels that He is pleased with this person and they too should be pleased with him. Thereafter his love is instilled in the hearts of all the inmates of the earth. Inclination of one's heart towards the pious servants of Allah Almighty is the sign of them becoming the beloveds of Allah Almighty.

203. By this is meant gaining a little pleasure of Allah Almighty is achievement of great success. May Allah Almighty bless us with this through His infinite bounty.

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SECTION 10

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ وَاغْلُظْ عَلَيْهِمْ ؕ وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۳﴾

73. O Prophet, the Communicator[204]. of hidden news! Fight against the infidels and the hypocrites and be strict [205] with them. Their destination is Hell, what an evil place to return [206] to.

204. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم should not be called by his name but through beautiful titles. If Allah Almighty does not call him by his name, then in what category are we to do so. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*". (S24:V63)

205. Here by infidels is meant combatant infidels. The war with the infidels is with the sword but with the hypocrites is harsh words and strong proofs. The sign of the believer is that he is soft with the believers but harsh with the infidels. May Allah Almighty grant us this. From this blessed verse all verses of showing kindness to them are abrogated. (Roohul Bayaan).

206. From this we learn that open and known infidels and hypocrites are equal in being inmates of Hell, although laws regarding them are different in their worldly lives.

يَحْلِفُوْنَ بِاللّٰهِ مَا قَالُوْا ؕ وَ لَقَدْ قَالُوْا كَلِمَةَ الْكُفْرِ وَكَفَرُوْا بَعْدَ اِسْلَامِهِمْ وَ هَمُّوْا بِمَا لَمْ يَنَالُوْا ۚ وَمَا نَقَمُوْٓا اِلَّآ اَنْ اَغْنٰىهُمُ اللّٰهُ وَ رَسُوْلُهٗ مِنْ فَضْلِهٖ ۚ فَاِنْ يَّتُوْبُوْا يَكُ خَيْرًا لَّهُمْ ۚ وَ اِنْ يَّتَوَلَّوْا يُعَذِّبْهُمُ اللّٰهُ عَذَابًا اَلِيْمًا ۙ فِي الدُّنْيَا وَ الْاٰخِرَةِ ۚ وَ مَا لَهُمْ فِي الْاَرْضِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۷۴﴾

74. They swear by Allah that they[207], said it not, but certainly they uttered the words of infidelity [208]. and became disbelievers after accepting Islam. And they had desired that which they could not get [209], and what they felt bad, that Allah and His Messenger had enriched [210] them with bounties. If they repent, it is good for them, and if they turn away their faces, then Allah will punish them with a severe punishment in the world and in the Hereafter. And on the earth they shall have neither any supporter nor any helper [211].

207. Reason for its revelation:
On the occasion of Battle of Tabuk when the Holy Prophet صلى الله عليه وآله وسلم began to discuss about the ugly end that would come to the hypocrites, then one person named Jallaas said that if the Holy Porphet صلى الله عليه وآله وسلم is true then we are worse than donkeys. Hazrat Amir ibn Qays informed the Holy Prophet about this. When Jallaas was asked he swore an oath that he never said this: Hazrat Amir is falsely accusing me of this. At this Hazrat Amir took an oath that he

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was talking the truth, and solemnly prayed to Allah Almighty to verify the one who is talking the truth. In response to it this verse was revealed. It is reported that Jallaas later repented and became a sincere believer. *KHAZAINUL IRFAAN*

208. They utter words of infidelity by doubting the information given by the Holy Prophet صلى الله عليه وآله وسلم and described it with ifs and buts.

209. By this is meant after becoming Muslims outwardly they become outward infidels as well, because hypocrites were in truth infidels from before. Jallaas tried to kill Amir but did not succeed.

210. It is apparent that the pronominal suffix His in 'His grace' is connected with the word Messenger because Messenger is nearer to it. From it several issues emerge:

1. The Holy Prophet صلى الله عليه وآله وسلم is so enriched that he can enrich others. Those who refer to him as poor is totally rude and wretched. If he says this with the inteniton of insult, he is an infidel. Says Allah Almighty: "*And when He found you needy He enriched you*". (S93:V8) Allah Almighty has already enriched him.

2. No one has any right over Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. Whatever they have bestowed upon anyone it is out of their grace. The entire creation of Allah Almighty is totally dependent and needy of them;

3. It is perfectly correct to say Allah Almighty and His Rasool صلى الله عليه وآله وسلم bestow bounties and favour's.

4. The disobedient and faithless people become headstrong and rebellious after receiving the bounties of Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم.

211. From this we learn that to be without friends and helpers is the lot of the infidels and hypocrites. Allah Almighty has appointed many helpers for the believers. Says Allah Almighty: "*Only Allah is your friend and His Messenger and the believers*". S5:V65

75. And of them there are some who had promised with Allah that if He will give us out of His Bounty, then We shall surely give in charity and we shall surely become good people.

وَ مِنْهُمْ مَّنْ عٰهَدَ اللّٰهَ لَئِنْ اٰتٰنَا مِنْ فَضْلِهٖ لَنَصَّدَّقَنَّ وَ لَنَكُوْنَنَّ مِنَ الصّٰلِحِيْنَ ﴿٧٥﴾

76. Then , when Allah gave them out of His Bounty, they became misers and turned away, turning their faces [212].

فَلَمَّاۤ اٰتٰىهُمْ مِّنْ فَضْلِهٖ بَخِلُوْا بِهٖ وَ تَوَلَّوْا وَّهُمْ مُّعْرِضُوْنَ ﴿٧٦﴾

212. Reason for its Revelation:
This verse was revealed regarding Thaalbah ibn Hatib who was first a poor man. He requested the Holy Prophet صلى الله عليه وآله وسلم to pray that he becomes wealthy. In reply the Holy Prophet صلى الله عليه وآله وسلم told him that poverty was good for him. He took an oath that if he becomes wealthy he will express gratitude to Allah Almighty in abundance. So the Holy Prophet صلى الله عليه وآله وسلم prayed for him. In response to this dua Allah Almighty granted so much blessing and abundance in his sheep that all of them could not be kept in Madina. Thaalbah then took them to the jungle which deprived him of congregational Salaah. He then denied the institution of Zakaat, and when Zakaat collector was sent to him by the Holy Prophet صلى الله عليه وآله وسلم to collect his Zakaat he told them that Zakaat is a severe tax. He will think about it then pay. This complaint of his was conveyed to the Holy Prophet صلى الله عليه وآله وسلم. Thereafter he came to the Holy Prophet صلى الله عليه وآله وسلم with his Zakaat but the Messenger of Allah صلى الله عليه وآله وسلم refused to accept it. His Zakaat was subsequently rejected in the Caliphate of

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Hazrat Abu Bakr Siddique and Umar Farouk (May Allah be pleased with them) He event-

77. Therefore after it, Allah put hypocrisy in their hearts, until the Day that they meet Him [213], that they had failed in what [214], they had promised to Allah, and that they were telling lies.

213. By this is meant until death, because after death no infidel nor any hypocrite would remain in the Barzakh world of graves all will accept faith but their faith would not be accepted. From this we learnt that the death of Thaalbah on hypocrisy and apostasy is certain and categorical. His going with Zakaat again and again too was hypocritical and not based on sincerety. It is for this reason the Holy Prophet صلى الله عليه وآله وسلم and the two Caliphs refused to accept that wealth. Had he presented it with sincere repentance it would certainly have been accepted because repentance from infidelity too is accepted.

ually died an apostate in the Caliphate of Hazrat Uthman May Allah be pleased with him .

فَاَعْقَبَهُمْ نِفَاقًا فِيْ قُلُوْبِهِمْ اِلٰى يَوْمِ
يَلْقَوْنَهٗ بِمَآ اَخْلَفُوا اللّٰهَ مَا وَعَدُوْهُ وَ
بِمَا كَانُوْا يَكْذِبُوْنَ ﴿۷۷﴾

214. This tells us at times some sins cause defeat in faith. We further learn to remember Allah Almighty in your poverty, to forget Him in your affluence, or fail to fulfil your promise and offering are all signs of hypocrisy. In addition the greatest punishment of Allah Almighty is to be deprived from piety and faith. Worldly tribulations are sometimes a blessing from Allah Almighty. We further learn that a promise to the Holy Prophet صلى الله عليه وآله وسلم is a promise to Allah Almighty because Thaalbah had made a promise to the Holy Prophet صلى الله عليه وآله وسلم

78. Are they not aware that Allah knows the secret of their hearts and their whispers? And Allah knows of all hidden things [215].

اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَعْلَمُ سِرَّهُمْ
وَنَجْوٰىهُمْ وَ اَنَّ اللّٰهَ عَلَّامُ الْغُيُوْبِ ﴿۷۸﴾

215. This tells us that the one rejected by the Holy Prophet will never

find peace and security anywhere.

79. Those who find fault with believers who give [216], charity willingly and those who get not [217], but with their hard labour, so they [218]. laugh at them. Allah will punish them for laughing and for them there is painful torment [219].

اَلَّذِيْنَ يَلْمِزُوْنَ الْمُطَّوِّعِيْنَ مِنَ
الْمُؤْمِنِيْنَ فِي الصَّدَقٰتِ وَالَّذِيْنَ لَا
يَجِدُوْنَ اِلَّا جُهْدَهُمْ فَيَسْخَرُوْنَ
مِنْهُمْ ؕ سَخِرَ اللّٰهُ مِنْهُمْ ۫ وَلَهُمْ عَذَابٌ
اَلِيْمٌ ﴿۷۹﴾

216.Once the Holy Prophet صلى الله عليه وآله وسلم was impressing upon his noble Companions the importance of giving charity. On hearing this those Companions who brought great deal of wealth were called by the

hypocrites as pretenders, while those who brought less wealth regarding them they said Allah Almighty is not in need of this wealth. This verse was revealed regarding them.

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217. From this verse present day Rafzis should take a lesson who attribute every worship of the noble Companions to hypocrisy and show. To blame and taunt the Companions is indeed work of the hypocrites.
218. Thus Hazrat Abu Aqeel Ansari on this occasion could only bring one *SA'A* approximately 4kg in weight of dates and said that through the entire night's effort he could manage to obtain two *SA'AS* of dates from which one *SA'A* be left at home and one *SA'A* he has brought before the Holy Prophet صلى الله عليه وآله وسلم happily accepted it. This tells us that in the sight of Allah Almighty quantity of wealth does not count. By Him sincerety of the heart counts.
219. This tells us that to taunt and mock at the pious servants, to accuse them, etc is equal to opposing Allah Almighty, and without doubt Allah Almighty takes retribution on behalf of His pious servants.

اِسْتَغْفِرْ لَهُمْ اَوْ لَا تَسْتَغْفِرْ لَهُمْ ؕ اِنْ تَسْتَغْفِرْ لَهُمْ سَبْعِيْنَ مَرَّةً فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ ذٰلِكَ بِاَنَّهُمْ كَفَرُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ﴿٨٠﴾

80. Whether you ask [220]. for forgiveness for them or not it is the same . If you ask for forgiveness for them seventy times, Allah will never [221]. forgive them. This is because they have rejected [222]. Allah and His Messenger. And Allah guides not the disobedient people [223].

220. Until that time it was not prohibited to pray for forgiveness for the hypocrites. Thereafter prohibition came for this in the following: "*And pray you never over their dead*". (S9 : V84) Here the number is not restricted to seventy but much more is intended.
221. The reason for this non-forgiveness is being discussed in front, that they are the ones who deny Allah Almighty and His Beloved Messenger صلى الله عليه وآله وسلم and those who reject them Allah Almighty will not forgive them even when the Beloved Prophet صلى الله عليه وآله وسلم out of his infinite universal mercy prays for them because Allah Almighty does not wish that the enemies of His Beloved Rasool صلى الله عليه وآله وسلم should enter paradise. In this act of non-forgiveness there is a tremendous expression of the lofty status of the Holy Prophet صلى الله عليه وآله وسلم. The love of the Beloved is spontaneous, but the demand of love of the friend is that the enemies of His Beloved should not be forgiven. Hence there is a big difference between offering a dua and taking a dua.

222. From this emerges two issues:
1. An infidel will not benefit from any persons prayer of forgiveness because his forgiveness is not possible.
2. To mock at the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم and to reject any one of them is equal to rejecting the Messenger of Allah صلى الله عليه وآله وسلم and rejecting the Holy Prophet صلى الله عليه وآله وسلم is equal to rejecting Allah Almighty. Because these hypocrites had mocked at the Noble Companions, Allah Almighty had declared this as "They have rejected Allah and His Messenger".
223. Thereafter the hypocrites apologised to the Holy Prophet صلى الله عليه وآله وسلم and asked the Holy Prophet صلى الله عليه وآله وسلم to pray for their forgiveness. At that point in time this entire verse was revealed. The Ulema (learned scholars) of Islam state that the repentance of that person who insults the dignity and honour of the Holy Prophet صلى الله عليه وآله وسلم is not accepted in the court of law. (*DURRE MUKHTAAR*) It is possible that this verse could hint as a proof for this issue.

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SECTION 11

فَرِحَ الْمُخَلَّفُوْنَ بِمَقْعَدِهِمْ خِلٰفَ رَسُوْلِ اللّٰهِ وَكَرِهُوْٓا اَنْ يُّجَاهِدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ وَ قَالُوْا لَا تَنْفِرُوْا فِي الْحَرِّ ؕ قُلْ نَارُ جَهَنَّمَ اَشَدُّ حَرًّا ؕ لَوْ كَانُوْا يَفْقَهُوْنَ ﴿٨١﴾

81. Those who were left behind delighted at this, that they remained sitting behind [224], the Messenger and they did not like [225], that they may fight in the Way of Allah with their wealth and lives and said: "Come not[226] out in this heat". Please declare: "The fire of Hell is the hottest[227]!" In any manner they would have understood.

224. These hypocrites made some excuses and gleefully stayed away from the Battle of Tabuk. From this we learn that to express joy with pride at a sinful act is infideltiy, and to remain aloof from the Holy Prophet صلى الله عليه وآله وسلم in his time of comfort and difficulty is beyond the dignity of the believer. Expressing joy at the Holy Prophet's صلى الله عليه وآله وسلم happiness is part of Faith. "*Therefore let them rejoice*". (S10:V58)

225. From this we learn that the grace of Faith instills in one boldness to do good deeds, while infidelity and hypocrisy causes cowardice in a person. The Holy Prophet صلى الله عليه وآله وسلم said that Esha and Fajr Prayers are extremely cumbersome upon the hypocrites. Says Allah Almighty: "*We shall soon provide him hardship*". (S92:V10) Anyone who feels good deeds to be cumbersome and evil deeds to be easy is a hypocrite. May Allah Almighty protect us from this. Amin....

226. On the occasion of the Battle of Tabuk the weather was very hot as well as the place of the battle. These words were uttered by the hypocrites at a time when the heat of time and place became intense.

227. Nothing will be able to extinguish the fire of Hell except two things: the tears of a believer which are shed in the fear of Allah Almighty and on the love of the Holy Prophet صلى الله عليه وآله وسلم or the dust from the body of a believer which accumulates on the body while being in the path of Allah Almighty eg. undertaking journey for Holy War, acquisition of knowledge, Hajj, etc. The author of Roohul Bayaan states that on the occasion of this Battle of Tabuk when Abu Khasheema returned from a journey in the afternoon he found cold water, hot bread and beautiful wives in his garden. Seeing this he began to say it is against the grain of justice that the Messenger of Allah Almighty صلى الله عليه وآله وسلم should be enduring the pain in the burning desert sand while I should be enjoying the comforts of the cold water and hot bread. Saying this he immediately departed in the very same conditon with a sword and presented himself at the blessed feet of the Holy Prophet صلى الله عليه وآله وسلم. These noble Companions are those people through whose sake millions of sinners like us would be granted forgiveness by Allah Almighty.

فَلْيَضْحَكُوْا قَلِيْلًا وَّلْيَبْكُوْا كَثِيْرًا ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٨٢﴾

82. Let them laugh a little and weep [228] much, due to the retribution of what they earned.

228. Both these commands are of informational nature eg. the hypocrites will laugh a little in this world but cry a great deal in the Hereafter because laughing at the hardship of the believers is a severe sin for which how can there be a command. The inmates of Hell

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for thousands of years would cry first by shedding tears, then shedding blood until their eyes will become totally dry.

فَإِنْ رَّجَعَكَ اللّٰهُ إِلٰى طَآئِفَةٍ مِّنْهُمْ فَاسْتَاْذَنُوْكَ لِلْخُرُوْجِ فَقُلْ لَّنْ تَخْرُجُوْا مَعِيَ اَبَدًا وَّلَنْ تُقَاتِلُوْا مَعِيَ عَدُوًّا ؕ اِنَّكُمْ رَضِيْتُمْ بِالْقُعُوْدِ اَوَّلَ مَرَّةٍ فَاقْعُدُوْا مَعَ الْخٰلِفِيْنَ ﴿٨٣﴾

83. Then if O Beloved Prophet Allah returns you to a party of them, and they ask you [229], leave to go forth to fight, then please declare: "Never will you go forth with me, nor ever fight [230], with any enemy of mine. You chose to sit at home the first time, then remain sitting with those who remained behind [231]".

229. By this is meant now when you return to Madina Munawwarah from the Battle of Tabuk these hypocrites would deceitfully be saying Oh Prophet of Allah صلى الله عليه وآله وسلم grant us permission to participate in future battles with you. In this there is a prophesy that they will be saying this, but expressed in ifs and buts.

230. This information is used to express refusal, meaning in future you will not be granted permission to participate in Holy War. From this emerges a few issues:

1. One should remain aloof from faithless people even though they may try to call themselves Muslims. Remember, every one who recites the Kalima is not necessary a believer. The hypocrites were reciters of the Kalima but they were refused permission to participate in The Holy War.
2. Muslims can stop the faithless people from praying in their mosques just as the hypocrites were stopped from participating in the Holy War, although Holy War, like Salaah is an act of worship.
3. Sometimes laws pertaining to apparent infidels are enforced upon the hypocrites. Not stopping these hypocrites from the mosques during the period of the Holy Prophet صلى الله عليه وآله وسلم is the law of Islam in its outward form, while stopping them from Holy War is the law pertaining to their hidden infidelity.

231. By this is meant since you had preferred to stay away from the Battle of Tabuk you will now stay away from all future holy wars as you shall not be given permission to participate in them. From this we learn that wretched people will not be able to benefit from the Holy Prophet's صلى الله عليه وآله وسلم blessed company. A bat will never obtain light of the sun. However, those who are eager to receive blessings would continue to do so according to their capacity. Although power of electricity is same but its light is reflected according to watts of the globes. The blessed company of the Holy Prophet صلى الله عليه وآله وسلم was same for all, but the capacity to receive blessings of Hazrat Abu Bakr Siddique, Hazrat Umar Farouk, etc was different.

وَلَا تُصَلِّ عَلٰٓى اَحَدٍ مِّنْهُمْ مَّاتَ اَبَدًا وَّلَا تَقُمْ عَلٰى قَبْرِهٖ ؕ اِنَّهُمْ كَفَرُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَمَاتُوْا وَهُمْ فٰسِقُوْنَ ﴿٨٤﴾

84. And you should not pray [232], nor should you stand over their graves. No doubt they disbelieved in Allah and His Messenger and died while they were disobedient [233].

232. This verse serves as a proof for Salatul Janazah because performance of Salatul Janazah of infidels is being prohibited. This tells that Salatul Janazah of a believer is performed. Also, visiting the graves of infidels is prohibited but the Holy Prophet صلى الله عليه وآله وسلم

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was given permission to visit the grave of his mother Hazrat Bibi Amina which makes her a believer, though permission was not granted for offering prayer of forgiveness for her because she is sinless. We further learn that Salatul Janazah should not be offered of every one who professes to recite the Kalima.

233. Reason for its revelation:

When the notorious hypocrite, Abdullah bin Ubay died his son Abdullah requested the Holy Prophet صلى الله عليه وآله وسلم to perform his Salatul Janazah and give his blessed shirt for him because this is what he had stipulated in his will. Also until that time there was no prohibition of performing Salatul Janazah of hypocrites. Also the Holy Prophet صلى الله عليه وآله وسلم had prior knowledge that one thousand infidels would accept Islam due this benevolent act of his. Although Hazrat Umar (May Allah be pleased with him) tried to dissuade the Holy Prophet صلى الله عليه وآله وسلم from this, the Messenger of Allah صلى الله عليه وآله وسلم gave his blessed shirt and performed ibn Ubay's Janazah Salaah. This verse was revealed on that occasion. On seeing that even a wretch like ibn Ubay too desires blessings from the clothes of the Holy Prophet صلى الله عليه وآله وسلم a thousand infidels accepted Islam. From this a number of issues emerge:

1. All blessed relics of the Holy Prophet صلى الله عليه وآله وسلم like his shirt, his blessed saliva, etc benefit the believers in the grave.
2. No holy relics will benefit the infidels and hypocrites in the Hereafter.
3. To place holy relics in the graves of believers with the view of obtaining relief from the punishment of the grave is not only permissible but is in accordance with the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم
4. Do not refrain form keeping holy relics with the deceased in the fear that they will beome stained with impurities of the corpse. We drink the holy water of Zam Zam knowing that after it reaches the stomach it changes to urine. Yet no one stops drinking it due to this fear. Thus from this verse and Hadith it is proven to shroud the corpse in Kafan and to bury him in the Ghilaaf covering of the Ka'bah.

وَلَا تُعْجِبْكَ اَمْوَالُهُمْ وَاَوْلَادُهُمْ ؕ اِنَّمَا يُرِيْدُ اللّٰهُ اَنْ يُّعَذِّبَهُمْ بِهَا فِي الدُّنْيَا وَ تَزْهَقَ اَنْفُسُهُمْ وَهُمْ كٰفِرُوْنَ ﴿٨٥﴾

85. Be not astonished over their wealth and children. Allah only intends to punish [234], them therewith in this world, and that they part with their souls while they are infidels [235].

234. That they should get engrossed in these matters in such a way that they would be unable to remember Allah Almighty. This tells any wealth or children which becomes an obstacle in the remembrance of Allah Almighty is unsound and bad.

235. By this is meant until death their total love for these things will not give them an opportunity to turn their attention to Allah Almighty. May Allah Almighty protect us from this evil

وَ اِذَآ اُنْزِلَتْ سُوْرَةٌ اَنْ اٰمِنُوْا بِاللّٰهِ وَجَاهِدُوْا مَعَ رَسُوْلِهِ اسْتَاْذَنَكَ اُولُوا الطَّوْلِ مِنْهُمْ وَقَالُوْا ذَرْنَا نَكُنْ مَّعَ الْقٰعِدِيْنَ ﴿٨٦﴾

86. And when any Surah is revealed commanding: "Believe in Allah and fight [236], in the company of His Messenger"; then those having the capability among them [237], ask leave of you and say: "Leave us to remain with those who sit behind [238]".

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236. On the basis of this verse some Ulema have stated that the status of holy war comes after faith, and that holy war is a worship of great excellence because Allah Almighty has mentioned it after Faith. But truth of the matter is that Salaah is the highest act of worship as holy war is made permissible for its establishment. This verse is for that special time when there was a great need for holy war.
237. This tells us that it is not prohibited for helpless people to abstain from holy war.
238. By this is meant give us permission to remain with those children, women, the sick and helpless people who were unable to participate in Jihad (holy war).

87. They like that they should remain with women left behind, and their hearts are sealed [239]. so that they understand nothing.

رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ الْخَوَالِفِ وَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ﴿٨٧﴾

239. By this is meant that even in future they would not accept Islam and this seal was placed on them due to their infidelity and hypocrisy.

88. But the Messenger and whoso believed [240], with him, fought with their wealth and lives. And it is them for whom there is good [241], and it is they who reach their goal.

لٰكِنِ الرَّسُوْلُ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ جٰهَدُوْا بِاَمْوَالِهِمْ وَاَنْفُسِهِمْ ۚ وَاُولٰٓئِكَ لَهُمُ الْخَيْرٰتُ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٨٨﴾

240. By this association of time and condition because the faith of the Holy Prophet صلى الله عليه وآله وسلم is prior to the faith of creation and is greater in excellence to the faith of everyone else. Thus only conformity of faith is intended here, i.e they believed with such zeal and sincerety like our Beloved Rasool صلى الله عليه وآله وسلم had believed. Bilqees had said: "*And I had believed with Hazrat Sulaiman*". This tells that our Holy Prophet صلى الله عليه وآله وسلم is the true test of faith. Anyone whose faith is in conformity with his would be regarded as correct, if it is contrary too his, it would be regarded as false and incorrect.
241. Virtues and benefit of this world, the grave, the Hereafter, are all included in it. From this we learn that there is excellence in the wealth and deeds of the Muslim soldier, and he is protected from the accountability and punishment of the grave the fears and pangs of death, and he shall gain high status in the Hereafter. There was so much blessings in the wealth of Hazrat Zubair ibn Awaam (May Allah be pleased with him) that after his martyrdom his will was settled from just one third of his entire wealth, then one eight of the estate was distributed amongst his four wives from which each received two hundred thousand coins.

89. Allah has prepared for them gardens under which rivers flow. They shall abide therein forever. This is the attainment of the supreme object [242].

اَعَدَّ اللّٰهُ لَهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۭ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿٨٩﴾ ع

242. From this emerges a few issues:
1. All the bounties of paradise are already created.
2. They have already been allocated to these who would be entitled to them. Thus on the Night of Ascension the Holy Prophet

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صلى الله عليه وآله وسلم had seen the gardens and palaces of his devotees in Paradise, after which he had informed some about it.

3. The inmates of Paradise will be given full ownership of their paradise. They will not be there like mere visitors or non-owners. Sure, they will be entertained like visitors.

SECTION 12

وَ جَآءَ الْمُعَذِّرُوْنَ مِنَ الْاَعْرَابِ لِيُؤْذَنَ لَهُمْ وَ قَعَدَ الَّذِيْنَ كَذَبُوا اللّٰهَ وَرَسُوْلَهٗ ؕ سَيُصِيْبُ الَّذِيْنَ كَفَرُوْا مِنْهُمْ عَذَابٌ اَلِيْمٌ ۝٩٠

90. And there came excuse [243], makers from the villagers in order that leave may be granted to them. And those [244] who lied to Allah and His Messenger sat behind. Soon a painful punishment shall befall the infidels [245] among them.

243. By this is meant Amir ibn Tufail and the people of his group who had come to the Holy Prophet صلى الله عليه وآله وسلم on the occasion of the Battle of Tabuk and said that if they accompany the Messenger of Allah Almighty صلى الله عليه وآله وسلم on this battle the people of tribe of Tai will loot their homes. To this the Messenger of Allah صلى الله عليه وآله وسلم replied that Allah Almighty will make me free of your need. My Lord has already informed me of your true condition. These people had lied to the Holy Prophet صلى الله عليه وآله وسلم.

244. From this we learn that to lie to the Holy Prophet صلى الله عليه وآله وسلم is like telling a lie to Allah Almighty because these wretches had lied to the Holy Prophet صلى الله عليه وآله وسلم yet Allah Almighty says they had lied to Him.

245. By this it means those from these hypocrites who will become open infidels they would be punished in this world with death and destruction, or those from these hypocrites will remain infidels until death, will be given painful punishment in the Hereafter. Thus there is no inconsistency in the verse, because every hypocrite was secrectly an infidel.

لَيْسَ عَلَى الضُّعَفَآءِ وَ لَا عَلَى الْمَرْضٰى وَلَا عَلَى الَّذِيْنَ لَا يَجِدُوْنَ مَا يُنْفِقُوْنَ حَرَجٌ اِذَا نَصَحُوْا لِلّٰهِ وَرَسُوْلِهٖ ؕ مَا عَلَى الْمُحْسِنِيْنَ مِنْ سَبِيْلٍ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٩١

91. There is no fault [246], on the weak and on the sick and nor on those who are not capable [247], to spend, when they are sincere [248]. to Allah and His Messenger. There is no accountability on the doers of good. And Allah is Forgiving, Merciful.

246. After the false excuse seekers, mention is now being made about those who were genuinely disabled. They are of three types: the old, the sick and those who had no military equipment. This tells us that battle for which a journey has to be undertaken was not obligatory on none of these three.

247. Some helpless Companions had made a request to the Holy Prophet صلى الله عليه وآله وسلم for riding animals so that they could also participate in the Jihad. Because there were no extra animals available there request was turned down at which these Companions went back in tears. This verse was revealed concerning them.

From this emerges a few issues:

1. It is permissible to seek assistance to fulfil one religious needs. Hence a helpless student can ask that much which would fulfil his needs. Like Holy War, seeking religious

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education too is an act of worship.
2. One should give in charity wealth saved in excess of ones needs, because these Companions had riding animals only for themselves to go on this battle which they could not give to these needy.
3. Any Jihad which necissitates a journey will only become obligatory if you have the means of travelling just as Hajj is obligatory on every resident of Makkah but only on those non-residents who possess the means to undertake the journey, not on the poor.

248. This tells being sincere to the Holy Prophet صلى الله عليه وآله وسلم is being sincere to Allah Almighty. Also, if anyone is unable to perform a good deed but is wholeheartedly sincere to those who are pious, he would be included among the pious, if Allah Almighty wills. The object of the verse is that those helpless Muslims who were unable to participate in the battle should remain in Madina Munawwarah in the sevive of the children of the Muslim soldiers to show their sincerety to Allah Almighty and His Prophet صلى الله عليه وآله وسلم .

92. Nor on those who came to you that you may provide [249], conveyance to carry them to the battlefield . You said to them: "I have nothing whereon to mount [250]. you". So they returned back and their eyes overflowing with tears because of this grief that they could not find the means to spend [251].

وَّلَا عَلَى الَّذِيْنَ اِذَا مَآ اَتَوْكَ لِتَحْمِلَهُمْ قُلْتَ لَآ اَجِدُ مَآ اَحْمِلُكُمْ عَلَيْهِ ۖ تَوَلَّوْا وَّ اَعْيُنُهُمْ تَفِيْضُ مِنَ الدَّمْعِ حَزَنًا اَلَّا يَجِدُوْا مَا يُنْفِقُوْنَ ﴿٩٢﴾

249. From this emerges two issues:
1. To beg from the Holy Prophet صلى الله عليه وآله وسلم is a real honour for the believer.
2. To express regret at not doing good deeds is an act of worship.
250. Reason for its revelation:
Some Companions came to the Holy Prophet صلى الله عليه وآله وسلم with the intention of participating in the war. They requested travelling animals for this purpose but were told that since he had nothing available he could not give them anything. Hearing this they returned full in tears. This verse was revealed concerning them in which they are being told that their non-participation in the battle will not be censured. Remember the use of "I have nothing" is for the purpose of excuse, and not for rejecting the seeker. The word 'no' is for the purpose of turning down any one's request was never on the blessed tongue of the Holy Prophet صلى الله عليه وآله وسلم Hadith . This too should be remembered that here the use of 'I have nothing' is according to outward or apparent reason, otherwise, the Holy Prophet صلى الله عليه وآله وسلم is the master of all Divine treasures. Says Allah Almighty "*That Allah and his Messenger would make them rich with their blessings*". (S9:V73) In this plea for excuse we are taught the way of excusing the Ummah. Hence the Deobandis and Wahabis cannot use this proof to say that the Messenger of Allah Almighty صلى الله عليه وآله وسلم was not made master over all Divine bounties.
251. From this we learn that to express sorrow, to shed tears, etc. for not doing good deeds too is an act of worship. Likewise, to regret and cry after sinning too is an act of worship.

93. The accountability is only for those who ask leave of you and they are rich [252]. They liked to sit behind

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَسْتَاْذِنُوْنَكَ وَهُمْ اَغْنِيَآءُ ۚ رَضُوْا بِاَنْ يَّكُوْنُوْا مَعَ

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with the women [253], and Allah has sealed their hearts, so they know nothing.

الْخَوَالِفِ ۙ وَطَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَعْلَمُوْنَ ﴿٩٣﴾

252. This means they have power to possess travelling animals and military equipment. Having this type of wealth is a condition for that type of battle which is fought away from one's place. However, if Jihad becomes necessary in our own place or country. then it becomes obligatory upon the poor and destitute as well, provided they are healthy and have military equipment, whether their own or given by others.

253. This tells that Jihad is not compulsory upon women, but if they are needed on the battlefront, then it becomes obligatory upon them as well.

PART 11

94. They will make excuses [254], to you when you will return to them [255]. Please declare: "Make no excuses. We will never believe [256]. you. Allah has already given your news [257]. to us". And now Allah and His Messenger will see your deeds, then you will be returned [258]. to Him Who knows all the unseen and seen. He will tell you what you did [259].

يَعْتَذِرُوْنَ اِلَيْكُمْ اِذَا رَجَعْتُمْ اِلَيْهِمْ ؕ قُلْ لَّا تَعْتَذِرُوْا لَنْ نُّؤْمِنَ لَكُمْ قَدْ نَبَّاَنَا اللّٰهُ مِنْ اَخْبَارِكُمْ ؕ وَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٤﴾

254. This means Oh Muslims! by the time you reach Madina Munawwara from the Battle of Tabuk, the hypocrites who had remained behind will be making false excuses for not going in an effort to convince and please you. In this there is a prophesy which proved true to the letter. Those hypocrites who had remained behind were more than eighty in number. (*Roohul Bayaan* .)

255. Here it is not said after you have returned, because some hypocrites had come with their excuses to the Muslim before they had returned to Madina Munawwarah. *(Roohul Bayaan).*

256. From this we learn it is absolutely not necessary to express anything about oneself in the presence of the Holy Prophet صلى الله عليه وآله وسلم . Here pride will not avail you. The Messenger of Allah صلى الله عليه وآله وسلم is fully aware about the true nature of every one.

When in his blessed presence do not boast but seek forgiveness. Do not be stubborn but offer repentance. May Allah Almighty give guidance! We further learn that it is a good act to offer repentence at the hands of the pious servants of Allah Almighty. Here these hypocrites were not censured for offering repentance but their false excuses.

257. From this emerges four issues:

1. The repentance of a practical sin should be obtained through doing a good act - mere verbal repentance would not be sufficient. Thus "will see your work" is used here - i.e. whether you will be participating in future battle or not. The repentance for refraining holy war is the participation in future wars.

2. To do good deeds for Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم to see will not be regarded as *RIYA* or showing off. Every desire of the Holy Prophet صلى الله عليه وآله وسلم is the desire of Allah Almighty.

3. The Holy Prophet صلى الله عليه وآله وسلم is looking at our outer and inner deeds, because no restriction is effected here in respect of

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deeds. what is said here is all your outer and concealed deeds are seen by the Holy Prophet SAW.
4. Remembrance of the Holy Prophet صلى الله عليه وآله وسلم with Allah Almighty is permissible. You can say If Allah Almighty and HIs Beloved Rasool so please it will be done. Allah Almighty and Rasool have صلى الله عليه وآله وسلم blessed us with faith, bestowed wealth upon us, etc.
258. During Qiyamah, Thus do good deeds and have good intentions because Allah Almighty is fully aware of everything open and concealed.
259. After warning and admonishing He will punish you. He will reveal in the open the evil deeds of the infidels and good deeds of the believers as is mentioned in other verses.

95. Now they will swear by Allah before you, when you will return [260]. to them in order that you may not mind [261]. of them. Yes, then mind them not [262]. They are completely unclean [263], and their destination is Hell as retribution of what they used to earn [264].

سَيَحْلِفُوْنَ بِاللّٰهِ لَكُمْ اِذَا انْقَلَبْتُمْ اِلَيْهِمْ لِتُعْرِضُوْا عَنْهُمْ ؕ فَاَعْرِضُوْا عَنْهُمْ ؕ اِنَّهُمْ رِجْسٌ ۙ وَّمَاْوٰىهُمْ جَهَنَّمُ ۚ جَزَآءًۢ بِمَا كَانُوْا يَكْسِبُوْنَ ﴿٩٥﴾

260. From this we learn that the hypocrites and the misguided swear excessively on Almighty Allah's name to prove that they are Muslims. With the Praises of Allah Almighty, a believer is not required to do this.
261. Do not bother about them through bad words, do not divulge their hypocrisy.
262. By this is meant out of all socialisation with the hypocrites like talking, greeting, meeting, eating and drinking, keeping contacts, etc with them. Thus the Holy Prophet صلى الله عليه وآله وسلم instructed the believers to cut off all types of contacts with the hypocrites because there was no hope now of their reformation.
(*Khazainul Irfaan)* . It should be remembered that this expression and statements are not out of the pleasure but of extreme displeasure and contempt (*Roohul Bayaan)* From this we learn that we should stay completely aloof from the apostates and misguided, faithless people.
263. That they cannot become purified now through any water who had not been purified by the blessed gaze of the Holy Prophet صلى الله عليه وآله وسلم . Thus now their disease of hypocrisy cannot be remedied in any way. Temporary impurity can be cleansed, but how can the permanent, inherent impurity be ever purified.
264. Reason for its revelation:
This verse was revealed concerning Jad bin Qais, Motib bin Qasheer and their associates whose boycott had been decreed. Or it could be regarding the notorious hypocrite Abdullah ibn Ubay who had swore an oath to participate in future battles.

96. They swear before you that you may be pleased [265]. with them. But if you are pleased with them, then no doubt, Allah will not be pleased with disobedient people [266].

يَحْلِفُوْنَ لَكُمْ لِتَرْضَوْا عَنْهُمْ ۚ فَاِنْ تَرْضَوْا عَنْهُمْ فَاِنَّ اللّٰهَ لَا يَرْضٰى عَنِ الْقَوْمِ الْفٰسِقِيْنَ ﴿٩٦﴾

265. From this we learn tht the hypocrite does good deeds merely to please people, while the purpose of the believer is to do everything for the sole pleasure of Allah Almighty. RIYA doing good for show - is the sign of hypocrisy of action.
266. Here Muslims in general are being addressed in your approval of them on the

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bases of their false oaths is not going to benefit them in any way. Otherwise those with whom the Messenger of Allah صلى الله عليه وآله وسلم is pleased, Allah Almighty would most certainly be pleased with them. Says Allah Almighty:

97. They, being dwellers of the desert, are more stubborn [267], in infidelity and hypocrisy and they are only worthy of this that they remain ignorant [268].

اَلْاَعْرَابُ اَشَدُّ كُفْرًا وَّنِفَاقًا وَّ اَجْدَرُ اَلَّا يَعْلَمُوْا حُدُوْدَ مَآ اَنْزَلَ اللّٰهُ عَلٰى رَسُوْلِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٩٧﴾

267. This tells us knowledge and wisdom is found more in the cities than in the villages, while ignorance and lack of action about religious laws abounds in the villages. An Arabian proverb says: Knowledge is in the cities and ignorance is in the villages, because there you will not be blessed with the company of the educated.

268. Because the light of knowledge does not easily reach the rural areas, nor do you find any good company. From this we learn it is not prudent to appoint a Bedouin to the post of leadership (*Roohul Bayaan* .)

98. And among the villagers [269], some are those who regard what they spend in the way of Allah as fine [270], and remain waiting on misfortunes [271], coming to you. On them is the evil turn. And Allah, Hears, Knows.

وَ مِنَ الْاَعْرَابِ مَنْ يَّتَّخِذُ مَا يُنْفِقُ مَغْرَمًا وَّ يَتَرَبَّصُ بِكُمُ الدَّوَآئِرَ ؕ عَلَيْهِمْ دَآئِرَةُ السَّوْءِ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٩٨﴾

269. It should be remembered that the residents of Arabia are called Arabs, while those who are found on its outskirts and in rural areas are called Bedouins. Here the word A'raab denotes Bedouins or villages.

270. By this is meant though these villagers do give charity and spend on pilgrimage they do so out of great care like tax. This tells us that only that charity is worthy of Divine acceptance which is given out of happiness.

271. This means they are waiting for Muslim power to decrease so that they can overpower them: Reason for its revelation: This verse was revealed regarding the villagers from the tribes of Asad, Ghatfaan and Tameem. In it there is a prophesy that misfortune will befall them, not you Oh believers. If they who would remain in bondage at all times. From this we learn that those who regard the pious sages of Allah Almighty with contempt will always remain in disgrace and misery, as has been experienced time and time again.

99. And among the villagers [272], some are those who believe in Allah and the Last Day [273], and regard what they spend as an approach [274]. to Allah and means of taking blessings of the Messenger. Yes, that is the means of such nearness [275]. to them to enter into His Mercy. Undoubtedly, Allah is Forgiving, Merciful.

وَ مِنَ الْاَعْرَابِ مَنْ يُّؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ وَ يَتَّخِذُ مَا يُنْفِقُ قُرُبٰتٍ عِنْدَ اللّٰهِ وَصَلَوٰتِ الرَّسُوْلِ ؕ اَلَآ اِنَّهَا قُرْبَةٌ لَّهُمْ ؕ سَيُدْخِلُهُمُ اللّٰهُ فِيْ رَحْمَتِهٖ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٩٩﴾ ع ١٢ ١٠ ١

"*Then follow me; Allah will love you*". (S3:V31) From this we learn if Muslims trust the infidels as result of being deceived they will not be sinners, because here Muslims are not being censured.

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272. In this verse either the people of Banu Muzaniah are intendeor those of the tribes of Aslam, Ghaffar abd Juhaidah. From this we learn that only if the blessing of Allah Almighty is included, then only will those away from the Messenger of Allah Almighty receive benefits, otherwise even those near to him are deprived of it. Abu Jahl remained an infidel even though he was in Makkah while these people became believers, God-fearing and pious even though they remained distant from him. Praise be to Allah! By Allah Almighty only spiritual nearness is acceptable.

273. From this emerge two issues:

1. The one who truly believes in Allah Almighty and the Day of Judgement is he who has believed in the Holy Prophet صلى الله عليه وآله وسلم because the other primitive villagers also had belief in Allah Almighty and the Day of Judgement, but they have been included among the rejectors.

2. Faith has precedence above every deed. Faith is the root, good deeds are its branches. It should be remembered that all aspects of belief is included in belief in Allah Almighty and the Day of Judgement. Thus Qiyamah, Paradise, Hell, resurrection, reckoning, etc. should all be included in the belief eg. when we say it is important to recite Surah Fateha in Salaah it is meant not just Al-Hamdo but the entire Surah has to be recited.

274. From this we learn that it is no polytheism when one intends pleasure of the Holy Prophet صلى الله عليه وآله وسلم with the pleasure of Allah Almighty at the time of doing good deeds. Says Allah Almighty: "*But the rights of Allah and His Messenger are greater to seek pleasure*". (S9:V62) When giving charity the noble Companions whould make intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم. In this verse there is a proof concerning Iesaale Sawaab - conveying the rewards of good deeds to the departed souls - and holding Fateha i.e. requesting Allah Almighty to convey the rewards of the good deeds to the departed souls through the medium of the Holy Prophet صلى الله عليه وآله وسلم. This is what is done and said in respect of Fateha when conveying rewards or charity, etc. Today too the receiver of charity should pray for the giver of charity.

275. In this verse information is being given about the acceptance of their charities. This tells us that no Muslim can ever reach the lofty status and position of a Companion of the Holy Prophet صلى الله عليه وآله وسلم. Receipt of acceptance of their pious deeds has come form t he Divine Throne. We on the other hand do not know whether our good deeds are accepted by Allah Almighty.

SECTION 13

100. And the first and the foremost emigrants and helpers [276], and those who followed [277], them with good, Allah is pleased with them [278]. and they are pleased with Allah. And for them Allah has prepared Gardens under which rivers flow. This is the greatest success [279].

وَ السّٰبِقُوْنَ الْاَوَّلُوْنَ مِنَ الْمُهٰجِرِيْنَ
وَالْاَنْصَارِ وَ الَّذِيْنَ اتَّبَعُوْهُمْ بِاِحْسَانٍ ۙ
رَّضِيَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ وَ اَعَدَّ
لَهُمْ جَنّٰتٍ تَجْرِيْ تَحْتَهَا الْاَنْهٰرُ خٰلِدِيْنَ
فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ﴿١٠٠﴾

276. The Noble Companions are those first and foremost believers and those who had performed Salaah in the direction of both Qiblahs. Or it refers to the participants in the Battle of Badr, or those who took part on the Allegiance of Riedwaan. The very first person to accept Islam was Bibi Khadija (May Allah be pleased with her) . Among the men it was Hazrat Abu Bakr Siddique (May Allah be pleased with him) , among the children it was

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Hazrat Alli (May Allah be pleased with him) .
From this we learn that being amongst early Muslim is indeed a praiseworthy quality, and to rally behind the Holy Prophet صلى الله عليه وآله وسلم in his time of need is worthy of great excellence.

277. By this is meant all those Muslims until the Day of Judgement who would be following in the footsteps of the Muhajareen and Ansaars or the rest of the other Companions, Allah Almighty is pleased with all of them. However, the former i.e. the noble Companions, are leaders and guides, the latter i.e. the general Muslims, are the followers.

278. From this emerge three issues:

1. Only those Muslims until the Day of Judgement are on the path of Truth whose lives are designed on the footsteps of the steps of the Ansaar, the Muhajereen and the rest of the noble Companions. Thus the Rafzees and Khawarij are false.
2. One can say May Allah be pleased with him for every pious Sunni believer. These words are not restricted to the noble Companions only.
3. When Allah Almighty is pleased with the devotees of the Noble Companions, then imagine the extent of Almighty Allah's pleasure with the Noble Companions themsleves.

279. Through this certain issues come to light

1. Every noble Companion is upright and just, inmates of Paradise None of them was a sinner or transgressor.
2. No believer can ever reach the lofty status of a Companion because Allah Almighty has already declared them to be inmates of Paradise.
3. Any historical event or tradition which attempts to prove their transgression is bareles and contemptuous because it is in conflict of this verse. The Noble Companions number one hundred and twenty four thousand from whom special mention is made of the excellent qualities of some, though this verse serves to cover the excellence of all of them, as is the case with the Prophets of Allah Almighty.

101. And some villagers around you are hypocrites and some of the dwellers of Madina [280], too. Hypocrisy [281]. has become the habit. You know them not; We know them [282]. We will soon punish them twice [283]. Then they will be returned to a grievous torment.

وَمِمَّنْ حَوْلَكُمْ مِّنَ الْاَعْرَابِ مُنٰفِقُوْنَ ۛ وَ
مِنْ اَهْلِ الْمَدِيْنَةِ ۛ مَرَدُوْا عَلَى النِّفَاقِ ۫
لَا تَعْلَمُهُمْ ؕ نَحْنُ نَعْلَمُهُمْ ؕ سَنُعَذِّبُهُمْ
مَّرَّتَيْنِ ثُمَّ يُرَدُّوْنَ اِلٰى عَذَابٍ عَظِيْمٍ ۚ﴿۱۰۱﴾

ع ۱۵ وقف لازم

280. Although Madina refers to every city in Arabic but here it specifically refers to Madina Munawwarah. When this word is used it denotes people in the city. This blessed city has many names like Madina, Tayyiba, Tabah, Batha. It is prohibited to call this city Yathrab.

281. By this is meant many hypocrites were staying in nearby villages of Madina Munawwarah which included the tribes of Jahniyyah, Muazeena, Aslam, Ashja, Ghaffar, etc. (*Roohul Bayaan*) .

282. In this there is no negation of the Holy Prophet's صلى الله عليه وآله وسلم knowledge but it is an expression of wrath, like how a ruler would speak to his friend about a criminal that you don't know this evil and wicked person like I do. Or, this verse could have been revealed before knowledge about the hypocrites was made known to them. Hence this verse is not contradicted. "*And you would recognize by their speech*". (S47:V30) .

283. We will punish them in the world and in their grave, thereafter in the Hereafter. In comparison to the punishment of the Hereafter these two punishments are less severe. Thus there is no inconsistency in the verse. On one Friday the Holy Prophet صلى الله عليه وآله وسلم expelled some hypocrites from the mosque by name. This embarrassment and disgrace too was a punishment for them.

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وَ اٰخَرُوْنَ اعْتَرَفُوْا بِذُنُوْبِهِمْ خَلَطُوْا عَمَلًا صَالِحًا وَّ اٰخَرَ سَيِّئًا ؕ عَسَى اللّٰهُ اَنْ يَّتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۰۲﴾

102. Are there some others who acknowledge their sins and mix up a good deed with another [284]. evil? It is near that Allah may accept their repentance [285]. No doubt, Allah is Forgiving, Merciful.

284. Here evil deeds denotes abstention from the Battle of Tabuk.

285. Reason for its revelation:
This blessed verse was revealed regarding those sincere believers who were unable to participate in the Battle of Tabuk for which they repented with great remorse, so much so that some of them had even tied themselves to pillars saying they would not have themselves freed until the Holy Prophet صلى الله عليه وآله وسلم does not untie them with his blessed hands. When the Messenger of Allah Almighty heard this he said "*By Allah I will not untie them until Allah does not order their freedom*". In response to it this verse was revealed and the Holy Propeht untied them. After being untied they said that Oh Messenger of Allah Almighty صلى الله عليه وآله وسلم it is this wealth of ours which becomes the cause of our errors. We want you to accept it as charity and pray to purify us. As a result the following verse. "*Oh beloved, realise the poor due Zakaat out of their wealth*". (S9:V103) was revealed Khazainul Irfaan .

خُذْ مِنْ اَمْوَالِهِمْ صَدَقَةً تُطَهِّرُهُمْ وَ تُزَكِّيْهِمْ بِهَا وَصَلِّ عَلَيْهِمْ ؕ اِنَّ صَلٰوتَكَ سَكَنٌ لَّهُمْ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۱۰۳﴾

103. O Beloved Prophet! Realize [286], the poor-due out of their wealth, to purify [287] and clean them. And pray for them [288]. No doubt, your prayer is a solace [289] for their hearts. And Allah Hears, Knows.

286. And distribute it among the poor with your blessed hands so that through the touch of your bounteous hands their charity could be accepted with greater favour. It was the practise of the Noble Companions to have their charities distributed by the Holy Prophet صلى الله عليه وآله وسلم. Even today the practice of the Muslims is to first present the rewards of their good deeds as a gift to the Holy Prophet صلى الله عليه وآله وسلم and then it is conveyed to the souls of others which is proven from this verse. In Panjab some recite verses and address a certain saint saying the reward of this recitation is yours, but would it be possible to convey it to so and so. The permissibility of it too is proven from this verse. In short, every believer is totally dependent on the Holy Prophet صلى الله عليه وآله وسلم .

287. From this it is understood that purity is obtained from the bounteous attention of the Holy Prophet صلى الله عليه وآله وسلم Acts of worship are a means of obtaining this favourable attention, because what is said here is purify them Oh my Beloved Prophet صلى الله عليه وآله وسلم through this charity of theirs. We further learn that Allah Almighty bestows bounties upon His servant through the prayer of the Holy Prophet صلى الله عليه وآله وسلم . Therefore it was said: 'pray for them'.

288. Some commentators of the Holy QUR'AAN have deduced proof of Salatul Janazah form this verse. (*Roohul Bayaan*)

289. This tells us that the blessed personality of the Holy Prophet صلى الله عليه وآله وسلم his bountiful prayers, are the peace of mind of a believer.

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اَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ هُوَ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَاْخُذُ الصَّدَقٰتِ وَ اَنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۰۴﴾

104. Are they not aware that only Allah accepts the repentance of His devotees and takes the charities in His authoritative [290]. Hand Himself? And that is Allah Who is the Relenting, the Merciful [291].

290. Thus no one should despair from the mercy of Allah Almighty. It should be remembered the repentance of different sins takes different forms. The repentance from infidelity is to accept faith. If human rights have been infringed, its repentance is to fullfil the rights or seek forgiveness from the rightful person. If religious duties have been omitted, their repentance would be to perform these duties. If repentance is made by complying with its conditions then it would certainly be accepted. This is the promise of Allah Almighty. From this a few issues emerge:

1. Offering repentance by presenting oneself at the holy shrine of the Beloved Prophet of Allah صلى الله عليه وآله وسلم is the best form of its acceptability.

2. That charity which is distributed through the Holy Prophet صلى الله عليه وآله وسلم is most superior. The Noble Companions had made this their practice.

291. The jurists of Islam maintain that the repentance of the one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم will not be accepted. What this means is the Islamic judges cannot forgive such wretches. Such a person according to the laws of Shariah would be punished by death. Therefore the juristic issue is not contradicting this blessed verse because in it mention is being made of acceptance of repentance by Allah Almighty, like acceptance of repentance of the one who repeatedly becomes an apostate.

وَ قُلِ اعْمَلُوْا فَسَيَرَى اللّٰهُ عَمَلَكُمْ وَ رَسُوْلُهٗ وَ الْمُؤْمِنُوْنَ ؕ وَسَتُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۰۵﴾

105. And please declare: "Work on, Allah will behold your work and so does His Messenger and the Muslims [292]. And you will soon be returned to Him Who Knows all unseen and visible. Then He will inform you what you used to do.

292. The pious saints state anyone practices incantations in a closed room Allah Almighty makes it known to others *(Roohul Bayaan)* . It is for this reason that good deeds and practices of the saints to this day are well known and people are singing their praises, even though they have departed from this mundane world centuries ago. Thereafter follows discussion of the evil doers.

وَاٰخَرُوْنَ مُرْجَوْنَ لِاَمْرِ اللّٰهِ اِمَّا يُعَذِّبُهُمْ وَاِمَّا يَتُوْبُ عَلَيْهِمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۰۶﴾

106. And the actions of some others have been deferred [293], to Allah's commandment, whether He may punish [294]. them or may accept their repentance. And Allah is All Knowing, All Wise.

293. These are some of the people who had absented from the Battle of Tabuk. It should be remembered that three groups of people had absented themselves from the Battle of Tabuk:

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1 - Hypocrites putting up lame excuses; 2 - those sincere believers who immediately sought repentance; 3 - those who repented afterwards. In this verse reference is made to the third group.
294. By not accepting their repentance i.e. not giving them guidance to offer sincere repentance. From this we learn that like dua, repentance too sometimes takes time to be accepted, for which there are several reasons based on Divine wisdom. The repentance of Hazrat Ka'b bin Malik, etc was accepted after much delay.

107. And those who have built a mosque in order to commit mischief and spread infidelity [295], and to cause dissension [296], among Muslims, and as an ambush for him who is already against Allah [297]. and His Messenger from before. And they will surely swear that we desired only good. And Allah bears witness that they are certainly liars [298].

وَ الَّذِيْنَ اتَّخَذُوْا مَسْجِدًا ضِرَارًا وَّ كُفْرًا وَّ تَفْرِيْقًا بَيْنَ الْمُؤْمِنِيْنَ وَ اِرْصَادًا لِّمَنْ حَارَبَ اللّٰهَ وَ رَسُوْلَهٗ مِنْ قَبْلُ ؕ وَ لَيَحْلِفُنَّ اِنْ اَرَدْنَاۤ اِلَّا الْحُسْنٰى ؕ وَ اللّٰهُ يَشْهَدُ اِنَّهُمْ لَكٰذِبُوْنَ ۝١٠٧

295. Some hypocrites of Madina Munawwarah built a mosque near Masjide Quba with the intention of decreasing the congregation at this blessed mosque. Also, their evil intention was that whenever the sinful priest Abu Amir came secretly to Madina Munawwarah he should inwardly plot against the Muslims, but outwardly tell the Holy Prophet صلى الله عليه وآله وسلم that we have built this mosque for the convenience of the old and the sick. He even requested the Holy Prophet صلى الله عليه وآله وسلم to perform one Salaah in it to bless the mosque. Allah Almighty stopped His beloved Messenger صلى الله عليه وآله وسلم form doing this. The Holy Prophet صلى الله عليه وآله وسلم then gave order to demolish this mosque.According to this it was demolished and burned. From this we learn that one should not perform Salaah in unlawful mosques.

296. So that those who came to Masjide Quba to perform their Salaah should become disunited, so that some Muslims should go to their mosque thereby decreasing the congregation in Masjide Quba.
297. By this is meant they should gather in this mosque of theirs to plot against Islam - so to say - it was to be a mosque during the day, and committee house at night.
298. From it this issue can also be deduced that without any valid religious reason one should not build another mosque in close proximity of an existing mosque as this can cause the first mosque to be deser-
ted. We further learn that mosques should not be built for the purpose of conspiring against one another as such a mosque too would be considered under the law of Masjid e Diraar.

108. You never enter [299]. that mosque. No doubt, the mosque whose foundation has been laid on righteousness [300], from the very first day, is worthy that you may stand therein. There are such people who desire to be well purified [301]. and Allah loves the pure [302].

لَا تَقُمْ فِيْهِ اَبَدًا ؕ لَمَسْجِدٌ اُسِّسَ عَلَى التَّقْوٰى مِنْ اَوَّلِ يَوْمٍ اَحَقُّ اَنْ تَقُوْمَ فِيْهِ ؕ فِيْهِ رِجَالٌ يُّحِبُّوْنَ اَنْ يَّتَطَهَّرُوْا ؕ وَ اللّٰهُ يُحِبُّ الْمُطَّهِّرِيْنَ ۝١٠٨

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299. From this we learn that we should not perform Salaah in the mosques of infidels, hypocrites, apostates, etc which are endowed properly as they are not Islamic mosques, nor is their endowment religiously correct. These would not be given the respect of mosques. If any infidel grants a large sum of money to a believer who then builds a mosque out of that money it would be permissible to do that because that believer is now the owner of that money, and change of ownership brings about a change in the law. It is stated in Tafseer Madaarik if any mosque is built for the sake of pride, showing off, etc and not for gain ing the sole pleasure of Allah Almighty, or built with unlawful money, it would also be regarded like Masjide Diraar. As far as possible mosques should be built in a spirit of sincerety and out of lawfully earned money.

300. By this is meant Masjide Quba which is situated in the old section of Madina, about three miles out of the modern city. The Holy Prophet صلى الله عليه وآله وسلم himself laid the foundation of this mosque and until the Messenger of Allah صلى الله عليه وآله وسلم stayed there, he continued to perform his Salaah in it Then after moving to the new Madina he would go to Masjide Quba every Saturday. In. Hadith Shareef it is stated that performing Salaah in Masjide Quba is equal to one Umrah. Some scholars say that this order is for Masjide Nabawi. However, the first saying holds greater strength.

301. From this we have gleaned that the mosque of the pious has greater excellence than other mosques because regarding the greatness of Masjide Quba it is said that it is inhabited by pure people.

302. Reason for its revelation:

This blessed verse was revealed in honour of the people of Masjide Quba. On its revelation the Holy Prophet صلى الله عليه وآله وسلم questioned the people therein about their state of purity because Allah Almighty has praised the state of *Taharah*. They replied that they first made *Istinja* to clean oneself after relieving oneself in the toilet with clay then with water. The Holy Prophet صلى الله عليه وآله وسلم approved their method. The author of Khazainul Irfaan states that to make Istinja with clay is the Sunnah of the Holy Prophet which he never discarded. If impurity spreads more in size then a dracham coin it will become obligatory to wash it with water, if less it is Mustahab to wash.

109. Then is he better who laid the foundation upon the fear of Allah and His Pleasure [303], or he who laid his foundation on the brink of a falling pit [304], and then fell with [305], in the fire of Hell? And Allah does not give way to unjust [306]. people.

أَفَمَنْ أَسَّسَ بُنْيَانَهُ عَلٰى تَقْوٰى مِنَ اللّٰهِ وَ رِضْوَانٍ خَيْرٌ أَمْ مَّنْ أَسَّسَ بُنْيَانَهُ عَلٰى شَفَا جُرُفٍ هَارٍ فَانْهَارَ بِهٖ فِيْ نَارِ جَهَنَّمَ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠٩﴾

303. Foundation of one's faith, one's deeds or of this mosque. This refers to the Ansars of Masjide Quba. From this we learn that their piety and God-fearing has been testified by the Holy QUR'AAN, and that these people built this mosque in a spirit of sincerety which was accepted by Allah Almighty. Now if anyone doubts their faith and piety is rejecting this verse.

304. Admission of their faith, or of their outward Salaah and fasting or that of Masjide Diraar. This refers to those hypocrites who had been responsible for the building of Masjide Diraar.

305. Allah Almighty be praised! What a beautiful companion! The purpose of it is to show that all the deeds of the hypocrites are like the hollow structure of Masjide Diraar which is constructed on ground cut from beneath the sea. Such a ground with its structure are bound to cave into the sea. The

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mosque of the hypocrites and the hypocrites themselves are like those which would cave into the fire of Hell. Hazrat Jabr (May Allah be pleased with him) says when this mosque was being demolished at the instruction of the Holy Prophetصلى الله عليه وآله وسلم . I saw smoke of Hell emanating from it. (*Tafseer Roohul Bayaan)* .

306. From this we learn one should not accept a person's piety merely from his sweet talk and outward piety. All that glitters is not gold.

لَا يَزَالُ بُنْيَانُهُمُ الَّذِیْ بَنَوْا رِیْبَةً فِیْ قُلُوْبِهِمْ اِلَّاۤ اَنْ تَقَطَّعَ قُلُوْبُهُمْ ؕ وَ اللّٰهُ عَلِیْمٌ حَكِیْمٌ ﴿۱۱۰﴾

110. The building, which they have built, will continue to waver [307], in their hearts until their hearts may be cut [308]. into pieces. And Allah is All Knowing, Wise.

307. By this is meant the hypocrites will feel the sorrow of demolition of this mosque until death, whether they die a natural death or whether they get killed.

308. This really means that these hypocrites will feel the pain of demolition of this mosque until their hearts are not crushed from the embarassment of their hypocrisy and they do not become sincere believers. This tells that faith and sincerety are the cure for infidelity and hypocrisy. We further learn that inherent wretchedness is not removed, even from the company of a Prophet. If this cannot remove it then what else can. Furthermore, one has to remove the real cause of mischief, even if it presents itelf in a beautiful image: This building of the hypocrites though was in a form of a mosque, was the root cause of mischief hence it had to be demolished. However if mischief takes root in a good place then remove the cause, but not the good place.

SECTION 14

اِنَّ اللّٰهَ اشْتَرٰی مِنَ الْمُؤْمِنِیْنَ اَنْفُسَهُمْ وَ اَمْوَالَهُمْ بِاَنَّ لَهُمُ الْجَنَّةَ ؕ یُقَاتِلُوْنَ فِیْ سَبِیْلِ اللّٰهِ فَیَقْتُلُوْنَ وَ یُقْتَلُوْنَ ۫ وَعْدًا عَلَیْهِ حَقًّا فِی التَّوْرٰىةِ وَ الْاِنْجِیْلِ وَ الْقُرْاٰنِ ؕ وَ مَنْ اَوْفٰی بِعَهْدِهٖ مِنَ اللّٰهِ فَاسْتَبْشِرُوْا بِبَیْعِكُمُ الَّذِیْ بَایَعْتُمْ بِهٖ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِیْمُ ﴿۱۱۱﴾

111. Surely Allah has purchased [309], from the believers their lives and their properties for this in return, that for them is Paradise [310]. as they fight in the way of Allah. Then they kill and are killed. There is true promise as His generous responsibility in the Tauraat and the Injeel and the QUR'AAN [311]. And who is true to his word than Allah? Rejoice [312], then in your bargain, which you have done with Him. And it is this which is the greatest triumph [313].

309. From this we learn that between slave and master transaction is permissible, because Allah Almighty had made a deal with His servants. Reason for its revelation: At the time of taking an oath of Islam some Ansaars had said Oh Messenger of Allah صلى الله عليه وآله وسلم you lay down any conditions concerning you and Allah Almighty, we will remain firm on them. In response the Holy Prophet صلى الله عليه وآله وسلم said that the condition

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concerning Allah Almighty is that you should not worship anyone besides Him, while condition concerning myself is that whatever you do not like for yourself you should not like for me as well. They asked "What will we receive for carrying out these conditions"? The reply was "Paradise" To this they said that this was a very profitable bargain. This verse was revealed on the above occasion. (*Roohul Bayaan)* .

310. Hence every believer should be prepared and willing for taking part in Jihad so that he can be entitled for Paradise. From this we learn that a Muslim soldier today too is possessor of Paradise, on the Day of Judgement he will take ownership of it.

311. From this we learn that Jihad was commended in the religions of Hazrat Moosa and Hazrat Isa (on them be peace) and this promise was made to all the soldiers.

312. And if one gets the opportunity of participating in Holy War then go for it with such happiness like a groom goes to his bridal procession. Hazrat Daraar bin Azdar (May Allah be pleased with him) would joyously participate in Jihad without any armour in the hope of being martyred. Even today too some Muslim before going for Jihad take a Ghusal, wear their best clothes, apply perfume (Itr) to their body and joyously go like with the same happiness they express on the day of Eid. This is done in accordance with the above blessed verse.

313. What greater success can there be then when Allah Almighty Himself becomes our purchaser purchasing our life which is given to us by Him. He Himself gives and He Himself purchases it. This tell us that it is an excellent thing to express joy at the bounty of Allah Almighty.

112. They are those who repent [314], who worship, who praise, who observe fasting, who bow, who prostrate, who enjoin what is good and forbid what is evil and who keep the limits [315]. of Allah. And let this be a glad tiding for the believers.

اَلتَّآئِبُوْنَ الْعٰبِدُوْنَ الْحٰمِدُوْنَ السَّآئِحُوْنَ الرّٰكِعُوْنَ السّٰجِدُوْنَ الْاٰمِرُوْنَ بِالْمَعْرُوْفِ وَ النَّاهُوْنَ عَنِ الْمُنْكَرِ وَ الْحٰفِظُوْنَ لِحُدُوْدِ اللّٰهِ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ﴿۱۱۲﴾

314. By this is meant these people too are entitled for Paradise. If any believer does not get the opportunity to participate in Jihad he should engage himself in the worship of Allah Almighty (Roohul Bayaan). From this we learn that Repentance takes priority over every type of worship.

315. The above mentioned good deeds are signs of a sincere believer. It is not sufficient of a believer to be just pious himself, but it is important for him to try and make others pious as well. Also, the work of propagation is not only obligatory upon the Ulema Islamic scholar but upon every believer as understood from "Forbid". Furthermore, a believer should practice every good deed and abstain from all types of major and minor sins as understood from "watch". Sometimes just a drop of water can save a life and sometimes a tiny flame can burn the whole house. Do not omit any good deed thinking it to be minor and do not commit any sin thinking it to be trivial.

113. It is not worthy for the Prophet and the believers to beg forgiveness [316], for the polytheists even though they are relatives [317],

مَا كَانَ لِلنَّبِيِّ وَ الَّذِيْنَ اٰمَنُوْۤا اَنْ يَّسْتَغْفِرُوْا لِلْمُشْرِكِيْنَ وَ لَوْ كَانُوْۤا اُولِيْ قُرْبٰى

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after it has been made clear to them that they are the inmates of Hell [318].

مِنۢ بَعۡدِ مَا تَبَيَّنَ لَهُمۡ اَنَّهُمۡ اَصۡحٰبُ الۡجَحِيۡمِ ﴿۱۱۳﴾

316. Reason for its revelation:
At the time of his death when Hazrat Abu Talib did not recite Kalimah Tayyibah the Holy Prophet صلى الله عليه وآله وسلم assured his uncle that he would continue to pray for his forgiveness until he is prohibited from doing this. At that time this verse was revealed. Hazrat Abu Talib died during the tenth year of Prophethood, viz. three years prior to Hijrah. some believers sought permission from the Holy Prophet صلى الله عليه وآله وسلم to pray for the forgiveness of their non-believing predecessors, in response to which this verse was revealed. When the Holy Prophet صلى الله عليه وآله وسلم sought permission from Allah almighty to visit the grave of his mother Bibi Amina it was granted, but he was prohibited from offering prayer of forgiveness when this verse was revealed. However this saying regarding his mother is incorrect because his mother was a believer. If she was an infidel permission to visit her grave would not have been given. Prohibition for prayer of forgiveness was made because she was totally sinless, while

forgiveness is sought for the sinful people. It is for this reason dua of forgiveness is not made in the Janazah Salaah of a minor. Hazrat Ebrahim (on whom be peace) had offered a dua that Oh my Lord, from my progeny bring forth one Muslim group from which the Final Prophet should be born" Lord send a Messenger who may recite your wisdom". From this we learn that it is forbidden to say on whom be peace, 'one having divine mercy', etc for infidels and polytheists who are deceased.
317. By relatives is meant parents and family members.
318. They are men of hell because they have died as infidels.. It should be remembered that any polytheist at the time of his death was not a Muslim had died an infidel. Hence he is not bound by laws of Islam, though Allah Almighty alone is aware of his actual condition eg. anyone remaining a Muslim at the time of his death, is a sign of him dying a believer, though we are not aware of his eventual end. This is what the verse is expounding.

114. And Ebrahim asking for forgiveness for his father was not but an account of a promise [319], he had made to him [320]. But when it was made clear to him that he is an enemy [321], of Allah, he disassociates [322]. himself from him. No doubt, Ebrahim was most tenderhearted, clement [323].

وَ مَا كَانَ اسۡتِغۡفَارُ اِبۡرٰهِيۡمَ لِاَبِيۡهِ اِلَّا عَنۡ مَّوۡعِدَةٍ وَّعَدَهَاۤ اِيَّاهُ ۚ فَلَمَّا تَبَيَّنَ لَهٗۤ اَنَّهٗ عَدُوٌّ لِّلّٰهِ تَبَرَّاَ مِنۡهُ ؕ اِنَّ اِبۡرٰهِيۡمَ لَاَوَّاهٌ حَلِيۡمٌ ﴿۱۱۴﴾

319. Reason for its revelation:
On one occasion when Hazrat Alli (May Allah be pleased with him) saw a person offering dua of forgiveness for his polytheist father he stopped him. On hearing this the person that replied Hazrat Ebrahim (on whom be peace) had also prayed for the forgiveness of his polytheist uncle: "May my Lord forgive you". Hazrat Alli (May Allah be pleased with him) related this to the Holy Prophet صلى الله عليه وآله وسلم and in response this blessed verse was revealed. (*Tafseer Khazainul Irfaan* .)
320. By this is meant that Hazrat Ebrahim on whom be peace had promised his father to pray for his forgiveness which was made prior to its prohibition. Later offering prayer of forgiveness for the polytheists was prohibited. Or, it could mean his uncle promised to accept faith at which he promised to pray for his forgiveness. Though his uncle did not fulfill

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his promise, but Hazrat Ebrahim (on whom be peace) did.

321. Or it could be that Hazrat Ebrahim (on whom be peace) received revelation that Azar would die an infidel, or that he had died an infidel, after which the great Prophet discontinued to pray for his forgiveness.

322. By this is meant Hazrat Ebrahim (on whom be peace) discontinued praying for his forgiveness and became sincerely repugnant. This tells us that we must dislike the infidels, even though they may be our close relatives.

323. This tell us that Hazrat Ebrahim (on whom be peace) is a paragon of beauty and goodness, that he was not severe even on his enemy. Hazrat Nooh and Hazrat Moosa (on them be peace) are paragon of awe inspiring qualities.

وَ مَا كَانَ اللّٰهُ لِيُضِلَّ قَوْمًا بَعْدَ اِذْ هَدٰىهُمْ حَتّٰى يُبَيِّنَ لَهُمْ مَّا يَتَّقُوْنَ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِيْمٌ ﴿۱۱۵﴾

115. And it is not the attribute of Allah that he should lead astray [324], any people after He has guided them, until He makes clear to them as to what to guard [325]. against. Surely, Allah Knows everything [326].

324. By this is meant punish them by including them amongst those who are gone astray. From this we learn that for those who had departed before the coming of the Holy Prophet صلى الله عليه وآله وسلم the belief in the unity of Allah Almighty was sufficient, eg the parents of the Holy Prophet صلى الله عليه وآله وسلم .

325. From this we learn that the demented and minor children are not bound by religous laws. An adult too is not bound by these laws to whom the message of Islam is not conveyed. Normal people who commmit any wrong deeds besides polytheism will not be called misguided, nor should they be held responsible these wicked deeds (*Roohul Bayaan*) . Anything which not made unlawful by Religion is lawful, and its doers will not be punished for these actions. (*Khazainul Irfaan* .)

326. Reason for its revelation:
When Muslims were prohibited from praying for the forgiveness of the polytheists they became alarmed that their previous prayers prior to this prohibition may become a source of punishment for them. To their fears this verse was revealed.

اِنَّ اللّٰهَ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يُحْيٖ وَيُمِيْتُ ؕ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ﴿۱۱۶﴾

116. Assuredly, it is Allah for Whom is the Kingdom of the heavens and earth. He gives life and causes death. And you have no protector, nor helper besides Allah [327].

327. This address is based on truth i.e. besides Allah Almighty no one is the actual master of the heavens and the earth, nor is any true help besides Him. Figuratively speaking, some persons do become owners, and through the bounty Allah Almighty become helpless as well. Thus, this verse does not contradict the verse: "*No one is your friend except Allah, as well as His Messenger*". S5:V55

لَقَدْ تَّابَ اللّٰهُ عَلَى النَّبِيِّ وَ الْمُهٰجِرِيْنَ وَ الْاَنْصَارِ الَّذِيْنَ اتَّبَعُوْهُ فِيْ سَاعَةِ الْعُسْرَةِ مِنْۢ بَعْدِ مَا كَادَ

117. No doubt, blessings of Allah are conferred on the Prophet and those emigrants and helpers who sided with him [328], in the hour of hardship, after it that the hearts of

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يَزِيْغُ قُلُوْبُ فَرِيْقٍ مِّنْهُمْ ثُمَّ تَابَ عَلَيْهِمْ ؕ اِنَّهٗ بِهِمْ رَءُوْفٌ رَّحِيْمٌ ﴿۱۱۷﴾ لا

some of them were nearly to be swerved [329]. aside. Then He turned [330]. towards them with blessings. Undoubtedly, to them He is Most Kind, Merciful [331].

328. By difficult moment is meant the Battle of Tabuk which is also known as the battle of difficulty and hardship. At the time of this battle there was so much poverty that ten Companions were riding a single camel turn by turn, a person was helping himself on a single piece of date for the whole day. Despite these hardship all the soldiers remained steadfast with the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Abu Bakr Siddique (May Allah be pleased with him) requested the Holy Prophet صلى الله عليه وآله وسلم to pray for rain to which Allah Almighty responded by sending rain which provided plentiful water. (*Khazainul Irfaan)* This tells that all those who participated in the Battle of Tabuk are inmates of Paradise without any doubt. Anyone who doubts it is denying the truth of this verse.

329. And due to fear abandon the Holy Prophet صلى الله عليه وآله وسلم . This fear was due to human instinct and not due to impatience.

330. Allah Almighty turned towards them by keeping them steadfast and protected their sincerety and loyalty.

331. This tells the intention of sin will not be regarded as sin until it is not firmly resolved.

وَّ عَلَى الثَّلٰثَةِ الَّذِيْنَ خُلِّفُوْا ؕ حَتّٰۤى اِذَا ضَاقَتْ عَلَيْهِمُ الْاَرْضُ بِمَا رَحُبَتْ وَ ضَاقَتْ عَلَيْهِمْ اَنْفُسُهُمْ وَظَنُّوْۤا اَنْ لَّا مَلْجَاَ مِنَ اللّٰهِ اِلَّاۤ اِلَيْهِ ؕ ثُمَّ تَابَ عَلَيْهِمْ لِيَتُوْبُوْا ؕ اِنَّ اللّٰهَ هُوَ التَّوَّابُ الرَّحِيْمُ ﴿۱۱۸﴾ ع

118. And to the three who were left behind [332], so much so that the earth, being so vast, became strait [333], to them and they became tired of their own lives [334], and they believed that there is no refuge from Allah, except Him. Then He turned to them to forgive, that they might remain repenting. Surely, it is Allah Who is Relenting, the Most Merciful.

332. These three persons Hazrat Ka'ab bin Malik, Hazrat Hilal bin Umayyah and Murarah bin Rabi May Allah be pleased with them were unable to participate in the Battle of Tabuk but like the polytheists, did not make excuses after the Holy Prophet صلى الله عليه وآله وسلم had returned, instead they admitted their fault. The Holy Prophet صلى الله عليه وآله وسلم gave order for their total boycott - i.e. no one was to keep any type of contact with them, not even reply their greetings, so much so that they could not even go near their wives. After this order it had seemed as if no one recognised them. They spent fifty nights in this condition after which their repentance was accepted. Mention is being made here of this incident.

333. And they did not find any spacious ground in Madina where they could have rested for a while.

334. Because, Oh my Beloved, they are saddened for displeasing you. To make matters worse there is no one to whom they could express their sad tale. From this three issues emerge:

1. Boycott is an excellent corrective measure for those who err. When Allah Almighty had cenuered Hazrat Adam On whom be peace He had cut off verbal contact with him. On one occasion our Holy Prophet صلى الله عليه وآله وسلم too had cut off contact with his pious wives for a few days. We too are

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instructed: *"Cut off contact with your wives for a few days as a corrective measure"* (S4:V24)

2. Allah Almighty has granted the Holy Prophet صلى الله عليه وآله وسلم complete mastery over religious matters, thus he could make anything lawful or unlawful as he pleased. To reply the greeting is obligatory, but during the days of boycott replying Hazrat Ka'ab's greeting had become forbidden. Although Hazrat Ka'ab's wife was legally in his marriage, she was unlawful for him during this period.

3. To stay in Madina is an act of worship as long as the Beloved of Madina صلى الله عليه وآله وسلم is pleased with you. On the occasion of the Battle of Tabuk Muslims were forbidden to stay in Madina and were obligated to be at the battlefield of Tabuk. If Allah's Messenger so wills he will make our hearts Madina, and if he is angry with us then the ground of Madina will no longer remain for us. *Oh Allah Almighty send choicest Darood and Salaams on our Beloved leader Hazrat Muhammad and his noble progeny and beloved Companions.*

SECTION 15

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَ كُوْنُوْا مَعَ الصّٰدِقِيْنَ ﴿۱۱۹﴾

119. O believers! Fear Allah and be with the truthful [335].

335. This tells in which ever group Allah Almighty's friends are found, it is in the path of Truth as it is the group of the Truthful. Only that branch will be laden with fruit and of flowers which is connected with the root. This group is only the Ahle Sunnat Wal Jama'at.

Observe! thousands of saints of Allah Almighty were born among the Children of Israel, but when their religion became abrogated Sainthood was discontinued from them. Thus also be with the Truthful, and be with that group in which the Truthful are found.

مَا كَانَ لِاَهْلِ الْمَدِيْنَةِ وَ مَنْ حَوْلَهُمْ مِّنَ الْاَعْرَابِ اَنْ يَّتَخَلَّفُوْا عَنْ رَّسُوْلِ اللّٰهِ وَ لَا يَرْغَبُوْا بِاَنْفُسِهِمْ عَنْ نَّفْسِهٖ ؕ ذٰلِكَ بِاَنَّهُمْ لَا يُصِيْبُهُمْ ظَمَاٌ وَّ لَا نَصَبٌ وَّ لَا مَخْمَصَةٌ فِيْ سَبِيْلِ اللّٰهِ وَ لَا يَطَـُٔوْنَ مَوْطِئًا يَّغِيْظُ الْكُفَّارَ وَ لَا يَنَالُوْنَ مِنْ عَدُوٍّ نَّيْلًا اِلَّا كُتِبَ لَهُمْ بِهٖ عَمَلٌ صَالِحٌ ؕ اِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۱۲۰﴾ لا

120. It was not proper for the inhabitants of Madina [336], and those around them [337], to remain sitting behind [338], the Messenger of Allah, nor that they should consider their own lives more dearer [339]. than his life. This is so because whatever they face as thirst or distress or hunger [340], in the way of Allah or where they take a step on a place which enr ages [341], the infidels for all these things [342], a good deed is written [343]. for them. Surely, Allah wastes not the reward of the doers of good [344].

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336. By people of Madina is meant those who reside therein, be they the Muhajereen *(Emigrants)* or Ansaar *(The Helpers)*. From this emerge two issues:

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1. Allah Almighty is including those Muslims too as people of Madina Munawwarah who have emigrated to it and stay therein with sincerety and faith.
2. If a poor person performs his Hajj it will be regarded as fulfilled because a Muslims arriving in Makka becomes its resident, and wealth is not an obligatory condition for Hajj for a Makkan.
337. By this is meant during the Battle of Tabuk. It was obligatory upon every resident of Madina, whether Muhajir or Ansars, to under take the journey to Tabuk with the Messenger of Allah صلى الله عليه وآله وسلم .
338. By this is meant without religious constraint or helplessness viz. old age, ill health or childhood or the order of the Holy Prophet صلى الله عليه وآله وسلم himself to stay behind in Madina as his deputy. Examples of this is the absence of Hazrat Uthman e Ghani. (May Allah be pleased with him) From the Battle of Badr, and the absence of Hazrat Alli Murtaza May Allah be pleased with him from the Battle of Tabuk. This restriction is being related in the next half of this verse.
339. Infact it was compulsory upon them to sacrifice their lives for the Holy Prophet صلى الله عليه وآله وسلم just as the moth dies for the light.

121. And whatever they spend, small or great [345], and the valley they cross [346], all is written for them, so that Allah may reward them for their best deed.

345. Small expenditure was that of Hazrat Alli Murtaza (May Allah be pleased with him) because he had donated a few dates in the Battle of Tabuk, while major expenditure was that of Hazrat Uthman e Ghani (May Allah be pleased with him) because he had donated nine hundred camels for it.

122. And it is not possible for believers that all should come out [347]. Then why should not a party from each group [348], come out and some should remain behind that they may gain

340. Holy War, Fasting, Hajj, journey for acquisition of knowledge are all included as acts performed to gain the pleasure of Allah Almighty. However, here Holy War is intended as understood from its context.
341. By this is meant enter the territory of the infidels as conquerors so as to burn their hearts. From this we learn that just as pleasing the Friends of Allah almighty is an act of worship, displeasing and inflaming the hearts of His enemies too is an act of worship.
342. This includes of the infidels, wounding them, imprisoning them, seizing their spoils of war, etc. all of which are acts of worship.
343. This tells us that every act of a Muslim soldier is work of worship as is related in the Hadith, and it is hoped from the Mercy of Allah Almighty that He will grant this status to the journey of Hajj and journey for the acquisition of knowledge, as all these journeys are in the way of Allah Almighty.
344. From this we learn that Jihad or Holy War is an act of sublime worship and the one participating in it is a great benefactor. It should be remembered that Holy War is beneficial to the believer as well as to the non-believer.

وَ لَا يُنْفِقُوْنَ نَفَقَةً صَغِيْرَةً وَّلَا كَبِيْرَةً
وَّلَا يَقْطَعُوْنَ وَادِيًا اِلَّا كُتِبَ لَهُمْ
لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٢١﴾

346. Whether crossing the valley in your own country or in that of your enemy. By this is meant the entire journey of the Islamic soldier is an act of worship, infact every movement for it is included in the worship of Allah Almighty.

وَ مَا كَانَ الْمُؤْمِنُوْنَ لِيَنْفِرُوْا كَآفَّةً ؕ
فَلَوْ لَا نَفَرَ مِنْ كُلِّ فِرْقَةٍ مِّنْهُمْ طَآئِفَةٌ
لِّيَتَفَقَّهُوْا فِي الدِّيْنِ وَلِيُنْذِرُوْا قَوْمَهُمْ

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understanding [349], of religion and warn [350], their people after coming back to them, that they may be careful to guard themselves.

إِذَا رَجَعُوٓا إِلَيْهِمْ لَعَلَّهُمْ يَحْذَرُونَ ﴿١٢٢﴾ ع ١٥ ٤

347. This does not mean that every believer should abandon their city or country for the sake of Holy War or in search of knowledge. From this we learn participating in Holy War in general, and acquisition of complete knowledge of Religion is Fard e Kifaya or sufficiency obligation, viz. religious obligation of which the rest are all absolved if a sufficient number of people have participated in it.

348. One more group should stay at home. This tells that if just one person in the locality has acquired complete knowledge of Religion it will absolve the obligation from rest of the people.

349. From this we learn that Fiqh or Jurisprudence has the highest place in all the sciences of religion. However, nowadays people are negligent about this obligation and are merely running after unreliable and incorrect translations of the Holy QUR'AAN. Allah Almighty says that he for whom He has granted knowledge and wisdom he has been bestowed highest form of good. To study jurisprudence to suffice your basic religious needs is obligatory. Thus to study and acquire laws pertaining to Fasting, Salaah, cleanliness, impurities, is obligatory upon every Muslim male and female as all these acts of worship are obligatory. Same is the case with the merchants to acquire knowledge of mercantile laws, and for the employees to be aware fo the laws pertaining to employment. Hazrat Imaam Shafa'ee (May Allah be pleased with him) says the acquisition of religious knowledge is greater than voluntary Salaah. (*Khazainul Irfaan*) .

350. From this emerges three issues:

1. To acquire complete knowledge of religion is not an absolute obligation but it is Farde Kifaya.
2. A non-jurist of independent opinion MUJTAHID or a non-Aalim must follow the Mujtahid or an Aalim in matters of religion.
3. In matters of religion the information of one will hold credence, because the issues explained and expounded by one Islamic scholar become worthy of practice for the rest of the Muslims of that area or locality.

SECTION 16

123. O believers! Fight the infidels who are close [351] to you, and let them find in you harshness [352]. And know that Allah is with the pious [353].

يَٰٓأَيُّهَا ٱلَّذِينَ ءَامَنُوا۟ قَٰتِلُوا۟ ٱلَّذِينَ يَلُونَكُم مِّنَ ٱلْكُفَّارِ وَلْيَجِدُوا۟ فِيكُمْ غِلْظَةً ۚ وَٱعْلَمُوٓا۟ أَنَّ ٱللَّهَ مَعَ ٱلْمُتَّقِينَ ﴿١٢٣﴾

351. The first war should be waged upon one's baser self *NAFSUL AMMARAH* because this is your most closest enemy misleading you from the Straight Path, then wage war against the infidels. The holy saints of Allah Almighty too regard these as your closest tyrants. According to the scholars of Islam holy war should be waged methodically as practised by the Holy Prophet صلى الله عليه وآله وسلم .

352. From this ayet all verses of kindness and soft heartedness are abrogated. In it all types of firmness and severity are included. This means in times of difficulties keep your hearts firm and do not be overcome by fear. Keep with you necessities of war of the best quality according to your means. Speak to the infidels in a manner reflecting fearlessness and bravery. If and when an opportunity arises for revenge do so in such a manner that will not be easily forgotten by them. If you have to debate with them do so in an uncompromising way.

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Merely having majority is not enough. When a person informed Alexandra the Great that Dara has an army of one million, he replied the butcher does not have much fear for the huge number of goats and sheep.

353. By this is meant inculcate in you piety during times of Jihad as this is the greatest weapon of the believer.

124. Whenever a Surah is revealed, then anyone of them begins to say: "Which of you has it increased [354]. in faith? Then as for those who believe, it has increased [355]. them in faith, and they are rejoicing [356].

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ فَمِنْهُمْ مَّنْ يَّقُوْلُ اَيُّكُمْ زَادَتْهُ هٰذِهٖٓ اِيْمَانًا ۚ فَاَمَّا الَّذِيْنَ اٰمَنُوْا فَزَادَتْهُمْ اِيْمَانًا وَّ هُمْ يَسْتَبْشِرُوْنَ ﴿١٢٤﴾

354. By this is meant some hypocrites ask this question from some of them as a form of jest. Their purpose is to make fun of this verse. "*And when his revelations are recited to Them their fate progressers*" (S 8 : V2)

355. By this increase is either meant increase of condition or increase in believers that on the revelation of verses and surahs these people increasingly believe in them. This difference is with regard to detailed belief, because synoptic or collective beliefs are all equal.

356. By this is meant they express joy at the revelation of QUR'AANIC verses, because therein they find prophecies, glad tidings, etc. When the child by us commences his QUR'AAN recitation with Surah Al-Alaq great joy is expressed and large donations are made. This too is one type of expression of joy at QUR'AANIC verses.

125. And as for those in whose hearts there is a disease [357], it has increased [358]. them in filth upon filthiness and they di[illegible] while they are infidels [359].

وَ اَمَّا الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ فَزَادَتْهُمْ رِجْسًا اِلٰى رِجْسِهِمْ وَ مَاتُوْا وَ هُمْ كٰفِرُوْنَ ﴿١٢٥﴾

357. This tells us that any heart which is bereft of the love for the Holy Prophet صلى الله عليه وآله وسلم the Holy QUR'AAN and *Hadith* will only kindle infidelity in it. The Holy QUR'AAN is the water of energy. Water helps to give life to the seed in the earth but it can not change the seed itself. Furthermore, rain water causes the filth in the dirty gutters to increase.

358. Allah Almighty increased their filth in their hearts in that first they had rejected the verses that had been revealed up to that point in time, and when this verse was revealed they rejected it as well. The author of (*Tafseer Roohul Bayaan*) has stated that the difference between RIJS dirty thing and NIJAS impure and defiled is that NAJAS is used to indicate natural impurity and RIJS is used to indicate mental impurity. Thus some of the things are NAJAS as well as RIJS while some are RIJS but not NAJAS and vice versa.

359. The Great Saints say in whichever heart there is enmity for the Holy Prophet صلى الله عليه وآله وسلم will get very little Divine guidance for repentance. Usually he dies an infidel. May Allah Almighty protect us from this.

126. Do they not observe that they are being tried [360], every year, once or twice? Even then they neither

اَوَ لَا يَرَوْنَ اَنَّهُمْ يُفْتَنُوْنَ فِيْ كُلِّ عَامٍ مَّرَّةً اَوْ مَرَّتَيْنِ ثُمَّ لَا يَتُوْبُوْنَ وَ لَا

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repent nor accept admonition.

هُمْ يَذَّكَّرُوْنَ ﴿١٢٦﴾

360. They are tested with diseases, famine, and calamities. From this we learn that a believer views every calamity as an admonition and warning and thinks it to be the result of his sins or a test for him. The sight of the infidel is only on the desolation of time and on wordly matters.

127. And whenever any Surah is revealed to them, they begin to look [361], at each other, Does anyone watch you? Then they turn away. Allah has left their hearts because they are a people who do not understand [362].

وَاِذَا مَآ اُنْزِلَتْ سُوْرَةٌ نَّظَرَ بَعْضُهُمْ اِلٰى بَعْضٍ ؕ هَلْ يَرٰىكُمْ مِّنْ اَحَدٍ ثُمَّ انْصَرَفُوْا ؕ صَرَفَ اللّٰهُ قُلُوْبَهُمْ بِاَنَّهُمْ قَوْمٌ لَّا يَفْقَهُوْنَ ﴿١٢٧﴾

361. By this is meant they ridicule and reject the Surah through their mocking glances at one another. Or they make signs wait for opportunities to run away from such august gathering. The second meaning has greater strength. From this we learn that to run away from Zikr gatherings and to despise such gatherings is the way of the hypocrites.

362. This tells that he who has been cut off from the blessed shrine and above of the Holy Prophet صلى الله عليه وآله وسلم he has been turned away from the doors of Allah Almighty. Conversely, he who becomes the devotee of the Holy Prophet صلى الله عليه وآله وسلم is accepted by Allah Almighty as His devotee.

128. Surely there has come to you a Messenger [363], from among yourselves. Heavy [364]. upon him is your suffering and he ardently desires [365]. your welfare. To the believers he is most kind and merciful.

لَقَدْ جَآءَكُمْ رَسُوْلٌ مِّنْ اَنْفُسِكُمْ عَزِيْزٌ عَلَيْهِ مَا عَنِتُّمْ حَرِيْصٌ عَلَيْكُمْ بِالْمُؤْمِنِيْنَ رَءُوْفٌ رَّحِيْمٌ ﴿١٢٨﴾

363. From this emerge a few issues:
1. Some generous people call to give others come and give, like the well and the clouds. The Holy Prophet صلى الله عليه وآله وسلم is the benefactor who comes and gives as understood from "has come".
2. The Holy Prophet صلى الله عليه وآله وسلم is present in the heart of every believer as is understood from plural prefix "yourselves".
3. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet unto entire mankind as applied by the word "Messenger".
4. The Holy Prophet صلى الله عليه وآله وسلم is a resplendent Prophet as understood from the Tanween on the letter LAAM of Rasool.
5. The connection of the Holy Prophet صلى الله عليه وآله وسلم with his followers is like that of the soul with the body which is fully aware of every hardship experienced by it as is understood from "yourselves". It is for this reason the next part of the verse states "heavy upon him"
6. The Holy Prophet صلى الله عليه وآله وسلم is qualified with the attributes of Allah Almighty and revealer of these phenomena, because Allah Almighty is Kind and Merciful and so is the Holy Prophet صلى الله عليه وآله وسلم described here.
7. The mercy of the Holy Prophet صلى الله عليه وآله وسلم is for the entire universe, but his compassion is only for the believers. It should be remembered that if one makes a stop at the AZIZ its meaning would be he is more beloved to the believers than their own lives. All

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your sins are entrusted to his kindness and benevolence. This is the interpretation of the author of Tafseer Roohul Bayaan. In some forms of recitation the letter FA in the *ANFOSIKUM* takes a Zabar which would mean the Holy Prophet صلى الله عليه وآله وسلم has been raised from the group of people who are pure and refined, as he is a Quraishi, Hashim, Mutalabbi Arab and his entire ancestors and forefathers are believers. In addition his followers Ummah are superior to all other people, his parents are superior to the parents of all the prophets, his sacred city of Madina Munawwarah is superior to the cities of all the Prophets. In short the Messenger of Allah Almighty صلى الله عليه وآله وسلم is the per sonification of greatness and exquisiteness. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم was born in Makkah, resided in Madina but his presence is in the hearts of every believer. Just as the sun is found int he fourth heaven but it brightens the entire universe its general benefit viz. its light is found everywhere, but its specific benefits are at specific places. Thus it is responsible for the growth of grain in the fields, blooms the flowers in the gardens, through it fruit grows in the orchards, when its rays falls on mountains it brings out high quality rubies and gems. In the same manner the Holy Prophet's general benefit, viz his preaching reached all but faith was received by the believers only. Divine knowledge is for all but Saints of Allah Almighty are bestowed with Qutubhood or highest spiritual position; the Ghous - upper category saint is bestowed with Divine Drink, Companionship of the Holy Prophet صلى الله عليه وآله وسلم is bestowed upon the special group of people. Due to liberal demise of the Holy Prophet صلى الله عليه وآله وسلم his nativity or becoming visible to all has ceased but his august presence has not ended. He has come for all times. Just as the visibility of the sun ceases but not its existence,so it is with the Holy Prophet صلى الله عليه وآله وسلم .

364. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the difficulties and sufferings of his followers because with this knowledge his blessed heart would not be heavy upon him. Just as the Holy Prophet's صلى الله عليه وآله وسلم is everlasting so is his awareness an eternal thing.

365. By this is meant other people are ardently desirous about the welfare of their children, but this merciful Prophet صلى الله عليه وآله وسلم is fervently desirous about the good and welfare of his followers.

129. Then if they turn their faces, please declare: "Allah is sufficient [366]. for me. None is to be worshipped except Him. I put my trust in Him, and He is the Lord of the Supreme Throne [367]".

فَإِنْ تَوَلَّوْا فَقُلْ حَسْبِيَ اللّٰهُ ز لَآ إِلٰهَ إِلَّا هُوَ ط عَلَيْهِ تَوَكَّلْتُ وَ هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ع ﴿١٢٩﴾

366. The most pure Prophet is the highest and most excellent manifestation of the independence of Allah Almighty.

367. In these blessed verses Allah Almighty is describing the Meelad of our Holy Prophet صلى الله عليه وآله وسلم , his blessed birth and his excellent attributes. This tells that reciting and holding the Meelad of the Holy Prophet صلى الله عليه وآله وسلم is the way of Allah Almighty. The previous Prophets did likewise, which makes Meelad Sunnah of Prophets.

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اٰیاتها ۱۰۹ ۱۰ سُوْرَةُ يُوْنُس مَكِّيَّةٌ ۵۱ رکوعاتها ۱۱

SURAH YUNUS (MAKKAN)Revealed Before Hijrah
11 Sections and 109 Verses , 1832 Words , 9099 Letters

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.Alif- Lam- Ra. These are the verses of the Book of Wisdom [1].

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۝١

1. By "*Book of wisdom*" is meant either the Holy QUR'AAN or the Divine Tablet i.e. those verses which are recited to the Holy Prophet صلى الله عليه وآله وسلم are neither magic, nor poetry, nor mere tales, but these are verses which are from the Divine Tablet. These are portions of the Holy QUR'AAN, every word of it reflects thousands of wisdoms. Not a single command of it's futile or without purpose.

2. Have the people wondered [2], that We revealed to a man among them to warn [3], the people, and give glad-tidings to the believers, that they have the position of truth [4]. with their Lord? The infidels said: "Surely, he is a manifest sorcerer [5]".

اَكَانَ لِلنَّاسِ عَجَبًا اَنْ اَوْحَيْنَآ اِلٰى رَجُلٍ مِّنْهُمْ اَنْ اَنْذِرِ النَّاسَ وَبَشِّرِ الَّذِيْنَ اٰمَنُوْٓا اَنَّ لَهُمْ قَدَمَ صِدْقٍ عِنْدَ رَبِّهِمْ ؕ قَالَ الْكٰفِرُوْنَ اِنَّ هٰذَا لَسٰحِرٌ مُّبِيْنٌ ۝٢

2. When the Holy Prophet صلى الله عليه وآله وسلم proclaimed prophethood with the permission of Allah Almighty, the polytheists responded by saying that how is it possible for one person to be given an important position or responsibility of prophethood. In reply this verse was revealed. (*Khazainul Irfaan, Roohul Bayaan*) Those foolish people accepted idols of wood and stone as gods but would hesitate to accept the Holy Prophet صلى الله عليه وآله وسلم as Prophet.

3. From this emerge two issues:

1. The warning of the Holy Prophet is for all the people, but his glad tidings are for the believers alone.

2. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet for before him and after him.

4. By foot is meant place and position.

Thus on the Day of Judgement though the believers and the infidels would be all standing in the presence of Allah Almighty but their positions would not be the same. The position of truth singifies the mercy of Allah Almighty or the intercesion of the Holy Prophet صلى الله عليه وآله وسلم. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has expounded this to mean intercession. (*Roohul Baya-an*) In short the believers will receive both.

5. This reply of the infidels reflects the admission of their helplessness and the greatness of the Holy Prophet صلى الله عليه وآله وسلم. They would see things from the Holy Prophet which was beyond their intelligence and imagination i.e. miracles, which they would call it as magic.

3. No doubt, your Lord is Allah Who made the heavens [6], and the earth in six days[7], then established Himself on

اِنَّ رَبَّكُمُ اللّٰهُ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِىْ سِتَّةِ اَيَّامٍ ثُمَّ اسْتَوٰى

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عَلَى الْعَرْشِ يُدَبِّرُ الْاَمْرَ ؕ مَا مِنْ شَفِيْعٍ اِلَّا مِنْۢ بَعْدِ اِذْنِهٖ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ فَاعْبُدُوْهُ ؕ اَفَلَا تَذَكَّرُوْنَ ۝٣

the Throne [8], befitting to His Dignity. He plans [9]. the work. There is no intercessor, but after His leave [10]. This is Allah your Lord. Then worship Him. Do you then not ponder [11]?

9. Here 'Plans' is a quality of Divine Command while at another place it is an utterance regarding angels "*And complete their work*" (S79:V4). But there is no contradiction the verses. Allah Almighty becomes' mentions the manner of creation i.e. Allah Almighty created it in six days yet command of 'Be'did not require the process of striking, moulding and pounding. issues the laws and the angels execute them. Thus the true planner is Allah Almighty, while the angels are given this quality by Him.

10. This verse negaties the intercession of idols, and declares the intercession of Prophets, Saints and the pious Ulema. Allah Almighty has granted the permission of intercession to the Holy Prophet صلى الله عليه وآله وسلم in his worldly life already "*And pray good for them. No doubt, your prayer is solace for their hearts*". (S9:V103) The Holy Prophet صلى الله عليه وآله وسلم falling into Sajda - prostration on the Day of Judgement is for the purpose of seeking permission to speak, and not for obtaining permission to intercede.

11. Allah Almighty is that Glorious Being in whose Diviine presence Prophets and Saints are permitted to be intercessors. Try to understand the true Glory of Allah Almighty through the greatness of the intercessors.

6. By this is meant it is not surprising that you reject that a human being to be a prophet, yet you accept wood and stone to be gods, although Allah Almighty is that Being who should be the creator of everthing. He should be before everything, while the rest of the things are His creation within your control. By heavens and the earth is meant the physical world, His kingdom.

7. Here the word day signifies time as in "*Every day He has work*". (S55:V29) Day and Night, morning and evening are phenomena which are achieved through the movement of the sun, but the sun itself is not dependent on them. Although time is transitory but it precedes the sun. Allah Almighty created the heavens and the earth in six day to educate man that he should not hasten with his execution of duties and obligations. However haste is necessary in offering repentance, paying your debts, marriage of your daughter, burying your deceased. All other duties should be performed with ease and peace of mind. In addition, here time denotes beginning of creation while in 'it

8. By this is meant He issued laws of creation at the Divine Throne from whence they are brought on the world just as laws passed in the legislative capital are passed on to the rest of the country.

اِلَيْهِ مَرْجِعُكُمْ جَمِيْعًا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ اِنَّهٗ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ بِالْقِسْطِ ؕ وَالَّذِيْنَ كَفَرُوْا لَهُمْ شَرَابٌ مِّنْ حَمِيْمٍ وَّعَذَابٌ اَلِيْمٌۢ بِمَا كَانُوْا يَكْفُرُوْنَ ۝٤

4. To Him all of you have to return. The promise [12]. of Allah is true. Surely, He creates for the first time, then He shall reproduce it after destruction so that He may give the reward of justice to those who believe [13], and do good deeds [14]. And for the infidels is the boiling [15], drink and a painful punishment, the reward of their infidelity [16].

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12. Because the actual purpose of Qiyamah is rewarding the doers of good deeds, it is explained as pay of Promise. To instil fear against a dangerous thing is called warning.
13. It should be remembered justice will be meted out to both the believers and the infidels, but in addition to justice the believers would be given bounty as well. Entering Paradise, enjoying its delicacies, etc. are due to justice, but being blessed with Divine Vision is out of His bounty. Thus even in the grave of the believers there is a bounty.
14. By this is meant the pious did justice in the world by being obedient to Allah Almighty for which they will be rewarded. Or it could mean Allah Almighty will reward them justly by not decreasing their rewards nor increasing their punishment. This type of justice is not against mercy, but against tyrany.
15.From this is understood that boiling water, mixture of blood and pus and painful punishment are reserved only for the infidels. Sinful Muslims would be protected from these.
16.In it there is a hint that the deceased minor children of the infidels would not be given punishment because they did not commit infidelity.

5. It is He Who has made the sun radiant and the moon glittering[17], and for it stages [18], so that you may know the computation [19], of years and calculation. Allah has not created that but in truth [20]. He explains fullythe signs for the people of knowledge [21].

هُوَ الَّذِیْ جَعَلَ الشَّمْسَ ضِیَآءً وَّ الْقَمَرَ
نُوْرًا وَّ قَدَّرَهٗ مَنَازِلَ لِتَعْلَمُوْا عَدَدَ
السِّنِیْنَ وَ الْحِسَابَ ؕ مَا خَلَقَ اللّٰهُ ذٰلِكَ اِلَّا
بِالْحَقِّ ۚ یُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْلَمُوْنَ ۝۵

17. Here the word "shining" denotes glorious bright light while "light" refers to light obtained from other. The moon takes light from the sun. May be "shining" could also mean that bright strong light which extinguishes every other light or lamp, while 'light' denotes mild pleasant light which cannot extinguish any lamp or light.
18. Twelve signs of zodiac or stages have been fixed for the sun, three for each season. For Spring Taurus, Gemini and Aries are fixed, for Summer, Cancer, Leo and Virgo are fixed for Autumn, Libra, Scorpio and Saggitarius are fixed while the zodiacal signs of Winter are Capricorn Aquarius and Pisces. The moon has twenty eight stages, each Zodical sign had two and a third stage. The sun completes the zodiacal journey of these twelve stages in twelve months, while the moon completes its journey of these twenty eight stages in twenty nine or thirty days.
19. Calculate seasons, growth of crops, times of Salaah from the sun, while times for Hajj, Fasting etc. calculate from lunar months.
20. From this we learn Lunar months are most beloved to Allah Almighty and are superior to solar months because almanac of these months is kept in heaven. It is for this reason that most Islamic tasks and duties are done in accordance with the lunar months. eg. Eid, Zakaat, Fasting, etc. Muslims should make use of the solar months to complete their general needs but calculate these in accordance with the lunar months.
21. From this we learn that Mathematics and Astronomy are beneficial sciences as they help to understand the cosmic powers of Allah Almighty, providing they are used to seek assistance for religious knowledge.

6. Surely, in the variation of night [22], and day and whatever

اِنَّ فِی اخْتِلَافِ الَّیْلِ وَ النَّهَارِ وَ مَا
خَلَقَ اللّٰهُ فِی السَّمٰوٰتِ وَالْاَرْضِ لَاٰیٰتٍ

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لِّقَوْمٍ يَّتَّقُوْنَ ۝٦

Allah has created in the heavens and the earth, there are signs for those who fear [23] (Allah).

22. The difference in length of the night results in different conditions like hot, cold, long, short, etc. By mentioning the night first means night precedes the day. Also, that night is superior to day because during this time the true devotee of Allah Almighty obtains acceptance of their devotion, while day is a period of hard labour separation. In every night there is a special moment in which ones prayer is accepted, while this distinction in terms of days is given to Friday only, i.e. in an entire week only one day has the moment of acceptance.

23. These things are mentioned here because only those who truly fear Allah Almighty obtain Faith and lofty mystical experiences by pondering and deliberation. The infidels on witnessing these phenomena become more rebellious. Today scientific progress has reached such a stage that many scientists are rejecting the existence of Allah Almighty.

اِنَّ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا وَ رَضُوْا بِالْحَيٰوةِ الدُّنْيَا وَ اطْمَاَنُّوْا بِهَا وَ الَّذِيْنَ هُمْ عَنْ اٰيٰتِنَا غٰفِلُوْنَ ۝٧ۙ

7. Without doubt, those who have no hope to meet Us and are well pleased [24], with this worldly life and are satisfied with it, and those who are neglectful of Our Signs [25].

24. Such people have made the world a permanent resting place, where it is a place of fleeing.

25. These verses refer to the Holy Prophet صلى الله عليه وآله وسلم his blessed miracles, his excellent qualities and verses of the Holy QUR'AAN. by neglect is meant rejecting these which is infidelity. The punishment for it is described in the following verse.

اُولٰٓئِكَ مَاْوٰىهُمُ النَّارُ بِمَا كَانُوْا يَكْسِبُوْنَ ۝٨

8. Their abode [26], is Hell, as the return of what they earn.

26. Where they will be staying eternally. This tells that though the sinful believers would be sent into Hell for some reasons, yet Hell will not be their destination nor their home.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ يَهْدِيْهِمْ رَبُّهُمْ بِاِيْمَانِهِمْ ۚ تَجْرِيْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ فِيْ جَنّٰتِ النَّعِيْمِ ۝٩

9. No doubt, those who believe and do good deeds [27], their Lord will guide [28] them on account of their faith. Beneath them rivers [29] will be flowing in the gardens of delight.

27.By this is meant according to opportunity and power. Thus those infidels who die immediately after accepting Islam, as well as the minor children of the Believers are inmates of paradise they did not get any opportunity of practice. Hence there is no contradiction in the verse. Likewise, those Companions who had died before the religious laws had come into existence, or just a few had come into being, as in the case of Hazrat Khadija, Hazrat Waraqa bin Naufal, etc, (May Allah be pleased with them) are all inmates of paradise.

28. This tells that inmates of Paradise will

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recognize his abode by himself with the help of a guide. Furthermore, entry into Paradise will be due to one's faith but obtaining its bounties will be due to one's good deeds, or simply due to the mercy of Allah Almighty. However, the vision of Allah Almighty therein, the company of the Holy Prophet صلى الله عليه وآله وسلم in it will be due to special blessing and bounty of Allah Almighty.

29. There will not be just rivers of milk, honey, pure drinks, and water flowing beneath the gardens of the inmates of Paradise but fast flowing canals will be running. The difference between canal and sea has been explained earlier.

دَعْوٰىهُمْ فِيْهَا سُبْحٰنَكَ اللّٰهُمَّ وَ
تَحِيَّتُهُمْ فِيْهَا سَلٰمٌ ۚ وَ اٰخِرُ دَعْوٰىهُمْ اَنِ
الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ۝١٠ ع ١٠ ٦

10. Their prayer [30], in it shall be: "Sanctity be to You O Allah!" And the opening word of the time of their greeting [31], is "Peace" and the end of their prayer is: "All praise be to Allah Who is the Lord of all the worlds [32]".

30. By this is meant before petitioning to Allah Almighty we would recite his praises as is the systems of the royal court. Today too the one offering Salaah first recites Thana, thereby becoming an inmate of Paradise while in Salaah.

31. And when they meet one another they will extend a greeting, or the angels would be greeting the inmates of Paradise. This tells to greet at the time of meeting, and reciting praises of Allah Almighty at the time of departure is the pastime or work of the people of Paradise. Or that greetings would be coming from Allah Almighty on the inmates of Paradise.

32. From this we learn that although all acts of worship would be terminated in Paradise, reciting the Praises of Allah Almighty would be continued there. Reciting Na'at Shareef of the Holy Prophet too is indirectly praising Allah Almighty.

SECTION 2

وَ لَوْ يُعَجِّلُ اللّٰهُ لِلنَّاسِ الشَّرَّ
اسْتِعْجَالَهُمْ بِالْخَيْرِ لَقُضِيَ اِلَيْهِمْ
اَجَلُهُمْ ؕ فَنَذَرُ الَّذِيْنَ لَا يَرْجُوْنَ
لِقَآءَنَا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ۝١١

11. And if Allah had hastened the punishment to the human beings as they demand in haste the good [33], then their promised form would have been completed [34]. So, We leave those who hope not to meet Us that they wander in their excess [35].

33. Sometimes the infidels desires evil with so much haste, like he desires good when he says Oh Allah destroy me today, descend upon us immediate punishment, etc. From this verse it is understood that it is a mercy of Allah Almighty that all our prayers are not accepted. Sometimes we tend to take bad to mean good as in the case of a foolish patient requesting sweet and pleasant medicine from the doctor which he turns down. From this we learn that we should not curse ourselves or our children on a fit of anger. At all times request good from Allah Almighty for one never knows which is the moment of acceptance of one's prayer.

34. Reason for its revelation:
Nazar bin Harith once said Oh Allah if Islam is a true Religion, and we do not accept it, let stones come down upon us. In response this verse was revealed in which it is said that

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sometimes a person in a fit of emotion curses himself or his family, but Allah Almighty out of His kindness rejects it.

35. This tells that long life from Allah Almighty for the rebellious and negligent people is a Divine punishment for them just as the long life for the pious is a Divine mercy for them. The infidels would commit more sins the longer they live while the believers would increase their pious deeds.

وَإِذَا مَسَّ الْإِنْسَانَ الضُّرُّ دَعَانَا لِجَنْۢبِهٖٓ
أَوْ قَاعِدًا أَوْ قَآئِمًا ۚ فَلَمَّا كَشَفْنَا عَنْهُ
ضُرَّهٗ مَرَّ كَأَنْ لَّمْ يَدْعُنَآ إِلٰى ضُرٍّ مَّسَّهٗ ۭ
كَذٰلِكَ زُيِّنَ لِلْمُسْرِفِيْنَ مَا كَانُوْا
يَعْمَلُوْنَ ﴿١٢﴾

12.And when misfortune touches [36], man he calls Us, lying down, and sitting down and standing up. Then when We remove [37], his misfortune he passes on as if he never prayed [38]. to Us at the time of any trouble touching him. Thus, it has been made to appear fair to the extravagant in their deeds [39].

36. Here man refers to infidels, hence they have been described in the latter part of the verse as extravagants. This means during times of difficulties the infidels pray to Allah Almighty in sitting and standing positions, but in their time of ease they forget Him. But a believer remembers Allah Almighty under all circumstances; in ease he expresses gratitude, in difficulty he is patient, in joy he sings his praises, in sorrow he recites; from Allah we are and unto Him is our return. In short at all times he is engaged in the remembrance of Allah Almighty.

37. This is done either due to his supplication or due to Allah Almighty's bounty and kindness. From this we learn that some supplications of the infidels are accepted. However none of their prayers in the Hereafter will be accepted. Says Allah Almighty: "*And the prayers of the disbelievers are nothing but utterance of ignorance*". (S13:V14) Hence there is no inconsistency in the verse.

38. By this is meant when he is relieved of the difficulties he once again engages himself into infidelity, thereby forgetting his period of difficulties. The believer always remembers his difficulties and is always grateful to Allah Almighty.

39. This tells us that remembering Allah Almighty in one's difficulties only, and forgetting Him in your comfort is the way of the infidels. Patience during calamities, and gratitude during comfort are the qualities of a believer.

وَلَقَدْ أَهْلَكْنَا الْقُرُوْنَ مِنْ قَبْلِكُمْ لَمَّا ظَلَمُوْا ۙ
وَجَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَمَا كَانُوْا
لِيُؤْمِنُوْا ۭ كَذٰلِكَ نَجْزِي الْقَوْمَ الْمُجْرِمِيْنَ ﴿١٣﴾

13. No doubt, We ruined generations before you, when they [40], crossed the limits. And their Messengers came to them with bright evidence [41] ands they were not such as to believe. Thus, We punish in retribution the guilty.

40.From this is hinted that no matter how sinful a believer is he commits these sins within limits, while no matter how minor a sin an infidel commits he does so by exceeding the limits. To accept Faith is being within the limit of obedience while by rejecting faith is exceeding the limit of obedience.

41. Bright evidence is meant the different miracles of the previous Prophets which were bestowed upon them in accordance with their

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times. During the period of Hazrat Iesa (Alaihis Salaam) medicine was in vogue, hence he was bestowed with miracles accordingly e.g. to raise the dead back to life, to cure the blind, the lepers, etc. During the time of Hazrat Moosa (Alaihis Salaam) the prevailing force was magic, hence his miracles were of this nature e.g. the stick turning into a snake, his blessed hand becoming bright like the sun.

14. Then We made you to succeed[42] after them that We might see how you act [43].

ثُمَّ جَعَلْنٰكُمْ خَلٰٓئِفَ فِي الْاَرْضِ مِنْۢ بَعْدِهِمْ لِنَنْظُرَ كَيْفَ تَعْمَلُوْنَ ﴿١٤﴾

42. Here earth signifies earth in its Totaliy, and not just the earth of Arabia because no previous Prophet had come to Arabia due to whose rejection Divine punishment had descended there.

43. By this is meant you all are inhabiting in the land of the previous people, and similarly others would be inhabiting your land. Just as this land has reached you, so would it reach the others. Therefore do good deeds so that you can obtain rewards and be remembered well by your future generations.

15. And when Our Clear[44], Verses are recited unto them, then those who hope not to meet Us begin to say: "Bring a QUR'AAN [45], other than this, or change it". Please declare: "It is not for me to change it on my own [46]. accord. I only follow what is revealed [47]. to me. If I disobey my Lord, then I fear the punishment of the Great Day [48]".

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيَاتُنَا بَيِّنٰتٍ ۙ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا ائْتِ بِقُرْاٰنٍ غَيْرِ هٰذَآ اَوْ بَدِّلْهُ ؕ قُلْ مَا يَكُوْنُ لِيْٓ اَنْ اُبَدِّلَهٗ مِنْ تِلْقَآئِ نَفْسِيْ ۚ اِنْ اَتَّبِعُ اِلَّا مَا يُوْحٰٓى اِلَيَّ ۚ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٥﴾

44. Reason for its revelation:
A group of infidels had come to the Holy Prophet صلى الله عليه وآله وسلم and said if you want us to believe in you then bring another QUR'AAN wherein our idols would not be condemned and it would not contain any laws prohibiting their worship. If another QUR'AAN like this can not be revealed then let us alter the existing QUR'AAN accordingly to our wishes. In response this verse was revealed (Khazainul Irfaan). It should be remembered that this nonsensical talk of the infidels was either for mocking or as a test. In either case these evil intentions of the infidels were rendered totally useless.

45. This means bring to us a QUR'AAN in which our idols are not condemned, or extract from it, verses of this nature, or change these verses.

46. From this there is a hint that though I cannot change these verses but I can request Allah Almighty to change them, like how the changing of the Qibla, etc. were effected in accordance with the wishes of the Holy Prophet صلى الله عليه وآله وسلم. In fact due to the grace of Hazrat Omar Farooq (May Allah be pleased with him) sexual relations with one's wife became permissible during the nights of Ramadaan. Therefore, the Wahabis cannot use this verse to prove that the Holy Prophet صلى الله عليه وآله وسلم was not granted authority over Divine matters. The Holy Prophet صلى الله عليه وآله وسلم authority over these matters are bestowed to him by Allah Almighty.

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47. From this we learn the passages of the QUR'AAN the vowels therein, its script are all from Allah Almighty. So are the styles of recitation. No change in any one of them is permissible.

48. In this verse impossible is kept pending upon an impossible. By this is meant if for argument sake, the Holy Prophet says, if I too disobey Allah Almighty, and distort and change the verses of the Holy QUR'AAN then I too would be in danger of Divine punishment. This is like this

type of Divine saying that had Allah Almighty a son I would be the first to worship him. Both these are impossible things. Neither is there possibility of sin from the Holy Prophet صلى الله عليه وآله وسلم, nor the fear of the latter. It should be remembered that Prophets fear Allah Almighty a great deal, but they neither had nor will ever have fear of Divine punishment. They are in accordance with "*no fear is upon them*". Infact they experience Divine awe.

قُلْ لَّوْ شَآءَ اللّٰهُ مَا تَلَوْتُهٗ عَلَيْكُمْ وَ لَآ اَدْرٰىكُمْ بِهٖ ۖ فَقَدْ لَبِثْتُ فِيْكُمْ عُمُرًا مِّنْ قَبْلِهٖ ؕ اَفَلَا تَعْقِلُوْنَ ﴿١٦﴾

16. Please declare: "If Allah had Willed, then I would not have recited to you, nor would He have made it known [49]. to you. I have already lived amongst you before it. Have you then no wisdom? [50]"

49. Because I neither learned or have been tutored by anyone. It is Allah Almighty who has taught me and commanded me to teach you. Hence my recitation of the QUR'AAN and expounding on its mysteries are all by His command. This tells us that every action of the Holy Propeht صلى الله عليه وآله وسلم is in accordance with Divine command.

50. From there is a hint that prior to assuming Prophetic duties the Holy Prophet صلى الله عليه وآله وسلم was aware of Quranic laws. After taking up Prophetic duties he began propagation of Islam. Therefore the Holy Prophet صلى الله عليه وآله وسلم never committed a sin. He was the devotee and worshipper of Allah Almighty prior to this. Thus when the first Revelation came the Holy Prophet صلى الله عليه وآله وسلم was engaged in I'tikaaf and other acts of worship. The real purpose of this verse is that the Holy Prophet صلى الله عليه وآله وسلم is making us aware that had I been in the habit of telling lies and indulging in sinful activities I would already have fabricated words and attributed it to Allah Almighty.

فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِاٰيٰتِهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْمُجْرِمُوْنَ ﴿١٧﴾

17. Then who is more unjust than me who forges [51], a lie against Allah or belies His signs? Undoubtedly, the guilty will have no good [52].

51. By this is meant recite to the people false verses and attribute them to Allah Almighty, or that worship those other than Allah Almighty. Infact all froms of infidelity is forging lies against Allah Almighty. Therefore fabricating false Ahadith is also forging a lie against Allah Almighty.

52. Therefore it is a proven fact that all the false claimants to prophethood have always experienced utter disgrace and died a horrible death, as was the case with Musalama the Liar, and the terrible end experienced by Mirza Goolam Ahmed Qadyani.

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهُمْ وَ لَا يَنْفَعُهُمْ وَ يَقُوْلُوْنَ هٰٓؤُلَآءِ شُفَعَآؤُنَا

18. And they worship besides Allah that which can neither harm them nor do any good [53]. And they say:

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عِنْدَ اللّٰهِ ۚ قُلْ اَتُنَبِّئُوْنَ اللّٰهَ بِمَا لَا يَعْلَمُ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۱۸﴾

"These are our helpers [54]. with Allah". Please declare: "Do you presume to tell Allah the thing which is not in His Knowledge, nor in heavens nor on earth [55]?" Holy is He and Exalted is He from what they associate (with Him) [56].

53. By this is meant neither will he benefit from their worship nor be at a loss for not worshipping. Infact case is opposite. Hence there can be no objection raised at this verse. These people were worshipping the stones. the moon, the sun. and from all of these great benefits are derived.

54. This means they claimed that Allah Almighty is conducting our worldly affairs through the mediation because these idol worshippers did not believe in Qiyamah, Paradise and Hell. In addition they were acknowledging the bluffed mediation regarding the idols because they believed in the idols as their divine intercessors. "*When we equated you with the Lord of all the worlds*". (S26:V98) Thus they were accepting non-intercessors as intercessors and were differing in many ways from Islamic concept of intercession. Hence they were polytheists.

55. By this is meant the intercession of these idols will neither be for this world nor for the Hereafter. If it was there it would have been in the knowledge of the Almighty. By negation through Divine knowledge is meant the actual negation.

56. It should be remembered that the worshipping of these idols by the polytheists as their intercessors was polytheism. or believing in their bluffed or equal intercession too was polytheism. Therefore the verb "their association" is used here. The intercession of the Prophets and saints is a certainty. Their intercession will be in accordance with Divine love permission and dignity. To regard that is polytheism is indeed foolishness. Hence this verse cannot serve as a proof for the Wahabies to negate the intercesision of the Prophet and Saints.

وَ مَا كَانَ النَّاسُ اِلَّاۤ اُمَّةً وَّاحِدَةً فَاخْتَلَفُوْا ؕ وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ فِيْمَا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۹﴾

19. And mankind is but one [57], community, but they differ. And if a word from your Lord has not occurred [58], before, then their differences would have been divided between them.

57. During the period of Hazrat Adam (Alaihis Salaam) all people, until the murder of HABEEL, were believers or that after the Deluge of Nooh (Alaihis Salaam), only believers were found on the earth. Some have said from the period of Hazrat Ebrahim (Alaihis Salaam) all Arabs were believers until the introduction of idolatory by Umar bin Luhay. Under this circumstances people mean those specific Arabs. It could also mean that first everyone by nature was a believer, as every child is born on nature. Thereafter some in the world remain believers and others become infidels. (*Khazainul Irfaan; Roohul Bayaan*).

58. By this is meant this Divine decision that the punishment of the Hereafter would be after Qiyamah, or there is an appointed time for the destruction of every nation.

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وَيَقُوْلُوْنَ لَوْلَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ۚ فَقُلْ اِنَّمَا الْغَيْبُ لِلّٰهِ فَانْتَظِرُوْا ۚ اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ۝

20. And they say: "And why [59]. has not a sign been sent down to them from their Lord?" Please declare: "The unseen belongs to Allah. Now wait. I am also waiting with you [60]".

59. That which we desire. i.e. making the hill of Safa into gold or to let a camel emerge from the rock like done by Hazrat Saleh Alaihis Salaam. Etc. as if to say these people had not given credence to the many miracles which our Holy Prophet ﷺ had shown to them.

60. It is stated in Asrarul-Ta'weelat interpretation that in this verse the word unseen refers to the angelic world which is concealed from us.

SECTION 3

وَاِذَآ اَذَقْنَا النَّاسَ رَحْمَةً مِّنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُمْ اِذَا لَهُمْ مَّكْرٌ فِيْٓ اٰيَاتِنَا ۚ قُلِ اللّٰهُ اَسْرَعُ مَكْرًا ۚ اِنَّ رُسُلَنَا يَكْتُبُوْنَ مَا تَمْكُرُوْنَ ۝

21. And when We let the people taste mercy after any hardship touches [61]. them, forthwith they began to play [62]. tricks with Our Verses. Please declare: "Allah is swift with secret devices. No doubt, Our angels are writing your devices[63]".

61. From this we understand that the true meaning of showing respect to Allah Almighty is to connect all forms of mercy to Him and not calamities, because "taste" is used to denote mercy, meaning We make them taste, while "trouble had touched them" is used for trouble, but without connecting to Him. Hazrat Ebrahim (Alaihis Salaam) had said, *"When I fall ill He cures me"*.

62. Seven years of severe famine had continued to plague the infidels of Makkah and they were on the verge of being destroyed. However, when they were blessed with rain they now showed no gratitude to Allah Almighty but instead tried to destroy His Religion. This is the condition of those who are negligent, they are never grateful.

63. From this we learn that the writer of deeds i.e. *Kiraaman Kaatibeen* - are appointed to write the deeds of the infidels as well who record their every word and deed. However, the angel responsible for recording their sins writes these while the angel for good deeds merely remains as a witness to these without recording them, simply because their good deeds are in vain. This is the same as when the writer of good deeds records the piety of the pious servants of Allah Almighty and the other angels become the witness. (*Tafseer Roohul Bayaan*).

هُوَ الَّذِيْ يُسَيِّرُكُمْ فِي الْبَرِّ وَالْبَحْرِ ۭ حَتّٰٓى اِذَا كُنْتُمْ فِي الْفُلْكِ ۚ وَجَرَيْنَ بِهِمْ

22. It is He Who conveys you on the land and sea until you are in the ships and they sail in both of them

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بِرِيْحٍ طَيِّبَةٍ وَّ فَرِحُوْا بِهَا جَآءَتْهَا رِيْحٌ
عَاصِفٌ وَّ جَآءَهُمُ الْمَوْجُ مِنْ كُلِّ مَكَانٍ
وَّ ظَنُّوْٓا اَنَّهُمْ اُحِيْطَ بِهِمْ ۙ دَعَوُا اللّٰهَ
مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ لَئِنْ اَنْجَيْتَنَا مِنْ
هٰذِهٖ لَنَكُوْنَنَّ مِنَ الشّٰكِرِيْنَ ﴿٢٢﴾

with a fair breeze and they rejoice 64. thereby. Then there comes upon them a violent wind and the waves from every side overtake them, and they think that they were encircled. Then at that time they call 65, Allah, being purely His bondsmen 66. Then if you save us from this, we shall surely be thankful.

64. This infroms us that to be proud and behave boastfully on receiving bounty of Allah Almighty is an evil act. However expressing joy of gratitude is a likeable act. Had you expressed this for showing gratitude to Allah Almighty you would have become His obedient servants

65. By this is meant the infidels forget Allah Almighty in their times of comfort, and forsake the idols in their difficulties. It should be remembered that calling the pious servants of Allah Almighty for assistance in your hour of difficulties is not an act of infidelity. In the difficull hour of Qiyamah everyone would be seeking an intercessor. For further details regarding this subject consult our Jaa-al-Haq and Ilmal QUR'AAN. This verse is regarding the idolators.

66. By this is meant they only call upon Allah Almighty and not the idols. From this emerge two issues:

1. To call upon Allah Almighty, to supplicate to Him, are all acts of worship, provided it is done with faith. Even these acts of the infidels would be included in infidelity.
2. Faith under compulsion is not reliable, but faith within one's choice would be given credence. The reason being the infidels would accept Islam under duress, but when this constraint was over, their faith too would be over. Thus the faith of an infidel at the time of death is not reliable, while the repentance of a sinful believer is acceptable. It is for this reason that Pharaoh's repentance at the time of his drowing was rejected.

فَلَمَّآ اَنْجٰىهُمْ اِذَا هُمْ يَبْغُوْنَ فِى الْاَرْضِ
بِغَيْرِ الْحَقِّ ؕ يٰٓاَيُّهَا النَّاسُ اِنَّمَا بَغْيُكُمْ عَلٰٓى
اَنْفُسِكُمْ ۙ مَّتَاعَ الْحَيٰوةِ الدُّنْيَا ۫ ثُمَّ اِلَيْنَا
مَرْجِعُكُمْ فَنُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿٢٣﴾

23. But when Allah saves them, they begin to commit excesses 67. in the land without any right. O people! Your rebellion is only against your own selves 68. Enjoy it while living in the world. Then you are to return 69. to Us. At that time We will inform you what your deeds were.

67. This means they did not regard themselves as wrong doers, because there is no mischief with regard to truth. Hence this restriction is not incidental but for abstension.

68. In it there is prophecy that your mischief will not suppress the spread of Islam, but instead it would cause nuisance for you. It happened as prophesised. By trying to blow at the sun will not extinguish it but merely make the foolish blower tired.

69. From this we learn after his death the infidel will not benefit from his material things. Where as a believer will not only benefit from his worldly possessions after his death but on the Day of Judgement as well. His Sadqatul Jariyya or the continous Charity, which he

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gives during his life time will not only benefit him but through it he benefits the creation of Allah Almighty eg. building a hospital,a mosque, etc. for which he would be entitled to tremendous rewards.

إِنَّمَا مَثَلُ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ
مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ
مِمَّا يَاْكُلُ النَّاسُ وَالْاَنْعَامُ ؕ حَتّٰٓى اِذَآ
اَخَذَتِ الْاَرْضُ زُخْرُفَهَا وَازَّيَّنَتْ وَ
ظَنَّ اَهْلُهَآ اَنَّهُمْ قٰدِرُوْنَ عَلَيْهَآ ۙ اَتٰىهَآ
اَمْرُنَا لَيْلًا اَوْ نَهَارًا فَجَعَلْنٰهَا حَصِيْدًا
كَاَنْ لَّمْ تَغْنَ بِالْاَمْسِ ؕ كَذٰلِكَ نُفَصِّلُ
الْاٰيٰتِ لِقَوْمٍ يَّتَفَكَّرُوْنَ ﴿٢٤﴾

24. The example [70], of the life of the world is like that water which We have sent down from the sky on account of which the vegetation on earth comes out in abundance, of which men and cattle eat, till when the earth took on its ornaments [71], and was fully adorned, and its owners think that it (happens) under their authority. There came upon it Our Command by night [72]. or by day. Then We made it barren as if it had not existed [73]. yesterday. Thus, We explain fully Our Signs for a people who reflect[74].

70. It should be remembered the real life of an infidel is his material life while the life of the believer is religious life because the life of an infidel is for his own fancy an the life of a believer is for the pleasure of Allah Almighty: "*My living and dying are all for Allah who is the Lord of all the worlds*". (S6:V162). Therefore this is the comparison given about the life of an infidel. The believer's life will be beneficial for him in this world and the Hereafter. May Allah Almighty bless us with this type of life.

71. The worldly life is being compared to rain water for several reasons: Firstly water from the well and pond is within our control but rain water is not within our control. Similarly affairs of the world are beyond our control; secondly, rainfall at times is too much, or too little or at times not at all, the same is with the affairs of the world; thirdly one does not know the exact time of rain in the same way things in the world too sometimes occur unexpectedly; fourthly absence of rain causes difficulties, too much of it causes disaster (floods) similarly absence of material things will cause hardships and abundance of it will prove problematic.

72. The infidel too makes great effort to accumulate material possessions. After their accumulation he thinks it is his and he can spend them as he desires. Then while he is still on this false notion he either dies suddenly or he experiences such material losses that he can do nothing but wring his hands with regret. Remember that rain that falls in the garden grows the flowers, and which reaches the thistle grow thorns. The material world falls in the hands of the infidel it increases his infidelity and when it is in the hands of the believer it adds blessings to his fatih. Abu Jahl purchased Hell with his wealth while Hazrat Uthman-e-Ghani (May Allah be pleased with him) used this wealth to purchase not only Paradise but Khauthar. This is a most appropriate and compound comparison.

73. In a like manner, the world too deceives you when you most need it, and when you have a strong inclination of gaining mastery over it. This is being witnessed daily. Thus never be arrogant about it.

74. This means the hollowness of this world

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and its sudden calamities are a lesson for the intelligent which helps to strengthen their faith. In fact the eyes of many callous people open after they suffer a loss of their material gains and turn once again to Allah Almighty.

25. And Allah calls [75]. towards the home of peace. And He guides Whom He wills to the Straight Path [76].

وَاللّٰهُ يَدْعُوْٓا اِلٰى دَارِ السَّلٰمِ ؕ وَ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٥﴾

75. By *DARUS SALAAM* is meant Paradise wherein its inmates will be protected from death and all types of diseases. Paradise is based on three degress, the beginning is bounty, the middle is pleasure and end , is eternity. Or *DARUS SALAAM* is the heart of the Holy Prophet صلى الله عليه وآله وسلم and the pious sages which is SALAAM or abode of Allah Almighty which is pure from all types of sensual defects like jealousy, hatred, etc.

76. From this emerge three issues:

1. The calling of the Holy Prophet صلى الله عليه وآله وسلم is indeed call of Allah Almighty because though they were being called by the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty says it is the call by Him.

2. Paradise is an abode of peace and security. In it there is no death, calamities or hardhip.

3. Though Allah's invitation is general, His guidance is specific. Calling is being made to all but guidance is received by a few.

By Straight Path is meant Islam which is the direct path of getting to Paradise.

26. For those who do good [77], there is good and even more [78]. than that. And neither darkness nor insult [79]. will cover their faces. It is they who are the inhabitants of Paradise and they will abide therein forever [80].

لِلَّذِيْنَ اَحْسَنُوا الْحُسْنٰى وَ زِيَادَةٌ ؕ وَ لَا يَرْهَقُ وُجُوْهَهُمْ قَتَرٌ وَّ لَا ذِلَّةٌ ؕ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٦﴾

77. By goodness and gratitude is meant faith and piety as faith is the goodness of the heart and piety is the goodness of the body. Also, by gratitude could mean sincerety in worship. The Holy Prophet صلى الله عليه وآله وسلم said: "*True gratitude is that man should perfrom Salaah in such a way that he is holding Allah Almighty. If this is not possible then think that He is looking at you*". Allah Almighty be praised!

78. By good is meant Paradise and more refers to Divine Vision, because this is not a reward for a good deed. Otherwise, good could mean reward of good deeds and more would mean increase thereof, like giving ten rewards for one good deed, or even more.

79. In fact if Allah Almighty wills, the faces of the believers would be shining, those of the saints of Allah Almightywould be glittering, while the faces of the Prophets and His special devotees would be radiant like the sun. Thus faces would become the means of recognition.

80. They will neither obtain through death or being alive. This tells that any person who enters Paradise for the sake of reward will not be taken out of it. The entrance of Hazrat Adam (Alaihis Salaam), and that of the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was not for the sake of reward. Hence there is no inconsistency in the verses. This verse is not contradictory to the Hadith of Me'raj.

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وَ الَّذِيْنَ كَسَبُوا السَّيِّاٰتِ جَزَآءُ سَيِّئَةٍ بِمِثْلِهَا ۙ وَ تَرْهَقُهُمْ ذِلَّةٌ ؕ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ كَاَنَّمَاۤ اُغْشِيَتْ وُجُوْهُهُمْ قِطَعًا مِّنَ الَّيْلِ مُظْلِمًا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٧﴾

27. And those who earn [81], evil, the retribution of evil is the like of it, and insult [82]. will cover them. There will be none to defend [83], them against Allah; as if their faces have been covered in patches [84]. of the dark night. It is they who are the inhabitants of Hell, to dwell therein forever [85].

81. Here evil signifies defects in beliefs and not in deeds being the punishment which is being outlined is for the infidels. A believer does not become an infidels due to evil deeds.

82. Because there the condition of the heart will be revealed by the face just as some sickness in the world become discernable from the face.

83. This tells that Allah Almighty will appoint saviours for the believers, because absence of saviours for the infidels is their punishment. Prophets, pious children, Saints of Allah Almighty, the Islamic savants would all assist the believers on the Day of Judgement.

84. From this we learn that on the Day of Judgement both the believers and the infidels would be distinguished from their faces. Says Allah Almighty: "*The culprits shall be recognized by their faces*". (S55:V41) Further Allah Almighty says: "*When some faces will be bright and some will be dark*". (S3:V106) Thus it is incorrect to say that the Holy Prophet صلى الله عليه وآله وسلم would not be able to recognize the apostates. In fact even among the believers the pious and the sinners would become distinguished through their faces.

85. From this we learn that only the infidels, on the Day of Judgement, will have black faces who would be eternally in Hell. Sinners will have dust on their faces as well as other signs of blackness e.g. a begger by practise will have no meat on his face, those who showed no justice between wives will be without one side, on the shoulders of the misers their wealth will be mounted in the form of a black serpent, etc.

وَ يَوْمَ نَحْشُرُهُمْ جَمِيْعًا ثُمَّ نَقُوْلُ لِلَّذِيْنَ اَشْرَكُوْا مَكَانَكُمْ اَنْتُمْ وَ شُرَكَآؤُكُمْ ۚ فَزَيَّلْنَا بَيْنَهُمْ وَ قَالَ شُرَكَآؤُهُمْ مَّا كُنْتُمْ اِيَّانَا تَعْبُدُوْنَ ﴿٢٨﴾

28. And the Day when We shall raise[86], all of them together, then We will say to the polytheists: "Remain at your place, you and your idols [87]". Then We shall separate them from the believers, and their associates will say to them: "It was not us that you used to worship [88]".

86. From this one learns that on the Day of Judgement first all the infidels and believers will be brought together. Then believers, will be separated from the infidels. Allah Almighty will say: "*And today, be separate, O you culprits*!" (S36:V59) Believers should see to it that even in the world they should be different from the infidels in appearance and character.

87. This means the idols Laat, Manaat, Uzza, etc. This does not include those Prophets who were made object of worship by their followers, as is eroneously thought by some.

88. From this we learn that on the Day of Judgement Allah Almighty will grant those idols the power of speech with which they will oppose their worshippers. Also, the word

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associates does not refer to angels or Prophets, because since they were fully aware of the deeds of the polytheists, how can they deny.

29. Therefore Allah is sufficient as a witness between you and us (idols) that we were not aware of your worship of us [89].

89. Because we were lifeless, ignorant wood and stone or that we had died before you and were already apprehended by Divine punishment and thus could not keep watch over you. This statement could either be that of the

30. Here, every soul will be tested what it sent [90], before, and they shall be returned [91]. to Allah Who is their True Master. And all their fabrications shall be lost from them[92].

90. By this is meant going into Paradise or Hell everyone on the Day of Judgement will know the true situation of his deeds.

91. Towards reward and punishment of Allah almighty i.e. Paradise and Hell. Fortunate are those people who are always taking stock of their deeds in this world. Before

SECTION 4

31. Say you [93]: Who provides for you from the heavens and the earth [94]; or Who has endowed you with hearing and sight [95]; and Who brings out the living from the dead, and brings out the dead from the living [96]. and Who manages all the affairs?" They will now say [97]: "It is Allah". Then, please declare: "Why do you not fear then? [98]"

94. He gives you sustenance through rain from the heavens and growth for plants from the earth. Hence this verse does not contradict the following verse. *"And in the heavens is the*

Also, this verse is revealed in Makkah in which the polytheists of Makkah are being addressed who did not believe in the Prophets.

فَكَفٰى بِاللّٰهِ شَهِيْدًا بَيْنَنَا وَ بَيْنَكُمْ اِنْ كُنَّا عَنْ عِبَادَتِكُمْ لَغٰفِلِيْنَ ﴿٢٩﴾

wood and stones which were made objects of worship, or of those in whose names these idols were carved and sculptured like Laat, Manaat, etc. Hence the meaning of the verse is crystal clear.

هُنَالِكَ تَبْلُوْا كُلُّ نَفْسٍ مَّآ اَسْلَفَتْ وَ رُدُّوْٓا اِلَى اللّٰهِ مَوْلٰىهُمُ الْحَقِّ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٣٠﴾ ع

الصف ٨ ع ١٠

being accountable on the Day of Judgement.

92. By this is meant these idols, etc will be of no benefit to them as those will be rendered false and meaningless. In actual fact they will not be lost but they will be with their worshippers in Hell to torment them, even the sun and the moon will be there as well.

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ اَمَّنْ يَّمْلِكُ السَّمْعَ وَالْاَبْصَارَ وَ مَنْ يُّخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَ يُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ مَنْ يُّدَبِّرُ الْاَمْرَ ؕ فَسَيَقُوْلُوْنَ اللّٰهُ ۚ فَقُلْ اَفَلَا تَتَّقُوْنَ ﴿٣١﴾

provisions and what is promised to you. (S51:V22) The sky is the store house or mine of every thing, but the earth is the treasury of some.

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95. In whose control is your eyes and ears and their powers! Who gives them to you when He so desires, and snatch them from you whenever He wishes. This tells us that only through our helplessness and dependence do we really come to understand the power and wealth of Allah Almighty. The great Sufis say that he who has understood himself has understood Allah Almighty.

96. He has created man from sperm and the sperm from man; a believer from a non-believer and non-believer from a believer; from an ignorant a learned, and from a learned an ignorant.

97. This means the infidels do accept Allah Almighty as Master, Creator and Planner of all affairs. Thereafter, they believe in their idols like Allah Almighty, believing that Allah Almighty is in need of them. Hence they are polytheists. Allah Almighty says that these infidels will tell these idols: "*And when you equate them with the Lord of all the Worlds*". (S26:V98) Some infidels regard their idols as total creator's and divinities. It could also be

32. This then is Allah, your True Lord. What remains then after the truth, is falsehood [99]. Then how can you turn away from Him?

99. This means worship of Allah Almighty is a truism while the worship of idols is misguidance. From this we learn that some

33. Thus the word of your Lord proved true against the transgressors[100], that they will not believe [101].

100. Here transgressors signify those infidels of sinful beliefs whose death upon infidelity has been decided, while word of your Lord means the following statement of Allah Almighty: "*We will fill Hell with them*".

34. Please declare: "Are there any of your associate gods who originate creation, then reproduce [102]. the same after destruction". Please

said that since they believed in all these qualities of Allah Almighty but rejected the Holy Prophet صلى الله عليه وآله وسلم they remained polytheists. A true monotheist is he who believes in Allah Almighty through the Holy Prophet صلى الله عليه وآله وسلم It should be remembered that the true Planner of all affairs is Allah Almighty, but on His authority some of His pious servants too perfrom this duty. Allah Almighty says regarding the angels: "*Then they manage the affairs*". (S79"V5) Likewise some Saints of Allah Almighty too are appointed to control and manage those affairs of the world which would be coming into existence. These saints are known as Ghaus, (one who comes to the rescue of others). Qutb, (highest position of spiritual service) etc.

98. This means why don't your fear Allah Almighty, or why don't you save yourselves from Hell by clinging firmly to Allah Almighty's protection because holding on to it is a means of being under peace and security in the world.

فَذٰلِكُمُ اللّٰهُ رَبُّكُمُ الْحَقُّ ۚ فَمَاذَا بَعْدَ الْحَقِّ اِلَّا الضَّلٰلُ ۚۖ فَاَنّٰى تُصْرَفُوْنَ ﴿٣٢﴾

acts can be termed as misguidance (as misguidance is a term of beliefs and the opposite of guidance).

كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى الَّذِيْنَ فَسَقُوْٓا اَنَّهُمْ لَا يُؤْمِنُوْنَ ﴿٣٣﴾

(S39:V85)

101. Because their names have been entered by Allah Almighty in the list of infidels, and as such they will always choose evil things on their own volition.

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ۭ قُلِ اللّٰهُ يَبْدَؤُا

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declare: "Allah originates and then reproduces [103]. the same after destruction. Then where are you turning away blindly?"

الْخَلْقَ ثُمَّ يُعِيْدُهٗ فَاَنّٰى تُؤْفَكُوْنَ ﴿٣٤﴾

102. This means in reality, not their beliefs because the polytheists of Arabia had no belief in the Day of Judgement Surah Yunus was revealed in Makkah in which the polytheists of Makkah are being addressed.

103. By this is meant Allah Almighty will once again create a body on the original limbs of every one. Although at that time there may be a slight variation in one's appearance, but because the limbs would be original this recreation is called repetition. This is the same as when we say today about an old person that he is the same child that was born in such a house though his physique then was diffferent to what is now. Thus there is no inconsistency in the verse.

35. Please declare: "Are there any of your associate gods who may guide [104]. you to the truth?" Please declare: "Only Allah guides [105] to the truth". Then should He Who guides to the truth be followed or he who himself finds no guidance [106] unless he is guided? Then what happened to you? How do you judge?"

قُلْ هَلْ مِنْ شُرَكَآئِكُمْ مَّنْ يَّهْدِيْٓ اِلَى الْحَقِّ ؕ قُلِ اللّٰهُ يَهْدِيْ لِلْحَقِّ ؕ اَفَمَنْ يَّهْدِيْٓ اِلَى الْحَقِّ اَحَقُّ اَنْ يُّتَّبَعَ اَمَّنْ لَّا يَهِدِّيْٓ اِلَّآ اَنْ يُّهْدٰى ۚ فَمَا لَكُمْ ۫ كَيْفَ تَحْكُمُوْنَ ﴿٣٥﴾

104. By this is meant He sent Messengers in the world. He blessed them with miracles and revealed Books on them and established proofs of His powers before the people of the world.

105. He sent sensible and intelligent Messengers. He blessed them with revelation. All this is for your guidance for which you should be grateful.

106. By this is meant until you don't pick these idols up and place them in another place they cannot move from their place. This also tells that here associates refers to their lifeless idols and not the Prophet because these great personages have been sent to provide guidance. Says Allah Almighty: "*And indeed, you are guiding towards the straight path*". (S43:V52)

36. And most of them follow only conjecture [107]. Surely conjecture avails nothing against truth [108]. No doubt, Allah knows their work [109].

وَمَا يَتَّبِعُ اَكْثَرُهُمْ اِلَّا ظَنًّا ؕ اِنَّ الظَّنَّ لَا يُغْنِيْ مِنَ الْحَقِّ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ﴿٣٦﴾

107. This means the polytheists have no proof to substantiate their idol worshipping. They are only engaged in it because their forefathers were engaged in this practice. This tells that an infidel is not certain of his religion. Here most is used in order to show that these were some polytheists who were fully certain that they were false and that Islam was a true Religion. They were merely afraid of declaring this because they wanted to continue obtaining revenue and honour. Hence there is no inconsistency in the verse.

108. From this we learn that our personal conjecture in opposition to Prophetic command

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is a means of misguidance, while conjecture in accordance with Religious laws, is guidance. Says Allah Almighty: "*Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people*". (S24:V12).

109. Because they are merely complying with conjecture in matters of beliefs although issues regarding beliefs should be based on certainty whose deduction should be Divine Revelation and not with conjecture.

37. And this is not the attribute of this QUR'AAN that anyone might fabricate it without being sent down [110] by Allah. Yes, it is a confirmation [111] of the former Books. And it is the detailed explanation of what is written [112] in the details of the Book. There is no doubt [113] in it. It is from the Lord of the Worlds.

وَ مَا كَانَ هٰذَا الْقُرْاٰنُ اَنْ يُّفْتَرٰى مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ﴿٣٧﴾

110. The infidels were saying that the Holy Prophet صلى الله عليه وآله وسلم himself invents Quranic verses then links them to Allah Almighty (May Allah forbid). In this verse there is an emphatic refutation of their belief that if your entire eloquent scholars could not produce one verse equal to it, then how would the Holy Prophet صلى الله عليه وآله وسلم produce the entire QUR'AAN. A thing on which man has no power is indeed Divine eg sun, moon, stars. Therefore you should have taken this example to accept the QUR'AAN as a Divine Book.

111 From this we learn that after the Holy QUR'AAN there would be no other Divine nor any other Prophet to come because the Holy QUR'AAN only verifies what has been revealed, it does not prophesise the coming of another prophet. Verification is made of the past and prophesy of the future.

112. This tells that the QUR'AAN has the complete detail of the Divine Tablet (LOH MAHFOOZ) while the Divine Tablet is the storehouse of every branch of knowledge and since the Holy Prophet صلى الله عليه وآله وسلم has full knowledge of the entire QUR'AAN Allah Almighty has blessed our Holy Prophet صلى الله عليه وآله وسلم with every branch of knowledge.

113. However if anyone doubt's this verse of the QUR'AAN being storehouse of every branch of knowledge, he is denying this verse, and whosoever doubts that the Holy Prophet صلى الله عليه وآله وسلم does not have the full knowledge of the QUR'AAN is denying this verse: "*The Most Affectionate, Taught the QUR'AAN to His beloved*". (S55:V1-2) the composition of the QUR'AAN, its order, its vowel system are all from Allah Almighty. Any one who denies its order is rejecting this verse.

38. Or, do they say: "Someone has fabricated [114])it". Please declare: "Then bring [115]. a Surah like it, and get help from all whom you can get [116], besides Allah, if you are truthful".

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِسُوْرَةٍ مِّثْلِهٖ وَ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٨﴾

114. The infidels of Makkah would sometimes say about the QUR'AAN that it is been produced by the Holy Prophet صلى الله عليه وآله وسلم and sometimes they would say that someone else was teaching him. Sometimes they would say it was magic. The refutation of their nonsensical claims has been made in various verses. Here the refutation is of their first accusation.

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115. Bring a small Surah equal to Surah Ikhlaas or Surah Kauthar, as is understood from the common noun of the Surah. Thus it is proven that the Holy QUR'AAN is incomparable. Likewise, the reveiver of the QUR'AAN the Holy Prophet صلى الله عليه وآله وسلم too is beyond comparison. In fact even his pure wives too are unique. Says Allah Almighty: "*You are not like other women*". (S33:V32) If the infidels had produced one verse equal to it, they would have published it

39. But they have belied that of which they have no knowledge, and they did not get control [117], and they have not yet seen its end [118]. In the same manner have those belied who were before them. Then see what became the end of the unjust [119].

بَلْ كَذَّبُوْا بِمَا لَمْ يُحِيْطُوْا بِعِلْمِهٖ وَ لَمَّا يَاْتِهِمْ تَاْوِيْلُهٗ ؕ كَذٰلِكَ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿۳۹﴾

117. Either this verse means the infidels had rejected the QUR'AAN without any thinking due to mere blind following, or it means they had rejected such a sublime Book which cannot be understood by human intelligence and wisdom.

118. This means that the QUR'AAN a miracle in eloquence and rhetoric as well as in giving prophetic information. If only these wretches had awaited the occurance of this prophetic information.

119.Their end would also be like this or should be like this. From this we learn. Conjecture is true eg to have a common law due to common cause. Any one who rejects the principle of analogy is rejecting these verses.

40. And among them is he who believes in it, and among them is he who does not believe [120], in it and your Lord knows well those who cause mischief [121].

وَ مِنْهُمْ مَّنْ يُّؤْمِنُ بِهٖ وَ مِنْهُمْ مَّنْ لَّا يُؤْمِنُ بِهٖ ؕ وَ رَبُّكَ اَعْلَمُ بِالْمُفْسِدِيْنَ ﴿۴۰﴾ ع ۴ ۱۰ ۹

120. In it there is a prophesy that neither will all those presently living in Makkah will accept faith nor will all be deprived of faith. Exactly the same took place. From this too we learn that not all people obtain benefit from the biggest beneficial thing. The but does not benefit from the sun nor does the saline soil from the rain.

121. By this is meant of the rejectors of the QUR'AAN some are under misunderstanding and some are caught in envy and hostility. The first group could receive guidance, but not the second, because they are mischief-mongers.

SECTION 5

41. And if they falsify you then please declare: "For me are my deeds [122], and for you are yours. You

وَ اِنْ كَذَّبُوْكَ فَقُلْ لِّيْ عَمَلِيْ وَ لَكُمْ عَمَلُكُمْ ۚ اَنْتُمْ بَرِيْٓـُٔوْنَ مِمَّآ اَعْمَلُ وَ

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are not responsible for what I do, and I am not responsible for what you do [123]".

اَنَا بَرِیۡٓءٌ مِّمَّا تَعۡمَلُوۡنَ ﴿۴۱﴾

122. From this we learn that the good deeds of our Holy Prophet صلى الله عليه وآله وسلم would be able to save the sinful Muslim on the Day of Judgement but these good deeds will not rescue the infidels, because this topic has kept pending on falsificationn. The Holy Prophet صلى الله عليه وآله وسلم offered sacrifice on behalf of his followers and he would intercede on our behalf.

123. This tells that the Holy Prophet صلى الله عليه وآله وسلم is responsible for not the bad but if Allah Almighty wills, getting their good

deeds accepted and their sins forgiven. Says Allah Almighty: "*Heavy upon him*". (S9:V128) Your sins are under his responsibility. In Tafseer Roohul Bayaan this is one of the forms of recitation described for this verse and translated it in this manner. Consult Tafseer Roohul Bayaan under verse (S9:V128) Or its meaning is Oh you infidels neither will you benefit from my good deeds nor will your evil deeds harm me. However, believers would benefit from the good deeds of the Holy Prophet صلى الله عليه وآله وسلم.

42. And among them are some who listen [124] to you. Then will you make the deaf hear, even though they understand not [125]?

وَمِنۡهُمۡ مَّنۡ يَّسۡتَمِعُوۡنَ اِلَيۡكَ ؕ اَفَاَنۡتَ تُسۡمِعُ الصُّمَّ وَلَوۡ كَانُوۡا لَا يَعۡقِلُوۡنَ ﴿۴۲﴾

124. This means Oh my Beloved Rasool صلى الله عليه وآله وسلم they listen to your words very attentively but not with the intention of accepting them but to find faults with them and make mockery of them. From this we learn attentive listening can only be beneficial if done with the intention of acceptance. Looking at the Holy Prophet صلى الله عليه وآله وسلم makes a person a *SAHABI* - Companion - but not for

every sight. This should be done with love and faith. To look at the face of your parents and Islamic Scholars is an act of worship, provided it is done with love.

125. From this last passage we learn that the deaf hear, and those who are deaf inwardly, i.e. the infidels because some times physically deaf people are quite intelligent.

43. And among them is one who looks[126], at you, but will you guide the blind, even though they do not see[127]?

وَ مِنۡهُمۡ مَّنۡ يَّنۡظُرُ اِلَيۡكَ ؕ اَفَاَنۡتَ تَهۡدِى الۡعُمۡىَ وَلَوۡ كَانُوۡا لَا يُبۡصِرُوۡنَ ﴿۴۳﴾

126. Bt this is meant only through the eye of intelligence and not just the eye of the heart that will make you into a SAHABI. Those who look at the Holy Prophet صلى الله عليه وآله وسلم as just Muhammad bin Abdullah he is eternally bereft of this status while those who look at him as Muhammad ur Rasoolullah صلى الله عليه وآله وسلم shall be inmates of Paradise. Therefore Allah Almighty had left the observes blind i.e. inner blindness, who were cut off from all guidance.

127. This tells that the eye can see the true

grandeur of the Holy Prophet صلى الله عليه وآله وسلم is different, of which those infidels were blind. This is the very gaze that blesses a person with Companionship. Otherwise Abu Jahl too had seen the Holy Prophet صلى الله عليه وآله وسلم but not with the inner eye, hence he could not become a *SAHABI*. When we look at out mother, our sister, our wife we do so differently. Likewise look at the Messenger of Allah Almighty صلى الله عليه وآله وسلم differently not like just an ordinary person.

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إِنَّ اللّٰهَ لَا يَظْلِمُ النَّاسَ شَيْـًٔا وَّ لٰكِنَّ النَّاسَ اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٤٤﴾

44. Surely Allah is not at all unjust [128], to mankind, but men do injustice to themselves [129].

by committing infidelity. One who causes harm to himself is a greater tyrant than the one who causes harm to others. This is because our own soul and body has greater rights over us than the others.

وَ يَوْمَ يَحْشُرُهُمْ كَاَنْ لَّمْ يَلْبَثُوْٓا اِلَّا سَاعَةً مِّنَ النَّهَارِ يَتَعَارَفُوْنَ بَيْنَهُمْ ؕ قَدْ خَسِرَ الَّذِيْنَ كَذَّبُوْا بِلِقَآءِ اللّٰهِ وَ مَا كَانُوْا مُهْتَدِيْنَ ﴿٤٥﴾

45. And on the Day when He will raise them, as if they had not stayed in the world [130] but an hour [131] of that Day. They shall mutually recognize [132]. Those who had belied the meeting with Allah will remain in full loss and they were not rightly guided [133].

128. It is for this reason that Allah Almighty sent Prophets for providing guidance and blessed them with Revelation so that like your physical up-bringing they could nurture you spiritually as well.

129. They make themselves inmates of Hell

130. This translation of staying refers to staying in this world, not staying in the grave. Therefore the Mutazillah sect cannot use this as proof for the punishment of the grave. In comparison to the Hereafter, this world is but an hour of that Day.

131. This does not mean an hour of the night, because everyone feels the hours of the day but not the time of the night. From this we learn that the believers would be able to evaluate his worldly life accurately. The believer will be in his full senses, while the infidels would have lost all sensory control.

132. The conditions of Qiyamah will be completely different. At one time you would be able to recognise a person, the next moment there would be no recognition. Hence there is no inconsistency in the verses. The infidels at the time of their resurrection from the graves would be able to recognise one another, then due to the fears fo Qiyamah they would not be able to recognise them.

133. The infidel had been in a terrible loss in his business because he had sold his faith, the Hereafter and his infidelity to purchase the world.

وَ اِمَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِلَيْنَا مَرْجِعُهُمْ ثُمَّ اللّٰهُ شَهِيْدٌ عَلٰى مَا يَفْعَلُوْنَ ﴿٤٦﴾

46. And if We show [134], you some of the things We are promising to them, or We call [135], you unto Us before, as they also have to return to Us [136]. Allah is Himself witness of what they did.

134. It should be remembered that here 'show you' means to show in this physical life. Otherwise, the Holy Prophet صلى الله عليه وآله وسلم even after his worldly life is continuously seeing the entire world like the palm of one's hands, hears everyone's greetings and replies to them.

135. Here showing is not used opposite to not showing but instead demise from the world is being said so that no one should think that

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after his worldly life the Holy Prophet صلى الله عليه وآله وسلم is unaware of the affairs of the world.

136. Under compulsion, after death. It should be remembered, that to turn willingly towards Allah Almighty is basis of obtaining rewards. Turning to Him under compulsion would be done by the infidels as well.

47. And for every nation there has been a Messenger [137]. When their Messenger had come to them it was judged [138]. between them justly and they would not have been wronged.

وَ لِكُلِّ اُمَّةٍ رَّسُوْلٌ ۚ فَاِذَا جَآءَ رَسُوْلُهُمْ قُضِیَ بَیْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا یُظْلَمُوْنَ ﴿۴۷﴾

137. This refers to those followers and people upon whom punishment had been sent in the world, i.e. Allah Almighty had not destroyed any people without sending His Prophets to them. The commentary of this verse is the following verse: "*And We are not to torment until We have sent a Messenger*". (S17:V15) Hence, all those people to whom no Prophets were sent, like those who live by nature, had not been punished even in this world. Further, it should be remembered, Prophets were always from noble and sublime families (*Bukhari Shareef*), while common people had been their followers. Thus this verse in no way proves that every prophet that was sent had come only to his own people Allah forbid. Observe, though our Holy Prophet صلى الله عليه وآله وسلم by birth was a Hashimite, yet he is sent as a Prophet to the entire creation.

138. This tells that the coming of the Prophets is a means of mercy to the fortunate people, but a punishment to the wretched, just like the rising of the sun causes hardship to the bat, and the rain causes some fruit and vegetation to be destroyed.

48. And they say: "When will this promise [139], come, if you are truthful[140]?"

وَ یَقُوْلُوْنَ مَتٰی هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِیْنَ ﴿۴۸﴾

139. Reason for its revelation:
When this verse "*And if We show you*" was revealed the infidel Arabs out of mercy said when will that punishment occur. In response this verse was revealed.

140. The word 'say' means Oh Prophet, and Oh Believers! because the infidels would put the same question to the Holy Prophet صلى الله عليه وآله وسلم as well as to the believers.

49. Please declare: "I have no personal power to do good or bad myself, but what pleases [141]. Allah. For every nation there is a fixed term[142]. When their term is complete, then neither can they stay behind for an hour, nor can they advance [143].

قُلْ لَّاۤ اَمْلِكُ لِنَفْسِیْ ضَرًّا وَّ لَا نَفْعًا اِلَّا مَا شَآءَ اللّٰهُ ؕ لِكُلِّ اُمَّةٍ اَجَلٌ ؕ اِذَا جَآءَ اَجَلُهُمْ فَلَا یَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا یَسْتَقْدِمُوْنَ ﴿۴۹﴾

141. This means that without the bounty of Allah Almighty I personally cannot cause benefit and harm to myself. Indirectly, the Holy Prophet صلى الله عليه وآله وسلم is empowered by Allah Almighty with the profit and loss of the entire world. Says Allah Almighty: "*That Allah and His Messenger has enriched them*"...(S9:V74).

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The Holy Prophet صلى الله عليه وآله وسلم says "*If I so desire mountains of gold would come with me". Hazrat Iesa Alaihis Salaam had said: "I can put life in the dead, and cure the blind and the lepers*". Hazrat Yusuf Alaihis Salaam had said: "*Take my shirt, it will restore the sight of my father*".

142. By this is meant the time of destruction of every nation is recorded in the Divine Tablet. Those whose gaze is upon this Tablet is fully aware of it.

143. From this we learn that in the inevitable fate there can be no change, but in the pending fate changes continue to take place. Says Allah Almighty: "*Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him*". (S13:V39) Through the supplication of Hazrat Adam (Alaihis Salaam) the age of Hazrat Dawood (Alaihis Salaam) was increased from sixty to hundred years. Wealth and age increases due to good deeds and charity. For this reason supplication is made permissible. It should be remembered that unalteration in the time of death is Divine law but alteration in its time is Divine Power. We are bound by law, not Allah Almighty. In this verse "*they stay behind*", and "*they advance*" have been brought together to show that man cannot alter the time of death according to his own wish. Putting life in the dead by Hazrat Iesa Alaihis Salaam, bringing the four slaughtered birds back to life by Hazrat Ebrahim Alaihis Salaam, coming back to life after a hundred years by Hazrat Uzair Alaihis Salaam, coming back to life of the seventy Israelites, was all by the command of Allah Almighty and manifestation of His power. All these incidents are clearly mentioned in the Holy QUR'AAN. Thus this verse is not contradicting those verses.

50. Please declare: "Tell me, if His punishment comes upon you by night or day [144], then what is there for which the guilty are in a hurry[145]?"

قُلْ اَرَءَيْتُمْ اِنْ اَتٰىكُمْ عَذَابُهٗ بَيَاتًا اَوْ نَهَارًا مَّاذَا يَسْتَعْجِلُ مِنْهُ الْمُجْرِمُوْنَ ﴿٥٠﴾

144. By this is meant in your state of negligence because the infidels are so engrossed in sleep during the night and in their commerce during the day that they are totally unware of what else is taking place.

145.By this is meant the infidels are too busy mocking and staying in a state of negligence, while the believers are engrossed in making efforts to save themselves from the fears of punishment.

51. Will you then believe therein when it would occur actually? Do you now believe, whereas you were hastening for it before [146]?

اَثُمَّ اِذَا مَا وَقَعَ اٰمَنْتُمْ بِهٖ ؕ آٰلْـٰٔنَ وَ قَدْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿٥١﴾

146. By this is meant bringing faith after punishment becomes manifest is unacceptable. The people of Hazrat Yunus (Alaihis Salaam) brought faith prior to seeing the signs of punishment and not after seeing it. Therefore their repentance was accepted, while that of the Pharoah was rejected.

52. Then it will be said to the wrongdoers: "Taste [147], the punishment everlasting. You will get nothing more as retribution, but whatever you used to earn [148]".

ثُمَّ قِيْلَ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ الْخُلْدِ ۚ هَلْ تُجْزَوْنَ اِلَّا بِمَا كُنْتُمْ تَكْسِبُوْنَ ﴿٥٢﴾

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147. This would be said to the infidels on the Day of Judgement and not in their graves; because the punishment of the grave is not eternal. For this reason the word 'then' has been used here. Thus to use this verse as a proof to substantiate that the punishment of the grave holds no importance is incorrect.

148. From this emerge two issues:

1. On the Day of Judgement the infidels would be punished for not doing good deeds as well as for committing sins as is being understood from "*used to earn*" because in terms of punishment they are accountable for their deeds. Says Allah Almighty: "*They said, we used to offer prayer*". (S74:V43)

2. The minor children of the infidels will not be subjected to punishment, because the word 'but' explains that punishment will be meted out due to evil deeds or infidelity.

وَيَسْتَنْۢبِـُٔوْنَكَ اَحَقٌّ هُوَ ؕ قُلْ اِىْ وَ رَبِّىْۤ اِنَّهٗ لَحَقٌّ ۚ وَ مَاۤ اَنْتُمْ بِمُعْجِزِيْنَ ﴿۵۳﴾ ع

53. And they ask you: "Is that true [149]?" Please declare: "Yes, by my Lord, surely that is true [150]. And you cannot escape [151]".

149. By this is meant punishment of the world or punishment of the Hereafter which You are promising for us. This question of theirs was for the sake of mocking.

150. From this verse a few issues emerge:

1. To question the pious in a mocking manner is the habit of the infidels, because the above question by the infidels was not for the sake of enquiry.

2. To answer such nonsensical and absurd questions too is Sunnah of the Prophet as this too is part of propagation.

3. Providing an answer is better than asking a question when this is beneficial.

151. This means of saving yourself from Divine punishment is obedience to Him. Here strength and wealth will not help, weeping in awe of Him will certainly prove beneficial .

SECTION 6

وَ لَوْ اَنَّ لِكُلِّ نَفْسٍ ظَلَمَتْ مَا فِى الْاَرْضِ لَافْتَدَتْ بِهٖ ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا الْعَذَابَ ۚ وَقُضِىَ بَيْنَهُمْ بِالْقِسْطِ وَ هُمْ لَا يُظْلَمُوْنَ ﴿۵۴﴾

54. And if every unjust soul [152], had owned as that is in the earth, then it would certainly ransom for itself. And they were secretly ashamed [153]. in their hearts when they saw the punishment. And it was decided between them with equity [154]. and they shall not be wronged.

152. By tyrant is meant an infidel or a polytheist is clarified by the forth coming discussion.

153. This will happen once and at other times they would be secretly expressing shame in their hearts. Hence, there is no inconsistency in the verses.

154. It should be remembered that giving a decision in accordance with the law is justice. The eternal punishment for infidelity and polytheism order. Hence, it is objectionable to say regarding this verse that why is there eternal punishment for a few years of infidelity.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِى السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَلَاۤ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۵۵﴾

55. Listen, no doubt, it is of Allah only whatever is in the heavens and the earth [155]. Listen, verily Allah's promise is true, but most of them know not [156].

155. Hence the infidels will not be given ownership of anything their ownership of

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things in the world too is merely an apparent one. Only the pious servants are owners of all things of Allah Almighty.

156. This tells that to believe in even the possibility of a lie in the promises of Allah Almighty is the work of ignorant people. Every promise of Allah Almighty is absolutely true and its contradiction is Divinely impossible.

56. He gives life and causes death, and to Him you shall return [157].

هُوَ يُحْيٖ وَ يُمِيْتُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿٥٦﴾

157. Oh infidels, after death you would be compulsively returning to Allah Almighty. The believer was inclined towards Allah Almighty even while in the world. Also, a believer does not return to Allah Almighty out of compulsion, he goes happily saying: "*A friend returns happily to a Friend*".

57. O people [158]! There has come an admonition to you from your Lord and healing for what is in your hearts [159], and guidance and a mercy for the believers [160].

يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَتْكُمْ مَّوْعِظَةٌ مِّنْ رَّبِّكُمْ وَ شِفَآءٌ لِّمَا فِي الصُّدُوْرِ ۙ وَ هُدًى وَّ رَحْمَةٌ لِّلْمُؤْمِنِيْنَ ﴿٥٧﴾

158. Oh people of every period and every place! because the Holy QUR'AAN has come for all times and for everybody, just as the light of the sun is for every creation. The earlier books were light, but the Holy QUR'AAN is the sun.

159. From this we learn that the Holy QUR'AAN is the cure of all the ills of the heart. Says Allah Almighty: "*It is a healing and mercy to the believer*". (S17:V82) Hence using the Holy QUR'AAN for the purpose of blowing over a person, for incantation, for amulet (Ta'weez) etc is permissible. Just as the QUR'AAN is the cure for all our spiritual ills, it is a cure for all our physical ills as well. If you call a person stupid donkey he gets angry. Thus if names of animals can have that quality to bring about change, then surely the blessed name of Allah Almighty has greater power to provide cure.

160. Here four qualities of the Qu'raan are being mentioned. Only these are mentioned because only Muslim derive benefits from them, otherwise the QUR'AAN is a guidance and healing for the entire world.

58. Please declare: "Only Allah's Bounty and only His Mercy [161] on it. Therefore let them rejoice [162]. That is better than all their wealth [163].

قُلْ بِفَضْلِ اللّٰهِ وَ بِرَحْمَتِهٖ فَبِذٰلِكَ فَلْيَفْرَحُوْا ؕ هُوَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ﴿٥٨﴾

161. Some Islamic scholars have said that the Holy Prophet is the greatest bounty of Allah Almighty, and the Holy QUR'AAN is the mercy of Allah Almighty. Says Allah Almighty: "*And great is the grace of Allah upon you*". (S4:V113) Some have said that the Holy QUR'AAN is the bounty of Allah Almighty, and the Holy Prophet is His mercy. Says Allah Almighty: "*And We sent you not but a mercy for all the worlds*". (S21:V107)

162. This tells us to express joy during the month of revelation of the Holy QUR'AAN i.e. in Ramadaan, and during the birth of the Holy Prophet صلى الله عليه وآله وسلم is an act of worship because one should express joy on receiving the mercy from Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم without doubt is the greatest bounty and mercy of Allah Almighty. This joy is indeed expressing gratitude to Allah Almighty for His blessings and bounties.

163. Expression of this joy is better than all the bounties of the world, because it is an act of worship for which innumerable rewards would be given.

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قُلْ اَرَءَيْتُمْ مَّآ اَنْزَلَ اللّٰهُ لَكُمْ مِّنْ رِّزْقٍ فَجَعَلْتُمْ مِّنْهُ حَرَامًا وَّ حَلٰلًا ؕ قُلْ آٰللّٰهُ اَذِنَ لَكُمْ اَمْ عَلَى اللّٰهِ تَفْتَرُوْنَ ﴿٥٩﴾

59. Please declare: "Think what Allah has bestowed upon you of provisions. You have yourselves made some part of it lawful [164]. and another unlawful". Please declare: "Has Allah permitted it for you or you forge a lie against Allah [165]".

164. To regard Allah Almighty's lawful things as unlawful and unlawful things as lawful in indeed heresy. Thus to regard Meelad Shareef and Fateha of the pious saints as unlawful without any religious proof is without doubt a heretical act. Regarding such Allah Almighty says that they are forging a lie against Allah Almighty. The things that Allah Almighty has made unlawful who are we to make it lawful.

165. The infidels would regard animals like Baheera, Saaiba, Waseela which they would leave in the name of their idols as unlawful. To censure them for this practice of theirs, this verse was revealed. These animals are lawful and regarding them as unlawful is forging a lie against Allah Almighty. From this emerges a few issues: 1. An animal which is brought up and left in the name of those other than Allah Almighty is not unlawful. If this aimal is slaughtered in the name of Allah Almighty, and the slaughterer is a Muslim , it is lawful to eat.

2. The food cooked for Meelad Sharerf, Gyarwee Shareef, Iesaale Sawaab for conveying the rewards of it to the departed souls, is not unlawful. Those who call it unlawful are forging a lie against Allah Almighty. Through the blessing of Allah Almighty a lawful thing does not become unlawful.

3. it is totally forbidden to undertake hunger strikes because it amounts to making lawful provisions of Allah Almighty unlawful upon you.

وَ مَا ظَنُّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿٦٠﴾ ع

60. And what do they fancy, who forge a lie against Allah, what will be their position on the Day of Resurrection [166]? No doubt, Allah is graceful [167], for people, but most of them are not thankful [168].

166. The present day Wahabis who do not express their disgust and disapproval at gambling, alcohol, cinema, etc should take a lesson from this. This disgust and disapproval they show is at Meelad gatherings and at Iesaale Sawaab.

167. Allah Almighty has bestowed His grace upon them by raising from them Prophets, Saints and true scholars who had taught them to distinguish between lawful and unlawful.

168. From this few things become known:

1. Allah Almighty has been more kind to human beings than His entire creation by blessing them with the faculty of thinking, and sent Prophets and Saints to them.

2. Man is more ungrateful to Allah Almighty than His entire creation because besides human beings no one else is an infidel in His entire creation. None in His creation is disobedient besides the Jinns.

3. At all times the ungrateful are more than those who are grateful.

SECTION 7

وَ مَا تَكُوْنُ فِيْ شَاْنٍ وَّ مَا تَتْلُوْا مِنْهُ مِنْ

61. And when you are busy in any

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قُرْاٰنٍ وَّ لَا تَعْمَلُوْنَ مِنْ عَمَلٍ اِلَّا كُنَّا
عَلَيْكُمْ شُهُوْدًا اِذْ تُفِيْضُوْنَ فِيْهِ ؕ وَ مَا
يَعْزُبُ عَنْ رَّبِّكَ مِنْ مِّثْقَالِ ذَرَّةٍ فِي
الْاَرْضِ وَ لَا فِي السَّمَآءِ وَ لَاۤ اَصْغَرَ مِنْ
ذٰلِكَ وَ لَاۤ اَكْبَرَ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ﴿٦١﴾

work [169], or you recite any part of the QUR'AAN from Him, and you perfrom any act, We are witnesses over you when you commence it [170]. And there is nothing hidden from your Lord even to an atom's weight in the earth or in the heaven. And there is nothing smaller [171], than that or greater, but it is in the Luminous Book [172].

169. By you is meant the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is at all times and under all circumstances the centre of attention of Allah Almighty, Says Allah Almighty: *Indeed you are in our sight who see's you while you stand*" (S 52 : V 48)

170. From this verse we learn that recitation of the Holy QUR'AAN is a blessed act because it has been mentioned with great deal of preference. Otherwise, every work is generally done is being witnessed by Allah Almighty. Further, we learn that if man becomes mindful that whatever he is doing he is being watched by Allah Almighty, he will never commit any sin.

171. Remember three signs:

1. Everybody small or big is in the Divine Tablet / Divine knowledge.
2. The complete details of The Divine knowledge is found in the QUR'AAN. Says Allah Almighty: "*And is the detail explanation of what is written in the Tablet, there is no doubt in it*". (S10:V37)
3. The entire QUR'AAN, and every branch of its knowledge is fully known to the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*The Most Affectionate Taught the QUR'AAN to His Beloved*". (S55:V1-2). Hence the Holy Prophet صلى الله عليه وآله وسلم has obtained every type of knowledge.

172. The reason for recording of every branch of knowledge in the Divine Tablet is to ensure that all who have been blessed with seeing the Divine Tablet would be made aware of them. Otherwise there is no possibility of Allah Almighty forgetting them. It is for this reason that the Tablet is being declared as luminous, meaning it is made luminous on the pious servants of Allah Almighty, or through this it is able to reveal these unseen branches of knowledge to them.

اَلَاۤ اِنَّ اَوْلِيَآءَ اللّٰهِ لَا خَوْفٌ عَلَيْهِمْ وَ
لَا هُمْ يَحْزَنُوْنَ ﴿٦٢﴾

62. Listen carefully! No doubt, there is no fear nor any grief [173], upon the friends of Allah [174].

173. The pious servants of Allah Almighty are known as the Saints or Friends of Allah Almighty, while his cursed servants are friends of those other than Allah Almighty. Says Allah Almighty: "*Their supporters are the devils*" (S 52 : V 257) Among these pious servants some are pious because of their piety and purity. This is known as acquired Sainthood, some are saints at birth which is bestowed sainthood. Observe, Bibi Mariam was a saint at birth, Hazrat Adam Alaihis Salaam at birth became object of prostration of the angels; others gain sainthood through the kind attention of the pious which is called inherent sainthood, like those magicians who became instant Companions and martyrs through the blessed

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gaze of Hazrat Moosa (Alaihis Salaam) or Hazrat Shuaib Najjaar who became an instant saint amongst the disciples of Hazrat Iesa (Alaihis Salaam). All three types of saints are included in this verse. In whichever verse a friend is being disgraced it is for those other than the true Friends of Allah Almighty.

174. There are two type of Saints, the TASHRI- and Takweeni.
The first type includes all those pious believers who have obtained the nearness of Allah Almighty; in the second type includes those saints who have been granted the power of effecting change. Of the first type there is one out of every forty pious believers, while the group of the second type is special and specific. This includes Ghaus, Qutub, Abdaal etc. They are relieved of all the fears and griefs of this world and Hereafter.

63.They are those who believe and keep up their duty [175].

الَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۶۳﴾

175. As much opportunity they may find. It should be remembered some obtain sainthood after becoming pious, while others become saints then become pious. Here mention is being made of the former. Hence there is no inconsistency in the verse, because Hazrat Mariam, at the age of four when she had been given in the care of Hazrat Zakariaya (Alaihis Salaam) had not yet obtained piety, yet she was a saint. Like that, Hazrat Adam (Alaihis Salaam) had not obtained piety at birth, yet he was at that point in timeVicegerant of Allah Almighty.

64. For them are glad tidings [176], in the life of this world and in the Hereafter [177]. The words of Allah are not changeable [178]. That indeed is the supreme triumph [179].

لَهُمُ الْبُشْرٰى فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِ ؕ لَا تَبْدِيْلَ لِكَلِمٰتِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۶۴﴾

176. By this is meant that it is spontaneously uttered by the creation that he is the Friend of Allah Almighty as in the case of Hazrat Ghaus Paak and Hazrat Khawaja Ajmeri (May Peace of Allah be upon them) This is a great sign of a Saint. Acceptance by the creation is sign of acceptance by Allah Almighty.

177. By this is meant that at their time of death and at their time of resurrection from the grave the angels would testify that they are Friends of Allah Almighty, and will give glad tidings about Paradise and Pleasure of Allah Almighty for their success.

178. Thus in terms of the status given to the saints, whatever promises that have been made for them are all true. It is the glory of Allah Almighty that He has given description about His Friends in the part of the QUR'AAN eleventh section of this Surah which indicates that Allah Almighty greatly loves Giyarwee Shareef.

179. From this emerge a few issues:
1. The true Religion is that in which the Friends of Allah Almighty are found.
2. The true definition and identification of a Saint is when the creation of Allah Almighty calls him a saint; Another interpretation "*for them are glad tidings*" is that people call him a Saint and an inmate of Paradise;
3. Although Prophethood has ended with our Holy Prophet صلى الله عليه وآله وسلم but Sainthood would remain until the Day of Judgement. Saints would continue to appear because their coming is a living proof of the truth of Islam. Those branches which are laden with fruit and flowers are alive and become linked with the root.
4. The saints are not subjected to fear of creation in their execution of their religious duties.

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وَ لَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّ الْعِزَّةَ لِلّٰهِ جَمِيْعًا ؕ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٥﴾

65. And be not grieved [180]. by their words. Surely, all honour belongs to Allah. It is He Who Hears and Knows.

180. By you is meant the Holy Prophet صلى الله عليه وآله وسلم because just by calling the sun black will not make it black, instead one calling it black will become as such.

اَلَاۤ اِنَّ لِلّٰهِ مَنْ فِي السَّمٰوٰتِ وَمَنْ فِي الْاَرْضِ ؕ وَ مَا يَتَّبِعُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ شُرَكَآءَ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ﴿٦٦﴾

66. Listen, verily whosoever is in the heavens and whosoever is in the earth [181] belongs to Allah. And what they are following those [182]. who call gods as associates besides Allah? They follow nothing but fancy [183]. And they do nothing but conjecture[184].

181. This tells the kingdom of Allah Almighty is unlimited and not restricted, therefore that of the Holy Prophet صلى الله عليه وآله وسلم too is unlimited. The premiership of the Prime Minister is applicable to all the boundaries of the kingdom. The Holy Prophet صلى الله عليه وآله وسلم in the Kingdom of Allah Almighty, is like the Prime Minister. It should be remembered that Allah Almighty physically pure from appointing any one as minister. In a physical sense no one is Almighty Allah's minister they are ministers in the kingdom.

182. By this is meant do these polytheists have any proof to substaniate their polytheism? None at all! as is explained further.

183. Their priests merely follow the dictates of their conjecture, and similar is the case with those who follw them.

184. From this we learn that in matters of faith and beliefs mere conjecture and assumption are not enough, the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم are necessary. Further, to make assumption in opposition to revelation is the way of the infidels. The devil was the person guilty of this type of assumption and analogy. He used assumption in opposition to Divine Command.

هُوَ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿٦٧﴾

67. It is He Who has made night[185], for you, that you may rest therein [186], and made the day full of light. No doubt therein are signs for those who listen [187].

185. From this we learn the creation of day and night is for the benefit of man, while the other creation is enjoying their benefit because of man. In fact the entire universe was created for man. Says Allah Almighty: "*Created for you what is in the earth*". (S2:V29) In the calculation of man our Holy Prophet صلى الله عليه وآله وسلم is regarded as the true purpose for its creation. Further, night should be used for sleep and the day for work. To stay awake at night without any reason is not a good thing.

186. In this there is a hint that do not remain awake at night without any reason. Sleep in the first part of the night while to be awake for the purpose of perfroming Tahajjud in the latter part of the night is Sunnat. Physical comfort lies in sleep, while spiritual contentment is in Tahajjud. The words "that you may rest therein" is applicale to both.

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187. This tells only those ears are perfroming the function of performing which hear the verses of Allah Almighty. Those ears which do not pay heed to the Divine Commands but instead listen to other things are in reality deaf, as they fail to achieve their true objective.

68. They (Christians) say: "Allah has begotten a son [188]. Allah is Holy, the Self-sufficient [189]. To Him belongs whatever is in the heavens and whatever is in the earth [190]. You have no authority for the claim. Do you say against Allah that which you know not [191]?

قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا سُبْحٰنَهٗ ؕ هُوَ الْغَنِیُّ ؕ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ اِنْ عِنْدَكُمْ مِّنْ سُلْطٰنٍ بِهٰذَا ؕ اَتَقُوْلُوْنَ عَلَی اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۶۸﴾

188. By this is meant like the polytheists who believe the angels as daughters of Allah Almighty, the Christians believe Iesa Alaihis Salaam as son of Allah Almighty and the jews who believe Uzayr Alaihis Salaam as son of Allah Almighty, while it is apparent the offspring is like the father. To accept anyone to be like Allah Almighty is polytheism. It should be remembered that Christians, Jews and polytheists, in matters of beliefs are virtually alike, but because the Christians, Jews, believe in a prophet, the laws regarding them are as a result of this belief, lighter than those of the polytheists, in that marriage with their women became permissible, and they became known as People of the Book.

189. He has no end nor has He any fear. Children are there either to perpetuate the off spring, or give strength to the fathers against the enemy.

190. In this verse the nonsensical prattle of the infidels is being refuted in three ways. The first is with "Holy is He" that He is pure from all imperfection. He is free having off-spring, because he is free and pure from mortality. Secondly, through "*To Him belongs whatever is in the heavens*" He is the Master of everything and father is not the master and owner of the offspring. Thirdly through "*You have no authority*" that you have no proof to substantiate this noncensical prattle

191. Believe in those attributes of Allah Almighty which you have come to know through the Prophets as there is no room here for human intellect.

69. Please declare: "Those who forge a lie against Allah, they will never prosper [192]".

قُلْ اِنَّ الَّذِیْنَ یَفْتَرُوْنَ عَلَی اللّٰهِ الْكَذِبَ لَا یُفْلِحُوْنَ ﴿۶۹﴾ ؕ

192. This tells a false prophet is never successful as can be seen what terrible end was met by Musailama the Liar, and Qadyani dajjals of those days. It should be remembered that firstly no supernatural happenings ever take place through them and even if it does it is contradictory to his claim which further elucidates his falsehood. This verse could also mean that you are liars and a liar is never successful, or it could mean if I was not a true Prophet I would not have been successful, and you are seeing my success and miracles day and night.

70. They have achieved little credit only in this world. They are to

مَتَاعٌ فِی الدُّنْیَا ثُمَّ اِلَیْنَا مَرْجِعُهُمْ ثُمَّ

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return to Us. Then We shall make them taste a severe punishment as the retribution of their infidelity [193].

نُذِيْقُهُمُ الْعَذَابَ الشَّدِيْدَ بِمَا كَانُوْا يَكْفُرُوْنَ ﴿٧٠﴾ ع

الملفة ١٠ ع ١٢

193. In this verse there is a reply to their objection that many false people in the world are found to be well and comfortable. The reply is this comfort is of a temporary nature, does not have any credence and will end in disaster.

SECTION 8

71. And recite [194], to them the story of Nuh [195], when he said to his people: "O my people! If my standing up and reminding you of the Signs [196], of Allah has offered you then I trust only in Allah [197]. You plan your actions united with your false associate gods so that nothing may be obscured [198]. to you in Your works. Then make any decision against me and allow me no respite [199]".

وَاتْلُ عَلَيْهِمْ نَبَاَ نُوْحٍ ۘ اِذْ قَالَ لِقَوْمِهٖ يٰقَوْمِ اِنْ كَانَ كَبُرَ عَلَيْكُمْ مَّقَامِىْ وَتَذْكِيْرِىْ بِاٰيٰتِ اللّٰهِ فَعَلَى اللّٰهِ تَوَكَّلْتُ فَاَجْمِعُوْٓا اَمْرَكُمْ وَشُرَكَآءَكُمْ ثُمَّ لَا يَكُنْ اَمْرُكُمْ عَلَيْكُمْ غُمَّةً ثُمَّ اقْضُوْٓا اِلَىَّ وَلَا تُنْظِرُوْنِ ﴿٧١﴾

وقفة لازم

194. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is fully aware of the conditions of the previous Prophets prior to this. The Holy QUR'AAN is mentioning these incidents for the purpose of informing the people.
2. Reading and listening to authentic stories of the pious servants of Allah Almighty is an act of worship. The study of History is beneficial. Remember that Hazrat Nooh Alaihis Salaam is the fourth Prophet to come in this world. His name is YASHKAR and title is Nooh because he would be excessively engaged in weeping and lamentation due to the fear of Allah Almighty. He is also Adam II. During his prophethood marriage between brother and sister became unlawful.

195. People to who he was sent as Prophet. From this we learn that it is permissible to refer to the infidels as your people or nation. The purpose is to gain their attention towards you. It should be remembered the word people or nation, fellow workers, fellow countrymen, of the same language and of one's community, is used in all such instances.

196. When the people of Hazrat Nuh (Alaihis Salaam) had threatened to kill him, he replied in these words. If any of his people were always inflicting sever cruelty upon him.

197. Thus I will certainly not give up conveying and propagating the Message of Allah Almighty because of your cruelty This amply demonstarates that just one steadfast ness is superior to thousands of miracle's.

198. By this is meant try and conceive every type of plan to destroy me so that later you will have no regrets that we did not inflict this cruelty or we did not conceive this plan to kill.

199. This is the true meaning of "they experience no fear" i.e. they may be alone but they fear no one. If Ghulam Qadyani was a prophet or even a saint he would most certainly had gone to Afghanistan for the purpose of propagation, and had not given up Hajj due to

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fear of people. It should be remembered that there are two types of fear - one is out of hate the other is out of obedience. The first type is fear of creation eg fear of the snakes, fear of the king. The pious of Allah Almighty experience the first type of fear with the creation like Hazrat Moosa's Alaihis Salaam fear of the snakes, they do not experience fear of the second type.

72. "Then if you turn your face, then I ask not any wage [200], from you. My wage is only with Allah, and I have been ordered to be of the Muslims [201]".

فَإِنْ تَوَلَّيْتُمْ فَمَا سَأَلْتُكُمْ مِّنْ أَجْرٍ ۖ إِنْ أَجْرِيَ إِلَّا عَلَى اللَّهِ ۙ وَأُمِرْتُ أَنْ أَكُونَ مِنَ الْمُسْلِمِينَ ﴿٧٢﴾

200. Whose death I should regret. This tells that delivering lecture without any selfish motives is excellent.

201. Here the word Muslim is used literally i.e. one subservient to Allah Almighty. Says Allah Almighty: "*And when they both submitted to My command and the father laid down his son his forehead*". (S37:V103) while the conventional or technical meaning of one's word is one who is the follower of the prophet, especially the follower of our Holy Prophet . In terms of this meaning a prophet cannot be called a Muslim because they are not the followers on anyone. Likewise Allah Almighty is literally a believer, but tecnically it would be wrong to call him a believer.

73. But they disbelieved him. Then We delivered him and those [202], who were with him in the Ark and We made them successors [203], and We drowned those who belied Our Signs. Then see [204], what was the end of those who were warned.

فَكَذَّبُوهُ فَنَجَّيْنَاهُ وَمَنْ مَّعَهُ فِي الْفُلْكِ وَجَعَلْنَاهُمْ خَلَٰٓئِفَ وَأَغْرَقْنَا الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِينَ ﴿٧٣﴾

202. From this there is a hint that these believers were not really saved by the ship but through the companionship with Hazrat Nooh (Alaihis Salaam). The ship was the container of this companionship. It should be remembered that in matters of beliefs and deeds acceptance of fellowship of the Prophet is absolutely essential.

203. By this is meant after the destruction of the infidels the people of the ship were granted ownership of the land and heirs of their wealth. Or that Hazrat Nooh (Alaihis Salaam) was made His vicegerent, and after him believers were made his vicegerents.

204. From its literal meaning one learns that all past and future things are within the sight of the Prophet of Allah. Although the punishment of the previous people had come to pass yet the 'observe' is being used. Elsewhere it is being said: "*Have you not seen how your Lord dealth with the people of Aad*". (S89:V7) This tells us that the Holy Prophet صلى الله عليه وآله وسلم had seen the punishment meted out to the Aad. Likewise the Holy Prophet صلى الله عليه وآله وسلم on the night of Mer'aj saw the inmates of Paradise and Hell, yet they will only enter these places after the Day of Judgement. In short, the sight of the Prophet beholds everything past, future, hidden and invisible. Once the Holy Prophet صلى الله عليه وآله وسلم looked skywards and said it is that time when the knowledge of religion would be taken away from the world. Yet that particular time would only came very near to Day of Judgement, but he said this is the time. This tells us that at that point in time he is looking at this particular time.

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ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهٖ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَمَا كَانُوْا لِيُؤْمِنُوْا بِمَا كَذَّبُوْا بِهٖ مِنْ قَبْلُ ؕ كَذٰلِكَ نَطْبَعُ عَلٰى قُلُوْبِ الْمُعْتَدِيْنَ ﴿۷۴﴾

74. Then after him We sent other Messengers [205]. towards their people. They brought to them bright proofs, but they were not to believe what they had already belied before [206]. Thus, We seal the hearts of the transgressors [207].

205. During the time of Hazrat Nooh (on whom be peace) there were only believing children. All infidels had been destroyed. However, in the children of these remaining people infidelity and polytheism began to spread through the misguidance of the devil. Thus Hazrat Saleh, Hazrat Hud, Hazraat Ebrahim, etc (on them be peace) were sent at their times. It should be remembered that Hazrat Ebrahim (on whom be peace) is the seventh Prophet, calculating from Hazrat Adam (on whom be peace) who was the first, followed by Hazrat Shaith, then Hazrat Idrees, then Hazraat Nooh, then Hazrat Saleh, then Hazrat Hud, followed by Hazrat Ebrahim (on them be peace). After him all Prophets are his progeny and are called Ebrahimi.

206. By this is meant religious laws and the sayings of the Prophets i.e. when they rejected one Prophet, then they continued rejecting the other Prophets, without believing in any one of them.

207. From this we learn if any heart is bereft of the love of a Prophet then no guidance will ever exercise effect therein. Such a heart is sealed.

ثُمَّ بَعَثْنَا مِنْۢ بَعْدِهِمْ مُّوْسٰى وَهٰرُوْنَ اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ بِاٰيٰتِنَا فَاسْتَكْبَرُوْا وَكَانُوْا قَوْمًا مُّجْرِمِيْنَ ﴿۷۵﴾

75. Then after them We sent Musa and Harun to the Pharaoh and his courtiers with Our Signs [208]. But they turned out to be proud [209] and were guilty people.

208. From this we learn that Hazrat Moosa (on whom be peace) was a Prophet for all Egyptians, whether they were Israelites or Qibtis. Thus this verse does contradict that he was Prophet for the Israelites alone. the name of the Pharoah during the time of Hazrat Moosa (on whom be peace) was Musib bin Qaboos, bin Rayyaan. During that period every Egyptian king was called a Pharoah, likewise Egyptian kings during the time of Hazrat Yusuf (on whom be peace) were called Aziz, and in the ottoman Caliphate were called Khadiv. It should be remembered that Hazrat Moosa (on whom be peace) was the king and Hazrat Haroon (on whom be peace) was the Prime Minister.

209. This means he was small but became big. This is the meaning of "they waxed proud" From beforehand Pharoah and his followers were habitual offenders in matters of beliefs. Infidels were intensely cruel in deeds.

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْٓا اِنَّ هٰذَا لَسِحْرٌ مُّبِيْنٌ ﴿۷۶﴾

76. Then when the truth came to them from Us, they said: "This is surely a manifest magic [210]".

210.Because his miracle was very closely related magic of that time. Those magicians too would change bamboo sticks into snakes. In every period a prophet was blessed with miracles related to things that were prevalent at that time.

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قَالَ مُوْسٰٓى اَتَقُوْلُوْنَ لِلْحَقِّ لَمَّا جَآءَكُمْ ؕ اَسِحْرٌ هٰذَا ؕ وَ لَا يُفْلِحُ السّٰحِرُوْنَ ﴿٧٧﴾

77. Musa said: "Do you say such with regard to the truth when it came to you? Is this magic? And magicians do not attain to these goals [211].

either fail in that, or these powers will have opposite effect. This is the law of Divine Power. Thus if I was first a magician, after which I claim to be a prophet, then my miracles would not follow me.

قَالُوْٓا اَجِئْتَنَا لِتَلْفِتَنَا عَمَّا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا وَ تَكُوْنَ لَكُمَا الْكِبْرِيَآءُ فِي الْاَرْضِ ؕ وَ مَا نَحْنُ لَكُمَا بِمُؤْمِنِيْنَ ﴿٧٨﴾

78. They said: "Have you come to us so that you may detach us from that upon which we found our forefathers [212], and that you may gain power in the land. But we do not believe you [213]".

then through fraudulent donation and sellings graves from Bahishti cemetry became a nawaab. Even to this day his children are leading a primely life in the guise of this false prophethood.

2. It is infidelity to put trust in your intelligence and knowledge and not in the Prophet of Allah Almighty because at the time of drowning all had brought faith in Hazrat Moosa (on whom be peace) which was not accepted. They had faith in what they said but not in what the Prophet of Allah Almighty had said.

وَ قَالَ فِرْعَوْنُ ائْتُوْنِيْ بِكُلِّ سٰحِرٍ عَلِيْمٍ ﴿٧٩﴾

79. And the Pharaoh said: "Bring to me every magician with skill [214]".

peace) told the magicians: "Cast down" To cast a spell of magic for the sake of opposing the Prophet is infidelity. This is forbidden in any case, especially when it is intended to cause harm to a person .

فَلَمَّا جَآءَ السَّحَرَةُ قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ﴿٨٠﴾

80. Then when the magicians came Musa said to them: "Cast down whatever you have to cast [215]".

had said this to destroy the power of magic. In

211. Because no magic can work successfully by any one who claims to be a prophet. If he claims to be a prophet after acquiring magical, powers and then tries to use those powers as a form of miracles, they would

212. Worship of the pharoah and the idols made by him, as well as obedience and servitude to him.

213. From this emerge two issues:

1.Casting suspicion and distrust in a Prophet is infidelity. The followers of the Pharoah cast this suspicion that Hazrat Moosa (on whom be peace) had desired the kingship of Egypt and he was using prophethood as an excuse to seize this . Just like Mirza Qadyani had made his false prophethood a basis for his children's future times. First he was a destitute

214. To oppose Hazrat Moosa (on whom be peace). Religious issues. To follow the magician to cast a magical spell is only permissible if it is done for the purpose of breaking its power eg. When Hazrat Moosa (on whom be

215. Hazrat Moosa (on whom be peace)

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it there is no permissibility for practising magic, but a practical preaching against it. Thus there can be no objection concerning it on

81. Then when they had cast down, Musa said: "What you have brought is magic [216]. Now Allah will nullify [217]. it. Allah does not rectify the work of mischief-makers" [218].

فَلَمَّآ اَلْقَوْا قَالَ مُوْسٰى مَا جِئْتُمْ بِهِ ۙ السِّحْرُ ؕ اِنَّ اللّٰهَ سَيُبْطِلُهٗ ؕ اِنَّ اللّٰهَ لَا يُصْلِحُ عَمَلَ الْمُفْسِدِيْنَ ﴿۸۱﴾

216. From this we learn that magic and miracles cannot be doubtful on Prophets. They become aware that it is merely fraudulent without any truth in it. Further we learn that in opposition to prophetic miracles magic is rendered useless. However magic can leave its effect on the Prophet, like the effect of the poison or sword. Also, that Moosa (on whom be peace) was not frightened by this magic, but feared that it could cause doubt.

217. By means of miracles. This tells that Allah Almighty had blessed Hazrat Moosa (on whom be peace) with the knowledge of the unseen as he had given the infromation of the events to come beforehand, and which took place as was foretold.

218. From this emerge two issues:

1. To practice black magic is an act of mischief and rebellion and that magicians are mischief-mongers,
2. Mischief is not eternal.

It should be remembered that magic is not just deception and treachery, but it does have truth about it. This is the belief of the Ahle Sunnat.

82. "And Allah will show [219], the truth by His Words, however averse (to it) the culprits may be".

وَ يُحِقُّ اللّٰهُ الْحَقَّ بِكَلِمٰتِهٖ وَ لَوْ كَرِهَ الْمُجْرِمُوْنَ ﴿۸۲﴾ ع ۱۲

219. This means it is based on the promise made to me. Or only by saying Be! Truth prevails and falsehood is conquered.

SECTION 9

83. But none believed Musa, but [220], a few from the offspring of his people, fearing Pharaoh and his courtiers, lest they may compel them [221]. to fall back (from Religion). And no doubt Pharaoh was a tyrant in the land [222]. Without doubt, he crossed the limit [223].

فَمَآ اٰمَنَ لِمُوْسٰٓى اِلَّا ذُرِّيَّةٌ مِّنْ قَوْمِهٖ عَلٰى خَوْفٍ مِّنْ فِرْعَوْنَ وَ مَلَا۟ئِهِمْ اَنْ يَّفْتِنَهُمْ ؕ وَ اِنَّ فِرْعَوْنَ لَعَالٍ فِى الْاَرْضِ ۚ وَ اِنَّهٗ لَمِنَ الْمُسْرِفِيْنَ ﴿۸۳﴾

220. By this is meant at first only a few Israelites accepted faith due to Pharoah's fear, but later thousands of magicians and Israelites became believers. Hence there is no inconsistency in this verse. It could also mean that a few from the people of Pharoah accepted faith, or those few boys of the Israelites which their mothers had given to the female supporters of the Pharoah had become believers, i.e. though they were Isrealites but were regarded as Qibtis (*Khazainul Irfaan*).

221. In that he would compel them to become apostates after having accepted Islam. From this we learn that reciting the Kalima is a

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condition for declaring faith. Mere inward belief without its verbal declarations is not sufficient for being a believer. Observe, those who could not declare their faith due to fear of the Pharoah have been declared by Allah Almighty that they did not accept faith.

222. From this we learn that to gain eminence for egotistic reasons is the way of the infidels, while making efforts to gain eminence for the sake of Religion is the way of the Prophets. Hazrat Yusuf (on whom be peace) said: "*Set me over the treasures of earth*". No *doubt, I am watchful, knowing*. (S12:V55) The former eminence is rebellious, the latter is promotion of Religion.

223. This means though he was just a servant of Allah Almighty, he was trying to go beyond the limits of servitude and began to claim divinity. This tells that to remain within the limits is a great bounty of Allah Almighty. When water goes beyond the limits becomes floods, when a man exceeds the limits he becomes a devil.

84. Musa said [224]: "O my people, if you believe in Allah, place your trust in Him alone, if you are a Muslim [225].

وَقَالَ مُوْسٰى يٰقَوْمِ اِنْ كُنْتُمْ اٰمَنْتُمْ بِاللّٰهِ فَعَلَيْهِ تَوَكَّلُوْٓا اِنْ كُنْتُمْ مُّسْلِمِيْنَ ﴿٨٤﴾

224. These words of Hazrat Moosa (on whom be peace) are addressed to those people who had accepted faith. In it hardships that would be coming is hinted i.e. you would be experiencing hardships, so exercise patience when they take place.

225. From this emerge two issues:

1. Faith and Islam are one and the same thing.
2. The demand of the excellence of faith is that man should rely fully on Allah Almighty. It should be remembered that here to rely means one should not fear anyone besides Allah Almighty.

85. They said: "We place our trust [226] in Allah alone. Our Lord, make us not a test for the unjust [227]. people.

فَقَالُوْا عَلَى اللّٰهِ تَوَكَّلْنَا ۚ رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلْقَوْمِ الظّٰلِمِيْنَ ۙ﴿٨٥﴾

226. Now we will not retreat, and they did exactly what they had said. This tells that to declare your sincerety, especially in the presence of The Prophet is not an act of show, but a form of excellence.

227. This means do not grant them ascendency upon us which would make them think that they are on the path of truth and we are on falsehood, because due to this deception they may become more steadfast on falsehood.

86. And deliver [228]. us by Your Mercy from the infidels.

وَنَجِّنَا بِرَحْمَتِكَ مِنَ الْقَوْمِ الْكٰفِرِيْنَ ﴿٨٦﴾

228. By 'deliver us' means save us from their cruelty and injustice, from their deception and from having to see them i.e. Oh Allah destroy them.

87. And we revealed to Musa and his brother, saying: "Build a house for your people in Egypt, and make your house the place [229]. of worship. And establish prayer [230]. and give glad-tidings to the Muslims [231]".

وَاَوْحَيْنَآ اِلٰى مُوْسٰى وَاَخِيْهِ اَنْ تَبَوَّاٰ لِقَوْمِكُمَا بِمِصْرَ بُيُوْتًا وَّاجْعَلُوْا بُيُوْتَكُمْ قِبْلَةً وَّاَقِيْمُوا الصَّلٰوةَ ۭ وَبَشِّرِ الْمُؤْمِنِيْنَ ﴿٨٧﴾

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229. From this we learn that make provision for places of worship in your homes, which are called house mosques. It is a way of the Prophets of Allah to set aside a portion of the house clean and pure where Salaah can be perfromed, where in women can sit for I'tikaaf (seclusion for worshipping Allah Almighty) etc. Furthermore, some Salaahs should be performed at homes eg. the Fard Salaah should be performed at the mosque, the Sunnat and Nafl at home.

230. Under cover of the house, because at that point in time they did not have the power to perform their Salaah in the open. It should be remembered that the Qibla of Hazrat Moosa (on whom be peace) was the sacred Ka'bah. For full detail on the subject refer to our Tafseer Naeemi.

231. From this emerge two issues:

1. Constructing a house is a way of the Prophets and an act of worship, provided it is not done for the sake of pride, but to fulfil your need.
2. It is sunnat to set aside a place for worship in the house.
3. In times of fear it is permissible to perform your Salaah under cover of the house because during such times the Israelites would perform their Salaah as described. It should be remembered that Hazrat Moosa's (on whom be peace) Ka'bah too was Makkah Muazzamah. He was ordered to construct the house in that direction.
4. To give glad tidings in times of difficulty is a way of the prophets.
5. In the Religion of Hazrat Moosa (on whom be peace). Salaah was obligatory, while Zakaat was not made obligatory at that time because the Israelites were poor and destitute. As soon as they became wealthy it became obligatory opon them to give a quarter of their wealth in Zakaat.

88. And Musa submitted: "O Lord! You have given Pharaoh and his chiefs splendour and wealth in the life of the world [232], O our Lord! That they may lead people astray [233]. from Your Path. O our Lord! Destroy their wealth and harden their hearts [234], so that they may not believe until they see the painful punishment [235].

وَ قَالَ مُوْسٰى رَبَّنَآ اِنَّكَ اٰتَيْتَ فِرْعَوْنَ
وَ مَلَاَهٗ زِيْنَةً وَّ اَمْوَالًا فِي الْحَيٰوةِ الدُّنْيَا ۙ
رَبَّنَا لِيُضِلُّوْا عَنْ سَبِيْلِكَ ۚ رَبَّنَا اطْمِسْ
عَلٰٓى اَمْوَالِهِمْ وَ اشْدُدْ عَلٰى قُلُوْبِهِمْ فَلَا
يُؤْمِنُوْا حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ۝٨٨

232. From this we learn that for the negligent people wealth becomes a means of their negligence. It should be remembered that the letter LAAM here is used for indicating consequence. Otherwise Allah Almighty had not given them this wealth for mischief making but for them to become grateful. However it became a means of mischief for the wretched Pharoah as a result his end was bad.

233. By this is meant the end result of the wealthy of the followers of Pharoah is indeed misguidance and heresy. They were using this wealth to stop people from accepting faith. This tells us that no greed seeps in the hearts of the pious for anyone's weatlh.

234. By this is meant that their wealth should make their hearts so hard that they should not be inclined towards accepting faith. This is called being sealed. This tells that heavy heartedness is a terrible punishment. May Allah Almighty protect us from this. Its sign is shedding of tears from the heart, the heart will not be inclined towards doing good deeds.

235. Thus whatever Hazrat Moosa (on whom be peace) had said, came to pass. All

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the money, fruit and other edible things turned into stones, he and his followers were deprived of the opportunity of becoming believers, though they brought faith at their time of drowning but was rejected. This tells the tongue of the Prophet is a key to immediate result. Furthermore, to pray for the infidelity of an infidel is no infidelity.

89. He said: "The prayers of both of you have been accepted [236]. Then be steadfast [237]. and do not follow the path of the ignorant [238]".

قَالَ قَدْ اُجِيْبَتْ دَّعْوَتُكُمَا فَاسْتَقِيْمَا وَ لَا تَتَّبِعٰٓنِّ سَبِيْلَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿۸۹﴾

236. Hazrat Moosa (on whom be peace) had offered this prayer and Hazrat Haroon (on whom be peace) had said Amien upon it. From this we learn that Amien is part of prayer and that it is better to offer supplication softly. Says Allah Almighty: "*Supplicate to your Lord in absolute humility and silence*". (S7:V55). For this reason Amien in Salaah should be said soflty. Forty years after this prayer Pharaoh and his wealth were destroyed.

237. By this is meant preach to the believers about rules and duties, while to Pharoah and his followers about faith and beliefs. From this we learn that propagate the message of Islam to even that infidel of whom there is no hope of acceptance of Islam.

238. Those who hasten for the acceptance of supplication and do not understand the wisdom behind the delay of its acceptance. Some delay in the acceptance of dua raises the status of the one offering dua.

90. And We led the children of Israel across the sea [239]. Then the Pharaoh and his armies followed [240], them with aggression and oppression until drowning [241]. overtook him. He said (at the time of drowning): "I believe that there is no god except Allah to be worshipped, Whom the children of Israel believe in [242]. Therefore, I am a Muslim [243]".

وَجٰوَزْنَا بِبَنِيْٓ اِسْرَآءِيْلَ الْبَحْرَ فَاَتْبَعَهُمْ فِرْعَوْنُ وَجُنُوْدُهٗ بَغْيًا وَّ عَدْوًا ؕ حَتّٰٓى اِذَآ اَدْرَكَهُ الْغَرَقُ ۙ قَالَ اٰمَنْتُ اَنَّهٗ لَآ اِلٰهَ اِلَّا الَّذِيْٓ اٰمَنَتْ بِهٖ بَنُوْٓا اِسْرَآءِيْلَ وَاَنَا مِنَ الْمُسْلِمِيْنَ ﴿۹۰﴾

239. By sea is meant the Red Sea, and the wisdom getting them across was that punishment should not descend on Egypt as it was inhabited by a Prophet. From this we learn that the work of the pious servants of Allah Almighty is indeed work of Allah Almighty. Here Hazrat Moosa (on whom be peace) was taken by the Israelites, yet Allah Almighty says We took him. Thus objection against them is objection against Allah Almighty.

240. By followed is meant when the people of the Pharoah got up in the morning they found that no Israelite has come for work. Then when they saw Israelite quarters it was empty because these people had left Egypt under the cover of night. Seeing the people of Pharoah set out in pursuit of them on their swift horses following their tracks. Outwardly they were going to overpower the Israelite, but infact were going to be overpowered by Allah Almighty.

241. By this is meant water had come up to their faces and choked them like the reins. (*Tafseer Roohul Bayaan*)

242. From this we learn follow that religion which is practised by the pious servants. Only that Tauheed unity of Allah is acceptable which is accepted and taught by the pious servants because they are the proof of Tauheed and recognition of the Path of Truth.

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243. The Pharoah declared his faith in three ways when he said:
1. I believe there is no true deity.
2. I believe in the God of Israelites.
3. I am a Muslim. but it was not accepted, because that faith is not acceptable which is declared at the time of seeing the punishment, or the angels of punishment

91. What now? And you had been disobedient from before and you had been a mischief monger [244].

آلْـٰٔنَ وَ قَدْ عَصَيْتَ قَبْلُ وَ كُنْتَ مِنَ الْمُفْسِدِيْنَ ﴿٩١﴾

244. By this is meant neither he accepted faith nor allowed others to accept faith. In "*you had been disobedient*" mention is being made of his infidelity, while in "you had been a mischief monger" mentions his stopping others from accepting faith. It is mentioned in Tafseer Khazainul Irfaan that once Hazrat Jibraeel (on whom be peace) came to the Pharoah with a written question which stated what is your verdict regarding that servant who is brought up on the bounties of his Lord then rebels against him and declares that he is Lord? Pharoah replied that such a person should be drowned in the Red Sea. At the time of his drowning Hazrat Jibraeel (on whom be peace) appeared before him and said "do not scream because you yourself had suggested this punishment".

92. Today We shall cause your dead body to swim, so that you may be a sign [245]. to those after you. And no doubt, people are heedless of Our signs [246].

فَالْيَوْمَ نُنَجِّيْكَ بِبَدَنِكَ لِتَكُوْنَ لِمَنْ خَلْفَكَ اٰيَةً ؕ وَ اِنَّ كَثِيْرًا مِّنَ النَّاسِ عَنْ اٰيٰتِنَا لَغٰفِلُوْنَ ﴿٩٢﴾ ع ۹ ۱۰ ۱۴

245. The writer of Tafseer Roohul Bayaan has said these words were said by Hazrat Jibraeel (on whom be peace) after the destruciton of the Pharoah. This tells that corpses can hear, and one can speak to them. Our Holy Prophet صلى الله عليه وآله وسلم had spoken to Abu Jahl, Utbah, Shaibah, etc. after they were slain in the Battle of Badr. Hazrat Saleh and Hazrat Shuab (on them be peace) had spoken to the corpses of their people who had been destroyed by Divine punishment. For full details on this subject refer to our "ILMUL QUR'AAN". By "you might be a sign" is either meant those Israelites who had gone safely across, the future off-spring. Thus it is said that Pharoah's corpse is preserved in some Museum from which people to date take a lesson.

246. By 'heedless' means these people after listening to these incidents still fail to take a lesson from them. From this we learn that reading, hearing, talking and obtaining lessons from the incidents of past people who had been destroyed through Divine punishment are acts of worship.

SECTION 10

93.And no doubt, We gave [247], a place of honour to the children of Israel and provided them with pure things [248], so they did not differ until knowledge came [249]. to them. No doubt your Lord will decide between

وَ لَقَدْ بَوَّاْنَا بَنِيْۤ اِسْرَآءِيْلَ مُبَوَّاَ صِدْقٍ وَّ رَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ ۚ فَمَا اخْتَلَفُوْا حَتّٰى جَآءَهُمُ الْعِلْمُ ؕ اِنَّ رَبَّكَ

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them on the Day of Resurrection in that with regard to which they differed [250].

يَقْضِىْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿٩٣﴾

247. By this is meant he made them master of Egypt and its wealth and made the lands Syria, Palestine and Jordan lush green for them.
248. He provided for them manna and quails at Teeha and tasty, lawful fruit at Syria. Despite this the Israelites could not be grateful to their Lord.
249. From this we learn that any knowledge which is bereft of Divine knowledge is a punishment from Allah Almighty and a curtain. Says Allah Almighty: *"And Allah led him astray despite his knowledge".*

(S45:V23) while that knowledge which reflects knowledge of Allah Almighty is full of blessings. Says Allah Almighty: "*And say Oh Allah increase me in my knowledge*". (S20:V114)
250. Here decision refers to practical decision because verbal decision has been made in the Holy QUR'AAN and other revealed Books. There the decision would be the pious would be given Paradise and the evil doers would be sent into Jahannam

94. If you are in some doubt regarding what We have sent down [251], towards you then ask those who recite the Book before [252] you. Indeed, the truth has come to you from your Lord [253]. Therefore you will never be of those who doubt [254].

فَاِنْ كُنْتَ فِىْ شَكٍّ مِّمَّآ اَنْزَلْنَآ اِلَيْكَ فَسْـَٔلِ الَّذِيْنَ يَقْرَءُوْنَ الْكِتٰبَ مِنْ قَبْلِكَ ۚ لَقَدْ جَآءَكَ الْحَقُّ مِنْ رَّبِّكَ فَلَا تَكُوْنَنَّ مِنَ الْمُمْتَرِيْنَ ﴿٩٤﴾ لا

251. Due to the medium of the Holy Prophet صلى الله عليه وآله وسلم . The object of this verse is Oh those who hear! if you have any doubts these incidents then ask the Jewish scholars who would verify them. Thereafter, ascertain that the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty because he صلى الله عليه وآله وسلمis providing true infromation of the unseen without reading history. In these verses there is no address to the Holy Prophet صلى الله عليه وآله وسلم .
252. By readers of the Book is meant Abdullah bin Salaam and Jewish scholars of his type who had brought faith in the Holy Prophet

صلى الله عليه وآله وسلم . Otherwise, Jewish scholars were never prepared to verify and affirm the truth about the Holy Prophetصلى الله عليه وآله وسلم .
253. By truth is either meant the Holy Prophet صلى الله عليه وآله وسلم or the Holy QUR'AAN, or the religion of Islam.

95. And never be [255]. of those who falsify the signs of Allah. Otherwise, you shall be of the losers.

وَلَا تَكُوْنَنَّ مِنَ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ فَتَكُوْنَ مِنَ الْخٰسِرِيْنَ ﴿٩٥﴾

255. By this is neither by belief nor by group association i.e. neither falsify the verses of Allah Almighty nor assist those who practise

254. By this is meant let alone casting a doubt, do not even be from those who cast a doubt, i.e. do not emulate the infidels in personal appearance and mode of speech. From this we learn that a person should abhor the physical appearance of an infidel.

this, neither attend their gatherings nor listen to their lectures, nor take any interest in their books. In short do not in any way try to

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resemble them. If you do this you will become recipients of Divine punishment.

إِنَّ الَّذِينَ حَقَّتْ عَلَيْهِمْ كَلِمَتُ رَبِّكَ لَا يُؤْمِنُونَ ﴿٩٦﴾

96. No doubt, those against whom the word of your lord has been proved correctly, will not believe [256].

256. Regarding whom it has been written in the Divine Tablet that they will die as infidels, or they will become believers at such a time when their faith will not benefit them in any way. This does not necessarily mean that they should become helplessly entangled in their infidelity.

وَلَوْ جَآءَتْهُمْ كُلُّ اٰيَةٍ حَتّٰى يَرَوُا الْعَذَابَ الْاَلِيْمَ ﴿٩٧﴾

97. Although all signs should come to them until they see the painful punishment [257].

257. By this is meant whether punishment at the time of death, punishment of the grave or punishment of the Day of Reckoning. At that point in time they declare faith but it will not be accepted, because that is after its required time.

فَلَوْ لَا كَانَتْ قَرْيَةٌ اٰمَنَتْ فَنَفَعَهَآ اِيْمَانُهَآ اِلَّا قَوْمَ يُوْنُسَ ؕ لَمَّآ اٰمَنُوْا كَشَفْنَا عَنْهُمْ عَذَابَ الْخِزْيِ فِى الْحَيٰوةِ الدُّنْيَا وَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ﴿٩٨﴾

98. Then why has there not been a town [258], that believed and such belief did profit the residents, except the people of Yunus [259]. When they believed We removed [260], from them the punishment of disgrace in the life of the water and allowed them to pull on for a long time [261].

258. From those localities which had been destroyed.

259. He is Yunus bin Mutta. Mutta was the name of his mother . His people were settled at Nainowa, a place along River Dajlah near Mousal. He had preached to them for a long time but they did not accept faith after which he prayed for their destruction. Divine command came to tell those people that within three days divine punishment will descend upon them. After giving them this message he himself took refuge on the mountains. When black clouds appeared as sign of punishment people set out searching for him. On not finding him they began to plead to Allah Almighty. Men and women set out for the jungles, offered sincere repentance, and returned one another's wealth they had hidden. Their supplication was accepted and the punishment vanished. They were saved by the search for the Prophet.

260. The removal of punishment from the people of Hazrat Yunus (on whom be peace) is either from among their special virtues - explaining law is one thing but power is another thing altogether, or that these people accepted faith at seeing the sign of punishment, before the coming of the actual punishment.

261. By this is meant whatever age was granted to them they lived that long. From this incident we learn that ages can increase or decrease, and that fate can change. Observe, due to their disobedience Divine punishment to destroy them had appeared and they were near to destruction but by their sincere repentance this punishment was removed from them and these people lived for a much longer period.

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وَ لَوْشَآءَ رَبُّكَ لَاٰمَنَ مَنْ فِي الْاَرْضِ كُلُّهُمْ جَمِيْعًا ؕ اَفَاَنْتَ تُكْرِهُ النَّاسَ حَتّٰى يَكُوْنُوْا مُؤْمِنِيْنَ ﴿٩٩﴾

99. And if your lord had willed, all those who are in the earth would have believed [262]. together. Will you then force people until they become Muslims [263]?

If there is no infideltity, Holy War, martydom, spoils of war, propagation, etc will all come to a halt.

263. This tells it is not permissible to force anyone to become a believer. Says Allah Almighty: "*There is no compulsion in religion*". (S2:V256) Although the Holy Prophet صلى الله عليه وآله وسلم split the moon in two, brought back the sun that had set, yet this could not pierce the heart of Abu Jahl and fill it with faith because involuntary and compulsive faith is not acceptable.

262. It is his desire that all should accept faith but this is against Divine wisdom. Infidels are the reflectors of Allah Almighty's quality of leading astray. It is necessary to fill Jahannam. It should be remembered that there is a big difference in Divine will i.e. between intention and love. Although Allah Almighty wants the infidelity of the infidels yet He does not like it. It is detestable to be pleased with the infidelity, but the intention of the infidel's infidelity is part of wisdom. Infidels and infidelity are means of many acts of worship.

وَ مَا كَانَ لِنَفْسٍ اَنْ تُؤْمِنَ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ يَجْعَلُ الرِّجْسَ عَلَى الَّذِيْنَ لَا يَعْقِلُوْنَ ﴿١٠٠﴾

100. And no soul has power to believe but by the leave [264]. of Allah. And He lays His punishment upon those who have no wisdom.

own inclination remains in infidelity and receives the punishment of his inclination. Thus one cannot use this verse to prove that man is helpless or coerced in anyway, because man's inclination too is part of Divine will

264. When Allah Almighty wills, man accepts faith on his own volition and becomes entitled for reward due to his inclination. However, when Allah Almighty does not intend towards guidance, then man due to his

قُلِ انْظُرُوْا مَاذَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَمَا تُغْنِي الْاٰيٰتُ وَ النُّذُرُ عَنْ قَوْمٍ لَّا يُؤْمِنُوْنَ ﴿١٠١﴾

101. Please declare: "Behold what is in the heavens and the earth [265], and Signs and Messengers, giving nothing to those who do not believe".

as they make us aware of the power of Allah Almighty.

265. From this we learn that Mathematics and Astronomy are excellent branches of knowledge

فَهَلْ يَنْتَظِرُوْنَ اِلَّا مِثْلَ اَيَّامِ الَّذِيْنَ خَلَوْا مِنْ قَبْلِهِمْ ؕ قُلْ فَانْتَظِرُوْٓا اِنِّيْ مَعَكُمْ مِّنَ الْمُنْتَظِرِيْنَ ﴿١٠٢﴾

102. Then for what are they waiting [266], except for the similar days of those who passed away [267]. before them? Please declare: "Then wait, I am waiting [268]. with you".

too like the previous nations are awaiting the

266. In a way it seems as if these people

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coming of Divine punishment. This expression serves as a way of example because neither did the infidels of Makkah regarded themselves entitled for punishment nor were they waiting for it. This type of expression was in vogue amongst the Arabs as well as amongst us.

267. By days is meant the period of punishment while those before denotes people of Nooh, of Lut, of Thamood etc. This lends proof for analogy i.e. because their mischief and immoralities are like these people they too are entitled for punishment that was meted out to those people.

268. Because when punishment comes on any people Prophets and their followers are taken out of these places as it took place with Hazrat Lut, Saleh, and Hud (on them be peace). Hazrat Nooh (on whom be peace) and his followers were safeguarded in the Ark. Allah Almighty will protect the believers from the evil of the infidel until the Day of Judgement either through victory or martyrdom. Death is a gift for a believer. Hence there is no inconsistency in the verse.

103. Then We shall deliver Our Messengers and the believers. It is thus binding on Our Mercy to deliver the believers.

ثُمَّ نُنَجِّیْ رُسُلَنَا وَ الَّذِیْنَ اٰمَنُوْا كَذٰلِكَ ۚ حَقًّا عَلَیْنَا نُنْجِ الْمُؤْمِنِیْنَ ﴿۱۰۳﴾ ع ۱۰-۱۵

SECTION 11

104. Please declare: "O people! If you are in any doubt as to my religion, then I shall not worship those whom you worship, besides Allah [269]. Yes, I worship that Allah Who will cause you to die and I have been commanded to be of the believers [270]".

قُلْ یٰۤاَیُّهَا النَّاسُ اِنْ كُنْتُمْ فِیْ شَكٍّ مِّنْ دِیْنِیْ فَلَاۤ اَعْبُدُ الَّذِیْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ وَ لٰكِنْ اَعْبُدُ اللّٰهَ الَّذِیْ یَتَوَفّٰىكُمْ ۖۗ وَ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُؤْمِنِیْنَ ﴿۱۰۴﴾ لا

269. From this we learn one should not conceal his religion because feigning piety is the way of the hypocrites. Iblees was the first to pretend being pious i.e. he came to Hazrat Adam (on whom be peace) in a guise of a friend yet inwardly he was his enemy. Says Allah Almighty: "*And he swore to them both that I am wellwisher of you both*". (S7:V21) Allah Almighty ordered His Beloved and his followers that they should openly declare their beliefs. In fact a believer's dressing, his physical appearance, etc should reveal his faith. Assuming the physical appearance of infidels too is a type of practical hypocrisy. This takes from in three ways: concealing your faith, disclosure of infidelity, practising these for deceiving people. To speak a lie under extremely difficult situation is exactly like eating meat of the dead to save one's life

270. From this emerge two issues:

1. The works of the beloveds of Allah Almighty are indeed His works. Taking soul out of the body is the work of the Angel of Death but He says Allah gives death,
2. Every person should make sure that he keeps himself within the group of believers. In beliefs and deeds he should not oppose them in any way. A lone sheep is easily devoured by the wolf.

105.And you (Muhammad) keep your cause straight for the religion,

وَ اَنْ اَقِمْ وَجْهَكَ لِلدِّیْنِ حَنِیْفًا ۚ وَ لَا

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تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۱۰۵﴾

leaving all others, and never be among the polytheists [271].

271. From this emerge two issues:
1. It is essential for the believer to purify himself from all froms of defective evil beliefs.
2. Committing idolatory is far, one must not even make oneself from the polytheists. One should remain aloof from them in physical appearance deeds, dressing, etc.

وَ لَا تَدْعُ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكَ وَ لَا يَضُرُّكَ ۚ فَاِنْ فَعَلْتَ فَاِنَّكَ اِذًا مِّنَ الظّٰلِمِيْنَ ﴿۱۰۶﴾

106. And worship, [272], besides Allah that which can neither profit you, nor harm you. Then if you do so, then at that time you will be among the unjust [273].

272. In this verse there is a prohibition in worshipping and not for calling and seeking assistance because in the next verse there is an order regarding calling. Says Allah Almighty: "*And call them after their father.* (S33:V5) And Hazrat Iesa (on whom be peace) had asked "*Who become my helpers towards Allah*". Although sticks and stones can cause benefit and harm yet that benefit and harm which is dependent on Divinity is not found in any creation eg to solve problems personally, listen to the complaints, etc. The same is being discussed in the next verse.

273. Thus the going of the sick patients to the doctors, seeking justice from the courts by the oppressed, etc. is not done with the intention that they will remove the difficulties which are God-sent, but with the thought that through them Allah Almighty will grant you relief from these problems. Just as the thirsty go to the well for water and the poor go to the rich for assistance, the sinners seek the abode of the Prophets and Saints to seek forgiveness through their medium. This is neither polytheism nor infidelity.

وَ اِنْ يَّمْسَسْكَ اللّٰهُ بِضُرٍّ فَلَا كَاشِفَ لَهٗۤ اِلَّا هُوَ ۚ وَ اِنْ يُّرِدْكَ بِخَيْرٍ فَلَا رَآدَّ لِفَضْلِهٖ ؕ يُصِيْبُ بِهٖ مَنْ يَّشَآءُ مِنْ عِبَادِهٖ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۱۰۷﴾

107. And if Allah afflicts you with any harm, then there is none to remove it, save [274], Him, and if He desires good for you then there is none to repel His Grace [275]. He causes it to reach whomsoever of His devotees He wills. And He is the Most Forgiving, the Merciful.

274. From this we learn that no one has the power to change Allah Almighty's intention. However, due to good deeds and supplication of the pious Allah Almighty Himself changes His intention. For this reason His name is Most Relenting i.e. One who turns away intention of punishment from the seekers of repentance. Due to the prayer of Hazrat Adam (on whom be peace) the age of Hazrat Dawood (on whom be peace) was altered from sixty to hundred years.

275. By truth is meant the Holy Prophet صلى الله عليه وآله وسلم . In another place the Holy Prophet صلى الله عليه وآله وسلم is referred as *BURHAAN* - clear proof, in a third place he is called The shining Light. The Holy Prophet صلى الله عليه وآله وسلم is all these.Another interpr-ctaion of the Holy Prophet صلى الله عليه وآله وسلم being truth is not he sent by One who is Truth, or that all his sayings and actions are true. Just as a berry cannot grow from a mango tree, falsehood too cannot be committed by the

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Holy Prophet صلى الله عليه وآله وسلم . Yet another meaning of Truth is that the Holy Prophet صلى الله عليه وآله وسلم is Faith opposite of which is polytheism and infidelity because the Holy Prophet صلى الله عليه وآله وسلم is on the stage of one with Allah Almighty. Or, truth could also mean the Holy QUR'AAN because every word of it is true. It could also mean Islam because its beliefs and deeds are true.

108. Please declare: "O people! The truth has come from your Lord [276]. Then whoever came right, he came right for his own good [277], and whoever went astray, strayed [278] against himself. And I am not a guardian over you [279].

قُلْ يٰٓاَيُّهَا النَّاسُ قَدْ جَآءَكُمُ الْحَقُّ مِنْ رَّبِّكُمْ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَآ اَنَا عَلَيْكُمْ بِوَكِيْلٍ ﴿۱۰۸﴾

Thus we are dependent of the Holy Prophet صلى الله عليه وآله وسلم he is not dependent or in need of us. Thus this blessed verse is in praise of the Holy Prophet صلى الله عليه وآله وسلم because it mentions the total independence of the Prophet of Allah Almighty from the rest of creation.

276. He will certainly derive benefit from the guidance. Although parents receive benefits from their children's guidance, but they themselves are not deprived of it. Hence the verse is free of objection. It could also mean your exhortation of guidance will be beneficial or harmful to you.

277. Because the misguided and heretical person receives the punishment of his misguidance, although misguiding and negligent parents too become victims of this. Says Allah Almighty: "*Save yourselves and your family from the Fire*". (S66:V6)

278. From this were learn that the misguidance and heresy of the people is not the responsibilty of the Holy Prophet صلى الله عليه وآله وسلم nor will the Holy Prophet صلى الله عليه وآله وسلم be questioned about their heresy. Says Allah Almighty: "*And you shall not question about the inmates of Hell*". (S2:V119)

279. Be it absolute Revelation like the Holy QUR'AAN and the Hadith, or efficacious revelation pertaining to injunctions like the interpretations of the Holy Prophet صلى الله عليه وآله وسلم in matters of laws. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم himself acted upon interpretations and commanded the jurists to act upon it. For complete details on this subject refer to our book *JAA-AL-HAQUE*. Thus neither the non-confromist Wahabis nor the Chakraldwies can use this verse as a proof to substantiate their claims.

109. And follow that which is revealed [280]. to you and have patience until Allah decrees. And He is the Best of Judges.

وَ اتَّبِعْ مَا يُوْحٰٓى اِلَيْكَ وَ اصْبِرْ حَتّٰى يَحْكُمَ اللّٰهُ ۚ وَ هُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۱۰۹﴾ ع ۱۱ ۱۶

280. To wage battle against the polytheists, and to collect JIZYAH - Poll tax - from the People of the Book. (Tafseer Khazainul Irfaan) It should be remembered that Jizyah or Pol tax is not permissible from the polytheists of Arabia according to any of the four Imaams. This tax would only be collected from the People of the book. However, there is no difference in opinion in this matter regarding the polytheists outside Arabia. According to Hazrat Imaam Abu Hanifa (on whom be peace) Poll tax can be collected from them, while Hazrat Imaam Shafa'ee (on whom be peace) is of the opinion that Poll tax cannot be collected from them. For them is either Islam or War.

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ایاتها ۱۲۳ ۱۱ سُوْرَةُ هُوْدٍ مَّكِّيَّةٌ ۵۲ رکوعاتها ۱۰

SURAH HUD

(MAKKAN) Revealed Before Hijrah

10 Section 123 Verses 1600 Words , 9567 Letters

SECTION 1

In the name of Allah the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓرٰ ۟ كِتٰبٌ اُحْكِمَتْ اٰيٰتُهٗ ثُمَّ فُصِّلَتْ مِنْ لَّدُنْ حَكِيْمٍ خَبِيْرٍ ۙ﴿۱﴾

1. Alif Lam Ra; This is a Book, Whose verses are full of wisdom [2]. then have been detailed [3]. from One wise. Aware [4].

1. Surah Hud is Makkan. Besides some portions e.g. verse twelve, part of verse seventeen (those who believe therein) and verse (one hundred and fourteen. It contains ten Rukus, one hundred and twenty three verses, (*Khazainul Irfaan).*

2. Allah be praised! What an exquisite translation! i.e. "are full of wisdom," is not derived from strenght but from wisdom because all the verses of the Holy QUR'AAN at that point in time were not firm and lasting, some were to be abrogated. Nevertheless all the verses were, full of wisdom. Those that were abrogated there was wisdom in their abrogation while those that remained there is wisdom in their eternal preservation

3. Here the word "*Then*" is used for the order of status and for order of time i.e. in the Quranic verses beliefs, deeds, stories, etc. are described in detail.

4. This means since the Revealer of the Holy QUR'AAN is all Knowing, all Wise and Omniscient, its verses too are full of knowledge, wisdom and providers of information about the unseen. The true condition of the speech is determined by the attributes of the speaker..

اَلَّا تَعْبُدُوْٓا اِلَّا اللّٰهَ ؕ اِنَّنِيْ لَكُمْ مِّنْهُ نَذِيْرٌ وَّبَشِيْرٌ ۙ﴿۲﴾

2. That worship not but Allah . No doubt. I am to you a warner from Him and a bearer of glad-tidings [5].

5. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم him is the giver of glad tidings about Paradise and not about coming of another prophet. For this reason he is described as bearer of glad tidings.

وَّ اَنِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ يُمَتِّعْكُمْ مَّتَاعًا حَسَنًا اِلٰٓى اَجَلٍ مُّسَمًّى وَّ يُؤْتِ كُلَّ ذِيْ فَضْلٍ فَضْلَهٗ ؕ وَ اِنْ تَوَلَّوْا فَاِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ كَبِيْرٍ ؕ﴿۳﴾

3. And that you ask forgiveness of your Lord then repent to Him. He will give you a good pulling until an appointed term. And will cause to reach His grace [7], to every man of grace, and if you turn your face. Then I fear for you the torment of a great Day.[8].

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6. Repentance means seeking forgiveness for the past sins and making a promise not to commit sins in the future. Sometimes both are included to mean one. From this verse we learn that worldly calamities are averted through recitation of Istighfaar and seeking repentance as well as contentment and ease are obtained through them. Says Allah Almighty: "*And I said beg forgiveness of your Lord. He is Most forgiving*". (S71:V10)

7. By this is meant believers would be granted status according to their deeds, or due to the blessing of their piety. May Allah Almighty grant us guidance to strive towards greater piety in the future.

8. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم does not fear about the punishment for himself or his true devotees as their status has been disclosed to him already and shown to him on the night of Me'raj. However, the Holy Prophet صلى الله عليه وآله وسلم has in him fear of Allah Almighty to a great extent. This fear is a pillar of faith.

4. Towards Allah is your return [9]. and he is potent over every thing [10].

إِلَى اللّٰهِ مَرْجِعُكُمْ ۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ۝۴

9. Everyone has to return to Allah Almighty, but the difference is the believer returns joyously, the infidel out of compulsion. Here return by force is indicated. Therefore it is addressed to the infidels.

10. He has absolute power to provide sustenance, cause you to die and to resurrect you. This 'thing' refers to things possible and not obligatory and impossible.

5. Listen, they fold up their breasts that they may hide from Allah [11]. Listen, When they cover their whole body with their garments. Allah knows what they conceal and what they reveal.[12]. No doubt He is the Knower of all the thoughts within the breasts.

اَلَاۤ اِنَّهُمْ یَثْنُوْنَ صُدُوْرَهُمْ لِیَسْتَخْفُوْا مِنْهُ ؕ اَلَا حِیْنَ یَسْتَغْشُوْنَ ثِیَابَهُمْ ۙ یَعْلَمُ مَا یُسِرُّوْنَ وَمَا یُعْلِنُوْنَ ۚ اِنَّهٗ عَلِیْمٌۢ بِذَاتِ الصُّدُوْرِ ۝۵

11. Reason for its revelation:
This verse was revealed regarding those Muslims who would become shy to expose themselves at the time of cleansing themselves and during sexual intercourse. Or it was revealed regarding those hypocrites who would conceal their faces when in the presence of the Holy Prophet صلى الله عليه وآله وسلم so that they should not be seen. Since this verse is Makkan and there were no hypocrites there, the first interpretaion is more appropriate.

12. Therefore do not conceal your SATR (parts to be concealed) to hide from Allah Almighty but veil these parts as a matter of modesty and bashfulness. Hazrat Ayesha (May Allah be pleased with her) says that when the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr Siddique (May Allah be pleased with him) were buried in my closet I would enter it without any veil because the one was my husband and the other was my father, but after Hazrat Umar (May Allah be pleased with him) was buried in it, I never entered it without a veil. She did so on account of her shyness of Hazrat Umar (May Allah be pleased with him). Thus to be shy is one thing, to wear a veil is another matter. From this hadith one learns that the buried persons see, recognize and know those who visit them and as such we have to maintain modesty and respect for them.

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وَمَا مِنْ دَآبَّةٍ فِي الْاَرْضِ اِلَّا عَلَى اللّٰهِ رِزْقُهَا وَ يَعْلَمُ مُسْتَقَرَّهَا وَ مُسْتَوْدَعَهَا ؕ كُلٌّ فِيْ كِتٰبٍ مُّبِيْنٍ ۝٦

6. And there is none moving [13]. on this earth. The provision [14], of that is not upon the generous responsibility of Allah and He knows its place of stay [15]. and the place of return . All is recorded in a clear explanatory Book.[16].

13. Those moving on the earth are mentioned because they are visible to us. Otherwise Jinns, Angels, etc. all receive sustenance from Allah Almighty. His attribute of being Provident is not limited to animals only. In addition He provides sustenance to different beings according to their needs. The child in the mother's womb is provided different sustenance to that after his birth, and before the appearance of his teeth. His sustenance after he grows differs. Thus there is commonness in customs and control as well as in sustenance.

14. From this we learn that man is very foolish who, while in search of his sustenance, forgets the Hereafter, because Allah Almighty has given promise regarding sustenance but not regarding forgiveness. In fact Allah Almighty says: "He will forgive whom he pleases". Everyone should be concerned about his safety. May Allah Almighty bless us with this.

15. When alive and where will he be when buried after death, or how and until when will he be in whose father's loin and in whose mother's womb, or in which rank was he in the world of souls and in which rank will he be on the Day of Judgement.It should be remembered that on the Day of Covenant all the souls were in four ranks: in the first rank were the souls of the Prophets, in the second the friends of Allah Almighty, in the third were all the believers and in the fourth were all the infidels and hypocrites. (*Tafseer Roohul Bayaan*)

16. It should be remembered that the writing of everything on the Divine Tablet is not because Allah Almighty had any fear of being forgetful but so that those of His beloved servants having the power to cast their gaze on it would become aware of what appears therein. From this we learn that those who gaze on the Divine Tablet too are fully aware of things which are there and which would be distributed to everyone. Everthing is inscribed on the Tablet and they have full knowledge of it. The Divine Tablet is called *illuminating* and *clear* because it reveals the knowledge of the unseen to the special servants of Allah Almighty.

وَ هُوَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِيْ سِتَّةِ اَيَّامٍ وَّ كَانَ عَرْشُهٗ عَلَى الْمَآءِ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَ لَئِنْ قُلْتَ اِنَّكُمْ مَّبْعُوْثُوْنَ مِنْۢ بَعْدِ الْمَوْتِ لَيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝٧

7. And it is he who has creatd the heavens and earth in six days [17]. and His Throne was on the water. That He might try you, as to whose work [18]. of you is best. And if you say , undoubtedly you shall be raised after death then the infidels will surely say this is not but a magic manifest [19].

17. Both the heavens and the earth are seven, but their nature and conditions are different, some are of copper, some are of silver and some are of gold, while the nature of all the earths is dust. Also, there is a distance between each heaven, but between the different layers of the earth there is none. They are clung to each other in such a way like the folds and pearls of the onion. When you look at them they seem like one. For this reason the word heaven has a plural while earth is spoken in the singular. It should be remembered that

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heavens were created in two days, the earth in two days and all flora and fauna in two days. By day is meant its period of time because there was no actual day in existence at that time. Day occurs due to the sun and at that point in time there was no sun.

18. By this is meant "Oh man, all these creations are made for you so that you may derive benefit from them, and engage yourselves in good deeds". Allah Almighty has created everything for your sake, you too should do something for Him.

19. By this is meant just as no real truth is attached to magic yet it does have effect, similarly (Allah forbid) Your word too is false, yet captivating and charming and whoso is affected by it becomes Your devotee.

8. And if we defer from them the torment for a counted period, [20], then they would certainly say. What has detained ? Listen, "the day when it will come to them. It shall not be averted from them, and the same torment which they used to mock at shall encompass them.

وَ لَئِنْ اَخَّرْنَا عَنْهُمُ الْعَذَابَ اِلٰٓى اُمَّةٍ
مَّعْدُوْدَةٍ لَّيَقُوْلُنَّ مَا يَحْبِسُهٗ ؕ اَلَا
يَوْمَ يَاْتِيْهِمْ لَيْسَ مَصْرُوْفًا عَنْهُمْ وَ
حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٨ ع ١ ٨ ١

20. From this we learn that the punishment is never removed from an infidel, though sometimes it may be delayed. This delay deceives the infidel who, as a result of it increases his transgression. Thus their asking of this question from the Holy Prophet صلى الله عليه وآله وسلم was not on grounds of mockery but due to fear.

SECTION 2

9. And if we let man taste [21], Our any mercy, then take it away from him. Surely he is despairing, ungrateful.

وَ لَئِنْ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً ثُمَّ
نَزَعْنٰهَا مِنْهُ ۚ اِنَّهٗ لَيَـُٔوْسٌ كَفُوْرٌ ۝٩

21. By man either means an infidel or a negligent person. From this we learn that to despair of the mercy of Allah Almighty is the work of the infidels. The coming of mercy and blessings is for the purpose of gratitude; their disappearance is for the purpose of patience. Thus, their coming and going are both a mercy from Allah Almighty.

10. And if We let him taste the favour after the hardship that has reached to him. Then he will surlely say [22], the evils have gone from me. No doubt. He is joyous, boastful.

وَ لَئِنْ اَذَقْنٰهُ نَعْمَآءَ بَعْدَ ضَرَّآءَ
مَسَّتْهُ لَيَقُوْلَنَّ ذَهَبَ السَّيِّاٰتُ عَنِّىْ ؕ
اِنَّهٗ لَفَرِحٌ فَخُوْرٌ ۝١٠ لا

22. By this is meant these evils would not come again as a result of which he sits back content. Instead of being grateful he begins to indulge in evil deeds. This is the state of affairs prevalent today amongst the weatlhy. Whenever they are cured of some disease they have gypsy dance, they exceed the limits in their marriage spending and customs.

23.This tells us that the expression of joy out of arrogance and bragging is prohibited, while joy to express gratitude is an act of worship. Says Allah Almighty: "*Say you 'only Allah's grace and only His mercy, on it therefore let them rejoice*". (S10:V58) In boasting one tends to look at oneself while in gratitude Allah Almighty is the focus of attention. Boasting instils negligence and gratitude inculcates a spirit of service. May Allah Almighty protect us from boasting and bless us with the joy of gratitude.

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اِلَّا الَّذِيْنَ صَبَرُوْا وَ عَمِلُوا الصّٰلِحٰتِ ؕ اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ﴿١١﴾

11. But those who remained patient [24], and did good deeds: for them is forgiveness and a great reward.

24. By controlling themselves from pride during comfort and from fear during hardship. Or those who remained patient and firm in the service and obedience of Allah Almighty. In short, one must exercise patience under all conditions.

فَلَعَلَّكَ تَارِكٌ بَعْضَ مَا يُوْحٰٓى اِلَيْكَ وَ ضَآئِقٌ بِهٖ صَدْرُكَ اَنْ يَّقُوْلُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ كَنْزٌ اَوْ جَآءَ مَعَهٗ مَلَكٌ ؕ اِنَّمَآ اَنْتَ نَذِيْرٌ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ﴿١٢﴾ ؕ

12. Then will you leave [25], some of what is being revealed to you and straighten your breast [26]. therewith. Because they say, why a treasure has not been sent down with him or any angel [27]. would have come with him? You are a warner [28]. And Allah is Guardian over every thing [29].

25. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم conveyed and propagated everything that was revealed unto him without concealing anything. Thus the paper and pen he had called for at the time of his demise with the intention of having something written was concerning some matters which had already been propagated. Anyone who says that the Messenger of Allah Almighty صلى الله عليه وآله وسلم did not convey all the laws is rejecting this verse.

26. Reason for its revelation:
Abdullah bin Umayyah had asked the Holy Prophet صلى الله عليه وآله وسلم that if you are a true Prophet and your Allah has power over everything then why did He not reveal all the treasures to you, or why has He not appointed an angel to be with you who would bear witness to your Prophethood? In reply this verse was revealed.

27. By this is meant "which we could see". Otherwise the Holy Prophet صلى الله عليه وآله وسلم possessed all the treasures, and angels too would come to him. He himself says: "I have been given the keys to the treasures of the earth". Because these were not visible to the infidels they had said it. It should be remembered that angels would come to the Holy Prophet صلى الله عليه وآله وسلم and some Companions too had seen them. They had seen Hazrat Jibraeel (On whom be peace) on many occasions. They had seen angels coming down during the Battle of Badr.

28. By this is meant Oh My beloved Rasool صلى الله عليه وآله وسلم do not pay any heed to their mocking words as you would not be responsible for their guidance. You should convey the message whether they accept or reject it.

29. The greatest and shining proof of the Holy Prophet's صلى الله عليه وآله وسلم truth is that despite not having any material wealth, his religion and name spread to the four corners of the world.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ فَاْتُوْا بِعَشْرِ سُوَرٍ مِّثْلِهٖ مُفْتَرَيٰتٍ وَّ ادْعُوْا مَنِ اسْتَطَعْتُمْ مِّنْ دُوْنِ اللّٰهِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿١٣﴾

13. Do they say this, He has fabricated [30]. it? Say you, Bring then ten verses [31], the like of it, and call all [32], those whom you can besides Allah, if you are truthful.

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30. This is a confessional question i.e. the infidels of Makkah say that the Holy Prophet صلى الله عليه وآله وسلم himself had fabricated the Holy QUR'AAN.

31. Because this is the recognition of worldly things that people of the world should produce the like of it, while the sign of Divine things are that their production would be beyond the power of man. Based on this principle we say that ants and glow-worms are creations of Allah Almighty, while railway, and gas are human inventions. It should be remembered that Allah Almighty first said to the infidels to bring a book like the QUR'AAN. Thereafter they were told to produce ten Surahs like it. Finally they were asked to produce just one Surah like it. In short there is no inconsistency in the verse.

32. Here "besides Allah" either means enemies, the idols or infidels and certainly not the Saints and Prophets. It does not mean Oh Christians bring Hazrat Isa, Hazrat Uzayr and Hazrat Moosa (On them be peace) in opposition to the QUR'AAN or take assistance from Abdullah bin Salaam and Ka'ab Ahbaar for this purpose. From this we learn that it is permissible to seek assistance from people.

14. Then O Muslim! If they [33], do not respond to you then know that it has been sent down with Allah's knowledge[34], and that there is no true deity save Allah, Will you then now submit?

فَاِلَّمْ يَسْتَجِيْبُوْا لَكُمْ فَاعْلَمُوْٓا اَنَّمَآ اُنْزِلَ بِعِلْمِ اللّٰهِ وَ اَنْ لَّآ اِلٰهَ اِلَّا هُوَ ۚ فَهَلْ اَنْتُمْ مُّسْلِمُوْنَ ﴿۱۴﴾

33. This suspicion and hesitation is in respect of the listeners, otherwise Allah Almighty is fully aware that if all of them put their intelligence together, they will not be able to produce anything like the QUR'AAN until the Day of Judgement.

34. By this is meant that Allah Almighty revealed the QUR'AAN with the full knowledge that it is worthy of His Beloved Rasool صلى الله عليه وآله وسلم, or that the Holy QUR'AAN is included in the knowledge of Allah Almighty. Thus Allah Almighty blessed the Holy Prophet صلى الله عليه وآله وسلم with His knowledge by giving him the QUR'AAN which contains knowledge of the Divine.

15. Whosoever desires the life of the world and its adornment, We will give their full fruit in [35] it and will not lessen anything therein.

مَنْ كَانَ يُرِيْدُ الْحَيٰوةَ الدُّنْيَا وَ زِيْنَتَهَا نُوَفِّ اِلَيْهِمْ اَعْمَالَهُمْ فِيْهَا وَ هُمْ فِيْهَا لَا يُبْخَسُوْنَ ﴿۱۵﴾

35. By making the bounties of the world a reward for their deeds. It does not mean they will be granted whatever they ask, i.e. whatever sustenance and other benefits which they will receive in the world will become the rewards of their good deeds. No matter in what comfort a believer may be, his true reward will be given to him in the Hereafter.

16. These are they for whom there is nothing in the Hereafter but Fire[36]. And What ever they used to do there, is destroyed and all their works became void.[37].

اُولٰٓئِكَ الَّذِيْنَ لَيْسَ لَهُمْ فِي الْاٰخِرَةِ اِلَّا النَّارُ ۖ وَ حَبِطَ مَا صَنَعُوْا فِيْهَا وَ بٰطِلٌ مَّا كَانُوْا يَعْمَلُوْنَ ﴿۱۶﴾

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36. In these verses either those polytheists are being denoted who give charity, promote peace, etc. for whom Allah Almighty rewards with abundance of wealth in this world, or reference is being made to those hypocrites who merely participate in holy war for the sole purpose of receiving spoils of war. Their reward is this wealth that they receive. (*Khazainul Irfaan*) From this we learn that the world is a non-entity or zero and the Hereafter is numeral. If zero is on its own it is worth nothing but when it is added to a number it increases its value by ten. The different worlds of Hazrat Uthman-e-Ghani (May Allah be pleased with him) and Abu Jahl is a classical example of this.

37. From this we learn that no pious deed would be accepted by Allah Almighty without Faith. Just as Wudu is the condition for permissibility of Salaah, faith is the condition for the acceptability of good deeds.

17. Is he then (like him) who is upon a bright proof[38], from his Lord and there comes a witness[39], on him from Allah and before it was the Book of Musa, a guide and mercy? Those belive[40]. therein. And whosoever of all parties disbelievers in it, then Fire is his promised place. Then O listener! Be not you in any doubt about it. No doubt, that is the truth[41]. from your Lord. But most people believe not.

أَفَمَنْ كَانَ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّهٖ وَ يَتْلُوْهُ شَاهِدٌ مِّنْهُ وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا وَّ رَحْمَةً ؕ اُولٰٓئِكَ يُؤْمِنُوْنَ بِهٖ ؕ وَ مَنْ يَّكْفُرْ بِهٖ مِنَ الْاَحْزَابِ فَالنَّارُ مَوْعِدُهٗ ۚ فَلَا تَكُ فِيْ مِرْيَةٍ مِّنْهُ ۣ اِنَّهُ الْحَقُّ مِنْ رَّبِّكَ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ﴿۱۷﴾

38. By this is meant the Jewish scholars who became Companions of our Holy Prophet صلى الله عليه وآله وسلم after accepting faith, like Abdullah ibn Salaam and his associates. By "bright proof" is meant the intellectual and rational proofs about the truth of Islam, while "witness" refers to the Holy QUR'AAN. What this really means is can these People of the Book who have been blessed with all these bounties still remain aloof from Islam like those who are stubborn on the basis of their enmity towards Islam? Really speaking it should never be.

39. By this "witness" is meant Abdullah ibn Salaam and those Jewish scholars who brought faith on the truth of the Holy QUR`AAN.

40. This tells us that one should not only rely on one's faith but always be conscious about Allah Almighty by seeking forgiveness after committing a sin and having one's good deeds accepted through His bounteous blessings. Piety is a seed and Almighty Allah's mercy is the rain water just as seed is totally dependent on rain, our good deeds are dependent on His blessings.

41. This either means this Holy QUR'AAN is Truth or the Holy Prophet's صلى الله عليه وآله وسلم enemies being inmates of Hell is true, or that his devotees being inmates of Paradise is a certainty because the Holy QUR'AAN cannot be false in what it contains. Thus an infidel will not be an inmate of Paradise, nor will the believer be sent to Hell eternally. (Tafseer Roohul Bayaan). From this verse hundreds of faith inspiring and juristic issues can be deduced. Hence, the Noble Companions being inmates of Paradise and Abu Jahl being an inmate of Hell is a certainty.

18. And who is more unjust than he who forges a lie[42] against Allah.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ؕ

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They shall be presented before their Lord. And the witnesses will say[43], these are they who forged lie [44]. against their Lord. Behold; curse of Allah is upon the unjust.

أُولٰٓئِكَ يُعْرَضُوْنَ عَلٰى رَبِّهِمْ وَيَقُوْلُ الْاَشْهَادُ هٰٓؤُلَآءِ الَّذِيْنَ كَذَبُوْا عَلٰى رَبِّهِمْ ۚ اَلَا لَعْنَةُ اللّٰهِ عَلَى الظّٰلِمِيْنَ ۙ﴿۱۸﴾

42. To forge a lie by linking polytheism and children with Him, or by distorting His Book. From this we learn that forging a lie against Allah Almighty is a grave sin, and that forging a lie against the Holy Prophet صلى الله عليه وآله وسلم is forging a lie against Allah Almighty.

43. This tells us that acceptance of any evidence in a case by a judge is no proof of his ignorance of the fact. Even Allah Almighty on the Day of Judgement will pass judgement after listening to the evidence. Thus asking of the Holy Prophet صلى الله عليه وآله وسلم for witnesses and carrying out investigation at the time of Hazrat Ayesha's accusation was not on the basis of his being unaware of the facts but its real purpose was to teach his followers the procedure of arriving at a judgement in legal matters. In this verse 'witness' refers to Prophets and angels. This tells us that the Prophets and angels are aware of our deeds otherwise how would they be witness over our deeds.

44. From this we learn that infidels and hypocrites would be disgraced on the Day of Judgment and their evil doings and faithlessness would be openly described, in fact, their facial features would reveal their infidelity.

Religious Issue:

Allah Almighty will hide the shortcomings of a sinful believer publicising by his good deeds and concealing his evil deeds. Observe! the evil deeds of the previous people are described in the Holy QUR'AAN through which they were disgraced. Since there will not be another revealed book after the Holy QUR'AAN, we will not be put to shame. In the previous books the good deeds of the Holy Prophet's صلى الله عليه وآله وسلم Ummah were described, but not their evil deeds. Says Allah Almighty: "*This description of theirs is in the Taurah, and their description is in the Injeel*".(S48:V29).

19. Those who hinder from the path of Allah. And desire[45]. crookedness in it: and they are the ones who deny the hereafter.

الَّذِيْنَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَيَبْغُوْنَهَا عِوَجًا ۭ وَهُمْ بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۱۹﴾

45. In this verse mention is made of even those infidels and polytheists who abandon the Straight Path and accept the crooked path of infidelity. It also includes those apostates who distort the meaning of the Holy QUR'AAN to open a way to oppose the illustrious Companions and general Muslims by totally misinterpreting the Holy QUR'AAN. Had they feared the consequences of the Hereafter, they would not have the courage to do this.

20. They are not causing fatigue in the earth. [46], no besides Allah[47], they have any helper[48]. They will face torment over torment [49] They could neither hear [50] nor see.

اُولٰٓئِكَ لَمْ يَكُوْنُوْا مُعْجِزِيْنَ فِي الْاَرْضِ وَمَا كَانَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ۘ يُضٰعَفُ لَهُمُ الْعَذَابُ ۭ مَا كَانُوْا يَسْتَطِيْعُوْنَ السَّمْعَ وَمَا كَانُوْا يُبْصِرُوْنَ ﴿۲۰﴾

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46. By this is meant they are under Our control even in the world and We can punish them whenever We wish, as well as in the Hereafter.

47. The translation of the word *DOONE* as separate is most appropriate, because its meaning is *QASR* or separation (Mufridaat, Raaghib) The meaning of *QASR* as separation is indeed most appropriate. Says Allah Almighty: "*There is no sin of you that you offer some prayers by shortening it*" (S4:V101). Further Allah Almighty says: *And make it short (hair). If a person is separated from Allah Almighty he would be useless.* Only by connecting himself with Allah Almighty will he master every power eg an electric wire is useless if it is cut off from the power, but if joined it generates power. Allah Almighty be praised!

48. This tells us that Allah Almighty has appointed many helpers for the believers because absence of helpers is being described here in connection with the punishment of the infidels. Had there been no helpers for the believers they too would have been subjected to this punishment. The helpers of the believers are the Holy Prophet صلى الله عليه وآله وسلم, the Saints of Allah Almighty, their good deeds, the Holy Ka'ba, etc. Says Allah Almighty: "*Most certainly Allah is your friend and His Messenger and the believers*" (S5:V55).

49. This tells us that the punishment of the one who misleads or misguides is worse than the one who is misguided because such a person is not only gone astray but is leading others astray as well.

50. By this is meant they had made themselves like them by not having the ability to listen and see the truth eg. a person who destroys his eyes to become blind and deaf. This does not mean that they were by nature bereft of these powers. Otherwise they would not have been offenders and trangressors

21. These are they who put their souls in loss. And the things which they used to fabricate have been lost from them.[51].

أُولٰٓئِكَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٢١﴾

51. By this is meant the divinity of the idols and their intercession as they were believers of this. But they are not even this as will be found.

22. Willing or not willing, it is they who are the greatest losers in the Hereafter. [52]

لَا جَرَمَ اَنَّهُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ﴿٢٢﴾

52. By this is meant that the sinful Muslims too would be in a loss on the day of Judgement, but the loss of the infidels would. be greater, because eventually the sinful would be relieved from the punishment of Allah Almighty, but not the infidels

23. No doubt, those who believed. And did good deeds and turned humbly towards their Lord they are the men of Heaven[53]. therein they shall abide forever .

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَاَخْبَتُوْٓا اِلٰى رَبِّهِمْ ۙ اُولٰٓئِكَ اَصْحٰبُ الْجَنَّةِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ﴿٢٣﴾

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53. The inmates of Paradise would be those in whom these three qualities are found: Faith, good deeds and turning to Allah Almighty under all conditions i.e. being grateful under comfort and patient under hardship.

مَثَلُ الْفَرِيْقَيْنِ كَالْاَعْمٰى وَ الْاَصَمِّ وَالْبَصِيْرِ وَ السَّمِيْعِ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۲۴﴾ ع ۲/۱۶/۲

24. The condition of both parties is like one the blind and deaf and the other seeing and hearing[54]. Is the case of the two [55] alike? Do you then not take heed?

54. This verse is the commentary of the following verse: "*Undoubtedly you cannot make the dead hear, and nor can you make the deaf to hear the call*" (S27:V80). And the commentary of this verse is "*And you cannot guide the blind*" (S27:V81). This tells us that 'dead' and 'blind' here means those who will die as infidels.

55. Although physically the dumb appears like one who can speak, in a like manner the deaf too appears like one who can hear. However, in meaning they are different. Likewise, a prophet and a commoner may appear alike physically but they are not the same in status.

SECTION 3

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ ز اِنِّيْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۲۵﴾ لا

25. And no doubt, We sent Nuh to his people saying that I [56]. am for you a clear warner.[57].

56. The blessed name of Hazrat Nooh (On whom be peace) is YASHKAR. He was born one thousand six hundred and forty two years after Hazrat Adam (On whom be peace). He lived in Damascus and is buried in Kufa. He preached for nine hundred and fifty years and lived for one thousand and five hundered years (Roohul Bayaan). Thanks to Allah Almighty, I (the author) have had the good fortune of visiting his blessed and auspicious grave. It is reported in some traditions that he became a prophet at the age of forty and preached the Message of Allah Almighty for nine hundred and fifty years. He lived for sixty years after the Floods. According to this calculations his age was one thousand and fifty years. Almighty Allah knows best!

57. Because his people were infidels at that point in time, therefore he did not mention about being a giver of glad-tiding.

اَنْ لَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ اَلِيْمٍ ﴿۲۶﴾

26. That worship none [58] save Allah. Verily, I fear for you the torment of painful day.

58. By this is meant after accepting faith, worship Allah Almighty alone. Hence there is nothing objectionable about the verse.

فَقَالَ الْمَلَاُ الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا نَرٰىكَ اِلَّا بَشَرًا مِّثْلَنَا وَ مَا نَرٰىكَ اتَّبَعَكَ اِلَّا الَّذِيْنَ هُمْ اَرَاذِلُنَا بَادِيَ

27. Then the chiefs of the unbelievers of his people spoke, "We see you a man like[59]. us. And we see not that any one who has followed you but the meanest[60]. of us inadvertently,

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الرَّاْيِ ۚ وَ مَا نَرٰى لَكُمْ عَلَيْنَا مِنْ فَضْلٍ بَلْ نَظُنُّكُمْ كٰذِبِيْنَ ﴿۲۷﴾

and we do not find in you any superiority over us; but raher we think you a liar [61].

59. This tells us that to call a prophet an ordinary human being is a root to infidelity and a step towards misguidance. This was the very cause of Shaitaan going astray because he only looked at Hazrat Adam (On whom be peace) as an ordinary human being. It should be remembered that prophets were called human beings either by Allah Almighty Himself, or by themselves or by the infidels. No fourth person ever referred to them as such. If any one now calls the Holy Prophet صلى الله عليه وآله وسلم as an ordinary human being then you can imagine who he is.

60. This tells us that to utter disrespectful things about the Companions of the Holy Prophet صلى الله عليه وآله وسلم and view them with contempt is the work of the infidels. To proclaim the greatness of every Companion is. the symbol of faith. This tells us that any heart which is bereft of the love and respect for the Companions will be empty of faith. The disrespectful is indeed a wretch. In fact, anyth-ing which is linked to the Noble Companion should be accorded respect

61. Either in '*you*' the address is only to the people of Hazrat Nooh (On whom be peace) as sometimes singular is regarded as plural, in Arabic it is addressed to Hazrat Nooh (On whom be peace) and his disciples who say that Oh Hazrat Nooh (On whom be peace) you do not possess more knowledge and wealth than us, then how did you become a Prophet? Those who accepted faith in him were generally cloth makers and shoe makers who were looked upon with contempt

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ اٰتٰنِيْ رَحْمَةً مِّنْ عِنْدِهٖ فَعُمِّيَتْ عَلَيْكُمْ ؕ اَنُلْزِمُكُمُوْهَا وَ اَنْتُمْ لَهَا كٰرِهُوْنَ ﴿۲۸﴾

28. He said, O my people! Tell me, if I am on a clear proof from my Lord, and He has bestowed upon me from Himself a great mercy[62], then you remained blind from it. Shall we stick it on your neck while you are verse to it. [63].

62. This tells us that prophethood is not achieved through good deeds, but through the special bounty and mercy of Allah Almighty. However, this mercy is sometimes obtained through the prayer of a Prophet e.g. the prophethood of Hazrat Haroon and Hazrat Lut (On them be peace).

63. From this emerge two issues:

1. The objective of showing a miracle is to establish the truth of his prophethood and not force the people to accept faith. If this was not the case then the Holy Prophet صلى الله عليه وآله وسلم, who can make the stones to recite the Kalima would most certainly have made Abu Jahl do the same. There is no reward for accepting faith by force. Likewise, the purpose of holy war is to break the power and strength of infidelity and not to spread Islam by force.

2. Only that person will be blessed with faith whose heart does not show contempt for faith inspiring things and the Prophets of Allah Almighty. Disgust and faith cannot be together.

وَ يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ مَالًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى اللّٰهِ وَ مَاۤ اَنَا بِطَارِدِ

29. And O people! I ask no wealth[64], on it from you. My reward is only with Allah and I am not to drive[65]. away

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muslims. No doubt, they are to meet their Lord, but I find you wholly ignorant people. [66].

64. This tells us that it is prohibited to take a salary for the purpose of propagation. Neither the Prophets took it, nor is it lawful for the Ulema. However, the order regarding giving religious education is different.

65. The people had demanded that he should remain aloof from the poor believers so

30. And O people! Who will save me from Allah, if I will drive away [67]. them. Do you then not take heed?

67. From this emerge two issues:

1. Love for the believers is the way of the Prophets, and to bear hatred against them is

31. And I niether say not to you, I have treasures [68]. of Allah with me. And nor that I get The unseen [69]. (known my self) and nor I say this. I am an angel [70], and nor I say those whom your eyes despise, " Allah will never bestow any good [71]. to them. Allah knows well whatever is in their hearts. If I do so , then surely I am of the unjust. [72]

68. So that you would reject my prophethood because of my poverty. I have laid claim to prophethood not to wealth.

69. In its literal meaning this verse is against the Wahabis as well because they too accept certain knowledge of the unseen for the Prophets. Therefore they cannot regard this as a proof to negate knowledge of the unseen. It should be remembered that without believing in the unseen one cannot become a believer. Says Allah Almighty: "*Who believe without seeing*". (S2:V3) Faith is the highest form of knowledge. How can this be possible without having knowledge of the unseen? The personality of Allah Almighty, The Day of Qiyamah, etc. are all unseen. Thus in this verse the negation is regarding the claim to the

الَّذِيْنَ اٰمَنُوْا ؕ اِنَّهُمْ مُّلٰقُوْا رَبِّهِمْ وَ
لٰكِنِّيْٓ اَرٰىكُمْ قَوْمًا تَجْهَلُوْنَ ﴿۲۹﴾

that we would not find it shameful to come to you. At that point he uttered these words.

66. This means that your arrogance of not associating with poor Muslims is due to ignorance. Ignorance gives rise to arrogance, knowledge inspires humility.

وَ يٰقَوْمِ مَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ
طَرَدْتُّهُمْ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿۳۰﴾

the way of the infidels.

2. To keep the poor believers aloof is the cause of Divine punishment.

وَ لَآ اَقُوْلُ لَكُمْ عِنْدِيْ خَزَآئِنُ اللّٰهِ وَ
لَآ اَعْلَمُ الْغَيْبَ وَ لَآ اَقُوْلُ اِنِّيْ مَلَكٌ
وَّ لَآ اَقُوْلُ لِلَّذِيْنَ تَزْدَرِيْٓ اَعْيُنُكُمْ
لَنْ يُّؤْتِيَهُمُ اللّٰهُ خَيْرًا ؕ اَللّٰهُ اَعْلَمُ بِمَا
فِيْٓ اَنْفُسِهِمْ ۖ اِنِّيْٓ اِذًا لَّمِنَ الظّٰلِمِيْنَ ﴿۳۱﴾

knowledge of the unseen and not regarding the unseen knowledge. Thus it is said: I do not tell you that I know the unseen It should be remembered that those upon whom Allah Almighty bestows His blessings and bounties, are given power of control as well.

70. So that you can reject my prophethood because of my human nature i.e. being a human being. This is the refutation of their following utterance. "*We see you, a man like us*" (S11:V27). From that prophethood is specifically linked to humans. Thus angels cannot become prophets. Says Allah Almighty: "*Any but man to whom we reveal*" (S16:V43).

71. In this it is hinted that Allah Almighty will bless those poor believers with a great deal

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in good of this world and the Hereafter, and as such, the same took place. The infidels were destroyed in the world and these believers became owners of their properties, while they became rightful claimants of paradise in the Hereafter. Whatever is uttered by the pious servants of Allah Almighty, it becomes a reality.

72. From this we learn that anyone who calls a believer a hypocrite or an infidel without any proof is a tyrant because the law of Shariah is based on outward practices.

32. They said, O Nuh, you have disputed [73], with us, and disputed much, then bring that which for you promise us, if you are truthful.

قَالُوْا يٰنُوْحُ قَدْ جٰدَلْتَنَا فَاَكْثَرْتَ جِدَالَنَا فَاْتِنَا بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿۳۲﴾

73. By this is meant they had continued to argue and quarrel with us for nine hundred and fifty years. Thus to argue and cause mischief with the propagation and preachings of a prophet or with the sermons of Ulema is the work and habit of the infidels.

33. He said, Allah will bring it to you, if He pleases [74] . and you cannot get him tired.

قَالَ اِنَّمَا يَاْتِيْكُمْ بِهِ اللّٰهُ اِنْ شَآءَ وَ مَآ اَنْتُمْ بِمُعْجِزِيْنَ ﴿۳۳﴾

74. From this we learn that it is not necessary that Divine punishment will come due to infidelity and evil practices. This is dependant on Allah Almighty's intention (Roohul Bayaan).

34. And my admonition will not profit you. If I desire good to you, whilst Allah desires you to go astray [75] . he is your Lord and to Him you shall return. [76].

وَلَا يَنْفَعُكُمْ نُصْحِيْٓ اِنْ اَرَدْتُّ اَنْ اَنْصَحَ لَكُمْ اِنْ كَانَ اللّٰهُ يُرِيْدُ اَنْ يُّغْوِيَكُمْ ؕ هُوَ رَبُّكُمْ ۫ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿۳۴﴾ؕ

75. This means I cannot oppose Allah Almighty in matters of your faith. I can convey the message of Almighty Allah but if He does not wish guidance for you I cannot interfere with that. This verse is a commentary of the following verse. "*I own no power of benefit or harm to myself*". (S7:V188) In verses of this nature mastership and ownership is negated i.e. they are there to establish that only Allah Almighty possesses absolute power to cause benefit and harm.

76. This tells us that without Allah Almighty's wish the teachings of a prophet do not have effect on the hearts of people. The teachings of the prophet is the seed, and the blessing of Allah Almighty is the merciful rain water.

35. Do they say, He has fabricated it? Say you, If I have fabricated it, then upon me is my sin and I am quit of your sins. [77]

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَعَلَيَّ اِجْرَامِيْ وَ اَنَا بَرِيْٓءٌ مِّمَّا تُجْرِمُوْنَ ﴿۳۵﴾ ع

77.From this we learn that the prophets are digusted with the sins of the polytheists. Though they are unhappy with the sins of the believers, they are not disgusted with them and

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will intercede for them. The Holy Prophet صلى الله عليه وآله وسلم said: "My intercession is for those from my followers who have committed major sins". If the Holy Prophet صلى الله عليه وآله وسلم remains aloof from us and is disgusted with us then we would be sunk. In this command "say" - address is either made to Hazrat Nooh (On whom be peace) or to our Holy Prophet صلى الله عليه وآله وسلم.

SECTION 4

وَ اُوْحِیَ اِلٰی نُوْحٍ اَنَّهٗ لَنْ یُّؤْمِنَ مِنْ قَوْمِكَ اِلَّا مَنْ قَدْ اٰمَنَ فَلَا تَبْتَىِٕسْ بِمَا كَانُوْا یَفْعَلُوْنَ ﴿۳۶﴾

36. And it was revealed to Nuh, none of your people will become muslim but those who have already belived[78], grieve not then at what they do. [79].

78. Approximately eighty people believed in him, eight from his family and seventy two from his people.

79. By this is meant these infidels who are engaged in infidelity, polytheism, rebellion and causing harm to you should not discourage you. Let them rebel for a little while. They are inviting destruction. Just as the one condemned to death cannot change his fate by swearing the judge or the police, they too will not benefit by their rebellious behaviour. This does not mean that you should not express disgust and dislike at their infidelity. Expressing disgust at infidelity is an excellent quality of faith.

وَ اصْنَعِ الْفُلْكَ بِاَعْیُنِنَا وَوَحْیِنَا وَ لَا تُخَاطِبْنِیْ فِی الَّذِیْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۳۷﴾

37. And built the ark before Us [80], and with Our command, and address me not concerning the unjust [81], they shall necessarily be drowned. [82]

80. In response Hazrat Nooh (On whom be peace) built an Ark from teak wood which was twelve hundred yards long, six hundred yards broad and three hundred yards high. It had three compartments or divisions, one was for different animals, one was for humans and the third was for birds.

81. By this is meant you should not intercede for those infidels whose fate has been decided to die as infidels because their fate is irrevocable and will not be changed. Therefore it is not proper that your request should go unanswered. In this prohibition is reflected the highest honour of these august persons.

82. From this we learn that those infidels regarding whom decision is taken that they would be dying as infidels, prayer of salvation for them is not allowed while those who died as apostates, prayer of forgiveness for them is totally prohibited. Says Allah Almighty: *"It is not worthy for the Prophet and the believers to ask forgiveness for the associates even though they be relatives"* (S9:V113).

وَ یَصْنَعُ الْفُلْكَ ۫ وَ كُلَّمَا مَرَّ عَلَیْهِ مَلَاٌ مِّنْ قَوْمِهٖ سَخِرُوْا مِنْهُ ؕ قَالَ اِنْ تَسْخَرُوْا مِنَّا فَاِنَّا نَسْخَرُ مِنْكُمْ كَمَا تَسْخَرُوْنَ ﴿۳۸﴾ؕ

38. And Nuh builds the ark, and whenever the chief of his people passed by him, they laughed [83]. at him. He said. If you laugh at us, then we shall laugh [84]. at you at one time as you laugh.

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83. They were saying that up to now you had been a Prophet but now you are a carpenter, that too a foolish one who is building an Ark on dry land without any need for it. You should have rather built a cart for the road. It should be remembered that Hazrat Nooh (On whom be peace) is the inventor of ships.

84. From this we learn to express joy at the destruction of the infidels, to ridicule them on their infidelity are all acts of worship. The meaning of this verse is that in future we would laugh and be happy at your drowning in the world and burning in the Hereafter.

39. Now then you shall know to whom comes the torment that may disgrace him, and comes down the torment that may be lasting.

فَسَوْفَ تَعْلَمُوْنَ ۙ مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۳۹﴾

40. Until, when Our command came, and the Oven [85], boiled, We said, embark in the ark a pair male and female of every kind and the members of your family [86], except those against whom the word has already gone forth [87]. and the rest of the Muslims. And Muslims were not with him but a few.

حَتّٰۤى اِذَا جَآءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ قُلْنَا احْمِلْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَ اَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ وَ مَنْ اٰمَنَ ؕ وَ مَاۤ اٰمَنَ مَعَهٗۤ اِلَّا قَلِيْلٌ ﴿۴۰﴾

85. It is clear that by oven is meant the oven used for baking bread. This oven was found at the right hand side of the door of the principal mosque of Kufa. Even today, there are some remains of it. The sign of the coming of the floods was when water begins to boil from this oven by itself. When this happens the believers should immediately take shelter in the Ark. There were many other traditions regarding this event. It was from the time of Hazrat Adam (On whom be peace) and was built of stone. I (the author) had visited this very spot. Today there is no trace of this oven, but water still spurts.

86. This tells us that an infidel is worse than a dog or a cat because these animals were given permission to board the Ark but not the infidels.

87. From this we learn that children and wives are part of the family.

41. And he said, embark therein; in the name of Allah is its moving and its berthing [88], No doubt, my Lord is assuredly Forgiving, merciful.

وَ قَالَ ارْكَبُوْا فِيْهَا بِسْمِ اللّٰهِ مَجْرٖىهَا وَ مُرْسٰىهَا ؕ اِنَّ رَبِّيْ لَغَفُوْرٌ رَّحِيْمٌ ﴿۴۱﴾

88. Thus when Hazrat Nooh (On whom be peace) wishes to steer the Ark, he would recite BISMILLAH at which it would move. Likewise when he wanted to stop it he would recite the same. Even today if those who travel in ships recite this prayer, they would not drown. From this we learn that reciting BISMILLAH before commencing any work is an ancient way. Also, that one should add words to it which are appropriate for the occasion. Thus at the time of drinking medicine one should recite BISMILLAHI SHAFI, BISMILLAHI KAAFI, while at the time of slaughtering an animal recite BISMILLAHI ALLAHU AKBAR and at the time of blowing on a person BISMILLAH URQEEKA.

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وَ هِيَ تَجْرِيْ بِهِمْ فِيْ مَوْجٍ كَالْجِبَالِ ۫ وَنَادٰى نُوْحُ ۨ ابْنَهٗ وَ كَانَ فِيْ مَعْزِلٍ يّٰبُنَيَّ ارْكَبْ مَّعَنَا وَ لَا تَكُنْ مَّعَ الْكٰفِرِيْنَ ﴿۴۲﴾

42. And it is sailing with them amidst such waves as mountain [89]. And Nuh called his son [90]. embark with us and be not with the infidels[91].

89. Because torrential rain was falling continuously for many days. The earth began to spew out water instead of absorbing it.

90. In Hazrat Alli's (May Allah be pleased with him) recitation the word IBNAHA appears, meaning the son of his infidel wife Wa'ila. Some scholars on the basis of this said that Kanaan was his step son. But the truth of the matter is that he was his own son.

91. By this is meant become a believer then you can travel in the Ark, because only believers were given permission to travel in it. From this we learn that this flood was a particular kind of punishment, thus acceptance of faith by Kanaan at that point in time would have been regarded as credible. However, if this water was a general punishment, then it would not have been proper for any believer to settle on that part of the land where the flood had occured because any land on which Allah Almighty's punishment descends, is made a prohibited settlement for a believer.

قَالَ سَاٰوِيْٓ اِلٰى جَبَلٍ يَّعْصِمُنِيْ مِنَ الْمَآءِ ؕ قَالَ لَا عَاصِمَ الْيَوْمَ مِنْ اَمْرِ اللّٰهِ اِلَّا مَنْ رَّحِمَ ۚ وَ حَالَ بَيْنَهُمَا الْمَوْجُ فَكَانَ مِنَ الْمُغْرَقِيْنَ ﴿۴۳﴾

43. He said , Now I take refuge of any mountain, it will save me from the water[92]. Said he Today there is no protector from the torment of Allah but for him on whom He has mercy, and the wave came in between the two, so he was among the drowned[93].

92. This conversation took place prior to the drowning of the mountains in water. Eventually all the mountains too, were drowned in the flood water.

93. The drowning of Kanaan too was as a result of the prayer of Hazrat Nooh (On whom be peace) which was: "*Oh my Lord leave not of the infidels any inhabitant upon the earth*". (S71:V26) In this prayer no exception is made of any infidel, neither of Kanaan nor of any non-believer from his household. Hence in it there is no declining of his prayer, but the completion of his previous prayer.

وَ قِيْلَ يٰٓاَرْضُ ابْلَعِيْ مَآءَكِ وَ يٰسَمَآءُ اَقْلِعِيْ وَغِيْضَ الْمَآءُ وَ قُضِيَ الْاَمْرُ وَ اسْتَوَتْ عَلَى الْجُوْدِيِّ وَ قِيْلَ بُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿۴۴﴾

44. And it was commanded, O earth Swallow your water, and O heaven; withhold, and water was dried and the affair was accomplished, and the ark settled on mountain judi[94], and It was said, away be the people unjust.

94. Mt Jody is found in Mosal, a province of Iraq. Hazrat Nooh (On whom be peace) boarded the Ark on 10th Rajab and got off on Mt. Jody on Friday 10th Muharram and observed a day of Fasting in gratitude for reaching safety. He collected different grains and cooked it for the evening meal (Khazainul Irfaan) On the 10th of Muharram Hazrat Moosa (On whom be peace) was saved from the clutches of the Pharoah, Hazrat Yacoob (On

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whom be peace) was united with his son Hazrat Yusuf (On whom be peace), Hazrat Yunus (On whom be peace) was saved from the belly of the fish.

45. And Nuh called upon his Lord, said he, O my Lord my son too is of my family,[95], and no doubt, Your promise is true, and You are the Greatest of rulers. [96]

وَ نَادٰى نُوْحٌ رَّبَّهٗ فَقَالَ رَبِّ اِنَّ ابْنِیْ مِنْ اَهْلِیْ وَ اِنَّ وَعْدَكَ الْحَقُّ وَ اَنْتَ اَحْكَمُ الْحٰكِمِیْنَ ﴿۴۵﴾

95. This does not mean that Hazrat Nooh (On whom be peace) did not understand that by your family Allah Almighty meant believing men are part of the family but this should be attributed to the mercy of the speaker eg. the utterance of the speaker "the wealthy like you is carried on the jet black object". This is the proof of excessive mercy. In the word "my family" literal meaning is signified while in "he is not of your family" meaning of intent is signified.

96. In this utterance there is no supplication for the saving of Kanaan because he had already been drowned, thus saving him now is really meaningless. The purpose of it is to show that when my people ask me that since Kanaan was your family person, how come he has drowned? What reply do I have for this!

46. He said, O Nuh; he is not of your family [97], No doubt, his work is not righteous,[98], ask not of Me that of which you have no knowledge [99]. I admonish you not to become ignorant. [100].

قَالَ یٰنُوْحُ اِنَّهٗ لَیْسَ مِنْ اَهْلِكَ ۚ اِنَّهٗ عَمَلٌ غَیْرُ صَالِحٍ ۫ فَلَا تَسْـَٔلْنِ مَا لَیْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنِّیْۤ اَعِظُكَ اَنْ تَكُوْنَ مِنَ الْجٰهِلِیْنَ ﴿۴۶﴾

97. By this is meant your family member is he who follows your religion.

98. Here 'work not righteous' signifies erroneous beliefs as this is the action of the heart, as well as company with the infidels. From this verse we learn that any one who becomes a Shiah, Wahabi or Mirzai is not a Sayyed even if he is from the children of Hazrat Alli (May Allah be pleased with him). To be a Sayyed one must have good faith, Observe, the infidel son does not become an heir to the wealth of his believing father although blood relationship is stronger than religious affinity, but without religious affinity, blood ties are useless.

99. By this is meant do not ask us for such an obvious thing. You should give a reply to this to your people. This is just like when an intelligent student asks a simple question to his teacher who tells him do not be foolish, as such a question is below your intelligence.

100. It should be remembered that in this verse there is a negation of Hazrat Nooh's (On whom be peace) knowledge because he knew that Kanaan was his son, which in reality he was. He also knew that he was an infidel and that there is no salvation and forgiveness for an infidel. This is an issue concerning belief. In it the expression of wrath is regarding the hypocrites. Says Allah Almighty: *"Oh my beloved Rasool, you don't know these faithless wretches, we know them.* (S9 : V101) Do not intercede on their behalf".

47. Submitted he, O my Lord I beg Your refuge from asking You that of which I have no knowledge.

قَالَ رَبِّ اِنِّیْۤ اَعُوْذُ بِكَ اَنْ اَسْـَٔلَكَ مَا لَیْسَ لِیْ بِهٖ عِلْمٌ ؕ وَ اِلَّا تَغْفِرْ لِیْ وَ

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And if you forgive me not and have not mercy on me, then I shall be a loser. [101]

تَرْحَمْنِيْٓ اَكُنْ مِّنَ الْخٰسِرِيْنَ ﴿٤٧﴾

101. Here an impossible is suspendend upon an impossibility like this utterance of Allah Almighty: "*Say you, if worst come to worst there had been a son to the Most affectionate*". (S44:V80) Otherwise it is never possible for the Holy Prophet صلى الله عليه وآله وسلم to be from those who suffer loss because due to his charity thousands of sinful believers would be forgiven, nor is it possible for Allah Almighty not to forgive the Holy Prophet صلى الله عليه وآله وسلم.

48. It was said, O Nuh; get down from the ark with peace from Us and with blessings [102]. on you and on some parties with [103] you. And there are some parties whom We shall allow to enjoy[104], in the world, then a painful torment will reach them.

قِيْلَ يٰنُوْحُ اهْبِطْ بِسَلٰمٍ مِّنَّا وَ بَرَكٰتٍ عَلَيْكَ وَ عَلٰٓى اُمَمٍ مِّمَّنْ مَّعَكَ ؕ وَ اُمَمٌ سَنُمَتِّعُهُمْ ثُمَّ يَمَسُّهُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ﴿٤٨﴾

102. By bounties here means abundance of children, and included in the children are Prophets and saints, because the world after the floods constitutes all the children of Hazrat Nooh (On whom be peace) and he is the true father of all the Prophets.

103. This signifies either the companions on the Ark or the companions of faith until the Day of Judgement, eg. believers.

104. By this is meant the infidels from his progeny, because they too would receive material things of the world.

49. These tidings of unseen, We reveal to you. Neither you did know nor your people before [105] this . Then be patient. No doubt there is good end for the duty-bound. [106]

تِلْكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهَآ اِلَيْكَ ۚ مَا كُنْتَ تَعْلَمُهَآ اَنْتَ وَ لَا قَوْمُكَ مِنْ قَبْلِ هٰذَا ؕ فَاصْبِرْ ؕ اِنَّ الْعَاقِبَةَ لِلْمُتَّقِيْنَ ﴿٤٩﴾ ع

105.This does not inform how much earlier. The people did not know at all prior to giving this information, nor did the Holy Prophet صلى الله عليه وآله وسلم know of it before he was informed by Allah Almighty. But when did he inform them? To explain this, the Holy Prophet صلى الله عليه وآله وسلم himself says: "When Allah placed His hand of mercy on my heart, everything became known to me".

106. By this is meant although tests at times are placed on the pious, they overcome them with great success. It could also mean both the pious and the sinful receive the bounties of the world, but the bounties of the Hereafter are for the pious only. It should be remembered that just as the pious are of different categories, the bounties of the Hereafter too are of different types which will be bestowed according to the status of the pious. The bounties and blessings of the Noble Companions are of different categories and that of the Saints are different. In fact every believer is a pious person and he too will be entitled to the bounties of the Hereafter.

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SECTION 5

وَ اِلٰى عَادٍ اَخَاهُمْ هُوْدًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اِنْ اَنْتُمْ اِلَّا مُفْتَرُوْنَ ۝۵۰

50. And towards Aad (sent) Hud [107]. a compatriot of their own. He said. O my people, worship Allah[108]. You have no deity beside Him. You are but fabricators.

107. Here the word "brother" is in accordance to family relation because Hazrat Hud (On whom be peace) was geneologically from his people. This does not mean that the believers were given permission to call him a brother.

108. It should be remembered that since accepting faith is an act of worship, the verse means give up infidelity and accept faith. It could also mean worship Allah Almighty after accepting faith, just as one says to the one without Wudu to perform his Salaah, meaning make Wudu then perform your Salaah. Thus no objection can be raised against the verse that a polytheist is not duty bound to the worship of Allah Almighty.

يٰقَوْمِ لَاۤ اَسْـَٔلُكُمْ عَلَيْهِ اَجْرًا ؕ اِنْ اَجْرِيَ اِلَّا عَلَى الَّذِيْ فَطَرَنِيْ ؕ اَفَلَا تَعْقِلُوْنَ ۝۵۱

51. O my people, I ask not any wage for this My wage is only on Him Who created [109]. Have you then no wisdom?

109. Every Prophet said the same to his people because only he can give true and sincere advice who is free of personal motives. From this we learn that Mirza Goolam Qadyani is not a prophet because he used prophethood for his personal gains of fulfilling the needs of himself and his children. Without doubt the one who has no ulterior motives is a true and sincere advisor.

وَ يٰقَوْمِ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْۤا اِلَيْهِ يُرْسِلِ السَّمَآءَ عَلَيْكُمْ مِّدْرَارًا وَّيَزِدْكُمْ قُوَّةً اِلٰى قُوَّتِكُمْ وَ لَا تَتَوَلَّوْا مُجْرِمِيْنَ ۝۵۲

52. And O my people! Beg forgiveness [110], of you Lord, then turn to Him, He will send over you heavy rain and will add strength [111], to your strength, and turn not away your faces committing crimes.

110. By this is meant accept faith and repent from infidelity, do good deeds and thereby seek forgiveness for your previous sins i.e. seek repentence verbally and practically.

111. When the people of Hazrat Hud (On whom be peace) rejected his preaching, rain was withheld from them for three years. Their women became barren and a severe drought came upon them. When this happened, they came to the Prophet of Allah pleading and expressing regrets. He gave them this reply at that point in time. From this we learn that due to the blessings of *Taubah and Istighfar* there are blessings in wealth and children. Rains came down etc. This is a practise from the QUR'AAN. The ideal time for reciting this is after performing the two sunnats of Fajr.

قَالُوْا يٰهُوْدُ مَا جِئْتَنَا بِبَيِّنَةٍ وَّ مَا نَحْنُ بِتَارِكِيْۤ اٰلِهَتِنَا عَنْ قَوْلِكَ وَمَا نَحْنُ لَكَ بِمُؤْمِنِيْنَ ۝۵۳

53. They said, O Hud you have not come to us having any proof,[112], and we are not to leave our gods merely because of your saying, nor are we going to believe your words. [113].

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112. The stubborn and liars always say this. Despite listening to numerous proofs they say that you have not presented an acceptable proof.
113. By this is meant we will not become believers by merely listening to you. Bring a strong proof in support of your words. This is an adage of the infidels. For a believer an utterance of the Prophet is far greater and stronger than every proof. The greatest proof of a prophet is his miracle. Having accepted their miracles, they then become proof of the Unity of Allah, Faith, righteous deeds, etc. The presence of the sun is a great proof of its existence.

54. We say only that one of our gods has smitten[114] you with evil . He said, I call Allah to witness and you all bear [115] witness that I am quit of all those whom you associate with Him.

إِنْ نَّقُوْلُ إِلَّا اعْتَرٰىكَ بَعْضُ اٰلِهَتِنَا بِسُوْٓءٍ ؕ قَالَ إِنِّيْٓ أُشْهِدُ اللّٰهَ وَ اشْهَدُوْٓا أَنِّيْ بَرِيْٓءٌ مِّمَّا تُشْرِكُوْنَ ۙ﴿۵۴﴾

114. In this there is a hint that devils cannot gain power over the intelligence of a Prophet of Allah, nor can they bedevil them. The effect of an evil eye and magic upon a Prophet is like the sword and poison proving effective. Without doubt devils can have no effect on them. Allah Almighty says: "*No doubt those who are My bondsmen, you have no control over them*" (S17:V65). It is for this reason that Allah Almighty has referred to this as an utterance of the infidels.
115. This has been said here to rebuke and ridicule them. Religious testimony is not meant by this, because an infidel cannot become a witness over a believer. Also, an enemy does not testify against another enemy when opposing Him.

55. Besides Allah. Devise against me you all together [116]. then respite me not.

مِنْ دُوْنِهٖ فَكِيْدُوْنِيْ جَمِيْعًا ثُمَّ لَا تُنْظِرُوْنِ ﴿۵۵﴾

116. The meaning of 'they have no fear' which becomes evident teaches us that in the heart of the Prophet of Allah there exists no fear for anyone besides Him. Thus, if Mirza Ghulam was a prophet he would not have abandoned Hajj out of fear for the Pathans.

56. I relied [117], on Allah, my Lord and your Lord. There is no moving creature whose forelock is not under His control. No doubt, my Lord meets on straight path. [118].

إِنِّيْ تَوَكَّلْتُ عَلَى اللّٰهِ رَبِّيْ وَ رَبِّكُمْ ؕ مَا مِنْ دَآبَّةٍ إِلَّا هُوَ اٰخِذٌ بِنَاصِيَتِهَا ؕ إِنَّ رَبِّيْ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۶﴾

117.Hazrat Hud (On whom be peace) had presented the loftiest example of reliance on Allah Almighty: Give up sources and rely on the Creator of the sources.
118.The meaning of being on the Path of Allah Almighty and the Path of the Holy Prophet صلى الله عليه وآله وسلم is those who truly love them would acquire the Right Path. Besides this they will be on the path but will not reach their destination eg. a traveller en route to Lahore is told Lahore is on the right side but he will only reach his destination if he follows the instruction. Said Allah Almighty to His beloved Rasool: "*No doubt you have been sent on a straight Path*" (S36:V3-4).

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فَاِنْ تَوَلَّوْا فَقَدْ اَبْلَغْتُكُمْ مَّآ اُرْسِلْتُ بِهٖٓ اِلَيْكُمْ ؕ وَ يَسْتَخْلِفُ رَبِّيْ قَوْمًا غَيْرَكُمْ ۚ وَ لَا تَضُرُّوْنَهٗ شَيْـًٔا ؕ اِنَّ رَبِّيْ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿۵۷﴾

57. Then if you turn your faces, then I have already conveyed to you that with which I have been sent [119], to you, and my Lord will bring others to take your[120], place, and you can not harm Him at all. No doubt my Lord has watch over everything.

119. From this we learn that a Prophet does not conceal any religious laws from his people and conveys to them everything during his life time. Thus when the Holy Prophet صلى الله عليه وآله وسلم requested for pen and paper at the time of his demise it was not for writing any new laws but to write some of the principles already conveyed earlier. In view of this the Holy Prophet صلى الله عليه وآله وسلم had decided not to write anything. All the revelations and duties he had already conveyed during his blessed lifetime.

120. This is the law of nature, that if any nation declines to render religious services, Allah Almighty destroys such people and appoints another nation in their place. When Abu Jahl and his compatriots became rebellious, Allah Almighty destroyed them and chose the Ansaar (Helpers) of Madina Munawwarah to serve His Religion. We need Allah Almighty for our success, but He is totally independent.

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا هُوْدًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا ۚ وَ نَجَّيْنٰهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ﴿۵۸﴾

58. And when Our Command came, then We saved [121], Hud and the Muslims with him, by showing Our mercy, and delivered them from severe torment. [122].

121. This tells us that believers are with the Prophets, and that the fellowship and being among them is a means of obtaining salvation.

122. Four thousand people in total believed in Hazrat Hud (On whom be peace), who were saved from the punishment. From this verse we understand that faith and good deeds are a means and reason for obtaining salvation. In reality, salvation is obtained through the mercy of Allah Almighty. For this reason "showing Our mercy" is used.

وَ تِلْكَ عَادٌ ۛ جَحَدُوْا بِاٰيٰتِ رَبِّهِمْ وَ عَصَوْا رُسُلَهٗ وَاتَّبَعُوْٓا اَمْرَ كُلِّ جَبَّارٍ عَنِيْدٍ ﴿۵۹﴾

59. And these are Aad. They denied the signs of their Lord and disobeyed [123]. His messengers and followed the saying of every contumacious, haughty enemy.

123. This tells us that punishment of Allah Almighty will not come without rejecting the Prophet, even if man claims divinity. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). Furthermore, the rejection of one prophet is equal to rejection of all the prophets. Observe, though the people of Aad were sent just one prophet - Hazrat Hud (On whom be peace), yet the noun used here is in the plural i.e. prophets, meaning they had rejected all the prophets. The reason for this is the claim of every prophet was one - Faith in the Oneness of Allah Almighty. Hence rejection of one is rejection of all.

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وَ اُتْبِعُوْا فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ؕ اَلَاۤ اِنَّ عَادًا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّعَادٍ قَوْمِ هُوْدٍ ﴿٦٠﴾ ع

60. And the curse[124]. stuck to them in the world and on the Day of Judgement. Listen, And rejected [125] their Lord. How away with Aad the people of Hud[126].

124. Curse on the world means not receiving opportunity to seek repentance, being a victim of punishment, being disgraced, being disliked by servants of Allah; curse in the Hereafter is one's face being blackened, the book of deeds being placed in the left hand and being apprehended by angels.

125. This means that the Aad rejected their Prophet, and the rejection of the Prophet is in reality rejection of Allah Almighty.

126. The people of Aad are two; the one is called Aade Hud, also known as Aad I or ancient Aad, the other is Aade Iram, also known as Aad II or new Aad. For this reason Aad is added with people of Hud.

SECTION 6.

وَ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا ؕ قَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ هُوَ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اسْتَعْمَرَكُمْ فِيْهَا فَاسْتَغْفِرُوْهُ ثُمَّ تُوْبُوْۤا اِلَيْهِ ؕ اِنَّ رَبِّيْ قَرِيْبٌ مُّجِيْبٌ ﴿٦١﴾

61. And towards Thamud we sent) Saleh [127]. a compatriot of their own . He said, O my people, worship Allah. You have no deity beside Him. He evolved you from the earth [128]. and caused you to live therein [129]. so beg his foregiveness then turn to him. Not doubt, my Lord is near. Responsive [131].

127. The purpose of calling these Prophets their compatriots is to show that they were from these people and not from other people or places as is the case with Hazrat Ebrahim and Hazrat Lut (On them be peace). However, this in no way proves that the people were granted permission to adress them as our brother. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves like one calls the other among you*" (S24:V63).

128. This means your ancestral father Hazrat Adam (On whom be peace) was created from clay. The origin of his creation is the origin of your creation. Hence he is called Adam and you are being called Adami-(people of clay).

129. The verb *ISTA'MAR*, to colonize is either formed from Imraan or from Umr. Imraan, meaning colony, would mean the earth was colonised with you or that you have been granted a long life span. Thus the life span of the people of Thamud would range between three hundred and one thousand years. But they wasted their long life span in committing sins.

130. Here seeking forgiveness refers to verbal seeking of forgiveness, while repentance signifies turning to Allah Almighty in a practical way. Verbal repentance should precede practical repentance. For this reason the adverb '*then*' is used between the two. It could also mean *Istighfaar* is seeking forgiveness for the previous sins while Taubah refers to making firm commitment to repent from future sins. *Istighfaar* could also refer to remaining aloof from evil beliefs while Taubah would denote distancing oneself from evil practices. In any case there is no repetition in the verse. From this we learn that Istighfaar and Taubah are most ancient practices. The very first act of worship of Hazrat Adam (On whom be peace) was Taubah.

131. By this is meant the mercy of Allah Almighty is closer to those who seek

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repentance. The following verse serves as a commentary to this: "*Surely the mercy of Allah is near to the good doers*" (S7:V56).

قَالُوْا يٰصٰلِحُ قَدْ كُنْتَ فِيْنَا مَرْجُوًّا
قَبْلَ هٰذَآ اَتَنْهٰنَآ اَنْ نَّعْبُدَ مَا يَعْبُدُ
اٰبَآؤُنَا وَ اِنَّنَا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَآ
اِلَيْهِ مُرِيْبٍ ﴿٦٢﴾

62. They said, O Saleh, you looked intelligent amongst us before [132], Do you forbid us to worship [133], what our fathers worshipped, and verily we are in a big deceitful doubt regarding that to which you call us [134].

132. By this is meant we had hoped that you would become our Leader. They said that, because prior to revelation of prophethood, Hazrat Saleh (On whom be peace) had possessed an outstanding character. Extending hospitality, helping the poor, removing the difficulties of the needy were his favourite activities. This tells us that prior to their rise to prophethood every Prophet possesses impeccable character. However, this was not the case with Mirza Goolam Qadyani. His early life too is full of corrupt practices.

133. From this we learn that Hazrat Saleh (On whom be peace) never indulged in idolatory. If this was the case the people would have said you are telling us now to refrain from worshipping that which you your self were previously doing. In fact we also learn that even his forefathers too did not indulge in idolatory. Otherwise, these people would have remarked that you are stopping us from worshipping that which your forefathers had worshipped. Here the word 'our fathers' helps to illustrate that the Tauheed practised by Hazrat Saleh (On whom be peace) is par excellence. It should be remembered that here the verb "they had worshipped" denotes past perfect tense as stated in Tafseer Roohul Bayaan, etc.

134. Here doubt denotes to reject and not to hesitate. They were not accepting Hazrat Saleh (On whom be peace) to be truthful at all as is understood from these verses.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى
بَيِّنَةٍ مِّنْ رَّبِّيْ وَ اٰتٰنِيْ مِنْهُ رَحْمَةً
فَمَنْ يَّنْصُرُنِيْ مِنَ اللّٰهِ اِنْ عَصَيْتُهٗ ۫ قف
فَمَا تَزِيْدُوْنَنِيْ غَيْرَ تَخْسِيْرٍ ﴿٦٣﴾

63. He said, O my people! Tell me, if I am on a clear proof [135], from my Lord, and He has bestowed me mercy from Himself, then who will save me against Him, if I disobey Him; then you will increase me nothing save loss.

135. Here '*if*' is not used for the purpose of doubt but for confirmation. A pending condition with the confirmed thing is used for the purpose of emphasis and certainty.

وَ يٰقَوْمِ هٰذِهٖ نَاقَةُ اللّٰهِ لَكُمْ اٰيَةً فَذَرُوْهَا
تَاْكُلْ فِيْٓ اَرْضِ اللّٰهِ وَ لَا تَمَسُّوْهَا بِسُوْٓءٍ
فَيَاْخُذَكُمْ عَذَابٌ قَرِيْبٌ ﴿٦٤﴾

64. And O my people! This is a she-camel of Allah, a sign for you, then leave [136], her, that she may eat in Allah's earth, and touch her not with evil [137], lest a near torment reach you.

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136. Some people do not hunt in the jungles of saints. They did not burn the wood therefrom. They use this verse as proof for it, because the meat of the she-camel of Hazrat Saleh (On whom be peace) was religiously not unlawful as camel meat is lawful, but it was harmful and eating its meat was bringing down the punishment of Allah Almighty. For this reason, the order was to refrain from eating its meat. Similarly, the animals and wood of such jungles are not forbidden but prove to be harmful which had been proven as such on many occasions. Hence, people refrain from using these. An example of this is when doctors, for health reasons, put off patients from eating beef or lentils. The Holy Prophet صلى الله عليه وآله وسلم had stopped the Companions from drinking water from places of torment and Divine punishment, in fact, he had asked the kneaded dough to be thrown away from it - not because of prohibition but due to its harmful effects.

65. Then they hamstrung [138], her, then Saleh said, enjoy [139]. in your houses three days more. This is a promise, that will not be falsified.

فَعَقَرُوْهَا فَقَالَ تَمَتَّعُوْا فِيْ دَارِكُمْ ثَلٰثَةَ اَيَّامٍ ؕ ذٰلِكَ وَعْدٌ غَيْرُ مَكْذُوْبٍ ﴿٦٥﴾

138. They had cut the legs of this she-camel on Wednesday night and on Sunday punishment descended upon them. Hazrat Saleh (On whom be peace) had warmed them that on the first day their faces would become yellow, on the second day red, on the third day black. The same happened as foretold. This tells us that the beloved servants of Allah

66. Then when Our Command came, We saved Saleh and the Muslims with him showing Our mercy [140]. and from the humiliation of that day. No doubt, your Lord is Mighty, Honorable.

فَلَمَّا جَآءَ اَمْرُنَا نَجَّيْنَا صٰلِحًا وَّ الَّذِيْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَ مِنْ خِزْيِ يَوْمِئِذٍ ؕ اِنَّ رَبَّكَ هُوَ الْقَوِيُّ الْعَزِيْزُ ﴿٦٦﴾

140. Here, '*company*' denotes companionship of faith, and not companionship in terms of time because the faith of the Prophet precedes the faith of the followers.

137. This means do not injure it, do not slaughter it, if it is found gra-zing in anyone's field do not chase is away. These people drank the milk of this she-camel. Its milk would be sufficient for all the people, although they were fifteen hundred in number. This tells us that one should respect the miracle of a Prophet implicitly, because disrespecting it can risk the coming down of Divine punishment. In Pakistan a buffalo gave birth to a calf on whose forehead the word Muhammad was found inscribed. In Gujrat the words Muhammad and Ahmad were seen on eggs laid by a hen. On some stones, the name of our Holy Prophet صلى الله عليه وآله وسلم have been seen. I (author) too have one such stone. These sacred relics should not be destroyed. In fact, it is important to show them utmost respect, as these are miracles of Prophets. Disrespect to them is included in "touch her not with evil".

Almighty are made aware of the future happenings through Divine knowledge.

139. This tells us that Hazrat Saleh (On whom be peace) knew the time of death of these people through Divine knowledge i.e. they would die after three days. This is part of the FIVE types of Divine knowledge.

Allah Almighty had removed these pious people earlier. Only after that, punishment had descended upon the infidels as described in the next verse.

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وَ اَخَذَ الَّذِيْنَ ظَلَمُوا الصَّيْحَةُ فَاَصْبَحُوْا فِيْ دِيَارِهِمْ جٰثِمِيْنَ ﴿٦٧﴾

67. And a roaring noise [141], overtook the unjust, then in the morning, they remained lying crouched in their homes.

141. This was the sound made by Hazrat Jibraeel (On whom be peace) which frightened them to such an extent that it caused their hearts to break apart. Even today, death is caused by lightening or explosion of a bomb. In another place the Holy QUR'AAN says:

كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَاۤ اِنَّ ثَمُوْدَا كَفَرُوْا رَبَّهُمْ ؕ اَلَا بُعْدًا لِّثَمُوْدَ ﴿٦٨﴾

68. As though they had never dwelt therein. Listen no doubt, Thamud denied [142], their Lord, Ho; curse be on Thamud.

142. Because they had rejected the Prophet, and rejection of a Prophet is equal to rejection of Allah Almighty.

SECTION 7

وَ لَقَدْ جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ بِالْبُشْرٰى قَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ فَمَا لَبِثَ اَنْ جَآءَ بِعِجْلٍ حَنِيْذٍ ﴿٦٩﴾

69. And no doubt Our messengers came to Ibrahim with glad tidings. They said, Peace [143]. He said, peace then not being late, brought a calf roasted [144].

143. Hazrat Jibra'eel (On whom be peace) came with some angels in the shape of handsome boys to convey the glad tidings that Hazrat Ishaaque would be born from Hazrat Sarah (On them be peace).

From this emerge few issues.

1. The coming of Prophets takes place in a dignified and splendid way, and their arrival is foretold.
2. Angels have been blessed with knowledge of the Unseen by Allah Almighty through which they provide information of things to come.
3. Extending greetings at the time of meeting is the practice of the angels and the Prophets.
4. Sunnat practice is, that the one who comes must greet.

144. From this we learn that to eat meat of the cow (beef) and to feed it to one's guests is the practice of Hazrat Ebrahim (On whom be peace). So too, is the entertainment of guests with food even if one does not know them.

فَلَمَّا رَاٰۤ اَيْدِيَهُمْ لَا تَصِلُ اِلَيْهِ نَكِرَهُمْ وَ اَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمِ لُوْطٍ ﴿٧٠﴾

70. Then when he saw that their hands did not reach towards the food, he thought them strangers and began to fear [145]. of them in his heart. They said, fear not, we have been sent towards the people of Lut.

145. Because at that time when a guest did not eat from the house of his host it was considered a sign of confrontation i.e. he has come to fight. From this we learn that the fear of those other than Allah Almighty is not against trust in Allah Almighty or Prophethood.

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Furthermore, if the angel has come for some other purpose, it is possible that the Prophet may not recognise him. But when he comes with Divine Revelation it is incumbent for the Prophet to recognize him.

وَامْرَاَتُهٗ قَآئِمَةٌ فَضَحِكَتْ فَبَشَّرْنٰهَا بِاِسْحٰقَ ۙ وَ مِنْ وَّرَآءِ اِسْحٰقَ يَعْقُوْبَ ﴿٧١﴾

71. And his wife was standing by, she began to laugh, [146], then We gave her the glad-tiding of Ishaque and after Ishaque of Yaqub[147].

146. Due to happiness. This tells us that to express joy at the destruction of the infidels is a good act.

147. This means Oh Sarah you would be feeding Hazrat Yacoob (On whom be peace) in your lap as well, you would be given such a long life that you would be able to see the prime of your grandson. This tells us that the work of the true servants of Allah Almighty is in reality His work. Glad tidings were given by the angels, but Allah Almighty says He gave it.

قَالَتْ يٰوَيْلَتٰٓى ءَاَلِدُ وَ اَنَا عَجُوْزٌ وَّ هٰذَا بَعْلِىْ شَيْخًا ؕ اِنَّ هٰذَا لَشَىْءٌ عَجِيْبٌ ﴿٧٢﴾

72. She said Oh; Woe is me shall I bear [148], a child and I am old, and this is my husband an old man? No doubt, this is strange thing [149].

148. Either these words are uttered in a form of surprise, or they express a question in matters of birth i.e. would the two of us become young once again to give birth to a child, or would this happen in our present old age. These words are not of regret, but of joy.

149.That a child would be born to the husband who is one hundred and twenty years old and a wife who is a barren lady of ninety nine years old. This tells us that a son is a great bounty of Allah Almighty, especially such a pious son as this.

قَالُوْٓا اَتَعْجَبِيْنَ مِنْ اَمْرِ اللّٰهِ رَحْمَتُ اللّٰهِ وَ بَرَكٰتُهٗ عَلَيْكُمْ اَهْلَ الْبَيْتِ ؕ اِنَّهٗ حَمِيْدٌ مَّجِيْدٌ ﴿٧٣﴾

73. The angels said Do you wonder at Allah's Command? The mercy of Allah and His blessings be upon you. O people of the house [150], No doubt, it is He Who is All Praiseworthy Honourable.

150. From this we learn that the wife is included in the family members. Here Hazrat Sarah (On whom be peace) is addressed in the second person plural (masculine) because she is addressed as being from the people of the house.

فَلَمَّا ذَهَبَ عَنْ اِبْرٰهِيْمَ الرَّوْعُ وَجَآءَتْهُ الْبُشْرٰى يُجَادِلُنَا فِىْ قَوْمِ لُوْطٍ ﴿٧٤﴾

74. Then when the fear[151], of Ibrahim disappeared, and he got glad-tidings, he began to dispute with Us about the people of Lut [152].

151. His danger disappeared that they are not eating because they are angels.

152. This tells us that those who love Allah Almighty are always full of pride towards Him. Though they quarrel with him and show insistence, Allah Almighty loves their persistence. We further learn fighting against those beloved to Allah Almighty is fighting against the Almighty. When Hazrat Ebrahim (On whom be peace) would quarrel with the angels, Allah Almighty said he had quarrelled with Him. It should be remembered that Hazrat Ebrahim (On whom be peace) on this occasion did not intercede for the people of

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Hazrat Lut (On whom be peace), but incidentally tried for the delay in the coming of Divine punishment.

75. No doubt , Ibrahim is clement most tender hearted, penitent. [153].

إِنَّ إِبْرٰهِيمَ لَحَلِيمٌ أَوَّاهٌ مُّنِيبٌ ﴿٧٥﴾

153. By this is meant Hazrat Ebrahim (On whom be peace) was extremely kindhearted. He did not want to see the destruction of the infidels but desired that the people of Lut be given some respite to consider what they were doing, in the hope that they may accept faith. From this we learn that there is no intercession for the infidels. But for believers there is intercession.

76. O Ibrahim! Do not plunge in this thought. No doubt, the Command of your Lord has come. And no doubt, the torment is to approach them, that cannot be averted. [154].

يٰإِبْرٰهِيمُ أَعْرِضْ عَنْ هٰذَا ۚ إِنَّهُ قَدْ جَآءَ أَمْرُ رَبِّكَ ۚ وَ إِنَّهُمْ آتِيهِمْ عَذَابٌ غَيْرُ مَرْدُودٍ ﴿٧٦﴾

154. From this emerge two issues:
1. Inevitable fate will not alter in any way.
2. The Prophets have such high esteem by Allah Almighty that He stops them from offering prayer against the Inevitable Fate so that they may not be left unanswered.

77. And when Our angels came to Lut, he was grieved of them and became sad on account [155], of them, and said, this is a fierce day.

وَ لَمَّا جَآءَتْ رُسُلُنَا لُوطًا سِيٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالَ هٰذَا يَوْمٌ عَصِيبٌ ﴿٧٧﴾

155. He did not become mean because of having guests but due to the evil practices of his people. These guests were angels in the form of very handsome boys. To be mean and miserly towards guests is against the status of a Prophet. After taking leave from Hazrat Ebrahim (On whom be peace) these angels arrived at Sodom, at the place of Hazrat Lut (On whom be peace)

78. And his people came running[156], to him, and they were in the habit of doing evil deeds from before. He said, O people, these are daughters [157], of my people, they are purer for you, then fear Allah, and do not disgrace [158]. me in the face of my guests. Is there not among you any man of good character? [159].

وَ جَآءَهٗ قَوْمُهٗ يُهْرَعُونَ إِلَيْهِ ۖ وَ مِنْ قَبْلُ كَانُوا يَعْمَلُونَ السَّيِّاٰتِ ۖ قَالَ يٰقَوْمِ هٰٓؤُلَآءِ بَنَاتِي هُنَّ أَطْهَرُ لَكُمْ فَاتَّقُوا اللّٰهَ وَ لَا تُخْزُونِ فِي ضَيْفِي ۖ أَلَيْسَ مِنْكُمْ رَجُلٌ رَّشِيدٌ ﴿٧٨﴾

156. Because they were informed by Hazrat Lut's (On whom be peace) infidel wife that very handsome young boys have come to our house.

157. Your wives, who are my compatriot daughters. Its explanation is the following verse. "*And leave your wives whom your Lord has created for you*" (S26:V166). From this one can deduce that he was calling the wives of these cursed people 'my daughters' just as

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elders sometimes refer to the youngsters as my son or daughter. From this we learn that to serve and protect your guests is the practice of prophets even if you don't know them.

158. From this we learn that the beloved servants of Allah Almighty are displeased with those who annoy and trouble their guests, and happy with those who are hospitable to them. It is for this reason that the people of Madina to this day are hospitable and kind to the visitors of the Holy City, because they are guests of the Holy Prophet صلى الله عليه وآله وسلم and that by serving them they will receive the pleasure of the one for whose sake these visitors have come. All of them use this verse as the basis for their service.

159. This means if you reject my words due to your stubborness, then listen to those who are wise and intelligent among you who try to refrain you from your mischief. These words were spoken to them by Hazrat Lut (On whom be peace) in utter distress and misery.

79. They said, You know that we have no right in the daughters[160], of your people, and you surely know what, we desire.

قَالُوْا لَقَدْ عَلِمْتَ مَا لَنَا فِيْ بَنٰتِكَ مِنْ حَقٍّ ۚ وَ اِنَّكَ لَتَعْلَمُ مَا نُرِيْدُ ﴿٧٩﴾

160. This means we are not inclined towards them or that we are no longer fit for women because those who indulge in sodomy are incapable of having desire for a woman. Otherwise these ladies were their wives.

80. He said, Had I strength against you or might take refuge in a strong pillar [161].

قَالَ لَوْ اَنَّ لِيْ بِكُمْ قُوَّةً اَوْ اٰوِيْۤ اِلٰى رُكْنٍ شَدِيْدٍ ﴿٨٠﴾

161. This tells us that seeking protection from the people or from the external power is no idolatory. It is an act or deed of the Prophet. Hazrat Lut (On whom be peace) expressed regret that he has no helper from his people.

81. The angels said, O Lut! We are messengers [162], of you Lord, they cannot reach you, then carry forth your family within night, and let none of you look back [163], except your wife [164]. The same is to reach her [165], too, what will reach them. No doubt, their promise [166]. is for the morning. Is the morning not near?[167]

قَالُوْا يٰلُوْطُ اِنَّا رُسُلُ رَبِّكَ لَنْ يَّصِلُوْۤا اِلَيْكَ فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَ لَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ اِلَّا امْرَاَتَكَ ؕ اِنَّهٗ مُصِيْبُهَا مَاۤ اَصَابَهُمْ ؕ اِنَّ مَوْعِدَهُمُ الصُّبْحُ ؕ اَلَيْسَ الصُّبْحُ بِقَرِيْبٍ ﴿٨١﴾

162. We (the angels) have brought punishment upon the people, and not revelation upon you, because angels who bring Divine Revelation are recognizable to the Prophets, otherwise that will not be positive revelation. It should be remembered that the appearance of the angels in the form of handsome young youths was so to say to apprehend the criminals at the time of crime, just as police come in plain clothes to apprehend the criminals while committing crime, which then becomes indisputable supporting evidence in a case.

163. None of you should look back on your homes, on your wealth and possessions, on your compatriots.

164. This tells us that it is a sin to express

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regret at the destruction of the infidels, and a cause of one's destruction, His wife was destroyed because she regretted the destruction of the people uttering painfully "*Alas! My people*". As soon as she uttered these words a stone fell on her skull killing her instantly. These stones were of baked clay. Each stone had the name of the criminal. These stones did the work of a bomb as they fell on the head of the one whose name was on them.

165. This tells us that these angels due to Divine knowledge were fully aware of those who would be dying as infidels, and who would be dying as believers, as well as where and when these people would be destroyed. All three of these are from the Five branches of knowledge. The knowledge of our Holy Prophet صلى الله عليه وآله وسلم is far superior to that of the angels. If the angels can have knowledge of these, then how can they be hidden from our Holy Prophet صلى الله عليه وآله وسلم.

166. This tells us that early dawn is the time when mercy descends upon the beloved servants of Allah Almighty and punishment descends upon the cursed people. It is for this reason that reciting Istighfaar and engaging in worship during this time is commendable and meritorious.

167. When Hazrat Lut (On whom be peace) said that I desire their earliest destruction, the angels responded by telling him that dawn is near, not far.

82. Then when Our command came. We turned that town upside [168], down, and We rained [169]. upon it stones of baked clay continuously.

فَلَمَّا جَآءَ اَمْرُنَا جَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهَا حِجَارَةً مِّنْ سِجِّيْلٍ ۙ مَّنْضُوْدٍ ۙ﴿۸۲﴾

168. This means these five villages were turned upside down, the largest of which was Sadoom. The total population of them was four hundred thousand. Hazrat Jibraeel (On whom be peace) raised these villages from the bottom by hand so high that the sound of their chickens began to reach the sky. They were raised so suddenly that no water from the utensils spilled, nor did those asleep get up.

169.This tells us that immorality is a terrible evil and a severe sin for which the people of Hazrat Lut (On whom be peace) were punished so painfully that the like of it came to no other people after them. It is for this reason that the punishment for murder in Islam is death, but for adultery it is stoning to death (RAJAM).

83. Which are with your Lord marked, and those stones are not away from unjust people [170].

مُّسَوَّمَةً عِنْدَ رَبِّكَ ؕ وَ مَا هِيَ مِنَ الظّٰلِمِيْنَ بِبَعِيْدٍ ﴿۸۳﴾

170. This means wherever these stones had fallen, that place is not far from the infidels of Makkah. It is found on their route. Or it means punishment can descend upon them as well. It is only due to your auspicious presence. Oh My Beloved Rasool صلى الله عليه وآله وسلم that they are saved from such punishment. Says Allah Almighty: "*And Allah is not one to chastise them, till (O beloved Prophet) you are in their midst*" (S8:V33).

SECTION 8

84. And towards Madyan [171]. Shoaib a compatriot of their own. He said

وَ اِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ؕ قَالَ

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يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ وَ لَا تَنْقُصُوا الْمِكْيَالَ وَالْمِيْزَانَ اِنِّيْٓ اَرٰىكُمْ بِخَيْرٍ وَّ اِنِّيْٓ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ مُّحِيْطٍ ﴿۸۴﴾

O my people, worship Allah, there is no deity beside Him. And diminish [172]. not the measure and the weight. No doubt, I see you prosperous, and I fear for you the torment of encircling day [173].

171. This means towards the people or city of Madyan. Madyan was the name of one of Hazrat Ebrahim's (On whom be peace) son. His offspring is called Madyan tribe and his locality is called the city of Madyan.

172. These people had made measuring cups of irregular size and cheated with weights and scales. They would give with smaller cups and lesser weights but take with larger cups and heavier weights.

173. Such general and common punishment that no one would be able to escape it. It should be remembered that when sins become common, Divine punishment descends which destroys even innocent animals and children. This is called encircling torment.

وَ يٰقَوْمِ اَوْفُوا الْمِكْيَالَ وَالْمِيْزَانَ بِالْقِسْطِ وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَ لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿۸۵﴾

85. And O my people! Fill up measure and weight with justice and do not give the people their things decreasing [174]. and do not roam in the earth spreading mischief. [175].

174. This tells us that even infidels are duty bound in matters of business dealings, although religious laws in matters of worship are not obligatory on them. Thus Salaah is not obligatory upon an infidel, but accuracy in measuring and weighing is obligatory on him as well, theft is forbidden for him as well. Thus an Islamic government will permit infidels to take interest from believers: Due to unjust business dealings punishment has come and will come on the infidels. Says Allah Almighty: "*And when the female buried is questioned about. For what crime was she killed*" (S81:V8-9). From this it becomes clear that parents who had buried their daughters alive would be punished for this terrible crime

175. Do not spread mischief through banditry and stealing.

بَقِيَّتُ اللّٰهِ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۚ وَ مَآ اَنَا عَلَيْكُمْ بِحَفِيْظٍ ﴿۸۶﴾

86. And that which is left from the provision of Allah is better for you, if your believe [176]. And I am not over you a guardian.[177].

176. From this we learn that there is prosperity and grace in lawful things while unlawful things will be inauspicious and lack prosperity. Although a she goat reproduces one or two kids and the bitch reproduces ten to twelve puppies, thousands of sheep are slaughtered each year but no one slaughters a dog. One always looks for flocks of sheep, not for packs of dogs. A little bit of sustenance is far better than a large quantity of unlawful sustenance.

177. Jihad (Holy War) was not obligatory in the religion of Hazrat Shuaib (On whom be peace). He was only ordered verbal propagation. He would preach the whole day and pray during the entire night.

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قَالُوْا يٰشُعَيْبُ اَصَلٰوتُكَ تَاْمُرُكَ اَنْ نَّتْرُكَ مَا يَعْبُدُ اٰبَآؤُنَآ اَوْ اَنْ نَّفْعَلَ فِيْٓ اَمْوَالِنَا مَا نَشٰٓؤُا ؕ اِنَّكَ لَاَنْتَ الْحَلِيْمُ الرَّشِيْدُ ﴿۸۷﴾

87. They said, O Shoaib does your prayer bid you that we should abandon the gods of our fathers , or that we should not do with our riches whatever we will? Yes please, you are the only wise and up right. [178].

178. This tells us that to utter words of praise for the Prophet with the intention of showing disrespect too is an act of infidelity, because this is not praise but it is a joke and flattery. From this the writers and reciters of Na'at Shareef should take heed to rectify their intentions in these matters. The infidels had called their Prophet wise and upright. Their words were good but their intentions were evil.

قَالَ يٰقَوْمِ اَرَءَيْتُمْ اِنْ كُنْتُ عَلٰى بَيِّنَةٍ مِّنْ رَّبِّيْ وَ رَزَقَنِيْ مِنْهُ رِزْقًا حَسَنًا ؕ وَ مَآ اُرِيْدُ اَنْ اُخَالِفَكُمْ اِلٰى مَآ اَنْهٰىكُمْ عَنْهُ ؕ اِنْ اُرِيْدُ اِلَّا الْاِصْلَاحَ مَا اسْتَطَعْتُ ؕ وَ مَا تَوْفِيْقِيْٓ اِلَّا بِاللّٰهِ ؕ عَلَيْهِ تَوَكَّلْتُ وَ اِلَيْهِ اُنِيْبُ ﴿۸۸﴾

88. He said, O my people, tell me fairly , if I am on a clear proof [179]. from my Lord and he gave me good provision [180]. from Himself. And I do not desire that I myself begin to do against [181]. that which I forbid you to do. I only desire to reform as far as I can. And my succour is from Allah only , I relied only upon Him and I turn towards Him only. [182].

179. By clear proof is meant prophethood and revelation while the adverb 'if' is used to indicate the condition of his people. Otherwise Hazrat Shuaib's (On whom be peace) prophethood and revelation are so positive that there was no room for doubt about them.

180. By this is meant spiritual sustenance i.e Divine Guidance, prophethood and revelation which are connected with eternal life. It could also mean physical lawful sustenance in which there should be no trace of anything unlawful. Hazrat Shuaib (On whom be peace) was very wealthy and possessed many animals and properties. (Tafseer Roohul Bayaan)

181. This tells us that the most respected Prophets do not even intend to commit sins. To incline anyone towards committing sins is the work of either the baser self or the Devil. The blessed Prophets do not have a baser self. Allah Almighty says: *No doubt the soul is used to command evil but that to whom my Lord has mercy*" (S12:V53), and the devil does not overpower or subdue them. Allah Almighty further says: "*No doubt those who are my bondsmen, you have no control over them*" (S17:V65). In this verse it is pointed out that let alone committing prohibited acts, I do not have any intention of doing anything which is prohibited by Allah Almighty. When the blessed Prophets are protected from intention of sinful acts, then sin itself has no meaning by them. The one who regards them as sinful is worse than the devil because the devil had said that he would not be able to control Allah Almighty's beloved servants, while this wretched person is believing them to be sinful or misguided.

182. In these blessed words of Hazrat Shuaib (On whom be peace) there is a hint towards an important issue that besides Allah Almighty's help no one can obtain guidance merely through his own intelligence. What this means is that my hand is in the Hand of Allah and it is important for you to let your hand be in my

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hand so that the mercy of Allah Almighty can help you. This tells us that only the Prophets maintain absolute contact with Allah Almighty

89. And O my people! Let not your opposition to me make you earn that which befell the people of Nuh, or the people of Hud or the people of Saleh. And the people of Lut are not far away from you [183].

وَ يٰقَوْمِ لَا يَجْرِمَنَّكُمْ شِقَاقِيْٓ اَنْ يُّصِيْبَكُمْ مِّثْلُ مَآ اَصَابَ قَوْمَ نُوْحٍ اَوْ قَوْمَ هُوْدٍ اَوْ قَوْمَ صٰلِحٍ ؕ وَ مَا قَوْمُ لُوْطٍ مِّنْكُمْ بِبَعِيْدٍ ﴿۸۹﴾

183. The destruction and devastation of the people of Hazrat Lut (On whom be peace) in comparison is very close to that of the people of Nooh and the people of Hud. If there was not the object of it, then the destruction of the people of Lut had also taken place thousands of years ago, because Hazrat Lut (On whom be peace) was the contemporary of Hazrat Ebrahim (On whom be peace) while Hazrat Shuaib (On whom be peace) was a contemporary of Hazrat Moosa (On whom be peace).

90. And beg forgiveness of Allah, then turn towards Him. No doubt, my Lord is Merciful. Loving [184].

وَ اسْتَغْفِرُوْا رَبَّكُمْ ثُمَّ تُوْبُوْٓا اِلَيْهِ ؕ اِنَّ رَبِّيْ رَحِيْمٌ وَّدُوْدٌ ﴿۹۰﴾

184. Many Prophets of Allah Almighty had ordered their people towards reciting Istighfaar (words of forgiveness) and seeking repentance is very important. You should also remember there is a different repentance for different type of sin: the repentence of kufr (infidelity) is accepting Faith, the repentence for infringing human rights is compensating them whose rights that have been infringed upon, for sins committed in the open, the repentence should be likewise.

91. They said, O Shoaib, we do not understand [185], most of your talks; and no doubt, we see you weak [186]. among us. And if there would not have been your tribe, [187], we would have stoned you. And there is no respect for you in our eyes [188].

قَالُوْا يٰشُعَيْبُ مَا نَفْقَهُ كَثِيْرًا مِّمَّا تَقُوْلُ وَ اِنَّا لَنَرٰىكَ فِيْنَا ضَعِيْفًا ۚ وَ لَوْ لَا رَهْطُكَ لَرَجَمْنٰكَ ۫ وَ مَآ اَنْتَ عَلَيْنَا بِعَزِيْزٍ ﴿۹۱﴾

185. This tells us the words and conversation of a Prophet can be understood through the intelligence of faith, ordinary intelligence is not sufficient for it. In fact, just to look at them you require the gaze of faith.

186. From this we understand that to reject the powers of Prophets and Saints and to regard them as weak is the work of infidels. Allah Almighty has granted them such powers that no other power can work against them.

187. This means those of your kith and kin who are in the fold of our religion would stand to take up arms against us when they would see us causing harm to you. For this reason we would not say anything to you. An example of this was the leniency of the infidels of Makkah towards the Holy Prophet because of the position of Abu Talib, and due to this, were scared to cause injury to his nephew.

188. This tells us that what respect will one now show to a Prophet, who is disgraced himself. This is the very utterance of the progeny of Ismail in the present time.

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The source of all this is nonsensical talking of the people of Hazrat Shuaib (On whom be peace).

92. He said, O my people! Is the pressure of my tribe over you is more than Allah? And you have cast Him behind [189]. your back. No doubt, what ever you do, is under the cortrol of my, Lord.

قَالَ يٰقَوْمِ اَرَهْطِیْٓ اَعَزُّ عَلَیْكُمْ مِّنَ اللّٰهِ ؕ وَاتَّخَذْتُمُوْهُ وَرَآءَكُمْ ظِهْرِیًّا ؕ اِنَّ رَبِّیْ بِمَا تَعْمَلُوْنَ مُحِیْطٌ ﴿۹۲﴾

189. This tells us that to show your back to the order of a Prophet is equal to showing your back to the order of Allah Almighty, because their obedience is in fact obedience of Allah Almighty.

93. And O people! Continue[190], your work at your places, I do my work. Soon you are to know, on whom comes the torment that will disgrace him and who is liar. And wait, I also wait with you. [191].

وَ یٰقَوْمِ اعْمَلُوْا عَلٰی مَكَانَتِكُمْ اِنِّیْ عَامِلٌ ؕ سَوْفَ تَعْلَمُوْنَ ۙ مَنْ یَّاْتِیْهِ عَذَابٌ یُّخْزِیْهِ وَ مَنْ هُوَ كَاذِبٌ ؕ وَارْتَقِبُوْٓا اِنِّیْ مَعَكُمْ رَقِیْبٌ ﴿۹۳﴾

190. The object of this is not granting permission to those infidels for polytheism and idol worshipping, but its purpose is expressing wrath, as Allah Almighty says: "*Then whoso will, let him believe, and whoso will, let him disbelieve*". (S18:V29) And Hazrat Moosa (On whom be peace) said to the magicians: "*Cast you down what you have to cast*" (S26:V43).

191. This means you should await my destruction, because they were saying our idols will destroy Hazrat Shuaib (On whom be peace) and the believers. Hazrat Shuaib (On whom be peace) told them time alone will tell who is destroyed - you or me. These words too are for the expression of anger.

94. And when my Command came [192], We saved Shoaib and the Muslims with him by showing Our mercy [193] , and the roaring noise overtook the unjust [194]. then they remained lying on their knees in their homes at morning.

وَ لَمَّا جَآءَ اَمْرُنَا نَجَّیْنَا شُعَیْبًا وَّ الَّذِیْنَ اٰمَنُوْا مَعَهٗ بِرَحْمَةٍ مِّنَّا وَاَخَذَتِ الَّذِیْنَ ظَلَمُوا الصَّیْحَةُ فَاَصْبَحُوْا فِیْ دِیَارِهِمْ جٰثِمِیْنَ ۙ﴿۹۴﴾

192. Here the command is not a religious command but existentional command i.e. the command regarding their destruction which was already told to the angels.

193. By this is meant Allah Almighty had removed them from there because punishment does not descend in the presence of a Prophet. Says Allah Almighty: "*And Allah is not to chastise them while (O beloved Prophet) you are in their midst*" (S8:V33). Also, the presence of the pious halts Divine punishment.

194. In that Hazrat Jibraeel (On whom be peace) uttered in a frightening voice, "All of you die!" (*Khazainul Ifraan*). It is stated in Surah Araaf that "*they were overtaken by an earthquake*" (S7:V91). The truth of the matter is that both forms of punishment came to them, i.e. the roaring noise brought about an earthquake.

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كَاَنْ لَّمْ يَغْنَوْا فِيْهَا ؕ اَلَا بُعْدًا لِّمَدْيَنَ كَمَا بَعِدَتْ ثَمُوْدُ ﴿٩٥﴾ ع ١٢/٨

95. As they had never dwelt there. Ho: Be Madyan just as Thamud [195]. were removed far away.

195. The people of Thamud and Aad were afflicted with similar forms of punishments, but the people of Saleh i.e. the Thamud were overtaken by the roaring noise from the bottom while the people of Shuaib were seized from the top. Firstly, they were caught up in a severe heat. Then one cloud appeared where there was cold wind. When these people gathered at this place a sudden roaring noise came through which an earthquake took place. The entire locality burst into flames and all these people were totally destroyed through it.

SECTION : 9

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ﴿٩٦﴾ لا

96. And verily, We sent Musa with Our signs [196]. and clear authority.

196. Hazrat Moosa (On whom be peace) was granted nine miracles: the walking stick, the shining hand, punishments in the form of stones, locusts, lice, frogs, blood, destruction of possessions, death. All seven of these punishments were sent upon the people of the Pharoah.

اِلٰى فِرْعَوْنَ وَمَلَا۟ئِهٖ فَاتَّبَعُوْۤا اَمْرَ فِرْعَوْنَ ۚ وَ مَاۤ اَمْرُ فِرْعَوْنَ بِرَشِيْدٍ ﴿٩٧﴾

97. To Firawn and his courtiers[197], then they followed the command of Firawn. And the work of Firawn was not rightly directed [198].

197. Because the Pharoah and his people had overpowered the Israelites, mention here has been made about them. Otherwise Hazrat Moosa (On whom be peace) was the Prophet of the Israelites as well. Also, the subject matter which follows "then they followed the command of the Pharoah" is concerning the *QIBTIES* - the people of the Pharoah. Hence mention here is made of them.

198. This means the Pharoah's misguidance was crystal clear though he was an ordinary human being, he was claiming godhood. In spite of this these people had obeyed him.

يَقْدُمُ قَوْمَهٗ يَوْمَ الْقِيٰمَةِ فَاَوْرَدَهُمُ النَّارَ ؕ وَبِئْسَ الْوِرْدُ الْمَوْرُوْدُ ﴿٩٨﴾

98. He shall be before his people on the Day of Resurrection. And bring them down in the Hell [199]. And what an evil place of watering to descent.

199. From this we learn that on the Day of Judgement every infidel will be in the company of his leader, while every believer, if Allah wills, will be in the company of his leader and guide. Hence it is important to take Bayat on the hand of a Murshid. This is because all Pharoahites will be with the devil only. In fact, through the Pharoah they will all be with the devil. Likewise, the believer will not be directly with the Holy Prophet but through their Murshids and leaders will be able to reach the Messenger of Allah صلى الله عليه وآله وسلم. It is for this reason that the pious Sufis say: "He who has no Guide (Murshid) the devil becomes his guide".

وَ اُتْبِعُوْا فِيْ هٰذِهٖ لَعْنَةً وَّ يَوْمَ الْقِيٰمَةِ ؕ بِئْسَ الرِّفْدُ الْمَرْفُوْدُ ﴿٩٩﴾

99. And the curse followed them in this world and on the Day of Resurrection [200]. What is and evil

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reward which they got.

200. Every generation that would come until the Day of Judgement would be remembering them in the world with adverse comments, while in the Hereafter, all those before them and after them will curse them.

From this we learn that the disgrace of the world, and the eternal curse of the pious is a punishment of Allah Almighty for such a person, while pious remembrance and good publicity is the mercy from Allah Almighty for him.

100. These are the tidings of the towns that we relate to you, some of them are standing and some mown down. [201].

ذٰلِكَ مِنْ اَنْۢبَآءِ الْقُرٰى نَقُصُّهٗ عَلَيْكَ مِنْهَا قَآئِمٌ وَّحَصِيْدٌ ﴿۱۰۰﴾

201. By this is meant ruins of some are still found in towns and villages which have been ravaged by Divine punishment, eg the desolate towns and villages of the Aad and Thamud.

With some there is no trace of them to be found like the villages of the people of Nooh. Only their stories remain now, but they themselves are not to be found.

101. And we wronged them not, but they did evil to themselves. Their deities whom they used to worship beside Allah availed [202], them not, when the Command of your Lord came, and they increased them nothing save destruction. [203].

وَمَا ظَلَمْنٰهُمْ وَلٰكِنْ ظَلَمُوْٓا اَنْفُسَهُمْ فَمَآ اَغْنَتْ عَنْهُمْ اٰلِهَتُهُمُ الَّتِيْ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ مِنْ شَيْءٍ لَّمَّا جَآءَ اَمْرُ رَبِّكَ ؕ وَمَا زَادُوْهُمْ غَيْرَ تَتْبِيْبٍ ﴿۱۰۱﴾

202. By this is meant that they had not benefitted from the worship of their false gods. Here the verb they worshipped is used to denote an act of worshipping. It should be remembered that the worship of idols in any case is false because these deities are false. If one worships Allah Almighty according to the teachings of the Prophet then it is true but if it is done with the intention of opposing the Prophet it would be false because though the deity is a true one, the worshipper, and his worship are both false. Both these worships would not be beneficial. Though the infidels of Makkah would perform pilgrimage of the sacred Ka'bah, and the previous non-believing people too would worship Allah Almighty, all these were not just useless, but harmful as well.

203.From these verses we learn that the company of the faithless and their obedience is a cause of one's destruction, just as the company of the faithful and their obedience is a means of obtaining Divine mercy.

102. And such is the seizing of your Lord , when He seizes the towns on their injustice [204]. No doubt, His seizing is painful, severe.

وَكَذٰلِكَ اَخْذُ رَبِّكَ اِذَآ اَخَذَ الْقُرٰى وَهِيَ ظَالِمَةٌ ؕ اِنَّ اَخْذَهٗٓ اَلِيْمٌ شَدِيْدٌ ﴿۱۰۲﴾

204. This tells us that due to the sins of human beings other animals become victims of punishments, just as due to the blessings of the animals some human beings receive merciful rain, etc.

103. No doubt, herein is a sign to him who fears [205]. the torment of Hereafter. That is a Day whereon

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّمَنْ خَافَ عَذَابَ الْاٰخِرَةِ ؕ ذٰلِكَ يَوْمٌ مَّجْمُوْعٌ ۙ لَّهُ النَّاسُ

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all shall be gathered together and that is a Day of presence. [206].

وَ ذٰلِكَ يَوْمٌ مَّشْهُوْدٌ ﴿۱۰۳﴾

205. The purpose of the verse is to admonish a lesson and advise. What it means is that though everyone would be listening to these incidents but only those will obtain a lesson from them in whose hearts there is fear of Allah Almighty. Those who are bereft of this will not receive admonition from anything.

206. In respect of *SHAHID* and MASH-HOOD some scholars have taken *SHAHID* "*the witness*" to mean the beloved Prophet صلى الله عليه وآله وسلم and *MASH-HOOD* to mean the Day of Judgement. This verse is perhaps a proof for their interpretation, as well as that command of Allah Almighty: "*O Prophet the Communicator of unseen news, no doubt, We have sent you as a Present beholder*". (S33:V45) Thus the most appropriate commentary of the Holy QUR'AAN is that which is provided by the Holy QUR'AAN itself.

104. And We defer it not save for a counted period.

وَ مَا نُؤَخِّرُهٗۤ اِلَّا لِاَجَلٍ مَّعْدُوْدٍ ﴿۱۰۴﴾

105. When that Day will come , no-one will speak save by the leave [207]. of God. Then any one of them is unfortunate, and any one of them is fortunate. [208].

يَوْمَ يَاْتِ لَا تَكَلَّمُ نَفْسٌ اِلَّا بِاِذْنِهٖ ۚ فَمِنْهُمْ شَقِيٌّ وَّ سَعِيْدٌ ﴿۱۰۵﴾

207. By "*save by the leave of Allah*" is meant will not utter beneficial words, make excuses and intercession, give correct answer to a question without the permission of Allah Almighty. Besides these there will be other conversations and utterances like the false talks of the infidels like "*By Allah! we were not idol worshippers*",(S6 : V 23) etc. Thus there is no inconsistency in the verses.

208. This means that today some people in the world are fortunate while some are unfortunate wretches. Being soft-hearted, crying in abundance in love of Allah Almighty, showing dislike for the world, being modest and shy are signs of being fortunate, while being hard-hearted, (cruel) dryness of the eyes,love of the world, shamelessness, many desires, etc. are signs of wretchedness (*Tafseer Khazainul Irfaan)* It could also mean on the Day of Judgement some would be happy and fortunate, some would be miserable and wretched. The brightness, of the face, having the Books of Deeds in the right hand, having open hands, etc are things to recognise a happy and fortunate person there. Things contrary to these are the recognition of a miserable wretch. From this we learn that even small children and demented people too would be part of these two groups, because Allah Almighty has not described a third group for them.

106.Then those who are unfortunate, they are in the Hell, they will bray like an ass. [209].

فَاَمَّا الَّذِيْنَ شَقُوْا فَفِى النَّارِ لَهُمْ فِيْهَا زَفِيْرٌ وَّ شَهِيْقٌ ۙ﴿۱۰۶﴾

209. From this we learn that although some sinful Muslims would be sent into Hell for short while, their voices would not be changed to that of donkeys. This is set aside for the infidels only.

107. They shall abide therein, so long as the heavens and earth abide, save as your Lord will [210]. No doubt, your Lord

خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ اِنَّ

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accomplishes what he desires.

رَبُّكَ فَعَّالٌ لِّمَا يُرِيْدُ ﴿۱۰۷﴾

210. This means eternally, because there would never be any limit to the will of Allah Almighty. In other words they would abide in Hell as long as the heavens and earth would be there. Besides this, they abide therein as long as Allah Almighty wills them to be in there.

Thus there is no limit to 'this' and 'keeping'. Says Allah Almighty: "*they shall abide therein*". Thus there is neither inconsistency in the verses nor do they prove that Paradise and Hell would ever perish. This verse ends on "This is the gift unending".

108. And those who are fortunate [211], they are in heaven. They shall abide therein, so long as the heavens and earth abide, save as your Lord will. This is the gift unending [212].

وَ اَمَّا الَّذِيْنَ سُعِدُوْا فَفِى الْجَنَّةِ خٰلِدِيْنَ فِيْهَا مَا دَامَتِ السَّمٰوٰتُ وَ الْاَرْضُ اِلَّا مَا شَآءَ رَبُّكَ ؕ عَطَآءً غَيْرَ مَجْذُوْذٍ ﴿۱۰۸﴾

211. No matter whether they themselves are like pious, believers and due to the blessings of others, like the minor children of the Muslims or like the sinners, like myself, who would become happy and fortunate through the blessings of the Holy Prophet صلى الله عليه وآله وسلم. All these would be the inmates of Paradise.

212. From "this is a gift unending" we learn that paradise and the bounties therein are eternal. The interpretation of this verse is how we have interpreted it.

109. Then O listener! Be not in delusion concerning that which these infidels worship [213]. They worship as their fathers used to worship before. And undoubtedly, We shall repay them their portion in full undiminished. [214].

فَلَا تَكُ فِىْ مِرْيَةٍ مِّمَّا يَعْبُدُ هٰٓؤُلَآءِ ؕ مَا يَعْبُدُوْنَ اِلَّا كَمَا يَعْبُدُ اٰبَآؤُهُمْ مِّنْ قَبْلُ ؕ وَ اِنَّا لَمُوَفُّوْهُمْ نَصِيْبَهُمْ غَيْرَ مَنْقُوْصٍ ﴿۱۰۹﴾ ع

213. This means Oh Muslims who recite the Holy QUR'AAN, after listening to the incidents which had caused the destruction of the previous nations, do not doubt that idol worshipping is perhaps correct. It is in no way connected to the Holy Prophet صلى الله عليه وآله وسلم. In this verse the believers are being addressed.

214. From this we learn that although those who follow the leaders who are infidels would be punished, this would not lessen the punishment of their subordinate infidels.

Likewise, though the rewards of the leaders of the believers would receive equal rewards of good doers, it would not lessen the rewards of the doers of good. From this we also learn that by conveying the reward of the good deeds, it would not lessen the reward of the one who has done this good deed. Further, the religious analogy is correct because Allah Almighty has used the analogy of the present infidels on the previous infidels due to their common activities of infidelity and evil doings.

SECTION : 10

110. And no doubt, We gave Musa the Book [215], then they differed

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ؕ

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وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ﴿۱۱۰﴾

therein, And if a word of your Lord had not gone already before, the matter would have been decided [216]. between them. And no doubt, they are in a deceptive doubt about it.

215. Hazrat Moosa (On whom be peace) is the first Prophet with a revealed Book and the Taurah is the first of the heavenly Books. After his demise there were many disputes about the Book that arose in his followers, some were in possession of the original copy of the Taurah others had a distorted copy. All praise be to Allah Almighty. Muslims have not and will not experience such disputes and disparities regarding the Holy QUR'AAN. It is protected by Allah Almighty from all types of distortions.

216. This means we already decided that they would be subjected to reckoning and punishment on the Day of Judgement. For this reason they are not subjected to punishment now.

وَ اِنَّ كُلًّا لَّمَّا لَيُوَفِّيَنَّهُمْ رَبُّكَ اَعْمَالَهُمْ ؕ اِنَّهٗ بِمَا يَعْمَلُوْنَ خَبِيْرٌ ﴿۱۱۱﴾

111. And no doubt, to each of them in all your Lord will repay their works [217]. in full. He is aware of their doings.

217. In that the Almighty will not decrease the good deeds of the believers or increase the sins of the infidels. However, increasing the good deeds of the believers and forgiveness of the sins of the sinful is not contrary to Allah's will. Hence no one can use this verse to reject the mercy of Allah Almighty.

فَاسْتَقِمْ كَمَاۤ اُمِرْتَ وَ مَنْ تَابَ مَعَكَ وَ لَا تَطْغَوْا ؕ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ﴿۱۱۲﴾

112. Then remain you firm as you have been commanded and whoever has repented [218]. with you; and O people! Do not be arrogant. No doubt He is seeing your works.

218. The great saints of Allah Almighty say that one steadfastness is better than a thousand miracles. Steadfastness is that man must not give up or turn his back from the obedience and worship of Allah Almighty during sorrow and distress, during hardship and comfort. Under all circumstances he must resign himself to the will of Allah Almighty. Steadfastness is indeed the root and foundation of sainthood through which one can obtain the company and nearness of the Holy Prophet صلى الله عليه وآله وسلم.

وَ لَا تَرْكَنُوْۤا اِلَى الَّذِيْنَ ظَلَمُوْا فَتَمَسَّكُمُ النَّارُ ۙ وَ مَا لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ اَوْلِيَآءَ ثُمَّ لَا تُنْصَرُوْنَ ﴿۱۱۳﴾

113. And do not lean [219], towards wrong doers, lest the Fire should touch you, and you have no supporter besides Allah, then you will not be helped [220].

219. Here 'wrongdoers' refers to infidels and the apostates and misguided people, while leaning towards them means those who keep friendship and social contact with them, show approval of their deeds, to show softness in opposing them, to flatter them, etc. None of these acts should be shown towards any infidel.

220. This tells us that Allah Almighty appoints helpers for the believers, because the absence of helpers for the infidels is a form of punishment for them. We also learn that inclination of friendship and support towards

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i.e. coming of punishment upon them and absence of any helper for them.

وَ اَقِمِ الصَّلٰوةَ طَرَفَيِ النَّهَارِ وَ زُلَفًا مِّنَ الَّيۡلِ ؕ اِنَّ الۡحَسَنٰتِ يُذۡهِبۡنَ السَّيِّاٰتِ ؕ ذٰلِكَ ذِكۡرٰى لِلذّٰكِرِيۡنَ ۚ﴿۱۱۴﴾

verse was revealed. This person asked "Is this specially for me?" The reply was, 'no', this is for my entire Ummah (followers) minor sins are forgiven through the blessings of good deeds.

223. By this is meant although the Holy QUR'AAN is a good counsel for all, only those who believe in it will benefit from its counselling as said by Allah Almighty: "*There is Guidance to the God-fearing*". (S2:V2) Observe, the Holy Prophet is the mercy unto the worlds and unto the believers. Thus there is neither any inconsistency in the verses, nor can you prove from it that the Holy QUR'AAN is a counselling for all.

وَ اصۡبِرۡ فَاِنَّ اللّٰهَ لَا يُضِيۡعُ اَجۡرَ الۡمُحۡسِنِيۡنَ ﴿۱۱۵﴾

there is no inequity.

فَلَوۡ لَا كَانَ مِنَ الۡقُرُوۡنِ مِنۡ قَبۡلِكُمۡ اُولُوۡا بَقِيَّةٍ يَّنۡهَوۡنَ عَنِ الۡفَسَادِ فِى الۡاَرۡضِ اِلَّا قَلِيۡلًا مِّمَّنۡ اَنۡجَيۡنَا مِنۡهُمۡ ۚ وَ اتَّبَعَ الَّذِيۡنَ ظَلَمُوۡا مَاۤ اُتۡرِفُوۡا فِيۡهِ وَ كَانُوۡا مُجۡرِمِيۡنَ ﴿۱۱۶﴾

would not have spread to such an extent. The Holy Prophet said: "*In my Ummah there will always be one group who would be on the path of righteousness*". This is the Ahle Sunnat Wal Jama'at and their Ulema.

226. From this we learn that following the righteous Ulema is a means of obtaining

the infidels is infidelity because Allah Almighty has ordained this punishment for it

114. And establish prayer at the two ends of the day and in parts of the night [221]. No doubt good deeds obliterate[222]. evil deeds. This is admonition for the persons accepting admonition [223].

221. This verse hints as a proof for the Five Daily Prayers, because the Salaahs offered during the morning and evening are prayers at the two ends of the day. Likewise Zohr, Asr and Esha too are included in the word parts of the day and night.

222. From this we learn that good deeds help to obtain forgiveness of the evil deeds and that the sinful people can be forgiven through the blessings of the pious. Good and evil deeds are common. Reason for its revelation: One person unintentionally looked at an unfamiliar woman with lust and made a slight pass at her. On realising this he regretted his action and presented himself to the Holy Prophet صلى الله عليه وآله وسلم to relate this. In response this

115. And be patient, Allah wastes not the reward of the righteous [224].

224. Although at times there is a delay in receiving the rewards, but by Allah Almighty

116. Then why were there not amongst generations before you persons possessing some virtue [225], who would have forbidden mischief in the earth, yes, there were few of them whom We delivered? And the unjust remained behind the same luxury that was given [226], to them, and they were sinners. [227].

225.By "*persons possessing some virtue*" refers to righteous Ulema- scholars i.e. they were not from those people, who possessed knowledge and grace of Allah Almighty. The purpose of this verse is to show that this was the very cause of the previous people going astray that they did not have the righteous scholars. If these were in them misguidance

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salvation, while following wealth is a means of going astray.

227. The general public were criminals because they were indulging in immoral activities, while the scholars were criminals because they were not stopping them from such evil.

117. And your Lord is not such that He would destroy towns without any reason, while its people be good. [228].

وَ مَا كَانَ رَبُّكَ لِيُهْلِكَ الْقُرٰى بِظُلْمٍ وَّ اَهْلُهَا مُصْلِحُوْنَ ﴿۱۱۷﴾

228. From this emerge two issues:

1. Allah Almighty is free and pure from any injustice. Injustice is contrary to Divinity.

2. Wherever there are pious people, punishment does not come there. Their presence is a talisman for peace and protection.

118. And if your Lord had willed He would have made all mankind one nation, and they will always remain differing [229].

وَ لَوْ شَآءَ رَبُّكَ لَجَعَلَ النَّاسَ اُمَّةً وَّاحِدَةً وَّ لَا يَزَالُوْنَ مُخْتَلِفِيْنَ ﴿۱۱۸﴾ لا

229. Therefore observe that there is disparity in the language, eating habits, lifestyle, religion and nationality of man. They are not the same in these aspects. What has been said here by Allah Almighty is totally correct. Look at the greatness of Allah Almighty, that among the animals there are no infidels or polytheists. This disease is found only among man or in jinns.

119. Save those on whom your Lord has mercy, and for this has He created [230]. them. And the word of your Lord has been fulfilled, no doubt, I will fill hell with the jinn and mankind together [231].

اِلَّا مَنْ رَّحِمَ رَبُّكَ ؕ وَ لِذٰلِكَ خَلَقَهُمْ ؕ وَ تَمَّتْ كَلِمَةُ رَبِّكَ لَاَمْلَـَٔنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَالنَّاسِ اَجْمَعِيْنَ ﴿۱۱۹﴾

230. That is, it is for this disparity and difference, as is said by Allah Almighty: "*And We said, get down, one of you is the enemy of the other*", (S2:V36) or it is for the sake of declaring mercy. For this reason Allah's name is, Most Affectionate and Merciful. It should be remembered that the wisdom behind the creation of man is worship i.e. they have been created to worship Him. Says Allah Almighty: "*That they may worship me*".(S52 : V56) But the end result of man's creation is disparity and difference, as has been stated in this verse. Hence there is no inconsistency in the verses.

231. This verse clearly expresses that immoral jinns will be sent into hell like immoral human beings. But from the verses of Surah Ahqaf and Surah Jinn one understands that only the believing jinns would be salvaged from Hell. i.e. there is no Paradise for them. Thus the truth of the matter is that Paradise is only for the believing human beings. It should be remembered that even the moon, the sun, the idols, etc. too would be sent into Hell, not for the sake of receiving punishment but for the sake of providing punishment. Thus this verse does not contradict the following verse: "*Hence dread the fire whose fuel is men and stones*" (S2:V24).

120. And all that we relate to you of the tidings of the messengers [232] is for the purpose of strengthening your heart[233], therewith, and in this

وَ كُلًّا نَّقُصُّ عَلَيْكَ مِنْ اَنْۢبَآءِ الرُّسُلِ مَا نُثَبِّتُ بِهٖ فُؤَادَكَ ۚ وَجَآءَكَ فِيْ هٰذِهِ

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الْحَقُّ وَ مَوْعِظَةٌ وَّ ذِكْرٰى لِلْمُؤْمِنِيْنَ ﴿۱۲۰﴾

Sura the truth has come to you and admonition to the Muslims. [234]

232. From this we understand that Allah Almighty had conveyed the stories of all the Prophets to His Beloved Prophet صلى الله عليه وآله وسلم, some through the Holy QUR'AAN and some through His own secret ways. Therefore the Holy Prophet صلى الله عليه وآله وسلم is fully aware of all the Prophets.

233. So that after seeing the harsh treatment meted out to the infidels the Holy Prophet's صلى الله عليه وآله وسلم heart does not experience any pain or distress, and that it gets the strength to absorb and bear it. From this

emerge two issues:

1. The remembrance of the pious servants of Allah Almighty gives contentment to the heart.
2. The Holy Prophet صلى الله عليه وآله وسلم is beloved to Allah Almighty to such an extent that He provides means of comforting and consoling him; He does not allow his heart to be grieved and distressed.

234. From this we learn that the counselling of pious deeds is for believers only. On the other hand, the guidance of correct beliefs is for all, mankind.

وَ قُلْ لِّلَّذِيْنَ لَا يُؤْمِنُوْنَ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ ؕ اِنَّا عٰمِلُوْنَ ﴿۱۲۱﴾ۙ

121. And say you to the infidels, continue working on your places, [235], and we do our work.

235. This command is to express intense wrath. This tells us that sometimes in addition to obligatory duties, commands have other

meanings as well. In this verse, permission is not granted for committing immoral deeds.

وَانْتَظِرُوْا ۚ اِنَّا مُنْتَظِرُوْنَ ﴿۱۲۲﴾

122. And wait and we too are waiting.

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ وَ اِلَيْهِ يُرْجَعُ الْاَمْرُ كُلُّهٗ فَاعْبُدْهُ وَ تَوَكَّلْ عَلَيْهِ ؕ وَمَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿۱۲۳﴾ ع

123. And to Allah belong the unseen [236], of the heavens and the earth and towards Him is the return of the whole affairs, then worship Him and rely upon Him. And your Lord is not heedless of what you do.

236. Whomsoever He desires He will provide information as Allah Almighty says: "*Everything between the heavens and the earth belongs to Allah Almighty*". (S2:V255) Therefore he can grant kingdom. Thus this

verse does not in any way negate the knowledge of any Prophet or saint. If this was the case it would be against those who reject this as well, because they too accept in the partial unseen knowledge of the Prophets.

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اياتها ١١١ ١٢ سُوْرَةُ يُوْسُفَ مَكِّيَّةٌ ٥٣ ركوعاتها ١٢

SURAH YUSUF (MAKKAN) Revealed Before Hijrah

12 Sections and 111 Verses 1 1600 Words, 7166 Letters

1. Reason for its Revelation:
The Jewish scholars had taught the Arab leaders to ask the Holy Prophet صلى الله عليه وآله وسلم to explain how the children of Hazrat Yacoob(on whom be peace) arrived in Egypt and what the cause for their settling in this country, and to relate the full story of Hazrat Yusuf (on whom be peace). In response to their inquiry this Surah was revealed.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Alif-Lam- Ra . These are the verses of a Luminous[2]. Book.

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ۝١ ۚ

2. The Holy QUR'AAN is called luminous because it reveals everything concerning those in every age, or because it fully and clearly explain religious laws of what is lawful and what is forbidden.

2. No doubt, We have sent[3]. it down as an Arabic Quran so that you may understand.[4].

اِنَّآ اَنْزَلْنٰهُ قُرْءٰنًا عَرَبِيًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۝٢

3. From this we learn that this very Arabic text is most important. Its translations is not the QUR'AAN. nor can they be recited in Salaah, nor is there reward in their recitation.

4. So that the Arabs and through them others can come to understand. Thus the coming of the Holy Prophet صلى الله عليه وآله وسلم amongst the Arabs and the revelation of the Holy QUR'AAN into Arabic is Allah Almighty's big favour upon you because through these the entire world has become dependent on you. It could also mean that the revelation of this QUR'AAN into Arabic was to make its understanding easier for you, and not for explaining it to the Holy Prophet صلى الله عليه وآله وسلم for he understands every language. He understands the language of even the animals and stones. Why should he not understand these because he is the Prophet for the entire creation, and the Prophet fully understands the language of his people. Today people of every country and language are conveying their entreaties at the *Roza-e-Mubarak* (Sacred Grave)of the Holy Prophet صلى الله عليه وآله وسلم and the Beloved Prophet understands everyone and no angel has been appointed to interpret.

3. We relate to you the best[5], narration, in that We revealed to you this Quran, though no doubt, you had no knowledge before.[6].

نَحْنُ نَقُصُّ عَلَيْكَ اَحْسَنَ الْقَصَصِ بِمَآ اَوْحَيْنَآ اِلَيْكَ هٰذَا الْقُرْاٰنَ ۖ وَ اِنْ كُنْتَ مِنْ قَبْلِهٖ لَمِنَ الْغٰفِلِيْنَ ۝٣

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5. The story of Hazrat Yusuf (on whom be peace) is declared by the QUR'AAN as the best of the stories because it contains marvellous and astonishing wisdom, examples and lessons: incidents and events of kings and their subjects, habits and practices of ladies, patience at the oppressive afflictions of the enemies, forgiving an enemy after overpowering him, maintaining chastity and purity in teen years, transitory nature of this world, the unseen knowledge of the Prophets, relics of the pious being the remover of affliction and calamities, gaining knowledge about the period of a Prophet. In short, this story is a complete picture of Faith and practices, and it comprises of many wisdoms and philosophies of life.

6. That is before the revelation of the QUR'AAN. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم was at no time unaware or uniformed about everything even before the revelation of the QUR'AAN. He is at all times fully aware of all the affairs of the world.

4. Recall when Yusuf (Joseph) said to his father, O my father, I saw eleven stars[7], and the sun and the moon I saw them prostrating for me[8].

اِذْ قَالَ يُوْسُفُ لِاَبِيْهِ يٰٓاَبَتِ اِنِّيْ رَاَيْتُ اَحَدَ عَشَرَ كَوْكَبًا وَّ الشَّمْسَ وَ الْقَمَرَ رَاَيْتُهُمْ لِيْ سٰجِدِيْنَ ۝۴

7. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) were believers, pious and companions because the Prophet of Allah Almighty had seen them in a form of stars. The Holy Prophet صلى الله عليه وآله وسلم says about his noble Companions: "My Companions are like the stars".

8. When Hazrat Yusuf (on whom be peace) had seen this dream he was twelve years old. This dream was seen on Friday night which was Lailatul Qadr. Prior to this he had seen another dream in which he saw eleven sticks falling on the earth in the shape of a circle. Another small stick was encircling them. Regarding this dream too, Hazrat Yaqoob, (on whom be peace) had asked him not to relate it to his brothers. It should be remembered that by *SAJDA* here means placing the forehead on the ground. Hence, Hazrat Yusuf (On whom be peace) had seen the eleven stars, the sun and the moon in human shape who have a forehead. The word *SAJDA* or prostration signifies politeness and humility. The first meaning seems more appropriate.

5. He said, O my son! Relate [9], not your dream to your brothers that they will devise any scheme [10]. against you. No doubt, satan (the devil) is the clear enemy of man.

قَالَ يٰبُنَيَّ لَا تَقْصُصْ رُءْيَاكَ عَلٰٓى اِخْوَتِكَ فَيَكِيْدُوْا لَكَ كَيْدًا ؕ اِنَّ الشَّيْطٰنَ لِلْاِنْسَانِ عَدُوٌّ مُّبِيْنٌ ۝۵

9. From this we learn that dreams should not be related to every Tom, Dick and Harry, especially those who bare enmity and are of fickle mind because they are first to believe in the interpretation of dreams.

10. This means they will design secret plans to destroy you. From this we learn that he was fully aware that they would not be able to destroy him because this was a true dream and in time to come its true meaning would dawn upon his family.

6. And thus your Lord will select you, and teach you to draw conclusion of the discourses, and

وَ كَذٰلِكَ يَجْتَبِيْكَ رَبُّكَ وَ يُعَلِّمُكَ مِنْ تَاْوِيْلِ الْاَحَادِيْثِ وَ يُتِمُّ نِعْمَتَهٗ

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عَلَيْكَ وَعَلٰٓى اٰلِ يَعْقُوْبَ كَمَآ اَتَمَّهَا عَلٰٓى اَبَوَيْكَ مِنْ قَبْلُ اِبْرٰهِيْمَ وَاِسْحٰقَ ؕ اِنَّ رَبَّكَ عَلِيْمٌ حَكِيْمٌ ۝٦ ع ١ ٦ ١١

perfect His blessings upon you and upon the house of Yaqoob(Jacob)[12], as He perfected it formerly on Ishaq (Isaac). No doubt, your Lord is knowing, Wise[13].

12. By this is meant Allah Almighty will bestow His grace and bounty on all my children, and bless them with a kingdom. From this we learn that the brothers of Hazrat Yusuf (on whom be peace) are either prophets or saints. Some scholars have used this verse to prove that all the brothers of Hazrat Yusuf (on whom be peace) are prophets Allah Almighty and His Rasool know best!

13. Thus, whomsoever He has chosen for prophethood have been rightfully chosen. There is no objection in it. Also, since Allah Almighty is All-knowing and Wise, He has granted me knowledge and wisdom. Therefore, whatever infromation I give you it is out of His grace and bounty. And in this there is no room for error.

11. From this we understand that during the period of when the whereabouts of Hazrat Yusuf (on whom be peace) were unknown, Hazrat Yaqoob (on whom be peace) was fully aware of the condition of his son and had not accepted the news of his death. The reason being Hazrat Yaqoob (on whom be peace) himself had explained to his son that "Oh Yusuf, Prophethood, knowledge, etc. would be granted to you". Thus how would Hazrat Yusuf (on whom be peace) die before receiving prophethood, knowledge, etc. Some scholars have interpreted this verse to mean that the brothers of Hazrat Yusuf (on whom be peace) were not prophets, because only Hazrat Yusuf (on whom be peace) was chosen for this purpose. Allah Almighty knows best!

SECTION 2

لَقَدْ كَانَ فِيْ يُوْسُفَ وَاِخْوَتِهٖٓ اٰيٰتٌ لِّلسَّآئِلِيْنَ ۝٧

7. No doubt, in Yusuf and his brethren there are signs for the inquirers [14].

this exactly as described in their Tauraat and Injeel and the Holy Prophet صلى الله عليه وآله وسلم did not learn this from anyone, nor did he sit in the company of these scholars. Thus to hear these concealed details narrated by the Holy Prophet صلى الله عليه وآله وسلم so accurately indeed astonished them (*Tafseer Khazainul Irfaan*). This presented as a proof of his prophethood.

14. Here by inquirers is meant those Jews who had asked the Holy Prophet صلى الله عليه وآله وسلم about Hazrat Yusuf (on whom be peace), as well as for the reasons for the children of Hazrat Yaqoob (on whom be peace) going from Kan'aan to Egypt. When the Holy Prophet صلى الله عليه وآله وسلم narrated to them detailed infromation regarding them, they were astonished to hear it because they had found

اِذْ قَالُوْا لَيُوْسُفُ وَاَخُوْهُ اَحَبُّ اِلٰٓى اَبِيْنَا مِنَّا وَنَحْنُ عُصْبَةٌ ؕ اِنَّ اَبَانَا لَفِيْ ضَلٰلٍ مُّبِيْنِ ۝٨

8. When they said surely Yusuf and his brother[15] are dearer to our father than we, and we are a party [16]. No doubt, our father is clearly absorbed in their love[17].

Rahil (Rachel) and Laya (Leah) and two slave girls Zulfah and Balha. From these four he had

15. It should be remembered that Hazrat Yaqoob (on whom be peace) had two wives

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twelve sons and few daughters. From Laya he had six sons and one daughter. The sons were Rubal, Shamoon, Yahood, As-Sheejar, Zamayoon and Ladi; and from Rachel he had two sons Hazrat Yusuf (on whom be peace) and Benyaamin; from the slave girl Zulfah he had tow sons Jaad and Ashar and from Balha he had two sons Daan and Niftaali. At first Rachel was barren. These children were born to her in old age she and died after giving birth to Benyaamin. At that time Hazrat Yusuf (on whom be peace) was two years old. From his children Hazrat Yusuf (on whom be peace) was the father's most favourite son.

16. By this is meant in Hazrat yaqoob's (on whom be peace) time of need we can render most service because we are a full group, young and healthy. They did not understand that since Hazrat Yusuf (on whom be peace) lost his mother in his infancy the father would naturally be more kind and loving to him because he is without a mother. From this we learn that if you love some of your children more than the others it is not a bad thing. Weak and youngest children normally are well liked. However, being unjust to the children in any way is forbidden.

17. From this we learn disagreement with a Prophet's opinion is not infidelity because the brothers of Hazrat Yusuf (on whom be peace) brought pain upon Hazrat Yaqoob (on whom be peace) who was a Prophet, and declared his opinion as incorrect. But the Holy QUR'AAN did not declare this as infidelity, nor did Hazrat Yusuf (on whom be peace), after uniting with them, make them repent and read the Kalimah to make them believers again. Thus, because of his opposition to Hazrat Ali (May Allah be pleased with him) Amir Muawiya cannot be called a sinner, etc. Here the word DALAAL will not be taken to mean misguidance, because to regard a prophet as misguided is an act of infidelity. The word here really means absorbed in the love of Hazrat Yusuf (on whom be peace).

9. Kill Yusuf or cast [18] him forth into some land so that your father's face may only remain towards you, and thereafter be righteous[19].

اقْتُلُوْا يُوْسُفَ اَوِ اطْرَحُوْهُ اَرْضًا يَّخْلُ
لَكُمْ وَجْهُ اَبِيْكُمْ وَتَكُوْنُوْا مِنْۢ بَعْدِهٖ
قَوْمًا صٰلِحِيْنَ ۝٩

18. So that a wolf may devour him, or he may be abducted by a person. Those scholars who had accepted all these brothers to be prophets say Prophets are always free from infidelity and polytheism, but they are free of sin after prophethood, not prior to it. Thus, these brothers at that point in time were not prophets, they became prophets afterwards. This intention of theirs is one of severe sin.

19. From this we learn that all these actions of the brothers was an effort to turn the father's attention on them, not for any egotistical reasons. It is for this reason that they were eventually granted true repentance.

On the other hand the action of QABEEL was for boosting his evil self hence he was not given an opportunity to repent. This tells us that the outcome of a sin committed in the life of a Prophet is a good act and gets the opportunity to repent. Here becoming pious means making the father happy through obedience. Otherwise committing sin with the intention of repentance is infidelity. This is indeed seeking security with Allah Almighty for your sins. Also, no person can become pious by causing pain and usurping someone's rights. Rights of man will not be forgiven through mere repentance.

10. One of them said, kill not Yusuf,[20] and cast him into a dark well, that any traveller may take him away, if you are to do.

قَالَ قَآئِلٌ مِّنْهُمْ لَا تَقْتُلُوْا يُوْسُفَ
وَاَلْقُوْهُ فِيْ غَيٰبَتِ الْجُبِّ يَلْتَقِطْهُ
بَعْضُ السَّيَّارَةِ اِنْ كُنْتُمْ فٰعِلِيْنَ ۝١٠

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20. Because killing an innocent person is a harsh sin. These words were uttered by Yahooda who was the most kind hearted amongst them.

11. They said, O Our father! What happened to you that you are not trusting us regarding Yusuf, and we are his wellwishers[21].

قَالُوْا يٰٓاَبَانَا مَالَكَ لَا تَاْمَنَّا عَلٰى يُوْسُفَ وَ اِنَّا لَهٗ لَنٰصِحُوْنَ ﴿۱۱﴾

21. By this is meant till today you had not sent Hazrat Yusuf (on whom be peace) with us to the jungle for recreation and enjoyment though a brother lends strength to a brother, even though he may be a step-brother.

12. Send him forth with us tomorrow that he may eat fruits and play[22] and no doubt, we are his watchmen.

اَرْسِلْهُ مَعَنَا غَدًا يَّرْتَعْ وَيَلْعَبْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿۱۲﴾

22. From this we learn that games that are lawful are lawful for children to play, Similarly wild fruit which do not belong to anyone too are lawful to eat because Hazrat Yaqoob (on whom be peace) did not own any gardens.

13. He said, It will grieve me that you should take him away, and I fear that a wolf[23] may eat him while you remain unaware of him.

قَالَ اِنِّيْ لَيَحْزُنُنِيْٓ اَنْ تَذْهَبُوْا بِهٖ وَ اَخَافُ اَنْ يَّاْكُلَهُ الذِّئْبُ وَ اَنْتُمْ عَنْهُ غٰفِلُوْنَ ﴿۱۳﴾

23. Perhaps the word wolves is meant to signify the brothers themselves because Hazrat Yaqoob (on whom be peace) was fully aware that Hazrat Yusuf (on whom be peace) is a Prophet and the sand in the grave cannot destroy the body of a Prophet how will an animal eat his flesh. Thus, devouring by the wolf in reality means his destruction by his brothers, while "you remain unaware of him" would mean you are unware of his noble status.

14. They said, if the wolf eats him, and we are a party then we are of no use [24].

قَالُوْا لَئِنْ اَكَلَهُ الذِّئْبُ وَ نَحْنُ عُصْبَةٌ اِنَّآ اِذًا لَّخٰسِرُوْنَ ﴿۱۴﴾

24. Thus he sent Hazrat Yusuf (on whom be peace) to the jungle with them. At that time of departure the father placed the shirt of Hazrat Ebrahim (on whom be peace) which was in his neck at the time of being thrown in the fire of Namrood, on his son's neck as a means of protection (Ta'weez). From this we learn that to place the relics of the pious in the neck for the purpose of protection is permissible.

15. Then when they took [25] him away, and all agreed that he should be put in a dark well,[26] and We revealed [27] to him that necessarily you shall inform them of this doing while they shall not be knowing[28].

فَلَمَّا ذَهَبُوْا بِهٖ وَ اَجْمَعُوْٓا اَنْ يَّجْعَلُوْهُ فِيْ غَيٰبَتِ الْجُبِّ ۚ وَ اَوْحَيْنَآ اِلَيْهِ لَتُنَبِّئَنَّهُمْ بِاَمْرِهِمْ هٰذَا وَهُمْ لَا يَشْعُرُوْنَ ﴿۱۵﴾

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25. While they were in the sight of Hazrat Yaqoob (on whom be peace) the brothers continued to carry Hazrat Yusuf (on whom be peace) on their shoulders out of love. As soon as they were out of sight of the father they threw Hazrat Yusuf (on whom be peace) on the ground and everyone began to beat him up. To which ever brother he turned, he would beat him up. When their cruelty became excessive Yahooda said that you are going against your promise. You had not taken a decision to kill him. On hearing this, they stopped this cruel treatment.

26. Thus they threw Hazrat Yusuf (on whom be peace) in such a well which was narrow from the top but spacious below. At the time of throwing him in the well they took of his shirt and tied both his hands with it then suspended him in the well. When he had reached half way in the well they dropped him. Immediately Hazrat Jibraeel Amien (on whom be peace) came in the well and caught him on his wings, wore him the shirt of Hazrat Ebrahim (on whom be peace) which was placed in his neck as protective Taweez through the blessing of which the dark well became fully lit. This place was nine miles from Canaan in the Baitul Muqaddas territory.

27. Here revelation means divine inspiration or the words of Hazrat Jibraeel (on whom be peace) because at that point in time Hazrat Yusuf (on whom be peace) was not yet a Prophet, and revelation comes to a prophet. From this we learn that the words of the pious servants of Allah Almighty are words of Allah Almighty. Here the words were spoken by Hazrat Jibraeel Amien (on whom be peace), but Allah Almighty says We have spoken.

28. This means there shall come a time when you will be gracing the royal throne, while your brothers will come to you as needy people and you would then be able to remind them of today's incident at which they would be ashamed of what they have done. Allah Almighty says that at that you would say: "*Are you aware what you did with Yusuf and his brother*". (S12:V89) From this we learn that Allah Almighty had made Hazrat Yusuf (on whom be peace) fully aware of the future happenings and blessed him with the Unseen knowledge. He stayed in this well for three days. During this period angels were frequenting this well and would engage themselves with him in the remembrance of Allah Almighty. At this point in time Hazrat yusuf (on whom be peace) was twelve years old and was re-united with his father after eighty years. While in the well he would remember Allah Almighty excessively.

16. And at night they came to their father weeping [29].

وَ جَآءُوْۤ اَبَاهُمْ عِشَآءً یَّبْكُوْنَ ﴿۱۶﴾

29. This tells us that every one who cries is not necessarily sincere and oppressed. Some times even oppressors and liars also shed tears. From this judges and jurists should take a lesson.

17. They said, O our father! We went away racing, and left Yusuf near our provisions, then the wolf ate him[30], and you would not believe us, though we may be true.

قَالُوْا یٰۤاَبَانَاۤ اِنَّا ذَهَبْنَا نَسْتَبِقُ وَ تَرَكْنَا یُوْسُفَ عِنْدَ مَتَاعِنَا فَاَكَلَهُ الذِّئْبُ ۚ وَ مَاۤ اَنْتَ بِمُؤْمِنٍ لَّنَا وَ لَوْ كُنَّا صٰدِقِیْنَ ﴿۱۷﴾

30. This mean we had drifted far from the place where Hazrat Yusuf (on whom be peace) was kept to look after our clothes, shooting arrows and running. This tells us that archery is an ancient game which was practised in those days. From this we learn that a judge should not remind the accused of giving proof. They had learned the excuse about wolf from Hazrat Yaqoob (on whom be peace) because he had told them. "*And I fear that wolf may eat him*". (S12:V13)

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وَ جَآءُوْ عَلٰى قَمِيْصِهٖ بِدَمٍ كَذِبٍ ؕ قَالَ بَلْ
سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ
وَ اللّٰهُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿۱۸﴾

18. And they brought his shirt stained with false blood [31], He said, your hearts have made [32] a thing for you, then patience is good; and I seek help only from Allah against what you describe.

31. This they did by slaughtering a sheep and dipping Hazrat Yusuf's (on whom be peace) shirt in its blood. Hazrat Yaqoob (on whom be peace) placed this shirt on his eyes and cried a lot and said that it must have been a very strange wolf that ate my Yusuf but did not tear his shirt. These brothers had forgotten to tear his shirt. This is the true meaning of 'false' i.e. that falsehood was quite apparent.

32. From this it is crystal clear that Hazrat Yaqoob (on whom be peace) fully believed that they were telling a lie because the body of a Prophet is never eaten by the sand in the grave, let alone an animal devouring it. Also the father had understood from the son's dream that in time to come he would be a prophet. For this reason he told his sons: "You have most certainly fabricated this story", and did not go in the jungle in pursuit of Hazrat Yusuf (on whom be peace). He was fully aware of the Divine secrets but he did not want to reveal them.

وَجَآءَتْ سَيَّارَةٌ فَاَرْسَلُوْا وَارِدَهُمْ فَاَدْلٰى
دَلْوَهٗ ؕ قَالَ يٰبُشْرٰى هٰذَا غُلٰمٌ ؕ وَ اَسَرُّوْهُ
بِضَاعَةً ؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَعْمَلُوْنَ ﴿۱۹﴾

19. And there came a Caravan[33] they sent their water carrier. He then let down his bucket[34]. He said, Hurrah , what a good news. This is a boy and concealed him as a treasure[35]. And Allah knows what they do.

33. This caravan was coming from Madyan enroute to Egypt but they forgot the road and came in this jungle. They pitched their tents a little away from this well. Prior to this event the water of this well used to be salty but due to the blessings of Hazrat Yusuf (on whom be peace) it turned sweet, as was the case with that water which sweetened with the blessed saliva of our Holy Propeht صلى الله عليه وآله وسلم.

34. The name of the water carrier was Malik ibn Za'ar Khizai who was a resident of Madyan. When he let down his bucket in the well, Hazrat Yusuf (on whom be peace) caught it and hung on to it, and came out of the well when he pulled out the bucket. He was completely taken aback in seeing his divine beauty and charm.

35. By this is meant this water carrier and his close friends hid Hazrat Yusuf (on whom be peace) so that the rest of the fellow travellers would not lay claim to partnership regarding him. Daily the brothers were bringing their sheep to gaze near this well in order to keep an eye on him. Today, when they did not find Hazrat Yusuf (on whom be peace) in the well they went to where the caravan had camped. After searching when they found him they told these travellers that this is their run away slave. They further said that if they wished they would sell him to them for a low price. But out of fear Hazrat Yusuf (on whom be peace) remained silent from refuting their claim.

وَ شَرَوْهُ بِثَمَنٍۭ بَخْسٍ دَرَاهِمَ مَعْدُوْدَةٍ ۚ
وَكَانُوْا فِيْهِ مِنَ الزّٰهِدِيْنَ ﴿۲۰﴾ ع ۲ ۱۲ ۱۲

20. And the brothers sold him for a mean price [36] on counted dirhams, and they had no inclination in him[37].

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36. The word BAKHS signifies counterfeit dirhams; or unlawful because that which is obtained by unlawful means, is unlawful; or without any blessing. These dirhams were less than forty, because according to the custom of that time forty dirhams were always weighed, and less than that were counted i.e. if they were twenty or twenty two.

37. These were the brothers who were the sellers, or the people of the caravan who were buyers. The reason for their disinclination or lack of interest was because these brothers had earlier said that he was their run-away slave, and to be a fugitive is a vice.

SECTION 3

21. And the man of Egypt who bought[38] him said to his wife,[39] keep him honourably,[40] perchance he may profit us, or we may take him as son.[41] And thus We established[42] Yusuf in the land and in order that We may teach him to draw conclusions[43] of the discourses. And Allah is Dominant over His affairs, but most men know not[44].

وَ قَالَ الَّذِی اشْتَرٰىهُ مِنْ مِّصْرَ لِامْرَاَتِهٖۤ
اَكْرِمِیْ مَثْوٰىهُ عَسٰۤی اَنْ یَّنْفَعَنَاۤ اَوْ
نَتَّخِذَهٗ وَلَدًا ؕ وَ كَذٰلِكَ مَكَّنَّا لِیُوْسُفَ
فِی الْاَرْضِ ۫ وَ لِنُعَلِّمَهٗ مِنْ تَاْوِیْلِ
الْاَحَادِیْثِ ؕ وَ اللّٰهُ غَالِبٌ عَلٰۤی اَمْرِهٖ وَ
لٰكِنَّ اَكْثَرَ النَّاسِ لَا یَعْلَمُوْنَ ﴿۲۱﴾

38. The King of Egypt was Rayan bin Waleed and his Prime Minister was an Egyptian called Qatfeer who was known as Aziz of Egypt He bought him by paying each of these items equal to the weight of Hazrat Yusuf (On whom be peace) gold: silver, musk of tartars, jewels, silk cloth. (Weight was two hundred kg)

39. The name of this lady was Raeel bint Ra-abeel her title was Zuleikha on the vocalised scale of Husaina.

40. The value of the beauty of Hazrat Yusuf (on whom be peace) was different in the well of Canaan, therefore he was sold there for a few dirhams. But in the market of Egypt the value was so extraordinary that he was priced at thousands of dinars (gold-coins, used as currency in some middle East countries), to the ladies of Egypt his value was such that his one gaze made them to cut their hands, to the victims of drought he was the symbol of food to appease their hunger. An example of this is the refulgence of the sun which is different in the morning, at noon and in the evening and different in the clouds. Similarly the beauty of the Holy Prophet صلى الله عليه وآله وسلم was different in the world, took a different form on the night of Me'raj, takes another form in the graves and is totally different in the settled state.

41. Allah Almighty brought up Hazrat Yusuf and Hazrat Musa (on them be peace) in the homes of the infidels. This tells us that it is permissible to accept gifts of infidels, and out of necessity it is lawful to eat at their homes because Allah Almighty always protects His prophets from unlawful food.

42. This means He afforded him the opportunity of dwelling and moving around in Egypt, that he can move around with respect according to his wishes. The Egyptian territory is forty miles long and forty miles wide.

43. By "discourses" is meant dreams and drawing conclusion means their interpretations. Hazrat Yusuf (on whom be peace) is the very first expert in science of dreams and Allah Almighty granted him this knowledge directly without any teacher. This tells us that Faith is the root and knowledge is its fruit. Strength of Faith helps to gain inspired knowledge (Tafseer Roohul Bayaan),

44. By this is meant some difficulties are Divine mercies. Coming into Egypt by Hazrat Yusuf (on whom be peace) after over coming difficulties opened for him the door of Allah Almighty's mercies and bounties.

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22. An when he reached to his full strength[45] We bestowed him wisdom and knowledge. And thus We recompense the righteous[46].

وَلَمَّا بَلَغَ اَشُدَّهٗۤ اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِی الْمُحْسِنِيْنَ ﴿۲۲﴾

45. By this is meant when he reached his full prime. Prime of life begins at the age of eighteen and ends at forty. From forty years to sixty years is regarded as middle age while sixty to one hundred years is called old age. This is regarding those days when people were given long life span. Here, the word "full strength" signifies twenty years.

46. Allah Almighty blessed Hazrat Yusuf (on whom be peace) with inspired knowledge, directly teaching him without worldly knowledge of jurisprudence and pious action. Prophethood is blessed with inspired knowledge. Regarding Hazrat Khizr (on whom be peace) it is said: "*And We bestowed upon him Our inspired knowledge*". (S18:V65) while regarding our Holy Prophet صلى الله عليه وآله وسلم Allah Almighty says: "*And He has taught you what you did not know*". (S4:V113) And further it is stated: "*The Most Affectionate, Taught the QUR'AAN to His Beloved*". (S55:Vs1-2) Thus no man of wordly knowledge can be equal to the knowledge of a Prophet, because these people are tutored by worldly teachers while the Prophets are students of Allah Almighty.

23. And she in whose house[47] he was, allured him lest he may control himself, and bolted [48] all the doors, and she said: Come, I say to you. He said Allah be my refuge that Aziz is my lord[49] that is to say nourisher, he has kept me very well. No doubt, the unjust never prosper.

وَ رَاوَدَتْهُ الَّتِیْ هُوَ فِیْ بَيْتِهَا عَنْ نَّفْسِهٖ وَ غَلَّقَتِ الْاَبْوَابَ وَ قَالَتْ هَيْتَ لَكَ ؕ قَالَ مَعَاذَ اللّٰهِ اِنَّهٗ رَبِّیْۤ اَحْسَنَ مَثْوَایَ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ﴿۲۳﴾

47. The wife of Aziz of Egypt was a very beautiful young woman who was the daughter of a West African king. She had fallen in love with Hazrat Yusuf (on whom be peace) after seeing him in a dream. She had learned from her dream that she would be able to meet him in Egypt. For that reason she had married the Aziz of Egypt. (Tafseer Roohul Bayaan). Her father's name was Taymoos. Allah Almighty in this verse describes Hazrat Yusuf (on whom be peace) high state of chastity, i.e. though he was staying in her house, though he was young and handsome and though she was full inclined towards him, he still remained chaste and virtuous.

48. By this is meant she came to him in a home which had seven doors. She locked everyone of it. This verse in no way suggests that Hazrat Yusuf (on whom be peace) went to this house with Zuleikha or came after her. On the contrary, every step was taken by Zuleikha. For this reason she has been declared the subject or doer.

49. It is apparent that the personal pronoun 'he' is connected to Aziz of Egypt, while the word 'lord' here means the patron and nourisher. The Holy QUR'AAN in many places had referred to nourishers and protectors as 'lord' e.g. "*As they both brought me up in my childhood*". (S17:V24) and "*Return to your Lord*'. (S12:V50)

24. And no doubt, the woman desired him, and he would also have

وَ لَقَدْ هَمَّتْ بِهٖ ۚ وَ هَمَّ بِهَا لَوْ لَاۤ اَنْ

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desired her, if he would not have seen the proof [50] of his Lord. Thus We did, in order that We might avert[51] from him evil and indecency. No doubt, he is of my selected bondsmen.

50. This tells us that Hazrat Yusuf (on whom be peace) had not shown any desire for Zuleikha. Otherwise, the Holy QUR'AAN would use one gender for both, and not different gender to extend the passage.

51. Hazrat Yusuf (on whom be peace) at that critical moment saw a vision that his father Hazrat Yaqoob (on whom be peace) was standing in front of him pressing a finger on his teeth and saying "You are a son of a Prophet. Do not stain this pure white sheet". (Khazainul Irfaan) From this few issues emerge:

1. Hazrat Yaqoob (on whom be peace) was fully aware of every condition of Hazrat Yusuf (on whom be peace).
2. The pious servants of Allah Almighty from far keep a close eye on things concealed.
3. These pious servants provide assistance from far, where no one's help can reach, theirs does.

كَذٰلِكَ لِنَصْرِفَ عَنْهُ السُّوْٓءَ وَ الْفَحْشَآءَ ؕ اِنَّهٗ مِنْ عِبَادِنَا الْمُخْلَصِيْنَ ﴿۲۴﴾

4. These pious servants are present ,and scient though Hazrat Yaqoob (on whom be peace) was in Canaan he reached Egypt to protect his son - just like the angels who at one time frequent different places to do the work. From this we learn that 'proof of his Lord' which Hazrat Yusuf (on whom be peace) had seen is indeed Hazrat Yaqoob (on whom be peace). The Holy QUR'AAN has referred to the Prophet as Proof. Says Allah Almighty: "*Undoubtedly, a manifest argument has come to you from Allah*". (S5:V175) Here, the Holy Prophet صلى الله عليه وآله وسلم is called Proof.

5. Hazrat Yusuf (on whom be peace) had been saved from even the intention of sin because Allah Almighty had said turn away from evil and immoral i.e. stay far away from them. Intention of evil is evil and adultery is an immoral act. Allah Almighty thus protected him from both.

25. And both ran [52] towards the door, and the woman tore his shirt from behind and both met the husband [53] of the woman near the door. She said what is the punishment [54] of him who desired evil with your wife, but that he should be imprisoned or a painfull chastisement?[55]

وَ اسْتَبَقَا الْبَابَ وَ قَدَّتْ قَمِيْصَهٗ مِنْ دُبُرٍ وَّ اَلْفَيَا سَيِّدَهَا لَدَا الْبَابِ ؕ قَالَتْ مَا جَزَآءُ مَنْ اَرَادَ بِاَهْلِكَ سُوْٓءًا اِلَّآ اَنْ يُّسْجَنَ اَوْ عَذَابٌ اَلِيْمٌ ﴿۲۵﴾

52. Hazrat Yusuf (on whom be peace) ran to escape while Zuleikha ran to grab him. At that point in time it was due to his miracle that the locks of the doors and their hooks began to open at his signal, though the keys to these locks were with Zuleikha.

53. Because the Aziz of Egypt in reality was not the master of Hazrat Yusuf (on whom be peace) as he was a free person, being forcefully and unjustly sold to him. It is for this reason that he is not called the master of Hazrat Yusuf (on whom be peace). From this emerges two issues:

1. The sale of a free person is not valid.
2. Anything bought from an illegal sale would be illegal to sell. The travellers had bought him through illegal sale, which means their purchase is not valid. Then they sold him

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which means this sale too is not valid.

54. Zuleikha accused Hazrat Yusuf (on whom be peace) of intention of adultery, and not adultery. Had he really had intention of it, then Zuleikha would be true in her claim, but the Holy QUR'AAN and a witness had stated that she is a liar. This tells us that even an intention of Allah. He is pure from this type of thing.

55. Lady Zuleikha herself suggested the punishment so as to ensure that the Aziz does not give an order to kill Hazrat Yusuf (on whom be peace) out of fit of anger and thereby deprive her of him.

26. He said , she allured me lest I may protect myself [56] and a witness of the household of the woman bore witness [57]. If his shirt is torn from before, then the woman is true [58] and he is a liar.

قَالَ هِيَ رَاوَدَتْنِيْ عَنْ نَّفْسِيْ وَ شَهِدَ شَاهِدٌ مِّنْ اَهْلِهَا ۚ اِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ قُبُلٍ فَصَدَقَتْ وَ هُوَ مِنَ الْكٰذِبِيْنَ ﴿٢٦﴾

56. From this two issues emerge:

1. The intention of adultery was of Zuleikha alone as is understood from "She seduced me". Hazrat Yusuf (on whom be peace) expressed no such intention, otherwise this account would have been false and what he said would have been a li.e.

2. To lay a complaint to the judge against a criminal and to absolve oneself from the accusation is the practise of the Prophets. It is stated in a Hadith stay away from places where you could be accused.

57. From this we learn that under certain conditions the testimony of one is given full credence because the Holy QUR'AAN described this incident without any refutation. Even today single information in matters of integrity is accepted. The same ruling is with those Ahadith transmitted by only one narrator. From this the great status of Hazrat Ayesha Siddiqa (May Allah be pleased with her) is revealed that when Hazrat Yusuf (on whom be peace) was accursed his innocence was testified by a child, but when the beloved wife of the Beloved of Allah was accused Allah Almighty Himself testified about her innocence.

58. The full incident was as follows.

When the Aziz of Egypt asked Hazrat Yusuf (on whom be peace) to prove his innocence he pointed to Zuleikha's uncle's baby to ask him to testify. This baby was only four months old and was swinging in a cradle. This baby at once began to speak what the Holy QUR'AAN has narrated here. It should be remembered that few such infants have spoken this witness of Hazrat Yusuf (on whom be peace); the Holy Prophet صلى الله عليه وآله وسلم who recited the praises of Allah Almighty at birth; Hazrat Isa (on whom be peace) Bibi Mariam; Hazrat Yahya (on whom be peace); Hazrat Ebrahim (on whom be peace); the baby of that woman who was accused of adultery when she was innocent; the baby of the afflicted woman of the Trench People of Ukhdood, the baby of the lady who would comb Hazrat Asiyah's hair; Mubarak Yamamah who testified at birth at the order of the Holy Prophet صلى الله عليه وآله وسلم the baby of the monk Juraij who testified. Thus, from this verse we learn we should take assistance from emblems and symbols to win a legal case, because here a baby testified that if Hazrat Yusuf (on whom be peace) had an evil intention then Zuleikha would not have been running after him, nor grab him nor would the shirt be torn from behind.

27. And if his shirt is torn from behind, then the woman is a liar and he is truthful.

وَاِنْ كَانَ قَمِيْصُهٗ قُدَّ مِنْ دُبُرٍ فَكَذَبَتْ وَ هُوَ مِنَ الصّٰدِقِيْنَ ﴿٢٧﴾

of sin had not emanated from this great Prophet

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فَلَمَّا رَاٰ قَمِيْصَهٗ قُدَّ مِنْ دُبُرٍ قَالَ اِنَّهٗ
مِنْ كَيْدِكُنَّ ؕ اِنَّ كَيْدَكُنَّ عَظِيْمٌ ﴿۲۸﴾

28. Then when Aziz saw his shirt torn from behind, he said no doubt, this is the device of you women. No doubt your device is great[59].

59. This means the deceit of all the women is greater than that of men because their accusation seems to be accepted easily. Or, it could mean the deception of a woman is greater than that of the devil because Shaitaan tries to deceive under cover while she does it in the open. From this emerges a few issues:

1. A woman is totally deceitful and a cheater. The few women who gained nearness of Allah Almighty was due to the blessings of men. Water by nature is cold but due to the effect of fire it becomes hot. Although these words are spoken by the Aziz of Egypt, but Allah Almighty narrated them without any refutation, as if to support it. It is stated in a Hadith a woman is the devil's web through whom he traps men.

2. The mischief over woman is the worst type of mischief. The very first murder of Habeel was over a woman.

3. In comparison to the deception of the devil, that of the woman is much more intense. Say Allah Almighty regarding the deception of women: "*No doubt, your deceit is great*", while regarding the devil He said "*the devil's deceit is weak*". (S4 : V76)

4. Every woman is not deceitful. Some believing pious woman are even superior to angels. Says Allah Almighty regarding Sayyidah Mariam: "*And He has chosen you from amongst the women of the world*" (S3:V42) and regarding the consorts of the Holy Prophets صلى الله عليه وآله وسلم Allah. Almighty says: "*O wives of the Prophet ! you are not like other women*". (S33:V32)

يُوْسُفُ اَعْرِضْ عَنْ هٰذَا ۚ وَ اسْتَغْفِرِيْ
لِذَنْۢبِكِ ۖ اِنَّكِ كُنْتِ مِنَ الْخٰطِـِٕيْنَ ﴿۲۹﴾ ع

29. O Yusuf, do not think [60] of it, and O woman! Ask forgiveness of your [61] sin. No doubt, you are one of the sinners[62].

60. This means neither should you grieve about it, nor should you relate this incident to anyone. Preserve my honour and name for you are honest.

61. This means apologise to me, or to Hazrat Yusuf (on whom be peace) or seek forgiveness of Allah Almighty.

62. This means that intention of sin has come from you yet you are accusing Hazrat Yusuf (on whom be peace) who is innocent. From this we learn that prior to this Zuleikha was not of bad character. Only intention of sin emanated from her and that due to selfless ecstasy of love, like how the women of Egypt cut their hands in an unconscious state of love. Thereafter Lady Zuleikha repented which is being mentioned later in the Surah. Thus even this is a fact that later Lady Zuleikha came into marriage of Hazrat Yusuf (on whom be peace). Furthermore, it is an accepted fact that a wife of a Prophet remains protected from any type of wickedness and immorality. For this Allah Almighty used a mild word 'culprit' regarding Lady Zuleikha.

SECTION 4

وَ قَالَ نِسْوَةٌ فِي الْمَدِيْنَةِ امْرَاَتُ الْعَزِيْزِ
تُرَاوِدُ فَتٰىهَا عَنْ نَّفْسِهٖ ۚ قَدْ شَغَفَهَا
حُبًّا ؕ اِنَّا لَنَرٰىهَا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۰﴾

30. And certain women in the city said[63] , The wife of Aziz allures the hearts of her young boy. No doubt, his love has deepened in her heart. We find her infatuated with love openly [64].

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63. Although the Aziz of Egypt did everything to conceal this incident, but some important people got wind of it. Here 'women' either refers to women in general or the following five women: the wives of the cook, the steward, headman of the stables, warder of the jail and gatekeeper (Tafseer Roohul Bayaan). Because these types of gossiping generally takes place more among women, hence this took place among them.

64. They began to gossip that Lady Zuleikha is not even mindful about her honour for falling in love with her self-purchased slave. They said this because upto now their eyes had not seen the captivating beauty and charm of Hazrat Yusuf (on whom be peace)

فَلَمَّا سَمِعَتْ بِمَكْرِهِنَّ اَرْسَلَتْ اِلَيْهِنَّ
وَ اَعْتَدَتْ لَهُنَّ مُتَّكَاً وَّاٰتَتْ كُلَّ وَاحِدَةٍ
مِّنْهُنَّ سِكِّيْنًا وَّ قَالَتِ اخْرُجْ عَلَيْهِنَّ ۚ
فَلَمَّا رَاَيْنَهٗۤ اَكْبَرْنَهٗ وَ قَطَّعْنَ
اَيْدِيَهُنَّ وَقُلْنَ حَاشَ لِلّٰهِ مَا هٰذَا
بَشَرًا ؕ اِنْ هٰذَاۤ اِلَّا مَلَكٌ كَرِيْمٌ ﴿۳۱﴾

31. Then when Zuleikha heard [65] their whispering then she sent for them and prepared for them cushioned couches, and gave to each of them a knife [66] and said to Yusuf [67] Come forth to them. And when the women saw Yusuf, they began to speak of his greatness, and cut their, hands [68] and said, Holy is Allah he is not from mankind, he is not but a noble angel[69].

65. Here the word MAKR means a secret device. Because their conversation was during a secret meeting, it is referred to as a device.

66. So that they could use the knife to cut and eat the fruit and meat. Islam has made it unlawful to eat by leaning against a pillow or to eat with a knife. During that period this was in vogue.

67. During that time Purdah or Hijaab was not compulsory and Lady Zuleikha has insisted that Hazrat Yusuf (on whom be peace) should appear in front of them. Had he not come there was a grave danger for him. Thus he did this permissible deed because of total helplessness. Also there was a hope that perhaps after seeing the beauteous face of Hazrat Yusuf (on whom be peace) some of the ladies may accept faith. The extra-ordinary beauty of Hazrat Yusuf (on whom be peace) was his miracle. To show a miracle is part of propagation. Hence he would be rewarded for this as well because for carrying propagation one will receive many rewards.

68. From this we learn that during the state of unconsciousness a person is not accountable for what he does. It is a serious criminal act to inflict injury upon oneself, but these ladies were not censured for it. Upon those sages who are lost in Divine meditation in the vision of Allah Almighty, laws of Shariah are not binding while they are in this condition. Similarly Lady Zuliekha should not be degraded. The intention of sin which emanated from her was in her unconscious state of love. Later the Holy QUR'AAN has stated her repentance: "*I had desired to allure his heart*". (S12:V51) She was not a woman of bad character. She was going to be the wife of a Prophet and Allah Almighty always protects the wife of a Prophet from indecency. Besides this intention there is no proof of her indecency. Allah Almighty had protected her from this as well.

69. Angels are well known for purity of face and chastity. The ladies of Egypt uttered these words at seeing not only Hazrat Yusuf's (on whom be peace) intense beauty, but they observed on it an absolute picture of chastity, modesty and honour. This does not mean that they had seen angels. The reflection of Hazrat Yusuf's (on whom be peace) image had fallen on every nook and cranny in such a way like the warmth of the sun falls on everything. (Tafseer Roohul Bayaan)

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قَالَتْ فَذٰلِكُنَّ الَّذِیْ لُمْتُنَّنِیْ فِیْهِ ؕ وَ لَقَدْ رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ فَاسْتَعْصَمَ ؕ وَ لَئِنْ لَّمْ یَفْعَلْ مَاۤ اٰمُرُهٗ لَیُسْجَنَنَّ وَ لَیَكُوْنًا مِّنَ الصّٰغِرِیْنَ ﴿۳۲﴾

32. Zuleikha said , then this is he about whom you used to reproach me, and no doubt I desired to allure his heart then he preserved himself [70]. And no doubt, if he will not do what I say to him, then necessarily he will be put in prison and surely he shall bear insult [71].

her words to be narrated without refutation.

71. This means he would be subjected to remain in jail with thieves and dacoits, which would be disgraceful for him.

قَالَ رَبِّ السِّجْنُ اَحَبُّ اِلَیَّ مِمَّا یَدْعُوْنَنِیْۤ اِلَیْهِ ۚ وَ اِلَّا تَصْرِفْ عَنِّیْ كَیْدَهُنَّ اَصْبُ اِلَیْهِنَّ وَ اَكُنْ مِّنَ الْجٰهِلِیْنَ ﴿۳۳﴾

33. Yusuf said O my Lord, prison is dearer to me than the work to which she calls me [72] . And if You shall not turn their guile from me, then I shall incline towards them[73] and will be ignorant.

72. This tells us the pious servants of Allah Almighty give preference to difficulty during difficult situations. Hazrat Yusuf (on whom be peace) preferred to go to jail but did not give in to their suggestions.

73. These words of Hazrat Yusuf (on whom be peace) are based on his intense mod-

esty and humility which shows that despite being innocent he at all times depended on Allah Almighty. Thus no believer should ever regard himself safe from the devil's guile. Always keep away from dangerous and risky places, and continue to seek refuge from Allah Almighty.

فَاسْتَجَابَ لَهٗ رَبُّهٗ فَصَرَفَ عَنْهُ كَیْدَهُنَّ ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْعَلِیْمُ ﴿۳۴﴾

34. Then his Lord heard his prayer, and turned the guile of the women [74] from him. No doubt, He hears, Knows.

74. This tells us when confronting a difficult. and troublesome situation, difficulty itself proves to be easier. May Allah Almighty protect us from all difficulties. Allah Almighty saved Hazrat Yusuf (on whom be peace) from

the clutches of these ladies and kept him in jail, which he considered as bounty and kindness. Thus being saved from sin is Allah's great bounty.

ثُمَّ بَدَا لَهُمْ مِّنْۢ بَعْدِ مَا رَاَوُا الْاٰیٰتِ لَیَسْجُنُنَّهٗ حَتّٰى حِیْنٍ ﴿۳۵﴾ ع

35. Then even after seeing all signs, the same previous thought came to their mind [75] that they should put him in prison for a period.

75. This means that it was their opinion that no adverse effect should be taken of this incident. But after a while, but they saw it expedient

to send him to the prison so that people will then believe that he was at fault. However, deep down in their hearts they knew that he

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was innocent. That time he was sent to the prison for about three days. The Egyptian king had three prisons: prison for those condemned to death, protective prison, prison for torment. The death cells were forty yards under ground in which the criminal was thrown from on top. He would be dead before reaching the ground.

SECTION 5

36. And two young men entered the prison [76] with him. One of them said I dreamt that I press wine[77] and the other said I dreamt that there are some breads on my head whereof the birds are eating. Tell us its interpretation. No doubt, we see you righteous.[78].

وَ دَخَلَ مَعَهُ السِّجْنَ فَتَيٰنِ ؕ قَالَ
اَحَدُهُمَآ اِنِّيْٓ اَرٰىنِيْٓ اَعْصِرُ خَمْرًا ۚ وَ
قَالَ الْاٰخَرُ اِنِّيْٓ اَرٰىنِيْٓ اَحْمِلُ فَوْقَ
رَاْسِيْ خُبْزًا تَاْكُلُ الطَّيْرُ مِنْهُ ؕ نَبِّئْنَا
بِتَاْوِيْلِهٖ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿۳۶﴾

76. One was the inspector of the kitchen, the other was the king's steward, both were accused of giving poison to the king. Both were sent to prison where Hazrat Yusuf (on whom be peace) was kept.

77. The steward said that he had dreamt that he was in a vineyard in which bunches of ripe grapes were hanging which I was pressing. The cook's dream is mentioned hereafter.

78. They said that we are seeing that you fast during the day, engage in worship during the night, help the prisoners in their difficulties. The interpretation of such pious people is always found to be accurate.

37. Yusuf said, the food which you used to get, will not come to you, but I shall tell you the interpretation thereof [79] before it comes to you, this is of that knowledg which my Lord has taught [80] me. No doubt, I did not concede to the religion [81] of the people who do not believe in Allah and they are the rejecters of the hereafter [82].

قَالَ لَا يَاْتِيْكُمَا طَعَامٌ تُرْزَقٰنِهٖٓ اِلَّا
نَبَّاْتُكُمَا بِتَاْوِيْلِهٖ قَبْلَ اَنْ يَّاْتِيَكُمَا ؕ
ذٰلِكُمَا مِمَّا عَلَّمَنِيْ رَبِّيْ ؕ اِنِّيْ تَرَكْتُ
مِلَّةَ قَوْمٍ لَّا يُؤْمِنُوْنَ بِاللّٰهِ وَ هُمْ
بِالْاٰخِرَةِ هُمْ كٰفِرُوْنَ ﴿۳۷﴾

79. In this there is a mention of his unseen knowledge. Allah Almighty has granted me unseen knowledge through which I can inform you everything concerning food before hand i.e. what and when you would be eating and what effect will this food have on you, and from where the food would be coming. This Hazrat Yusuf (on whom be peace) had told them as an example, otherwise, he was fully aware of everything due to this unseen knowledge.

80. This knowledge of mine is inspired knowledge which is not acquired from any teacher. Allah Almighty has bestowed these branches of unseen knowledge upon me directly. This tells us that no one can be learned like the Prophets because they are students of Allah Almighty.

81. This means although I had very little opportunity of staying at home and had very

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little time to be in the company of these eminent people. Up to now most part of my life is spent in Egypt where the people are irreligious. Despite this, I did not accept their religion and remained firm on the religion of my forefathers. Here the word omit does not mean to leave out, but not to accept it as is stated by the pious translator Ala Hazrat (May Allah have mercy on him) because the meaning of leaving out is doing this after accepting it. Our Holy Prophet صلى الله عليه وآله وسلم lived with the infidels of Makkah where he not only safeguarded

38. And I followed the religion [83] of my fathers Ebrahim and Ishaq and Yaqoob. It is not for us to associate anything with Allah. That is a grace [84] of Allah upon us and mankind,[85] but most men thank not.

83. From this emerge a few issues:
1. We should follow the religion of our believing forefathers. Where this practice is condemned is concerning forefathers who are infidels.
2. The recognition of the pious. Any religion which is bereft of Prophet and saints is indeed false.
3. Being the son of a prophet or son of a saint is a means of being noble because Hazrat Yusuf (on whom be peace) in this statement has revealed of being the son of a prophet which is an expression of gratitude of this bounty of Allah Almighty.
84. This means on the group to which the prophets belong enjoy the Divine blessings and

39. O my two fellow prisoners are separate Lords better or Allah the One Omnipotent?[86].

86. From this emerge a few issues:
1. It is permissible to call an infidel your companion and fellow countryman. Similarly if your father or brother are infidels it would be correct to call them as father or brother on

himself from even their evil beliefs, but was fully protected from even the intention of sin. This is the purity, greatness and chastity of the Prophets of Allah Almighty.
82. This tells us that Prophets at no time are infidels, polytheists or irreligious. All receive their religious from their parents, and they convey religion to their parents, etc. We further learn we should not conceal our religion but declare it openly. Though Hazrat Yusuf (on whom be peace) was in the country of the infidels, he did not conceal his faith.

وَ اتَّبَعْتُ مِلَّةَ اٰبَآءِیْۤ اِبْرٰهِیْمَ وَ اِسْحٰقَ وَیَعْقُوْبَ ؕ مَا كَانَ لَنَاۤ اَنْ نُّشْرِكَ بِاللّٰهِ مِنْ شَیْءٍ ؕ ذٰلِكَ مِنْ فَضْلِ اللّٰهِ عَلَیْنَا وَ عَلَى النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا یَشْكُرُوْنَ ﴿۳۸﴾

bounty that Allah Almighty protects us from the evil of practising every form of false beliefs. This tells us all prophets remain protected from false beliefs and evil practices prior to and after prophethood. Anyone who would regard them as having false beliefs at any state of their lives is rejecting this verse. Here polytheism means every type of false belief.
85. This means the purity and chastity of the prophets is a blessing of Allah Almighty upon them as well as their followers because due to their purity the people save themselves from sin. Security of the captain is the security of the ship.

یٰصَاحِبَیِ السِّجْنِ ءَاَرْبَابٌ مُّتَفَرِّقُوْنَ خَیْرٌ اَمِ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿۳۹﴾ ؕ

account of this relationship. However it is totally forbidden to call infidels as your brothers e.g. my Hindu brother, etc. Says Allah Almighty: "*He (the devil) only invites his party*". (S35:V6) 2. In propagation work

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one should use mild words but strong proofs.
3. To remind the dying person of his faith is Sunnah of the prophets. Hazrat Yusuf

مَا تَعْبُدُوْنَ مِنْ دُوْنِهٖۤ اِلَّاۤ اَسْمَآءً سَمَّيْتُمُوْهَاۤ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّاۤ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنِ الْحُكْمُ اِلَّا لِلّٰهِ ؕ اَمَرَ اَلَّا تَعْبُدُوْۤا اِلَّاۤ اِيَّاهُ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۴۰﴾

40. You worship not besides Him but only names which you and your fathers have carved [87] out. Allah has sent down no authority [88] for them. There is no judgment but of Allah [89]. He commanded not [90] to worship anyone besides Him. This is the right [91] religion, but most men know not.

87. This tells us that most idols of the polytheists are mere figments of their imagination without any truth e.g. the Hindu idols called Hanuman, Ganesh, Kishan, etc are all baseless, imaginary things, having faces of a monkey or an elephant. Any Muslim who tries to prove them to be prophets is very foolish. Let him first try to prove that such things ever existed.
88. This means revelation has come to prove that these idols were not gods nor has any prophet spoken of them as being deities. By authentic proof refers to these two e.g. Divine Revelation and prophets. From this we learn that mere conjecture and analogy are not enough in matters of beliefs, authentic proof of prophethood is very important.
89. By judgement here either means absolute judgement or creational judgement or command. In the socio-religious decision making creation of Allah Almighty too can

(on whom be peace) had learned that the cook would soon be hanged, hence he gave him this reminder.

become judges. This does not mean that no one can be accepted as judges in various matters besides Allah Almighty. Says Allah Almighty: "*Then appoint an arbiter from the family of the man, and from the family of the woman*". (S4:V35)
This reliance is on account of absolute judgement, while Prophets have full authority in religious judgement and decisions, while in other matters kings and judges have been vested with the authority of decision making.
90. At that time most Egyptians would worship the stars, while others were worshipping trees, stones, etc. There were no monotheists Hazrat Yusuf (on whom be peace) is the first person in Egypt to propagate the Oneness of Allah Almighty.
91. It is the Religion of the Prophets, which is the means of reaching Allah Almighty.

يٰصَاحِبَيِ السِّجْنِ اَمَّاۤ اَحَدُكُمَا فَيَسْقِيْ رَبَّهٗ خَمْرًا ۚ وَ اَمَّا الْاٰخَرُ فَيُصْلَبُ فَتَاْكُلُ الطَّيْرُ مِنْ رَّاْسِهٖ ؕ قُضِيَ الْاَمْرُ الَّذِيْ فِيْهِ تَسْتَفْتِيٰنِ ﴿۴۱﴾ ؕ

41. O my two fellow prisoners! As for one of you he will serve [92] wine for drink to his lord (King) and as for the other, he will be crucified, and the birds will eat of his head [93]. The matter about which you enquired has been decreed [94].

92. This means that Oh you steward, you will once again be appointed to your position after being released from prison in three days

time. The tree bunches of grapes signify these three days.
93. This means the cook will be crucified

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after three days. His corpse will wither on the cross and vultures will devour its flesh. The three baskets of bread signifies three days. After hearing the interpretaion the two replied we were just joking. There was no such dream. To this Hazrat Yusuf (on whom be peace) replied, "Whatever has come from my mouth is unalterable and will take place as told. Thus everything took place as foretold. The cook was the first person in the world to be crucified. (*Tafseer Roohul Bayaan*)

94. From this we learn that whatever is uttered from the mouth of a Prophet will always take place. What it means now whether you have seen a dream or not, whatever I have said now will not be altered.

42. And Yusuf said to one whom he considered would be saved of the two, mention me [95] before your lord; then Satan (the evil) made him forget [96] to mention him to his lord then Yusuf continued in the prison for several years more [97].

وَ قَالَ لِلَّذِیْ ظَنَّ اَنَّهٗ نَاجٍ مِّنْهُمَا اذْكُرْنِیْ عِنْدَ رَبِّكَ ۫ فَاَنْسٰىهُ الشَّیْطٰنُ ذِكْرَ رَبِّهٖ فَلَبِثَ فِی السِّجْنِ بِضْعَ سِنِیْنَ ﴿۴۲﴾ ع

95. From this we learn a person can be called a Lord i.e. a patron and a person who nourishes and supports. Also, that in times of need to obtain help from people is not idolatory but permissible and the practice of a Prophet. Observe, Hazrat Yusuf (on whom be peace) had accepted the assistance of this prisoner to obtain his freedom.

96. Some people are of the opinion that because Hazrat Yusuf (on whom be peace) had sought assistance from someone other than Allah Almighty the steward had forgotten to mention him to the king. But this is not correct. If this was the case then it should have been said that Allah Almighty had made the steward to forget, and that forgetting would not have been attributed to the devil. In fact, taking assistance from people is the sunnah of the Prophets. Hazrat Isa (on whom be peace) had said to his disciples: "*Who become my helpers towards Allah*". (S3:V52) Hazrat Zulqurnain had said: " *My Lord has given me control*" (S18 : V 95) Hazrat Yaqoob (on whom be peace) had sent his children to Egypt to bring wheat. If this was wrong then these great personages should have been censured for doing this. The fact of the matter is what is destined to take place will take place.

97. By this is meant seven years, but this period is after interpreting this dream. Before this Hazrat Yusuf (on whom be peace) had remained in prison for five years. He had thus remained in prison for a total of twelve years. The total Arabic letters of "Mention me to your Lord (king)".

SECTION 6

43. And the King said, I saw in a dream seven fat cows that they are being eaten by seven lean cows, and seven green ears of corn and seven other dry [98]. O courtiers! Answer to my dream if you know interpretation of the dreams[99].

وَ قَالَ الْمَلِكُ اِنِّیْۤ اَرٰى سَبْعَ بَقَرٰتٍ سِمَانٍ یَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعَ سُنْۢبُلٰتٍ خُضْرٍ وَّ اُخَرَ یٰبِسٰتٍ ؕ یٰۤاَیُّهَا الْمَلَاُ اَفْتُوْنِیْ فِیْ رُءْیَایَ اِنْ كُنْتُمْ لِلرُّءْیَا تَعْبُرُوْنَ ﴿۴۳﴾

98. Seven fat cows were eaten by seven lean cows, and lush green pods were being sucked by dry and withered pods. From this we learn that everything has its natural image and appearance. Famine and abundance of provisions were shown to him in the dream in

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the form of dry and lush greenpods respectively. Similarly, deeds on the Day of Judgement would appear in different forms which would be seen by the respective doers of them.

99. Either you yourselves interpret it or ask those who can interpret dreams to explain it.

قَالُوْٓا اَضْغَاثُ اَحْلَامٍ ۚ وَ مَا نَحْنُ بِتَاْوِيْلِ الْاَحْلَامِ بِعٰلِمِيْنَ ﴿۴۴﴾

44. They said, these are confused dreams, and we know not the interpretation of dreams [100].

100. Dreams are of few types: some are from Allah Almighty, some are from devilish suggestion, some from ones own thoughts, while the rest are from the figment of imagination and confusion which one experiences during the day. The first type is the true dream which is divinely inspired, all the others are figment of ones imagination (AHLAAM). They are called meaningless and confused dreams because that is the meaning of the *DWAGATH* - a collection of different straws e.g. a broom stick. These types of dreams too are a collection of meaningless, evil thoughts.

وَقَالَ الَّذِىْ نَجَا مِنْهُمَا وَ ادَّكَرَ بَعْدَ اُمَّةٍ اَنَا اُنَبِّئُكُمْ بِتَاْوِيْلِهٖ فَاَرْسِلُوْنِ ﴿۴۵﴾

45. And the one who was saved of the two said when he remembered after a long time, I will tell you its interpretation, send me forth [101].

101. Send me to the prison because in there is a great scholar who is an expert on interpretation of dreams because he had already experienced the expertness of, in this regard of Hazrat Yusuf (on whom be peace).

يُوْسُفُ اَيُّهَا الصِّدِّيْقُ اَفْتِنَا فِىْ سَبْعِ بَقَرٰتٍ سِمَانٍ يَّاْكُلُهُنَّ سَبْعٌ عِجَافٌ وَّ سَبْعِ سُنْۢبُلٰتٍ خُضْرٍ وَّاُخَرَ يٰبِسٰتٍ ۙ لَّعَلِّىْٓ اَرْجِعُ اِلَى النَّاسِ لَعَلَّهُمْ يَعْلَمُوْنَ ﴿۴۶﴾

46. O Yusuf! O man of truth [102], give us interpretation regarding seven fat cows which are being eaten by seven lean ones and seven green ears and the other seven dry; perchance, I may return to the people, perchance they learn [103].

102. A (SAADIQUE) a truthful person is one true to his word, but a sincere friend (SIDDEEQ) is one who is one faithful in his word, deed and beliefs. The first is one who does not talk a lie the second is one who does not have the capacity to utter falsehood. Saadiq is one whose words are in accordance with the incidence, while Siddeeq is one where the incidence is in accordance to his words i.e. things happen exactly as he says, as was the case with the cook. He tested Hazrat Yusuf (on whom be peace) about his fate, but it happened exactly as was told to him.

103. This means so that the Pharoah and his courtiers should become aware of the interpretation of this dream, or that they should become aware of Hazrat Yusuf's (on whom be peace) high degree of excellence and knowledge. Up to this stage they had not been able to recognize his true status, that he was a pearl and jewel of the highest calibre.

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قَالَ تَزْرَعُوْنَ سَبْعَ سِنِيْنَ دَاَبًا ۚ فَمَا حَصَدْتُّمْ فَذَرُوْهُ فِيْ سُنْۢبُلِهٖٓ اِلَّا قَلِيْلًا مِّمَّا تَاْكُلُوْنَ ﴿۴۷﴾

47. He said, You will do cultivation for seven continuous [104], years, then what you reap, leave it in its ear [105]. but a little which you may eat [106].

104. The word 'cultivate' signifies literal meaning and information i.e. first there will be seven years of rain on its time. During this period cultivate your lands well. Sow the seeds continuously in these years, because after this you would be experiencing seven years of drought in which there will be no growth of any grain. During these years whatever grain has been accumulated would benefit the creation of Allah Almighty.

105. From this we learn that Prophets are fully aware of the worldly and religious affairs which are concealed from ordinary human beings. here Hazrat Yusuf (on whom be peace) had outlined such agricultural procedure which only an expert agriculturist would know, that grain remains protected in the chaff. From this one learns that when the Holy Prophet صلى الله عليه وآله وسلم had stopped them from engrafting date trees and then given them permission to do so, was not due to any lack of knowledge, but because the hastiness of the people in this matter. Had these people not been hasty in the matter they would have succeeded without engrafting. When the Holy Prophet صلى الله عليه وآله وسلم said "You have knowledge about all worldly affairs" were spoken to express displeasure. Furthermore, Hazrat Yusuf (on whom be peace) telling the Pharoah to appoint him as mininster of state Treasury, then organizing the distribution of the grain to those coming to seek it from other parts of the world, in such an excellent manner, go to show that Prophets have full knowledge of running state affairs with prior knowledge about it. Their knowledge is not restricted to only religious affairs but they possess comprehensive knowledge about religious affairs as well as worldly affairs. Otherwise what is the difference between a Molvi and a Prophet!

106. This means that remove the grain from the chaff in accordance with consumption needs, because grain removed from the chaff will become inedible within a year, and if it is left in the chaff it will last for much longer. In this Hazrat Yusuf (on whom be peace) is hinting that inculcate in you the habit of eating less because difficult times lay ahead.

ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ سَبْعٌ شِدَادٌ يَّاْكُلْنَ مَا قَدَّمْتُمْ لَهُنَّ اِلَّا قَلِيْلًا مِّمَّا تُحْصِنُوْنَ ﴿۴۸﴾

48. Then after it there shall come seven hard years. That shall eat up what you had stored up for them before, but a little which you may save [107].

107.This means you would be able to eat the grain you have accumulated during these years of drought and famine. However the quantity of grain you would be able to accumulate will depend on how much grain you would be sowing. From this we learn that saving for the rainy days is not against the principle of Tawakkul reliance on Allah Almighty, but rather it is Allah's command. Says Allah Almighty: "*Nor open it completely lest you sit down, blamed tired*". (S17:V29) Man at all times should try to save a little from his income because you don't know what the future is likely to be. We also learn that it is permissible to accumulate grain if it is not inconvenient to people. Otherwise doing this is forbidden. This is known in Arabic as *Ihtikaar* (hoarding) i.e. they will accumulate grain even if people can die of want of it, in anticipation of its scarcity or rise in price.

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ثُمَّ يَاْتِيْ مِنْۢ بَعْدِ ذٰلِكَ عَامٌ فِيْهِ يُغَاثُ النَّاسُ وَفِيْهِ يَعْصِرُوْنَ ﴿٤٩﴾ ع ١٦

49. Then thereafter there shall come a year wherein people will have rain and in which they will press juice [108].

108. From this emerge two issues:
1. Sometimes the dreams of infidels too become true because the Pharoah was an infidel.
2. Conditions and difficulties, etc are of various forms, which can be seen in dreams, like on the Day of Judgement deeds will assume different froms.

SECTION 7

وَ قَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖ ۚ فَلَمَّا جَآءَهُ الرَّسُوْلُ قَالَ ارْجِعْ اِلٰى رَبِّكَ فَسْـَٔلْهُ مَا بَالُ النِّسْوَةِ الّٰتِيْ قَطَّعْنَ اَيْدِيَهُنَّ ؕ اِنَّ رَبِّيْ بِكَيْدِهِنَّ عَلِيْمٌ ﴿٥٠﴾

50. And the king said bring [109], him to me then when the messenger came[110], to him, he said return to your lord then ask him what bout the women who had cut their hands? No doubt my Lord know their guile[111].

109. This means when the steward came in the presence of the Pharoah and related this interpretation to him, he became aware of the calibre of knowledge of Hazrat Yusuf (on whom be peace), and he understood that a person of such lofty knowledge and wisdom will indeed be of strong character and excellent practices. He should therefore place this entire administration and management in his hand, because he is not capable of executing it successfully.
110. It means either the same steward or another personal messenger of the king - the first assumption is stronger - came to Hazrat Yusuf (on whom be peace) and conveyed the message of the king to him requesting him to leave the prison. Hazrat Yusuf (on whom be peace) said this to him.
111. This tells us that to absolve oneself of blame and to clarify any misunderstanding about oneself is the practise of the Prophets. Observe, Hazrat Yusuf (on whom be peace) did not leave the prison until such time that the false blame that was levelled against his purity and chastity was not cleared by him making those ladies to admit that they had falsely accused him.

قَالَ مَا خَطْبُكُنَّ اِذْ رَاوَدْتُّنَّ يُوْسُفَ عَنْ نَّفْسِهٖ ؕ قُلْنَ حَاشَ لِلّٰهِ مَا عَلِمْنَا عَلَيْهِ مِنْ سُوْٓءٍ ؕ قَالَتِ امْرَاَتُ الْعَزِيْزِ الْـٰٔنَ حَصْحَصَ الْحَقُّ ۫ اَنَا رَاوَدْتُّهٗ عَنْ نَّفْسِهٖ وَ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ﴿٥١﴾

51. The King said, O women what business you had when you desired to allure the heart of Yusuf [112]. They said, Holy is Allah, we did not find any evil [113]. in him. The wife of Aziz said now the reality is discovered [114], I desired to allure his heart [115], and no doubt, he is truthful [116].

112. The king asked the ladies if they had perceived any wrong being commited by Hazrat Yusuf (on whom be peace)? From this we learn that in an investigation question only those people who are directly involved in the incident. Further we also learn that even these ladies too had desired evil act from Hazrat Yusuf (on whom be peace), or had requested

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Lady Zuleikha to gain his attention hence the plural form of the verb "You plural desired to allure" is being used.

113. From this we learn people of Egypt were believing in Allah Almighty too, and it is possible that after seeing Hazrat Yusuf (on whom be peace) these women may have become monotheists and good believers. The reason being, this statement sounds like that in respect of believers.

114. This means on all the people, because the very special people on that very day had become fully aware of the purity and innocence of Hazrat Yusuf (on whom be peace). Observe the show of Divine splendour. At first it was Hazrat Yusuf (on whom be peace) who was trying to redeem himself of the blame, and today the king and his entire kingdom are beseeching him to come out of prison.

115. The declaration of Lady Zuleikha's repentance is being made by Allah Almighty, because admision of one's guilt is best effected through repentance. Thus it is totally forbidden to say anything evil about Hazrat Zuleikha because she is Hazrat Yusuf (on whom be peace) patron, companion and consort. Even Allah Almighty did not censure her when mentioning her error, as she had already repented. The repenting sinner becomes like a sinless person. That Hazrat Zuleikha is a wife of Hazrat Yusuf (on whom be peace) as proven from Hadith Shareef of Bukhari and Muslim Shareef. During his last illness the Holy Prophet صلى الله عليه وآله وسلم had told his wives "*You are like the wives of Hazrat Yusuf* (on whom be peace). *SAWAHIB* is the plural of *SAHIBAH* signifying wives. Says Allah Almighty: "*Whereas there is no woman for Him*". (S6:V101) Thus what the Holy Prophet صلى الله عليه وآله وسلم meant was you are like Zuleikha, the wife of Hazrat Yusuf (on whom be peace). This tells us that Hazrat Zuleikha is the wife of Hazrat Yusuf (on whom be peace). The plural from of the word is used to show that the object for which the simile is used is plural like the reference to the Companions as "suns of guidance" or " *The moon of Faith*"

116. Thereafter the king sent a message to Hazrat Yusuf (on whom be peace) that all the ladies have testified to your purity and innocence. Form this we learn patience is a great virtue and bounty of Allah almighty. By itself it may seem bitter but its fruit is very sweet.

52. Yusuf said, I have done this because Aziz should know that I betrayed him not behind his back, and Allah allows not the guile of betrayers [117].

ذٰلِكَ لِيَعْلَمَ اَنِّیْ لَمْ اَخُنْهُ بِالْغَيْبِ وَ اَنَّ اللّٰهَ لَا يَهْدِیْ كَيْدَ الْخَآئِنِيْنَ ﴿۵۲﴾

117. From this we learn that falsehood will never prosper, truth ultimately prevails, deceitful person will always have a bad ending. Every scholar and lecturer should not speak of these ladies and Hazrat Zuleikha in any evil way because all of them have already repented for their error.

53. And I do not hold my soul free from sin [118]; no doubt the soul is wont to command evil but that on whom my Lord has mercy [119], No doubt, my Lord is Forgiving, Merciful.

وَمَآ اُبَرِّئُ نَفْسِیْ ۚ اِنَّ النَّفْسَ لَاَمَّارَةٌۢ بِالسُّوْٓءِ اِلَّا مَا رَحِمَ رَبِّیْ ؕ اِنَّ رَبِّیْ غَفُوْرٌ رَّحِيْمٌ ﴿۵۳﴾

118.Hazrat Yusuf (on whom be peace) expressed this in all humility to Allah Almighty. He said to the envoy of the Pharoah that my remaining chaste and not giving in to the desires of Zuleikha was not due to my own perfection but it was due to the bounty of Allah

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Almighty. From this we learn that one should not be proud of his good deeds, but instead be grateful to Allah Almighty for giving you the guidance and opportunity for doing these good deeds. The purpose of this verse is not to show that mind and soul of the Prophets of Allah Almighty are not pure - because due to the bounty of Allah Almighty they are innocent of all sins.

119. From this emerge two issues:

1. Human self is of baser nature. Thus no one should be content with it.
2. The blessed Prophets are pure and free of sins because their souls and passion are included in "on whom my Lord has mercy". They are not of baser nature. Also, the devil is out of reach of them. Says Allah Almighty: "*No doubt those who are my bondsmen, you have no control over them*". (S17:V65) It is for this reason that Hazrat Yusuf (on whom be peace) did not say that mine is a baser self.

54. The King said, bring him to me that I may choose him specially [120]. for myself. Then when he talked to him [121]. said certainly today you are a man dignified, trusted with us [122].

وَ قَالَ الْمَلِكُ ائْتُوْنِيْ بِهٖۤ اَسْتَخْلِصْهُ لِنَفْسِيْ ۚ فَلَمَّا كَلَّمَهٗ قَالَ اِنَّكَ الْيَوْمَ لَدَيْنَا مَكِيْنٌ اَمِيْنٌ ﴿۵۴﴾

120. When the Pharoah heard of Hazrat Yusuf (on whom be peace) tolerance and knowledge, truthfulness, good treatment of the prisoners, patience and gratitude he was deeply impressed with his dignified nature and was anxious to meet. (KHAZAINUL IRFAAN)

121. The Pharoah sent a group of respectable men with stately dress and horses to the prison. They presented him with the royal dress and conveyed to him the king's message, which Hazrat Yusuf (on whom be peace) accepted. Thereafter he offered a prayer for the well being of all the prisoners and took leave of them and left from the prison in a stately manner. When he arrived at the palace door he said: "Allah is sufficient for me". The Pharoah who was well versed in seventy languages spoke to him. When the Pharoah was addressed in Arabic and Hebrew he was unable to reply in these languages. At that point in time Hazrat Yusuf (on whom be peace) was thirty years old. The Pharoah was totally taken aback by Hazrat Yusuf's (on whom be peace) different branches of knowledge at such a young age. (Khazainul Irfaan, Roohul Bayaan)

122. The Pharoah then listened to the interpretation of his dream from the sacred mouth of Hazrat Yusuf (on whom be peace). After learning the full account of it he said that he does not have the capacity to bear this burden and requested him to regulate the administration of it.

55. Yusuf said, set me over the treasures of earth. No doubt, I am watchful, knowing [123].

قَالَ اجْعَلْنِيْ عَلٰى خَزَآئِنِ الْاَرْضِ ۚ اِنِّيْ حَفِيْظٌ عَلِيْمٌ ﴿۵۵﴾

123. From this emerge a few issues:

1. When others are incapable, then it becomes permissible for the most capable person to obtain the reign of power and highest state post for the purpose of maintaining justice and order;
2. To lay your claim based on merit for such a post is acceptable.
3. It is permissible to be employed by an infidel king;
4. It is permissible to seek employment in departments whose revenue is of questionable nature;
5. It is permissible to accept gifts from the infidels;
6. It is permissible to be appointed to the

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post of judge, etc on behalf of a cruel king for the purpose of administering proper justice.
7. It is forbidden to conceal your religion. Its declaration is absolutely important.
8. The Prophets by nature are fully acqauinted with all bounties of religious and worldly knowledge. Observe, prior to this Hazrat Yusuf (on whom be peace) had neither ruled as a king or practised agriculture, yet he says: "I am watchful and knowing" (in these matters). He had not acquired this knowledge from any school.

56. And thus We gave control to Yusuf over this land [124]. wherein he might live wherever he wished. We cause Our mercy to reach whom We please, and We waste not the reward of the righteous.

وَ كَذٰلِكَ مَكَّنَّا لِيُوْسُفَ فِي الْاَرْضِ ۚ يَتَبَوَّاُ مِنْهَا حَيْثُ يَشَآءُ ؕ نُصِيْبُ بِرَحْمَتِنَا مَنْ نَّشَآءُ وَ لَا نُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۵۶﴾

124. A year later the king made Hazrat Yusuf (on whom be peace) king of Egypt, and after the death of the Aziz, Zuleikha got married to him.

57. And surely the reward of the hereafter is better of those who believed and remained duty bound[125]

وَلَاَجْرُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اٰمَنُوْا وَ كَانُوْا يَتَّقُوْنَ ﴿۵۷﴾ ع

125. From this we know that the bounties which the pious people receive in this world will not de deducted from the bounties of the Hereafter. They will receive much more in the Hereafter. The world and its bounties are temporary while the Hereafter is permanent.

SECTION 8

58. And the brethren [126], of Yusuf, came, then appeared before him, and Yusuf recognized them but they remained unaware of him.

وَجَآءَ اِخْوَةُ يُوْسُفَ فَدَخَلُوْا عَلَيْهِ فَعَرَفَهُمْ وَ هُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۸﴾

126. Hazrat Yusuf (on whom be peace) in these seven years of easy circumstances cultivated abundant grain and accumulated it. When the years of famine set in and rain stopped completely, the people in the first year consumed the grain from what they had saved. In the second year when the grain on the market had been fully utilised people came with their money to purchase the grain from Hazrat Yusuf (on whom be peace); in the third year they purchased it with their jewellery and live stock; in the fourth year they gave their slaves and maids to obtain the grain; on the fifth year they gave their entire immovable property to obtain the grain; in the sixth year they sold their children to purchase the grain and the seventh year they sold themselves and became the slaves of Hazrat Yusuf (on whom be peace) i.e. all the ladies of that place became his handmaids, and the men became his slaves. The Prophet of Allah Almighty then freed all of them and returned all their possessions to them. From this we learn that Allah Almighty had brought about this famine to cleanse the stigma of slavery from his beloved Prophet, and to re-unite the separated children with their parents. This is how Allah Almighty elevates the honour and dignity of His Prophets, sometimes even by plunging the world into anxiety and inconvenience. During this period his brothers too had come to Egypt to purchase grain. On their first trip they had not brought Benjamin.

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وَ لَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ قَالَ ائْتُوْنِيْ بِاَخٍ لَّكُمْ مِّنْ اَبِيْكُمْ ۚ اَلَا تَرَوْنَ اَنِّيْٓ اُوْفِي الْكَيْلَ وَ اَنَا خَيْرُ الْمُنْزِلِيْنَ ﴿٥٩﴾

59. And when he got ready their baggage [127], he said, bring your step brother to me, do you not see that I give full measure and I am the best host [128].

127. As about forty years had lapsed since they had thrown Hazrat Yusuf (on whom be peace) in the well they were under the impression that their brother must have died. Therefore they said, Oh King, we are sons of a Prophet. We were twelve brothers but one was devoured by a wolf so we are now eleven. Hearing this Hazrat Yusuf (on whom be peace) asked: "Where is your eleventh brother?" They replied: "We have left him to take care of grief-stricken father".

128. Therefore your brother Benyamin will not be inconvenienced here in any way. Hazrat Yusuf (on whom be peace) had entertained them well.

فَاِنْ لَّمْ تَاْتُوْنِيْ بِهٖ فَلَا كَيْلَ لَكُمْ عِنْدِيْ وَ لَا تَقْرَبُوْنِ ﴿٦٠﴾

60. But if you bring him not to me, then there is not measure for you with me and approach me not.

قَالُوْا سَنُرَاوِدُ عَنْهُ اَبَاهُ وَ اِنَّا لَفٰعِلُوْنَ ﴿٦١﴾

61. They said, we shall desire him from his father, and we are certainly to do it.

وَ قَالَ لِفِتْيٰنِهِ اجْعَلُوْا بِضَاعَتَهُمْ فِيْ رِحَالِهِمْ لَعَلَّهُمْ يَعْرِفُوْنَهَآ اِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمْ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٦٢﴾

62. And Yusuf said to his servants put their capital in their saddlebags, perhaps they may recognize [129], it when they go back to their home, perchance they may return [130].

129. So that they may recognize the money and get the impression that it has been returned as a form of assistance for us, or that they may understand the true meaning of gratitude and accept him as their benefactor, and when they come back for the grain they may bring Benyamin with them.

130. This means either due to this kindness they would come again, or they may come back to return this money thinking that it was wrongfully given to them because children of the Prophet do not keep things that are doubtful. However the first possibility is stronger as is being made to understand from the passages that follow.

فَلَمَّا رَجَعُوْٓا اِلٰٓى اَبِيْهِمْ قَالُوْا يٰٓاَبَانَا مُنِعَ مِنَّا الْكَيْلُ فَاَرْسِلْ مَعَنَآ اَخَانَا نَكْتَلْ وَ اِنَّا لَهٗ لَحٰفِظُوْنَ ﴿٦٣﴾

63. Then when they returned to their father [131], they said, O our father, the food grain has [132], been denied to us, so send with us our brother that we may bring food grain and we shall surely safeguard him [133].

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131. Before opening the merchandise they spoke highly of the king to Hazrat Yaqoob (on whom be peace), so much so that if our own brother was the king he would not have treated us so well.
132. By this is meant the king of Egypt have instructed us that if we did not take our brother Benyamin with us he would not give the grain to us. If Benyamin goes we too will receive the grain, while his share would be separate. Thus it is now absolutely necessary to send Benyamin with us.
133. To bring him back safely is our responsibility.

قَالَ هَلْ اٰمَنُكُمْ عَلَيْهِ اِلَّا كَمَآ اَمِنْتُكُمْ عَلٰٓى اَخِيْهِ مِنْ قَبْلُ ؕ فَاللّٰهُ خَيْرٌ حٰفِظًا ۪ وَّ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۶۴﴾

64. He said, May I trust you about him likewise I trusted you before about his brother [134], Then Allah is the best Guard he is the Most Merciful of the merciful [135].

134. This tells us that a person who deceives you once you should be cautious of him - once bitten twice shy. It is stated in a Hadith that a believer can not fall in the same hole twice.
135. When sending Hazrat Yusuf (on whom be peace) the father had forgotten the remembrance of Allah Almighty, as a result of which they were separated. Now he was fully conscious of Allah Almighty and due to this those separated were brought together. From this we learn that a Prophet is immediately alerted of even his trivial error. We further learn that the remembrance of Allah Almighty is an excellent means to ward off any calamity.

وَ لَمَّا فَتَحُوْا مَتَاعَهُمْ وَجَدُوْا بِضَاعَتَهُمْ رُدَّتْ اِلَيْهِمْ ؕ قَالُوْا يٰۤاَبَانَا مَا نَبْغِيْ ؕ هٰذِهٖ بِضَاعَتُنَا رُدَّتْ اِلَيْنَا ۚ وَ نَمِيْرُ اَهْلَنَا وَ نَحْفَظُ اَخَانَا وَ نَزْدَادُ كَيْلَ بَعِيْرٍ ؕ ذٰلِكَ كَيْلٌ يَّسِيْرٌ ﴿۶۵﴾

65. And when they opened their goods, they found their capital returned[136]. to them. They said O our father, now what more should we desire? Here is our capital that has been returned to us. And we shall bring food grain for our family and we shall guard our brother [137], and we shall find and extra camel load This offering is nothing before a King [138].

136. These people fully understood that the king had deliberately returned their money and since it is returned as a gift from him it is permissible to use it. This tells us that anything which according to ones thinking has a greater possibility of being lawful its use is permissible.
137. So that this protection becomes the atonement of our previous sins. We have already erred once by not protecting Hazrat Yusuf (on whom be peace), but try us now. It should be remembered that this time they are making a sincere promise of taking care of Benyamin while in the case of Hazrat Yusuf (on whom be peace), their promise of protecting him was a deliberate scheme of their part. hence this promise of theirs was sincere. For this reason Hazrat Yaqoob (on whom be peace) made the statement which follows.
138.By this is meant we have already tested this king's kindness and generosity. For him to give the grain in such large quantity is nothing. What appears so much to us is insignificant to him. Because Hazrat Yusuf (on

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whom be peace) was the total master of the grain, he was in a position to change whom he wished and give free to whom he desired. Afterwards he did return everyone's money.

Thus no one can raise any objection at this action of giving the king's grain free of charge to his brothers.

66. He said I will never send him with you, until you give me this solemn pledge [139], of Allah that you will be surely bring him back, but that you may be encompassed [140]. Then when they gave Yaqub solemn pledges, he said, Allah is responsible over what we say [141].

قَالَ لَنْ اُرْسِلَهٗ مَعَكُمْ حَتّٰى تُؤْتُوْنِ
مَوْثِقًا مِّنَ اللّٰهِ لَتَاْتُنَّنِيْ بِهٖٓ اِلَّآ اَنْ
يُّحَاطَ بِكُمْ ۚ فَلَمَّآ اٰتَوْهُ مَوْثِقَهُمْ قَالَ
اللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ﴿٦٦﴾

139. By this is meant take an oath on Allah Almighty. Hazrat Yaqoob (on whom be peace) asked them to do this because in respect to Hazrat Yusuf (on whom be peace) they had deceived him. From this we learn that in times of need it is permissible to take an oath and make others take an oath.
140. This tells us that Hazrat Yaqoob (on whom be peace) is fully aware about the incidents that would be taking place and that Benyamin would be held back in Egypt. What it means that if it is going to be beyond your power to bring back my Benyamin it is all right.
141. This means even after your pledge my trust is in Allah Almighty, and no one else. From this we learn that the true meaning of trust in Allah Almighty is an act upon the recources at hand but keep the provider of resources in sight.

67. And said he, O my sons, enter not by one door, but enter you by separate [142]. gates. I can not save you against [143], Allah All decisions belong to Allah [144], I relied on Him , and let the reliant rely on Him.

وَقَالَ يٰبَنِيَّ لَا تَدْخُلُوْا مِنْۢ بَابٍ وَّاحِدٍ
وَّادْخُلُوْا مِنْ اَبْوَابٍ مُّتَفَرِّقَةٍ ۭ وَمَآ
اُغْنِيْ عَنْكُمْ مِّنَ اللّٰهِ مِنْ شَيْءٍ ۭ اِنِ
الْحُكْمُ اِلَّا لِلّٰهِ ۭ عَلَيْهِ تَوَكَّلْتُ ۚ وَعَلَيْهِ
فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿٦٧﴾

142. This means at that time Egypt had four different doors to enter the city. Or Hazrat Yaqoob (on whom be peace) may have said this so that they may remain protected from people's evil eye. He did not give this instruction on their first trip because the Egyptians were not aware that they were children of one father. Also they were all young and handsome, and since they had become centre of attention of the king on their first trip, people now would take much more interest in them due to their fame. From this we learn that there is truth in the concept of evil eye which can effect harm on whom it falls. Furthermore, to take precaution against it is the practise of the Prophets.
143. This advice is a device to seek protection from the evil eye but mere device and place cannot change destiny and fate. The author of Tafseer Khazain says the instruction to enter Egypt through different doors was given so that due to this pretence Benyamin would able to stay with Hazrat yusuf (on whom be peace). In this way while the rest of the brothers would become divided in groups of two Benyamin would be by himself, as a result

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of which Hazrat Yusuf (on whom be peace) would keep him by him. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace).

144. This means that creational command "*be, and it becomes*" belongs to Allah Almighty alone. None is associated with him in this. The rules and commanders of the world in a metaphorical sense are given authority by Allah Almighty.in matters of legal commands. Hence there is no contradiction in this verse. Says Allah Almighty that if a dispute takes place between the husband and a wife "*Then appoint one arbiter each from the family of the husband and the side of the family of the wife*". (S4:V35) Thus this verse does not contradict the verse quoted.

68. And when they entered after the manner their father had commanded [145], it could not save [146], them against Allah , yes there was a desire in the heart of Yaqub [147]. which he fulfilled. And verily, he is the man of knowledge [148], by Our teaching, but most men know not [149].

وَ لَمَّا دَخَلُوْا مِنْ حَيْثُ اَمَرَهُمْ
اَبُوْهُمْ ؕ مَا كَانَ يُغْنِيْ عَنْهُمْ مِّنَ اللّٰهِ
مِنْ شَيْءٍ اِلَّا حَاجَةً فِيْ نَفْسِ يَعْقُوْبَ
قَضٰىهَا ؕ وَ اِنَّهٗ لَذُوْ عِلْمٍ لِّمَا عَلَّمْنٰهُ
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۶۸﴾

145. The sons of Hazrat Yaqoob (on whom be peace entered Egypt from different doors as per their fathers instruction. This tells us that obeidence to the father is greatly liked by Allah Almighty. Thus their obedience is being described in loving words.

146. This means a device or plan cannot change fate. However, prayer of the pious can alter one's fate. Due to Hazrat Adam's (on whom be peace) prayer the life span of Hazrat Dawood (on whom be peace) was increased from sixty to hundred years. Infact due or prayer itself is destiny or fate. The Holy QUR'AAN states that due to the prayer of the devil's life span has been lengthened.

147. This means bringing Benyamin and Hazrat Yusuf (on whom be peace) together was Hazrat Yaqoob's (on whom be peace) great desire which was achieved through this plan.

Hazrat Yaqoob (on whom be peace) is a possessor of vast knowledge.

148. This means Hazrat Yaqoob (on whom be peace) is fully aware of what had happened to Hazrat Yusuf (on whom be peace) as well as what would happen to him. This is true because when interpreting his son's dream he had already said: "*And thus your Lord will select you*"... (S12:V6)

149. This means most people reject the different branches of knowledge of those who are beloved to Allah Almighty. They always maintain that Hazrat Yaqoob and Hazrat Yusuf (on them be peace) did not possess much knowledge.

SECTION 9

69. And they went to Yusuf, he gave his brother [150], a place near himself he said believe I am your brother therefore be not grieved of whatever they do [151].

وَ لَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ
اَخَاهُ قَالَ اِنِّيْۤ اَنَا اَخُوْكَ فَلَا تَبْتَئِسْ
بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۶۹﴾

150.His brothers informed Hazrat Yusuf (on whom be peace) that they had brought Benyamin with them. He replied that they had responded well to his wishes. Thereafter he treated them all very cordially and hospitabily. He had laid seperate tables for

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them and made them sit in pairs per table. Because Benyamin was left alone he began to cry and thought to himself that had Hazrat Yusuf been present today he would have sat with me. On seeing him crying Hazrat Yusuf (on whom be peace) said to him since you are alone come and join me at the table.

151. During the meal Hazrat Yusuf (on whom be peace) said to Benyamin how would you like it if I were to take the place of your brother. To this Benyamin replied: Is it possible for anyone to get a brother like you. But how would it be possible for you to be the son of Hazrat Yaqoob (on whom be peace) and Rachel. Hearing this Hazrat Yusuf (on whom be peace) cried and quietly said "I amYusuf, but do not disclose this secret to anyone." On hearing this Benyamin was enraptured with ecstasy and said now I would never be separated from you. Hazrat Yusuf (on whom be peace) said that there is no possibility of keeping you behind besides linking something distasteful to you which would give one the reason to keep you back. Benyamin agreed to this. (Tafseer Khazainul Irfaan) As a result of this the following incident took place. From this we learn that whatever took place happened due to a mutual agreement and was not aimed at disgracing Benyamin in any way.

فَلَمَّا جَهَّزَهُمْ بِجَهَازِهِمْ جَعَلَ السِّقَايَةَ فِيْ رَحْلِ اَخِيْهِ ثُمَّ اَذَّنَ مُؤَذِّنٌ اَيَّتُهَا الْعِيْرُ اِنَّكُمْ لَسٰرِقُوْنَ ﴿٧٠﴾

70. Then when he made ready their baggage he put the drinking cup in the saddlebag of his brother [152]. Thereafter a Crier cried. O men of Caravan no doubt, you are thieves[153].

152. Either Hazrat Yusuf (on whom be peace) placed the cup in the grain himself or asked someone else to place it. Thereafter he asked the security guard for the cup who searched for it but could not find it. He then ran after this caravan and uttered these words. He thought that since he had measured the grain for them with the cup, they must have taken it.

153. These words are not spoken by Hazrat Yusuf (on whom be peace) otherwise they would have been false, these words were uttered by the caller who was totally unaware of what had actually transpired. Hence there is no contradiction in the verse.

قَالُوْا وَ اَقْبَلُوْا عَلَيْهِمْ مَّاذَا تَفْقِدُوْنَ ﴿٧١﴾

71. They said and turned to them. What it is that you find not.

قَالُوْا نَفْقِدُ صُوَاعَ الْمَلِكِ وَ لِمَنْ جَآءَ بِهٖ حِمْلُ بَعِيْرٍ وَّ اَنَا بِهٖ زَعِيْمٌ ﴿٧٢﴾

72. They said, we do not find the kings measuring cup [154], and whosoever will bring it, he shall have a camel's [155]. load and I am his guarantor [156].

154. The king would drink water from this cup and was decked with jewels. At that point in time the grain was measured with it. This cup was placed in Benyamin's goods after which the caravan left for Kanaan.

155. This means who ever brought back the cup would be given a reward of one camel and grain. Now a days too reward is announced to recover lost things. This verse serves as a source for it.

156. This tells that it is permissible to stand as security and guarantee for goods. The word *ZAEEM* stands for guarantee. Today too there is the practice of standing as a guarantor. The source of this practice is the verse under discussion.

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قَالُوْا تَاللّٰهِ لَقَدْ عَلِمْتُمْ مَّا جِئْنَا لِنُفْسِدَ فِي الْاَرْضِ وَمَا كُنَّا سٰرِقِيْنَ ﴿۷۳﴾

73. They said By God you are well aware that we came not for creating mischief in the land, nor are we are thieves [157].

157. Because we have come twice to Egypt, and you have tested our piety and purity. Such God-fearing people cannot be thieves. We don't even feed our camels with stolen fodder. When we set out on a journey we leave our homes with food for ourselves and fodder for our animals.

قَالُوْا فَمَا جَزَآؤُهٗٓ اِنْ كُنْتُمْ كٰذِبِيْنَ ﴿۷۴﴾

74. They said what is the penalty of him, if you be liars?[158].

158. This means if the item under question is found in your possesion, you should suggest the punishment for it. From this we understand that it is acceptable to propose and suggest punishment for a crime mutually an condition that the punishment proposed is not contrary to Islamic law.

قَالُوْا جَزَآؤُهٗ مَنْ وُّجِدَ فِيْ رَحْلِهٖ فَهُوَ جَزَآؤُهٗ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۷۵﴾

75. They said , its penalty is that he in whose baggage it is found, be himself the servant in recompense. Thus is the punishment of the unjust at our place [159].

159. This means the punish for stealing in the religion of Hazrat Yaqoob (on whom be peace) was that the owner could keep the thief as a slave for as long as he liked, but he had no right to sell him. He could only obtain service from him.

فَبَدَاَ بِاَوْعِيَتِهِمْ قَبْلَ وِعَآءِ اَخِيْهِ ثُمَّ اسْتَخْرَجَهَا مِنْ وِّعَآءِ اَخِيْهِ ؕ كَذٰلِكَ كِدْنَا لِيُوْسُفَ ؕ مَا كَانَ لِيَاْخُذَ اَخَاهُ فِيْ دِيْنِ الْمَلِكِ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ؕ نَرْفَعُ دَرَجٰتٍ مَّنْ نَّشَآءُ ؕ وَ فَوْقَ كُلِّ ذِيْ عِلْمٍ عَلِيْمٌ ﴿۷۶﴾

76. Then first he began the search of their bags before the bag of his brother then he took it out from the bag of his brother [160]. We taught Yusuf thus to plan [161]. He could not take his brother under the King's Law [162]. but this is what Allah willed. We exalt in degrees whomsoever We please. And above every man of knowledge there is One of More Knowledge [163].

160. From this we learn that religious evasions are prmissible because Hazrat Yusuf (on whom be peace) had adopted an excuse to hold back Benyamin which was an absolutely correct means adopted . It was not causing cruelty to anyone. Allah Almighty had taught Hazrat Ayob (on whom be peace) to adopt one form of excuse "*Take in your hand a broom of dry grain and strike therewith*". (S38:V44)

161. It should be remembered that in adopting this excuse Hazrat Yusuf (on whom be peace) had not spoken a lie, because it was his servant who had said to the brothers that you are thieves, who was totally unaware of what had transpired. Neither did Hazrat Yusuf (on whom be peace) accuse his brother of stealing because what had transpired took place after consultation with Benyamin. Allah Almighty

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praised it and said: "*We taught Yusuf thus to plan*". Regarding this matter he first asked the brothers for its legal consequences which made it easier to keep back Benyamin. Neither was the secret let out nor was the Egyptian law of flogging the thief and ex1liting wealth from him which is twice the quantity stolen. Also we learnt that the deeds of the prophets are secret deed of Allah Almighty. Raising objection against them is raising objection against Allah Almighty. Observe, this plan to hold back Benyamin was adopted by Hazrat Yusuf (on whom be peace) but Allah Almighty says that it was He who had taught him this.

77. The brothers said if he commits [164], theft, then no doubt his brother has already committed theft [165], before, then Yusuf kept this thing secret in his heart and did not disclose it to them. He said within himself, you are at worse [166], place, and Allah knows well what you fabricate [167].

قَالُوْٓا اِنْ يَّسْرِقْ فَقَدْ سَرَقَ اَخٌ لَّهٗ مِنْ قَبْلُ ۚ فَاَسَرَّهَا يُوْسُفُ فِيْ نَفْسِهٖ وَلَمْ يُبْدِهَا لَهُمْ ۚ قَالَ اَنْتُمْ شَرٌّ مَّكَانًا ۚ وَاللّٰهُ اَعْلَمُ بِمَا تَصِفُوْنَ ﴿٧٧﴾

164. This means that firstly Benyamin had not stolen, the cup was erroneously placed in his goods, and if he had actually stolen, then we had not advised him to do so. We are from a different mother and he is from another mother. His blood brother Hazrat Yusuf (on whom be peace) too had once stolen.

165. This is a reference to Hazrat Yusuf's (on whom be peace) childhood in which he once stole his uncle's idol broke it and threw it in the filth. This was done for the sake of dissuading his uncle from idolatory and not for mere stealing. However, here his brothers spoke of it to taunt Hazrat Yusuf (on whom be peace).

166. By this is meant Hazrat Yusuf (on whom be peace) did not want to disclose to them that the noble work which he did, is referred to by his brothers as theft and whatever they had done to him they are not ashamed or sorry about it. It should be remembered that whoever steals or breaks an idol, or steal any musical instrument or breaks it, his hands will not be cut off for it, because such a person can say that I did this to eradicate idolatory and sinful activity, stealing was not my motive.

167. This means Allah Almighty knows that the actual happening is not what you are claming it to be, neither Hazrat Yusuf (on whom be peace) had stolen nor Benyamin. In the case of Hazrat Yusuf (on whom be peace) it was for breaking the idol, while in the case of Benyamin it was a plan to hold him back.

78. They said, O Aziz, he has a father aged and advanced in years [168], so take one of us in his place. No doubt we are seeing your favours [169].

قَالُوْا يٰٓاَيُّهَا الْعَزِيْزُ اِنَّ لَهٗٓ اَبًا شَيْخًا كَبِيْرًا فَخُذْ اَحَدَنَا مَكَانَهٗ ۚ اِنَّا نَرٰىكَ مِنَ الْمُحْسِنِيْنَ ﴿٧٨﴾

162. This means that had Hazrat Yusuf (on whom be peace) not settled this punishment from his brothers before hand, he would not be in the position to hold back Benyamin in terms of the Egyptian law. This law did not advocate making the thief a slave.

163. From this emerge two issues:

1. All the brothers were religious scholars, but Hazrat Yusuf (on whom be peace) was more learned then all of them.
2. Religious knowledge is a means of achieving elevated position, and that a scholar is superior to a non-scholar.

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168. They said to the king we have an aged father who is grief stricken at the death of Hazrat Yusuf (on whom be peace)and who finds comfort and solace in Benyamin. If you hold back Benyamin our father would become extremely perturbed and restless because this would destroy his last hope and support.
169. Because law is one thing and kindness and benevolence is something else, and that benevolence is superior to law. From this we learn that in the religion of Hazrat Yaqoob (on whom be peace) the punishment of a thief was regarded as violation of human right and not Divine right, otherwise he would not have made a recommendation for it. In our present Islamic law too before the case of theft reaches the magistrate it is regarded as violation of human right, but once it reaches the magistrate it becomes violation of Divine right, as after this the person who's right is violated cannot pardon the thief.

79. He said, be refuge of Allah that we should take any other but him with whom we found our goods then we shall surely be unjust [170].

قَالَ مَعَاذَ اللّٰهِ اَنْ نَّاْخُذَ اِلَّا مَنْ وَّجَدْنَا مَتَاعَنَا عِنْدَهٗٓ ۙ اِنَّآ اِذًا لَّظٰلِمُوْنَ ﴿۷۹﴾ ع

170. Because we have received the command from Allah Almighty to hold back Benyaminn. Also, we have made a promise to Benyamin to hold him back. Thus if we allow him to go and hold you back we would be undermining Divinely inspired order, and breaking our promise to Benyamin. The reason being at that time the punishment for stealing was based on human right, which could be pardoned by a human being.

SECTION 10

80. Then when they were disappointed [171], of him, they began conferring going apart. His elder brother said, do you not remember that your father had taken a solemn pledge[172], of Allah from you, and before this how you committed mistake [173]. regarding Yusuf? Then I shall not move from this place until my father permits or Allah commands [174]. me and His command is best.

فَلَمَّا اسْتَيْـَٔسُوْا مِنْهُ خَلَصُوْا نَجِيًّا ؕ قَالَ كَبِيْرُهُمْ اَلَمْ تَعْلَمُوْٓا اَنَّ اَبَاكُمْ قَدْ اَخَذَ عَلَيْكُمْ مَّوْثِقًا مِّنَ اللّٰهِ وَ مِنْ قَبْلُ مَا فَرَّطْتُّمْ فِيْ يُوْسُفَ ۚ فَلَنْ اَبْرَحَ الْاَرْضَ حَتّٰى يَاْذَنَ لِيْٓ اَبِيْٓ اَوْ يَحْكُمَ اللّٰهُ لِيْ ۚ وَهُوَ خَيْرُ الْحٰكِمِيْنَ ﴿۸۰﴾

171. This is that incident about which Hazrat Yaqoob (on whom be peace) had hinted at the time of departure when he had said to his sons: "*That you may be encompassed*" (S12:V66) Observe! how farsighted is a Prophet of Allah.
172. Your father had made you promise in respect of protecting Benyamin and bring him safely with you. We have failed to protect him.
173. This tells us that expressing remorse at sin is the origin of repentance. These people have expressed regret for their previous Otherwise we should have kept a close eye on his goods and kept his bundle close so that there was no possibility for the cup to come out of it and for them to keep Benyamin behind. We have already broke our pledge in respect of Hazrat Yusuf (on whom be peace).

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incident, hence they had obtained forgiveness. It is not necesary to use the word Taubah when seeking repentance. Words reflecting remorse and regret are sufficient for it. Thus the thought of remorse of these brothers was a means of repentance for them. Now if any one regards them as evil is cruel and unjust.

174. This means I would remain behind in Egypt until such time my father gives me permission to return to Kanaan or the king releases Benyamin. With what face can I go back to my father. These words are spoken by Yahooda who was the eldest amongst them. Later it was him who came to Hazrat Yaqoob (on whom be peace) bringing the glad-tidings about Hazrat Yusuf (on whom be peace). Some scholars have stated that these words were spoken by Roobeel who was most intellegent amongst them.

81. Return you all to your father, and say, O our father verily your son has committed [175], theft, and we had become witnesses to this much what we had in our knowledge, and we were not guardians over the unseen.

اِرْجِعُوْٓا اِلٰٓى اَبِيْكُمْ فَقُوْلُوْا يٰٓاَبَانَآ اِنَّ ابْنَكَ سَرَقَ ۚ وَ مَا شَهِدْنَآ اِلَّا بِمَا عَلِمْنَا وَ مَا كُنَّا لِلْغَيْبِ حٰفِظِيْنَ ﴿٨١﴾

175. This means that the stealing has been linked to them. Therefore they had continued to say that we are not the guardians of the unseen. Allah Almighty knows best whether under the present circumstances they are thieves or not. From this we learn that even after goods are recovered from a person, the onlookers cannot with certainty call such a person a thief. The judge too will pass the judgement of cutting of the hands after full investigation, not merely on finding goods in the possession of the person.

82. And enquire of the town wherein we [176], were and the Caravan in which we came. And no doubt, we are truthful [177].

وَسْـَٔلِ الْقَرْيَةَ الَّتِىْ كُنَّا فِيْهَا وَ الْعِيْرَ الَّتِىْٓ اَقْبَلْنَا فِيْهَا ؕ وَ اِنَّا لَصٰدِقُوْنَ ﴿٨٢﴾

176. This tells us that in Arabic the word QARYAH is used for a city as well. Observe! these brothers have referred to Egypt as QARYAH - town or city. Thus while this word has been used for Jummah Prayer, it would denote town or city, because Jummah Prayer cannot be perfromed in a village.

177.Because once before they had acted in a dishonest manner, they now knew that their father would not believe them even when they would be speaking the truth. Hence they said "*Ask the people of Egypt for the truth*" Therefore one should always make it the habit of speaking the truth at all times.

83. He said , your souls have made for you some excuse [178]. Then patience is good. It is near that Allah may bring them all to [179], me No doubt, it is he the Knowing the wise.

قَالَ بَلْ سَوَّلَتْ لَكُمْ اَنْفُسُكُمْ اَمْرًا ؕ فَصَبْرٌ جَمِيْلٌ ؕ عَسَى اللّٰهُ اَنْ يَّاْتِيَنِىْ بِهِمْ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْعَلِيْمُ الْحَكِيْمُ ﴿٨٣﴾

178. In this word "*your souls*" Hazrat Yusuf (on whom be peace) too is included. Its purpose is to show that even in the separation of Hazrat Yusuf (on whom be peace) my sons had a hand in it and the same is the case with Benyamin i.e. it is Hazrat Yusuf (on whom be peace) who had adopted this plan, otherwise it was not possible for Benyamin to steal. This

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tells us that Hazrat Yaqoob (on whom be peace) was fully aware of every action of Hazrat Yusuf (on whom be peace). By using the plural "your souls" Hazrat Yusuf (on whom be peace) tells them that had you not made the king aware of our laws, he would not been able to keep back Benyamin, because in their legal system this is not the punishment prescribed for stealing.

179. From this we learn that Hazrat Yaqoob (on whom be peace) was fully aware that Benyamin is in Egypt with his brother Hazrat Yusuf (on whom be peace) because "with them"

84. And he turned away his face from him and said, Ah woe on the separation of Yusuf, and his eyes were whitened with grief and he suppressed his anger [180].

وَ تَوَلّٰى عَنْهُمْ وَ قَالَ يٰۤاَسَفٰى عَلٰى يُوْسُفَ وَ ابْيَضَّتْ عَيْنٰهُ مِنَ الْحُزْنِ فَهُوَ كَظِيْمٌ ﴿۸۴﴾

180. From this verse emerge a few issues:

1. It is permissible to cry at the separation from those beloved to oneself.

2. Prophets can become blind. Hazrat Yaqoob (on whom be peace) continuously cried for eighty years until such time that he began to loose his sight which he regained after Hazrat Yusuf's (on whom be peace) shirt was placed on his eyes. Says Allah Almighty: "*His sight came back*". (S12:V96) Hazrat Shuabe (on whom be peace) too cried so much out of fear for Allah Almighty that he also lost his sight.

3. Though this lamentation of Hazrat

85. They said, By God you shall ever continue to remember Yusuf until you approach grave or pass away with you life [181].

قَالُوْا تَاللّٰهِ تَفْتَؤُا تَذْكُرُ يُوْسُفَ حَتّٰى تَكُوْنَ حَرَضًا اَوْ تَكُوْنَ مِنَ الْهٰلِكِيْنَ ﴿۸۵﴾

181. These words were spoken by his son and other relatives. They were not spoken to

86. He said I cry out for assistance in my anguish [182], and sorrow unto Allah, and I know those glories of Allah which you know not [183].

قَالَ اِنَّمَاۤ اَشْكُوْا بَثِّيْ وَحُزْنِيْۤ اِلَى اللّٰهِ وَاَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۸۶﴾

182. From this we learn that crying out to Allah Almighty is not going against patience

denotes the plural form used for at least three persons. Since Yahooda had remained behind, that Hazrat Yusuf (on whom be peace) the third brother. Further, Hazrat Yaqoob (on whom be peace) also knew that soon all of them would be meeting him. The word "bring them" does not mean that those people will come to Kanaan to meet me, but that they will come to meet me. This is exactly what happened because when Hazrat Yaqoob (on whom be peace) went to Egypt, Hazrat Yusuf (on whom be peace) and Benyamin went to the outskirts of Egypt to welcome him.

Yaqoob (on whom be peace) was outwardly due to the separation of his son Hazrat Yusuf (on whom be peace), yet inwardly it was due to his love for Allah Almighty. The love for his son became the means of achieving Divine love. (*Tafseer Roohul Bayaan*). Other than that he was fully aware of what his son was experiencing. He himself said that Allah Almighty will unite me with him.

4. Any weeping which is free from a dirge is not disallowed. At the birth of his son Ebrahim the Holy Prophet صلى الله عليه وآله وسلم had shed tears.

censure him in any way but to sympathise and comfort him in his sorrow.

However, to utter words of impatience or to complain to people is a sign of impatience.

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Hazrat Yaqoob (on whom be peace) cried for eighty years, but not once had he uttered a single word of impatience.

183. I know that Hazrat Yusuf (on whom be peace) is alive, he is well and he will be united with me. Once he had enquired from the angel of Death whether he had taken out the soul of his son Hazrat Yusuf (on whom be peace). The reply was in the negative. When asked, Hazrat Jibraeel (on whom be peace) too replied that he is safe and well. (Tafseer Roohul Bayaan), Khazainul Irfaan) Also, it was him who had interpreted the dream of Hazrat Yusuf (on whom be peace).

87. O my sons! Go and search for Yusuf [184]. and his brother and despair not of Allah's mercy . No doubt , none despair of the mercy of Allah but a people disbelieving [185].

يٰبَنِيَّ اذْهَبُوْا فَتَحَسَّسُوْا مِنْ يُّوْسُفَ وَ اَخِيْهِ وَ لَا تَايْـَٔسُوْا مِنْ رَّوْحِ اللّٰهِ ؕ اِنَّهٗ لَا يَايْـَٔسُ مِنْ رَّوْحِ اللّٰهِ اِلَّا الْقَوْمُ الْكٰفِرُوْنَ ﴿۸۷﴾

184. This means wherever is Benyamin, Hazrat Yusuf (on whom be peace) would be there as well. This tells us that Hazrat Yacoob (on whom be peace) is fully aware of the actual condition. We further learn that to undertake a journey in search of some one dear to you is the practise of the Prophets. Hazrat Yaqoob (on whom be peace) sent his sons in search of Hazrat Yusuf (on whom be peace). Thus to undertake a journey to meet a pious person, either in his lifetime or after his demise, to attend Urs gatherings, are all permissible.

185. Here the word "disbeliever" signify those who are ungrateful and impatient. Says Allah Almighty: "*Accept my right and do not be ungrateful to Me*". (S21:V152) From this we learn that if there is a delay in the acceptance of prayer or achievement of one's goal a person should not become mean and narrow minded.

88. Then when they reached Yusuf, they said O Aziz, distress has reached [186], us and our family, and we have come with worthless capital [187] , then you give us full measure and be charitable [188]. to us. No doubt, Allah rewards the charitable [189].

فَلَمَّا دَخَلُوْا عَلَيْهِ قَالُوْا يٰۤاَيُّهَا الْعَزِيْزُ مَسَّنَا وَ اَهْلَنَا الضُّرُّ وَجِئْنَا بِبِضَاعَةٍ مُّزْجٰىةٍ فَاَوْفِ لَنَا الْكَيْلَ وَتَصَدَّقْ عَلَيْنَا ؕ اِنَّ اللّٰهَ يَجْزِى الْمُتَصَدِّقِيْنَ ﴿۸۸﴾

186. This is the brothers third visit to Egypt. Its purpose was both to obtain grain as well as search for Hazrat Yusuf (on whom be peace) because Hazrat Yaqoob (on whom be peace) had commanded them to do so.

187. By 'worthless capital' here means some wool and some counterfeit coins unacceptable to merchants. Traditions has it that Hazrat Yaqoob (on whom be peace) had written a letter to the king of Egypt i.e. Hazrat Yusuf (on whom be peace) and sent with his sons in which he had written a very sad note. The contents of this letter is found in Tafseer Roohul Bayaan, etc.

188. Here charity denotes buying the grain with counterfeit wealth just as it is stated in a Hadith that greeting a Muslim with a smile is a charity. Islamic charity like Zakaat, etc is not meant here, because the Prophets of Allah Almighty do not eat charity prescribed by Shariah. If this type of charity was meant then mention would not have been made of counterfeit wealth. From this we learn that charity is sometimes uttered to express kindness. Infact every deed which is worthy of reward is charity. An example of this greeting a fellow Muslim cheerfully.

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189. Hearing of the distressing conditions of his brothers saddened Hazrat Yusuf (on whom be peace) and tears began to roll from his eyes. (Tafseer Khazainul Irfaan) He then asked the following question.

89. He said, Are you aware what you did with Yusuf and his brother [190], when you were ignorant [191].

قَالَ هَلْ عَلِمْتُمْ مَّا فَعَلْتُمْ بِيُوْسُفَ وَ اَخِيْهِ اِذْ اَنْتُمْ جٰهِلُوْنَ ﴿۸۹﴾

190. This question was regarding their ill treatment of Hazrat Yusuf (on whom be peace) i.e. throwing him in the well, and separating him from his brother Benyamin. As far as Benyamin is concerned these brothers did not cause any apparent harm to him.

191. This means you were totally unaware of the consequences of your conduct concerning me and you. These words were spoken to express kindness and consideration and not anger. After paying thus Hazrat Yusuf (on whom be peace) smiled. On seeing the brightness of his teeth the brothers recognized him and said. "Are you Yusuf?"

90. They said are you really Yusuf [192]. He said, I am Yusuf and this is my brother [193], No doubt, Allah has favoured us. Verily whosoever refrains [194], and be patient, then Allah wastes not the reward of the righteous [195].

قَالُوْٓا ءَاِنَّكَ لَاَنْتَ يُوْسُفُ ؕ قَالَ اَنَا يُوْسُفُ وَ هٰذَآ اَخِيْ ۫ قَدْ مَنَّ اللّٰهُ عَلَيْنَا ؕ اِنَّهٗ مَنْ يَّتَّقِ وَ يَصْبِرْ فَاِنَّ اللّٰهَ لَا يُضِيْعُ اَجْرَ الْمُحْسِنِيْنَ ﴿۹۰﴾

192. Although these brothers were twice before in the court of Hazrat Yusuf (on whom be peace), on both these occasions they could not identify or recognize him, today after expressing their helplessness, humility and lowliness Hazrat Yusuf (on whom be peace) disclosed his identity to them. The same is the condition of those who are in the court of the Holy Prophet SAW. Says Allah Almighty: "*And when those who believe in our signs come to you then say to them, Peace be upon you*". (S6:V54) Here too the word "they came" conveys the same meaning.

193. By "brother" means either his blood brother, or the brother upon who Allah Almighty bestowed His kindness. Otherwise the others too were his brothers.

194. By 'we' is meant Hazrat Yusuf (on whom be peace) himself and his brother Benyamin; by 'benevolence' is meant happy reunion of those separated, and bearing the afflicted days with patience. Although all the brothers were blessed by Allah Almighty with piety and purity, benevolence was bestowed on the two brothers only.

195. The proof of this benevolence is our own incident in which Allah Almighty united who had been separated with honour.

91. They said By God surely Allah has preferred you above us , and no doubt, we had been sinners [196].

قَالُوْا تَاللّٰهِ لَقَدْ اٰثَرَكَ اللّٰهُ عَلَيْنَا وَاِنْ كُنَّا لَخٰطِـِٕيْنَ ﴿۹۱﴾

196. These are words of repentance of the brothers of Hazrat Yusuf (on whom be peace). From this we understand whatever they had done was not due to any enmity towards Hazrat Yusuf (on whom be peace), but due to opposition to him. Enmity towards a prophet is infidelity and apostacy, and an apostate is required to recite the Kalimah again. Just a simple expression of repentance will not be sufficient. From this we learn that Hazrat Muawiya was not an enemy of Hazrat Alli (May Allah be pleased with them) He opposed

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Hazrat Ali on account of Hazrat Uthman's (May Allah be pleased with him) murder. There is a great difference between enmity and opposition. Differing from a Prophet's opinion is no infidelity. If a person given advise by the Holy Prophet صلى الله عليه وآله وسلم he need not necessarily act upon it, though obeying his command is obligatory. It should be remembered that here error is meant intentionaly, opposition but rather error in opinion i.e. that the opinion we had formed was wrong.

92. He said there is no reproach today upon you. May Allah forgive [197]. you. And he is the Most Merciful of the merciful.

قَالَ لَا تَثْرِيْبَ عَلَيْكُمُ الْيَوْمَ ؕ يَغْفِرُ اللّٰهُ لَكُمْ ۫ وَ هُوَ اَرْحَمُ الرّٰحِمِيْنَ ﴿۹۲﴾

197. The brothers of Hazrat Yusuf (on whom be peace) were responsible for both human rights and Divine rights. Hazrat Yusuf (on whom be peace) forgave infringement of human rights himself by saying: "There is no reproach upon you today", and prayed to Allah Almighty to forgive their infringement of Divine rights. The dua of a Prophet is always accepted. Allah Almighty here mentions his prayer without any refutation from which we can understand that all the brothers were forgiven.

93. Go with this shirt [198], of mine, put it on my father's face, he shall recover his sight [199]. and bring all you family together.

اِذْهَبُوْا بِقَمِيْصِيْ هٰذَا فَاَلْقُوْهُ عَلٰى وَجْهِ اَبِيْ يَاْتِ بَصِيْرًا ۚ وَاْتُوْنِيْ بِاَهْلِكُمْ اَجْمَعِيْنَ ﴿۹۳﴾ ع ۱۰ ۱۲ ۴

198. It is quite clear that by this shirt is meant the same cloak which he was wearing at that point in time, while the addition of this shows that the cloak had the effect of giving remedy because it had touched the body of a Prophet of Allah Almighty. The commentators state that this shirt belonged to Hazrat Ebrahim (on whom be peace) which had come down from different Prophets to Hazrat Yusuf (on whom be peace) .

199. From this emerge two issues:

1. Hazrat Yaqoob (on whom be peace) became blind due to continues weeping. Otherwise what is the purpose of showing opening of his eyes and him regaining sight?

2. If the relics of the pious, things which have touched their blessed bodies, etc have Divine power to cure the ill, ward of evil, remove difficulties, etc. then they themselves are without doubt removers of diffculties, and one who wards off evil. Allah Almighty had said to Hazrat Ayob (on whom be peace) "Rub your feet against the earth. From it will spring a fountain. Drink and bath in it, it will cure you". The blessed sand of Madina is a sand of cure because it had been touched by the blessed feet of the Holy Prophet صلى الله عليه وآله وسلم .

SECTION 11

94. When the Carlvan departed from Egypt, their father here said, no doubt I find the scent of Yusuf, if you say me not that he is deceased [200].

وَ لَمَّا فَصَلَتِ الْعِيْرُ قَالَ اَبُوْهُمْ اِنِّيْ لَاَجِدُ رِيْحَ يُوْسُفَ لَوْ لَاۤ اَنْ تُفَنِّدُوْنِ ﴿۹۴﴾

200. These words were spoken by Hazrat Yaqoob (on whom be peace) to his grandsons and other family members for all his sons at that time were in Egypt. From this emerges a few issues;

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1. A special sweet fragrance had emanated from the blessed body of Hazrat Yusuf (on whom be peace).
2. Prophets through Divine powers see, hear and smell things from far and near. Observe, Hazrat Yaqoob (on whom be peace) was smelling this fragrance from his son's shirt although he is hundreds of miles away. Likewise

95. The sons said By Allah you are infatuated with the same old love [201].

201. This means that because he was always concerned about Hazrat Yusuf (on whom be peace), it became a deep rooted thought, otherwise his eyes had lost their sight

96. Then when the bearer of glad tidings came [202], he laid that shirt on the face of Yaqub forthwith his sight came back [203]. he said did I not say to you that I know those glories of Allah which you know not [204].

202. The bearer of glad tidings was Yahooda, the eldest brother of Hazrat Yusuf (on whom be peace). It was him who had previously brought the blood-stained shirt of Hazrat Yusuf (on whom be peace) and had said that the wolf had devoured him. Today it was his desire that he should be the one to bring the news of Hazrat Yusuf (on whom be peace) that he is alive, so that this could become an atonement of his previous sin. Yahooda was so delighted to convey this news that he ran for eighty kilometres without shoes or head gear. The food that he had brought from Egypt for

97. They said , O our father, beg forgiveness of our sins, no doubt, we are sinful [205].

205. The plural from - "they said" tells us that on this occasion not only Yahooda had come from Egypt, but few brothers had come, though Yahooda was the first to convey the good news. Since the condition for seeking forgiveness for injustice and cruelty is that the fragrance of rose emanated from our Holy Prophet's صلى الله عليه وآله وسلم perspiration;

Hazrat Sulaiman (on whom be peace) could hear the footsteps of an ant from miles.
3. There is no fixed time for the apperance of the qualities of the blessed Prophets. This is like the glow of lightning, sometimes they appear, sometimes they remain concealed.

قَالُوْا تَاللّٰهِ اِنَّكَ لَفِیْ ضَلٰلِكَ الْقَدِیْمِ ﴿۹۵﴾

long ago. From this we learn the word DINAL does not only mean to go astray, but it has many other meanings.

فَلَمَّاۤ اَنْ جَآءَ الْبَشِیْرُ اَلْقٰىهُ عَلٰى وَجْهِهٖ فَارْتَدَّ بَصِیْرًا ۚ قَالَ اَلَمْ اَقُلْ لَّكُمْ ۙ اِنِّیْۤ اَعْلَمُ مِنَ اللّٰهِ مَا لَا تَعْلَمُوْنَ ﴿۹۶﴾

the journey too was not fully eaten by him. (Tafseer Khazainul Irfaan).
203. From this we learn that to place the relics of the pious on the sick, to sprinkle such sacred water on them, etc is the practise of the Prophets. Placing the sacred Kalima in the shroud of the deceased, or to place the shirt of the Peero Murshid (Religious Guide) in it can be deduced from this verse, as these relics can solve many difficulties.
204. This means I am aware that he is alive and well. Infact I was fully aware of every condition of his.

قَالُوْا یٰۤاَبَانَا اسْتَغْفِرْ لَنَا ذُنُوْبَنَاۤ اِنَّا كُنَّا خٰطِـِٕیْنَ ﴿۹۷﴾

one who is unjustly treated should be the one to forgive, these brother had requested Hazrat Yacoob (on whom be peace) to do this, i.e. he should also forgive them and he should pray to Allah Almighty for same.

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98. He said soon I shall beg my Lord to forgive you. Verily . He is the Forgiving, the merciful [206].

قَالَ سَوْفَ اَسْتَغْفِرُ لَكُمْ رَبِّيْ ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۹۸﴾

206. The reason for declining to pray at that time was because the heart was not fully enthusiastic of achieving acceptance. May be Hazrat Yaqoob (on whom be peace) was waiting for the dawn, or for meeting Hazrat Yusuf (on whom be peace). From this we learn that the dua made during the morning receives greater acceptability.

99. Then when they all reached [207], Yusuf, he offered a place near him to his father and mother [208], and said enter Egypt , if Allah wills with security [209].

فَلَمَّا دَخَلُوْا عَلٰى يُوْسُفَ اٰوٰۤى اِلَيْهِ اَبَوَيْهِ وَ قَالَ ادْخُلُوْا مِصْرَ اِنْ شَآءَ اللّٰهُ اٰمِنِيْنَ ﴿۹۹﴾

207. Hazrat Yusuf (on whom be peace) had sent two hundred horses and a great deal of other necessities to bring his beloved father and other household members. Thus a total of seventy three people had left Kanaan for Egypt. When they had reached the outskirts of Egypt, Hazrat Yusuf (on whom be peace) took an army of four thousand to accord a cordial welcome to his father. Many residents of Egypt had come out to witness this stately rejoicing. At this point in time Hazrat Yaqoob (on whom be peace) was leaning on the hand of Yahooda and walking. On seeing the entire area of the jungle filled with soldiers in full armour and silk banners he asked: "Who are these people?" Yahooda replied "Your beloved son Hazrat Yusuf (on whom be peace) and his army has come to welcome you". Hazrat Jibraeel (on whom be peace) came and said Look skywards. All those angels have come to witness this great reunion who had been weeping with you in your sadness. This reunion took place on Friday, 10th Muharram When the father and son came near, Hazrat Yaqoob (on whom be peace) said: Peace be upon you, Oh healer of distress and pain. Thereafter both hugged one another and weeped a great deal. (*Tafseer Khazainul Irfaan*).

208. Here by mother is meant Leah, the aunt of Hazrat Yusuf (on whom be peace) who at that time was the wife of Hazrat Yaqoob (on whom be peace). This meeting took place in a tent outside the city which was arranged by Hazrat Yusuf (on whom be peace) for welcoming his beloved father.

209. Prior to this the people of Kanaan feared the Egyptian kings. Due to this they would not come to Egypt. For this reason Hazrat Yusuf (on whom be peace) spoke these words of reassurance. This entry into Egypt took place a few days after the first meeting.

100. And he seated his father and mother on the throne [210], and all fell down prostrate for him [211], and Yusuf said O my father , this is the interpretation of my first vision [212]. Verily my Lord has made it true. And no doubt, he favoured me that he brought forth me from the prison [213] and brought you all from the village after Satan had created

وَرَفَعَ اَبَوَيْهِ عَلَى الْعَرْشِ وَ خَرُّوْا لَهٗ سُجَّدًا ۚ وَ قَالَ يٰۤاَبَتِ هٰذَا تَاْوِيْلُ رُءْيَايَ مِنْ قَبْلُ ۫ قَدْ جَعَلَهَا رَبِّيْ حَقًّا ؕ وَ قَدْ اَحْسَنَ بِيْۤ اِذْ اَخْرَجَنِيْ مِنَ السِّجْنِ وَجَآءَ بِكُمْ مِّنَ الْبَدْوِ مِنْۢ بَعْدِ اَنْ نَّزَغَ الشَّيْطٰنُ بَيْنِيْ وَ بَيْنَ

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اِخْوَتِیْ ؕ اِنَّ رَبِّیْ لَطِیْفٌ لِّمَا یَشَآءُ ؕ
اِنَّهٗ هُوَ الْعَلِیْمُ الْحَكِیْمُ ﴿۱۰۰﴾

dissension between me and my brothers [214]. Surely my Lord makes easy any thing He pleases Verily He is the knowing Wise [215].

Thus one Hadith has cancelled what was in another Hadith, but a Hadith has not cancelled a verse of the QUR'AAN. Thus this was a sajdah of salutation not of respect, otherwise Hazrat Yaqoob (on whom be peace) would not have prostrated it would have been done by Hazrat Yusuf (on whom be peace) as he was the son.

212. Which became apparent after eighty or forty years.

213. He did not mention about the well because he did not want to put his brothers to shame. Also, coming out of the well was due to human assistance while Allah Almighty Himself made the release from jail possible without anyone's mediation. Furthermore, in the well Hazrat Yusuf (on whom be peace) was with Hazrat Jibraeel (on whom be peace) while in the prison he was with thieves and criminals. From this we learn that after pardoning a person one should not speak of his wrong deeds.

214. This tells us that although differences may arise between brother but this does not cut off brotherhood. In a like manner, though differences between Hazrat Alli Murtaza and Amir Muawiya were very strong, they were still brothers. For this reason Hazrat Alli (May Allah be pleased with him) had said that these people are our brothers, though they have turned against us. Observe, despite their harsh behaviour Hazrat Yusuf (on whom be peace) still called them brothers, and called the devil as cause of their discord.

215. From Bibi Zuleikha Hazrat Yusuf (on whom be peace) had two sons Ifrasheem and Maneisha , Rahmah, was Hazrat Yusuf's (on whom be peace) daughter who was married to Hazrat Ayob (on whom be peace). All of them had come before Hazrat Yaqoob (on whom be peace) to pay their respect and convey their greetings to him. He was very happy with them and prayed for their well being. (Tafseer Roohul Bayaan).

210. This means the parents and the eleven brothers. Here sajda prostration signifies that prostration which was in vogue in Egypt i.e. placing the forehead on the ground. Without any proof one should not try to interpret verses of the Holy QUR'AAN. This prostration was for Hazrat Yusuf (on whom be peace) and not for Allah Almighty as is understood from "for him". Those sages who try to use this verse to make Sajda of Respect permissible should make such sajdahs to their disciples, and not make the disciples to offer such sajdahs to them, because in the case it was Hazrat Yaqoob (on whom be peace) who made this sajdah to Hazrat Yusuf (on whom be peace) i.e. the father prostrated to the son, the Peer (Guide) prostrated to the disciple. In any case this was not a sajdah of salutation, not of worship nor of respect. Observe, Hazrat Ebrahim (on whom be peace) left his son and wife in the wilderness without any food and water at Allah Almighty's command. So this was a specific command, not a theological issue from his religion. Regarding Sajdah of respect full discussion appears in the first Para pertaining to the verse on the angels' sajdah for Hazrat Adam (on whom be peace).

211. This does definitely not prove the sajdah of respect was permissible in the religion of Hazrat Yaqoob (on whom be peace) because these people prostrated only on this occasion, and that too to fulfil what was prophesized in the dream, just as Hazrat Ebrahim (on whom be peace) offered to sacrifice his son to fulfil his dream. Neither was sacrifice of sons a religious order in the religion of Hazrat Ebrahim (on whom be peace) nor was Sajdah of salutation commanded in the religion of Hazrat Yaqoob (on whom be peace). However, some Ahadith of the Holy Prophet صلى الله عليه وآله وسلم provide proof that sajdah of respect was permissible in previous religions but the Holy Prophet صلى الله عليه وآله وسلم abolished this practice.

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رَبِّ قَدْ اٰتَيْتَنِيْ مِنَ الْمُلْكِ وَ عَلَّمْتَنِيْ
مِنْ تَاْوِيْلِ الْاَحَادِيْثِ ۚ فَاطِرَ السَّمٰوٰتِ
وَ الْاَرْضِ ۖ اَنْتَ وَلِيّٖ فِي الدُّنْيَا وَ
الْاٰخِرَةِ ۚ تَوَفَّنِيْ مُسْلِمًا وَّ اَلْحِقْنِيْ
بِالصّٰلِحِيْنَ ﴿۱۰۱﴾

101. O my Lord Verily You have bestowed me a Kingdom [216], and taught me to draw conclusion of some discourses [217], O Creator of the heavens and earth, You are my Helper in this world and the Herafter. Make me die as Muslim and join me with those who are worth to be very close to You [218].

216. Hazrat Yaqoob (on whom be peace) stayed in Egypt for twenty four years, where he passed away. He had made a will that he should be buried in Palestine, opposite Hazrat Ishaaq (on whom be peace). Hazrat Yusuf (on whom be peace) carried out the instructions of his father. He himself went to Palestine, for this purpose and after returning, lived for further twenty three years. Hazrat Yaqoob's (on whom be peace) age was hundred and forty seven and that of Hazrat Yusuf's (on whom be peace) was hundred and twenty. When Hazrat Yusuf (on whom be peace) began to experience the signs of death, he appointed his oldest brother Yahooda as his successor and handed over his children in his care and thereafter offered this prayer.

217. Because he was the first Prophet to be bestowed with prophethood and kingdom. He was prophet for four generations, he was given the sustenance of the entire world and he was an accepted authority on interpretation of dreams.

218. In this there is an instruction for all the Muslims in general that they should pray that Allah Almighty should give them death on Islam, and that prior to offering the prayer they should recite the praises of Allah Almighty, and in every prayer they offer they should include the prayer for the Hereafter, and not suffice on praying for the good of this world only. There is a difference in opinion whether Bibi Zuleikha passed away before Hazrat Yusuf (on whom be peace) or after him. Majority of the Ulema are of the opinion that she passed away a few days after. Hazrat Yusuf (on whom be peace) was buried in the Nile. Four hundred years later when Hazrat Moosa (on whom be peace) took the Israelites with him to Egypt he, on the instruction of an old lady, took with him a coffix type of box of Hazrat Yusuf (on whom be peace). The old lady after taking from Hazrat Moosa (on whom be peace) the promise of Paradise, informed him about the whereabouts of the grave of Hazrat Yusuf (on whom be peace). Hazrat Yusuf (on whom be peace) is the first Prophet of the Israelites and Hazrat Isa (on whom be peace) is their last prophet.

ذٰلِكَ مِنْ اَنْۢبَآءِ الْغَيْبِ نُوْحِيْهِ اِلَيْكَ ۚ
وَمَا كُنْتَ لَدَيْهِمْ اِذْ اَجْمَعُوْٓا اَمْرَهُمْ
وَ هُمْ يَمْكُرُوْنَ ﴿۱۰۲﴾

102. These are some tidings of Unseen, which We reveal to you. And you were not with them, when they agreed upon their plan, and they were devising [219].

219. This means that although he was physically not there, he had no opportunity of sitting with historians, yet the accuracy with which he related those historical facts is indeed a crystal clear proof of the Holy Prophet's صلى الله عليه وآله وسلم prophethood.

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103. And most men will not believe, though you eagerly desire it.

وَمَآ اَكْثَرُ النَّاسِ وَلَوْ حَرَصْتَ بِمُؤْمِنِيْنَ ﴿۱۰۳﴾

104. And you do not ask any wage [220], for it, it is not but admonition to the whole world.

وَمَا تَسْـَٔلُهُمْ عَلَيْهِ مِنْ اَجْرٍ ؕ اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۱۰۴﴾ ع

220. Because the Prophets do not take wages from anyone for propagations and

prophethood. They are innocent and safe from this.

SECTION 12

105. And how many a sign there is in the heavens and earth that most men pass by them and are unaware of them.

وَكَاَيِّنْ مِّنْ اٰيَةٍ فِى السَّمٰوٰتِ وَالْاَرْضِ يَمُرُّوْنَ عَلَيْهَا وَهُمْ عَنْهَا مُعْرِضُوْنَ ﴿۱۰۵﴾

106. And most of them believe not in Allah but as associators [221].

وَمَا يُؤْمِنُ اَكْثَرُهُمْ بِاللّٰهِ اِلَّا وَهُمْ مُّشْرِكُوْنَ ﴿۱۰۶﴾

221. Reason for its revelations:
This verse was revealed regarding the infidels of Makkah who were worshipping the idols after accepting Allah Almighty as their Creator and Sustainer. In their call to Allah Almighty (Talbiyyah) they would declare you have no

partner, besides one. Thus while they were saying there is no God, they were guilty of idolatory as well. They would accept in the Oneness of Allah Almighty yet at the same time believed in Him having sons and daughters.

107. Have they become fearless from this that they maybe encompassed by the torment [222]. of Allah or the sudden coming of the Hour upon them while they are unaware?

اَفَاَمِنُوْٓا اَنْ تَاْتِيَهُمْ غَاشِيَةٌ مِّنْ عَذَابِ اللّٰهِ اَوْ تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿۱۰۷﴾

222. This tells us there is a big difference between hope and security. Fear is part of hope while in security there is no fear. Security on Allah Almighty is infidelity, while hope is faith. Here punishment signifies that punishment which would come due to causes e.g. death and imprisonment in a battle, or like femine etc. Otherwise concerning punishment due to no causes Allah Almighty has already promised: "*And Allah is not to chastise them (O beloved Prophet) while you are in their midst*". (S8:V33) By Qiyamah is meant

death. Death is a minor Qiyamah (The appointed hour) of each person. It should be remembered that a sudden death is a Divine punishment for one that is negligent but for a believer it is a Divine mercy. This is because an infidel and the neligent never prepare for death from before hand, while a believer is always ready for it. Hazrat Ebrahim and Hazrat Dawood (on them be peace) experienced sudden death. Sudden death is not that which occurs without any sickness, but that which occurs without any prior preparation for it.

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قُلْ هٰذِهٖ سَبِيْلِيْٓ اَدْعُوْٓا اِلَى اللّٰهِ ۣ عَلٰى بَصِيْرَةٍ اَنَا وَمَنِ اتَّبَعَنِيْ ؕ وَسُبْحٰنَ اللّٰهِ وَمَآ اَنَا مِنَ الْمُشْرِكِيْنَ ﴿۱۰۸﴾

108. Say you, This is my way [223]. I call towards Allah. I and those who follow my footsteps have insight [224]. and Holy is Allah and I am not an associator [225].

223. By 'my ways' is meant Islam. From this we learn that the identity of the True Religion is that it should be of the religion of the Prophets and Saints of Allah Almighty. Any religion which is contrary to theirs, and which is against their teachings, is not the true religion Today, besides the Ahle Sunnat all the religions are not the Religion of the Friends of Allah Almighty. Hence they are false religions.

224. By "those who follow my footsteps" is meant the Noble Companions and Saints of Allah Almighty. It is obligatory upon every one to follow them. Says Allah Almighty: "*And follow him who turned to Me with repentance*". (S31:V15)

225. From this emerge two issues:

1. At no time are the Prophets idolators - not before the appearance of his prophethood or after it. Says Allah Almighty: "*Your companion neither went astray nor misled*". (S53:V2)
2. It is not permissible to conceal your faith. Reveal your faith through your word, deed, appearance and conduct. To assure the appearance of infidels too is equal to concealing your faith.

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ مِّنْ اَهْلِ الْقُرٰى ؕ اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَلَدَارُ الْاٰخِرَةِ خَيْرٌ لِّلَّذِيْنَ اتَّقَوْا ؕ اَفَلَا تَعْقِلُوْنَ ﴿۱۰۹﴾

109. And all those who were sent as messengers before you were men [226], whom We revealed, and all were residents of the cities. Have they not journeyed in the land, that they may see, what became the end [227]. of those before them? And not doubt, the abode of the Hereafter is better for the duty-bound [228]. Have you not then wisdom?

226. Reason for its revelation:
The infidels would say why did Allah Almighty made human beings as prophets, why did He not send the angels as prophets?. This verse was revealed as reply to their question in which it is said. Why do you express astonishment at this. The very first Prophet was a man. From this we learn that angels, jinns, women, etc. were never made prophets. However, some prophets were already given prophethood in their childhood. Says Allah Almighty: "*And We bestowed prophethood on whom in his childhood*". (S19:V12) Further we learn that man is superior to a woman because Allah Almighty bestowed prophethood, leadership, position of Chief of Justice, to man. Also that prophets were born in cities. Hazrat Yaqoob (on whom be peace) and his children were not from a village but they had accepted temporary settlement there because of his grazing animals.

227. This is a rhetorical question. The people of Makkah during their business trips do pass the ruins of the people of Aad and Thamood, and they are also aware that these people have been destroyed because they had opposed their prophets, yet these Makkans take no lessons from this.

228. From this we learn that no matter in what comforts the believer may live in this

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world, yet the comforts and luxuries of the Hereafter which he would be receiving would be far better than those. Similarly no matter in what difficulties the infidel may find himself in this world, yet the difficulties of the Hereafter awaiting him are far worse. Thus a believer is indifferent to the luxuries of the world and while even in hardships the infidel adores this world. It is for this reason the Hadith says that the world is a prison for a believer and a heaven for an infidel. This Hadith does not necessarily means that a believer would always live in hardship in this world, and an infidel in luxury.

حَتّٰۤى اِذَا اسْتَيْـَٔسَ الرُّسُلُ وَ ظَنُّوْۤا اَنَّهُمْ قَدْ كُذِبُوْا جَآءَهُمْ نَصْرُنَا ۙ فَنُجِّيَ مَنْ نَّشَآءُ ؕ وَ لَا يُرَدُّ بَاْسُنَا عَنِ الْقَوْمِ الْمُجْرِمِيْنَ ﴿۱۱۰﴾

110. And so much so, when the messengers had no hope of outer causes [229]. and the people thought that the messengers had given them wrong infromation [230]. at that time. Our help came, then whomsoever We willed was rescued. And Our torments cannot be averted from the sinful people.

229. This tells us that to despair about outer causes is not an evil thing, but at times it is a good thing. It is an evil thing to loose hope in Allah Almighty, while having no hope in outer causes is highest form of trust in Allah Almighty.

230. This means that the infidels from the people of these Prophets thought the information about punishment given by these Prophets were wrong. This was not taught by the Prophets nor by those who believed in them. Thus there is no contradiction in the verse. From this we learn that even if there is a delay in the coming of the mercy of Allah Almighty one should not be frightened by it.

لَقَدْ كَانَ فِىْ قَصَصِهِمْ عِبْرَةٌ لِّاُولِى الْاَلْبَابِ ؕ مَا كَانَ حَدِيْثًا يُّفْتَرٰى وَ لٰكِنْ تَصْدِيْقَ الَّذِىْ بَيْنَ يَدَيْهِ وَ تَفْصِيْلَ كُلِّ شَىْءٍ وَّ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۱۱۱﴾

111. No doubt, the eyes of the wise men are opened [231]. by their tidings. It is not a discourse concocted, but a confirmation of what went before and a detail explanation of every thing, and a guidance and a mercy for the Muslims [232].

231. From this emerge two issues:

1. The stories of the pious sages are a means of strengthening one's faith, piety, contentment of the heart, etc.

2. An intelligent person is he who derives lessons from these stories to become a believer. No matter how cunning an infidel may be, he is dumb. Any cow or buffalo who merely passes urine and stool and does not give milk, is fit to be slaughtered. Any intelligence which helps to establish the world and not obtain religious progress deserves to be destroyed.

232. This tells us that after the Holy QUR'AAN no Prophet or another Divine book would come for the guidance of man, because the Holy QUR'AAN has not made any such prophecies. It had verified the previous Books and Prophets. Prophecy is pertaining to the future.

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This means that one of the benefits received by the previous Prophets from the Holy QUR'AAN was that due to its blessing their existence was verified in the whole world. One benefit is for you Oh Beloved Messenger صلى الله عليه وآله وسلم in that the QUR'AAN proclaims your unseen knowledge in detail which is found in the Divine Tablet. The believers too have benefitted in a way through the QUR'AAN as it has been their source of guidance and mercy. It should be remembered that one guidance and mercy of the Holy QUR'AAN has been received by all which is general guidance and salvation from Divine punishments, while type of guidance and mercy is restricted to the believers alone which is reaching the religious goals which would enable them to obtain Paradise. Thus the meaning of the verse is crystal clear.

اٰیاتها ۴۳ ۱۳ سُوْرَةُ الرَّعْدِ مَدَنِيَّةٌ ۹۶ رکوعاتها ۶

SURAH AR'RAAD (The Thunder)
(MADANI) Revealed After Hijrah

6 Section 43 Verses 1 855 Words , 3506 Letters

1. This is a Makkan Surah, revealed before Hijrah. Only two of its verses, portion of verse thirty-one and verse forty-three were revealed in Madina. It contains six Rukus, forty three verses, eight hundred and twenty five words and three thousand five hundred and six letters. Some scholars have said it to be revealed in Madina.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ ؕ وَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝۱

1.Alif Laam Meem Raa. These are the verses of the book [2]. And that which has been sent down to you from your Lord [3] is the truth, but most people believe not.[4]

2. In the word 'this' there is a hint towards all the past and future verses, or towards the verses contained in Surah Ra'd. By book is meant the Holy QUR'AAN.

3. This tells us that both the Holy QUR'AAN and Hadithe Nabawi صلى الله عليه وآله وسلم are correct because here "that which has been sent" is being used, because Hadith too is from Allah Almighty. The only difference is that in the QUR'AAN the words are of Allah Almighty while in the Hadith the words are of the Holy Prophet صلى الله عليه وآله وسلم but the

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content is from Allah Almighty. It is for this reason that Hadith Shareef is not recited in Salaah. However, for Islamic Laws the QUR'AAN and Hadith hold equal importance. Thus if one takes "that which" to mean Hadith is better because the Book has been mentioned earlier. Thus "*that which*" will be something other than the Book. The first of two words joined by a conjunction will be different to the second word.

4. In that some from the infidels call it poetry, some call it magic, some call it sooth saying. From this we understand that the effect of the effector is dependent on the ability of the effected. The noise of the rain cannot grow verdure in the earth, the sun cannot let sunlight reach the bat.

2.Allah is He Who raised up the heavens without the pillars [5] that you can see. Then he settled Himself on the throne (as is befitting to His Destiny) [6] . And made the sun and the moon subservient. Each one runs to a term stated [7] . Allah plans every affair and explains clearly the signs so that you may believe the meeting with your Lord [8].

اَللّٰهُ الَّذِیْ رَفَعَ السَّمٰوٰتِ بِغَیْرِ عَمَدٍ
تَرَوْنَهَا ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ وَ
سَخَّرَ الشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ یَّجْرِیْ
لِاَجَلٍ مُّسَمًّی ؕ یُدَبِّرُ الْاَمْرَ یُفَصِّلُ
الْاٰیٰتِ لَعَلَّكُمْ بِلِقَآءِ رَبِّكُمْ تُوْقِنُوْنَ ۲

5. This means that skies do have pillars, but they are such that they are not visible to you. The power of Allah Almighty is His justice and equity. His Friends and Prophets are His pillars. Or, it means you are seeing that skies do have pillars, or that the antecedent of the personal pronoun 'it' of "you watch it" is the skies, i.e. you are looking at the skies which are established without the pillars. It should be remembered that the sky does not appear by itself as it is clear and transparent, only its sun and stars become visible to us. Seeing these is indirectly seeing the sky.

6. From this we learn that besides Arsh (Divine Throne) and the sky there is other creation. The assumption of the astronomers is incorrect that the ninth sky is the Divine Throne and the eighth sky is the Divine Chair. We further learn that the creation of the Divine Throne is before that of the skies (heavens) but any inclination and evenness came after them. Says Allah Almighty: "*And His Throne was on the water*". (S11:V7) Thus this would mean Allah Almighty would be parallel to the Divine Throne, and not sitting on the Throne. In fact, its purpose is He has over-powered the Throne or had made the Throne subject to His commands, He had made it the manisfestations of the Light, as it is said: "The king is sitting on the Throne".

7. From this we learn neither the earth nor the heaven is in movement, but the stars in the sky are moving in such a way like how the swimmer is moving in the sea. Says Allah Almighty: "*And each one is floating in an orbit*". (S36:V40) Through this rotation people benefit a great deal.

8. The absolute spreader of the earth is Allah Almighty, while metaphorically speaking or on the worldly level His servants too are provided this ability. Says Allah Almighty about the angels: "*Then they manage their affairs*". (S79:V5) Some Friends of Allah Almighty do manage affairs of the world. They are called creational Saints (*TAKWEENI*).

3. And it is He who has spread [9] the

وَ هُوَ الَّذِیْ مَدَّ الْاَرْضَ وَ جَعَلَ فِیْهَا

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Earth and made there in anchors [10] and rivers. And he made two [11] kinds of every fruit in the Earth. He covers the night with the day. No doubt in that are signs for a people who reflect [12].

رَوَاسِيَ وَ اَنْهٰرًا ؕ وَ مِنْ كُلِّ الثَّمَرٰتِ جَعَلَ
فِيْهَا زَوْجَيْنِ اثْنَيْنِ يُغْشِى الَّيْلَ النَّهَارَ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝٣

9. The anchors are on water in such a way that they do not dissolve in water. Otherwise sand normally dissolves in water. Also, it does not move, otherwise normally everything floats in water, and floating brings about a movement.
10.From this we learn that the earth is stationary, because by putting anchor is meant to stop the movement of the earth. Further we learn that the study of Science is permissible as it makes us aware of the powers of Allah Almighty. However, believing in erroneous scientific data which is contrary to the Holy QUR'AAN and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم is harmful to one's faith. In short, make Science the servant of Religion, not its opposition.

11. Sour, sweet, black, white, small, big, The surfacing of fruit trees above the earth after spreading its roots inside, and their sprouting in the middle to spread veins of its root is a natural phenomenon.
12. From this emerge two issues:
1. The entire world is an office of Divine knowledge, but only for those who have the capacity to understand it;
2. Meditation and deliberation are superior type of worship. One moment's meditation is better than a thousand years of Zikr. Hot, cold, dry, wet. From this we learn that even in these Allah Almighty has kept pairs. Knowledge and ignorance; guidance and apostasy; Faith and infidelity, etc. too are pairs.

4.And in the earth there are different regions side by side [13] and there are gardens of grapes and cornfields and palm trees growing from one base and separately, all are watered [14] with one water and in fruits. We make one to excel the other. No doubt, in that are signs for wise people.

وَ فِي الْاَرْضِ قِطَعٌ مُّتَجٰوِرٰتٌ وَّ جَنّٰتٌ
مِّنْ اَعْنَابٍ وَّ زَرْعٌ وَّ نَخِيْلٌ صِنْوَانٌ
وَّغَيْرُ صِنْوَانٍ يُّسْقٰى بِمَآءٍ وَّاحِدٍ ۫ وَ
نُفَضِّلُ بَعْضَهَا عَلٰى بَعْضٍ فِي الْاُكُلِ ؕ اِنَّ
فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٤

13. In that some parts are saline, some are fit for agriculture, some are rocky, some are sandy, some are white, some are black. In addition, one is distinguishable from the other but are not mixed.
14. Similar is the condition of man. In form and appearance all are human. One QUR'AAN has come for every one's guidance, yet in them some are believers, some are infidels, some are negligent, some are intelligent,some are prophets, some are saints, etc.

5.And if you wonder, then wondrous indeed is their saying [15] that shall we be made a new [16] after being dust?

وَ اِنْ تَعْجَبْ فَعَجَبٌ قَوْلُهُمْ ءَاِذَا كُنَّا
تُرٰبًا ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ؕ اُولٰٓئِكَ

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الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ ۚ وَ اُولٰٓئِكَ الْاَغْلٰلُ فِيْٓ اَعْنَاقِهِمْ ۚ وَ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ۚ هُمْ فِيْهَا خٰلِدُوْنَ ۝٥

Those are the ones who denied [17] their Lord, and those are they who will have chains round their necks and those are the people of Hell wherein they shall abide therein forever. [18]

Attributes, as is the belief of the JAHEEMIYAH sect. Rejecting His Prophets as is the belief of the common infidels, or rejecting the greatness of His Beloved Prophet صلى الله عليه وآله وسلم as is the belief of those who insult the dignity of the Holy Prophet صلى الله عليه وآله وسلم . All these are possible ways of rejecting Allah Almighty. Says Allah Almighty: "*And the Jews did not know the estimation of Allah as was necessary for Him, when they said Allah has not sent down anything on any man.* (S6:V91)

15. This means Oh My Beloved, if you are so astonished that after seeing so many miracles these infidels still call you a magician and do not accept you as a Prophet, then more astonishing than this is the fact after having seen my powers they do not believe that I have the power to re-create this world. In short, do not be astonish at their refusal, nor express regret. This has become their habit.

16. They do not think everything has its invention and form and that it is easier to create what is invented. Since Allah Almighty has invented everything, then what difficulty is there in resurrecting it after death. When Allah Almighty takes your faith, he seizes your intelligence as well.

17. There are few ways of rejecting Allah Almighty: rejecting His Personality, as is the belief of the atheists; rejecting His Oneness, as is the belief of the polytheists; rejecting His

18. This tells us that the infidels will have shackles in their necks, but the sinful believers will be saved from this disgrace and embarrassment, because this is the punishment of the infidels. The punishment of infidelity is disgrace and eternal stay in Hell. All this is for the infidels, while the end result of a believer is salvation.

وَيَسْتَعْجِلُوْنَكَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ وَقَدْ خَلَتْ مِنْ قَبْلِهِمُ الْمَثُلٰتُ ۗ وَ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ لِّلنَّاسِ عَلٰى ظُلْمِهِمْ ۚ وَ اِنَّ رَبَّكَ لَشَدِيْدُ الْعِقَابِ ۝٦

6.And they ask you for hastening the torment before [19] mercy, and the punishment before them have already occurred [20]. And verily your Lord awards forgiveness [21] even on the injustice of the people. And no doubt, the torment of your Lord is severe.

19. Here, the word SAYYIAH denotes punishment and HASANAH denotes peace and security and ISTI'JAL denotes asking for it before its time. By this is meant the infidels of Makkah are asking for the punishment before the period of peace and security has passed. Allah Almighty has set aside for them some period of peace and some of punishment. When the period of peace is over it would be followed by a period of punishment. However, these people are asking for the punishment before its time, in a way of a joke and amusement. Hence there is no inconsistency in the verse, because the word HASANAH does not signify Paradise or forgiveness, nor are the infidels entitled for those.

20. Punishment came upon every nation on its appointed time which was due to their rejection of the Prophets. The Makkans should thus take lessons from this.

21. The word "their injustices" denotes infidelity and forgiveness signifies temporary

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forgiveness i.e. the delay in sending the punishment. Hence this verse does not contradict the following verse: "*Allah forgives not that anyone be associated with Him* (S4:V116) because there forgiveness denotes salvation. It is for this reason mention of punishment is being made in this verse i.e. even this slackness too is a punishment for the infidels.

7. And the infidels say ' why has not a sign been sent down upon him from his Lord [22]? You are only a Warner and a guide to every nation. ' [23]

وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ اِنَّمَآ اَنْتَ مُنْذِرٌ وَّ لِكُلِّ قَوْمٍ هَادٍ ۧ ⑦

22. This mean why does the Holy Prophet صلى الله عليه وآله وسلم not show us the miracles which we are asking of him e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah, showing miracles with the stick associated with Hazrat Musa (on whom be peace) etc. It is an accepted fact that Prophets of Allah Almighty show miracles through which common people come to know of their prophethood. To show a miracle as per every person's demand is indeed reducing it to playful activity. It is for this reason that previous Prophets had generally shown one or two miracles only. However, our Holy Prophet صلى الله عليه وآله وسلم had shown more than six thousand miracles.

23. From this we understand two issues:
1. All the previous Prophets would come to specific people, for specific place and specific time, but our Beloved Prophet's صلى الله عليه وآله وسلم Prophethood is beyond these restrictions: he whose creator is Allah Almighty, his prophet is our Holy Prophet صلى الله عليه وآله وسلم .
2. Our Holy Prophet's صلى الله عليه وآله وسلم miracles too are for all mankind. Thus every verse of the Holy QUR'AAN is a miracle of the Holy Prophet صلى الله عليه وآله وسلم for all the people until the Day of Judgement. Miracles of the previous Prophets are now in the form of stories but the miracles of the Holy Prophet صلى الله عليه وآله وسلم are here for all times.

8. Allah knows whatever is in the womb of any female and whatever the wombs diminish and whatever they increase [24]. And everything with Him is a proper estimate [25].

اَللّٰهُ يَعْلَمُ مَا تَحْمِلُ كُلُّ اُنْثٰى وَ مَا تَغِيْضُ الْاَرْحَامُ وَ مَا تَزْدَادُ ؕ وَ كُلُّ شَيْءٍ عِنْدَهٗ بِمِقْدَارٍ ⑧

24. This means Allah Almighty knows in whose womb is a male and in whose is a female foetus, which child would be born in lesser time and which would take a longer time to be born. The minimum period of human pregnancy is six months while the maximum is two years. A baby that is born before six months does not survive and is lost as miscarriage.

The period of pregnancy of every animal is different.

25. And this estimation is already recorded on the Divine Tablet so that those servants of Allah Almighty would become aware of this estimation whose sight is on the Divine Tablet. This is the very purpose of this passage.

9. Knower of every hidden [26] and open. The Greatest. The Exalted.

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْكَبِيْرُ الْمُتَعَالِ ⑨

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26. This means those things which are unseen for you or before you, He has knowledge of all this, as nothing is unseen or hidden from Allah Almighty. Remember that an invisible thing is that which is concealed from a sense, e.g. colour is invisible from the nose, fragrance and odour are hidden from the eye, while the unseen is that which is concealed from the senses and extemporary intellect. The opposite of absent is present while opposite of unseen is to witness. You should also remember that the absolute knowledge of all things seen and unseen is the special attribute of Allah Almighty which is not bestowed upon anyone. However, knowledge of the seen and unseen is bestowed upon His creation. Thus here both ALIF and LAAM are articles of absorption and that there is no inconsistency in the verse.

10.All are alike, one who among you conceals his talks and one who utters [27] openly, and one who hides himself in the night and one who walks by day.

سَوَآءٌ مِّنْكُمْ مَّنْ اَسَرَّ الْقَوْلَ وَ مَنْ جَهَرَ بِهٖ وَ مَنْ هُوَ مُسْتَخْفٍۭ بِالَّيْلِ وَسَارِبٌۢ بِالنَّهَارِ ⑩

27. The loud Zikr made is not for the purpose of letting Allah Almighty hear it, but it is for making our negligent hearts and other negligent people to come out of their slumber, making the things of the world its witness.

11.For all man there are angels in succession before [28] and behind him that they guard him by Allah's command [29], verily Allah alters not his blessings from any people until they themselves alter their conditions [30]. And when Allah desires evil to a people. Then it cannot be turned back [31], and besides Him they have no supporter [32].

لَهٗ مُعَقِّبٰتٌ مِّنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ يَحْفَظُوْنَهٗ مِنْ اَمْرِ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُغَيِّرُ مَا بِقَوْمٍ حَتّٰى يُغَيِّرُوْا مَا بِاَنْفُسِهِمْ ؕ وَ اِذَآ اَرَادَ اللّٰهُ بِقَوْمٍ سُوْٓءًا فَلَا مَرَدَّ لَهٗ ۚ وَ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّالٍ ⑪

28. Sixty or less angels are assigned to each human being for his protection, and two angels are assigned to each person who has reached the age of puberty and intelligence to record the good and bad deeds. Says Allah Almighty: "*One sitting on the right and another at left*". (S50:V17) After the Fajr Salaah the angels of the right depart, while after the Asr Salaah the angels of the day depart. In addition in Fajr and Asr angels of the day and night meet. Says Allah Almighty: "*No doubt angels are present in the QUR'AAN of the dawn*". (S17:V78)

29. This tells us angels of protection are with each person at all times. Therefore even when one person is being greeted the plural form of the pronoun is used so that the greeting is sent to the angels as well. These angels protect the human beings from the jinns and other calamities.

30. From this we learn that punishments come as a result of evil deeds. The devil was destroyed due to his disobedience. Bal'am Bawoor was destroyed due to disobedience. The people of Dawud (on whom be peace) were turned into monkeys and swine due to excessive sins.

31. This means that if Allah Almighty wants to destroy any infidel nation no power can save them. Seeking medical treatment for illnes or offering prayers during difficulties is not going contrary to this.

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32. This tells us that the infidels have no helpers while many helpers, heirs and guardians are appointed by Allah Almighty for the believers. The absence of helpers for the infidels is a means of punishment for them, from which the believers are protected.

12.It is He who shows you the lightning for fear and hope [33] and raises the heavy clouds [34].

هُوَ الَّذِیْ یُرِیْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّ یُنْشِئُ السَّحَابَ الثِّقَالَ ﴿۱۲﴾

33. Lightning which sparks is called BARQ and that which falls or strikes is called SAIQA. The peal of thunder is called RA'D. By seeing the spark of lightning brings about a hope of rain, while lightning which strikes evokes fear. Similarly, roar of thunder frightens the travellers but brings joy to those at home in anticipation of rain.

34. In that these heavy clouds are bearers of large quantity of water, hail, snow which are being moved in the sky.

13.And the thunder [35] praising Him proclaims His holiness and the angels with His awe [36]. And sends thunderbolts. Then smites therewith whom he wills while they are disputing about Allah and His grip is severe.

وَ یُسَبِّحُ الرَّعْدُ بِحَمْدِهٖ وَ الْمَلٰٓئِكَةُ مِنْ خِیْفَتِهٖ ۚ وَ یُرْسِلُ الصَّوَاعِقَ فَیُصِیْبُ بِهَا مَنْ یَّشَآءُ وَهُمْ یُجَادِلُوْنَ فِی اللّٰهِ ۚ وَ هُوَ شَدِیْدُ الْمِحَالِ ﴿۱۳﴾ ؕ

35. It is a name of an angel who praises Allah Almighty. On hearing the peal of thunder people engage themselves in reciting the praises of Allah Almighty. Or, this pealing and roar of thunder itself is the proof of Divine praises. Any one at the time of peal of thunder recites the following dua will through the grace of Allah Almighty be protected from lightning: SUBHANALLAZI YUSABBIHOR RA'DO BIHAMDIHI WAL MALAIKATO MIN KHEEFATIHI WA HUWA ALA KULLI SHAI-IN-QADEER.

36. This tells us angels too fear Allah Almighty - but this fear is out of His Divine Greatness and Authority. The same is the condition of fear of the Prophets. We sinners fear His punishments. May Allah Almighty grant us this fear Shaitaan or the devil fears Allah Almighty, but out of mischief. The devil himself had said: "*I fear Allah Almighty, Lord of the worlds*. Thus, fear is of different types, and the law pertaining to each is different

14.Calling to Him alone is true [37], and those whom they call upon besides Him [38], hear them not at all, but like Him who is sitting stretching His hands before the water that it may reach his mouth [39], and it will never reach it. And every prayer of the infidels loses its way [40].

لَهٗ دَعْوَةُ الْحَقِّ ؕ وَ الَّذِیْنَ یَدْعُوْنَ مِنْ دُوْنِهٖ لَا یَسْتَجِیْبُوْنَ لَهُمْ بِشَیْءٍ اِلَّا كَبَاسِطِ كَفَّیْهِ اِلَى الْمَآءِ لِیَبْلُغَ فَاهُ وَ مَا هُوَ بِبَالِغِهٖ ؕ وَ مَا دُعَآءُ الْكٰفِرِیْنَ اِلَّا فِیْ ضَلٰلٍ ﴿۱۴﴾

37. This means the worship of Allah Almighty is a fact, and that of the idols is false.

Or, to call upon Allah Almighty for help is absolutely correct and to call upon His creation

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is incorrect. It should be remembered to seek the assistance of the ruler, the physician, to call upon the pious saints is in reality calling upon Allah Almighty.

38. This means to call upon the idols by worshipping them or regarding them as deifies. In this verse reference is not made upon to calling upon those who are cut off from Allah Almighty. About this we have been told by Allah Almighty: "*Call them after their fathers*". (S33:V5) Further, Allah Almighty says: "*And Our Messenger was calling you*". (S3:V153) In Salaah we recite "Peace be upon Oh Messenger ".

39. This means just as water is without knowledge - i.e. by just calling upon it, it will not rise to quench a person's thirst, the idols are the same. They too have no ability to respond to anyone's call. In fact, even Allah Almighty too does not respond to the infidel as he is calling upon the Almighty without the medium. He responds to those who try to reach Him through the medium of His friends. Says Allah Almighty: "*Oh believers! Fear Allah and seek the means of approach to Him*". (S5:V35)

40. Either its meaning is that the prayers of the infidels in this world are not accepted. Allah Almighty did not accept the complete prayer offered by the devil, but He rejected it. The devil had asked for eternal life, but he was granted life prior to resurrection, not beyond it. Or, it could mean the infidel's due will not be accepted after he is sent into Hell, or that whatever prayers they seek from the idols are all to no avail, or these polytheists who are worshipping the idols are ruined, and laid to waste they are without any benefits. In short, there is no inconsistency in the verse. The acceptance of some prayers of the infidels is not contrary to this verse.

وَ لِلّٰهِ يَسْجُدُ مَنْ فِي السَّمٰوٰتِ
وَالْاَرْضِ طَوْعًا وَّكَرْهًا وَّظِلٰلُهُمْ
بِالْغُدُوِّ وَ الْاٰصَالِ ﴿۱۵﴾ السجدة

15. And to Allah alone prostrates as many there are in the heavens and earth willingly or unwillingly [41] and their shadows too every morning and evening [42].

41. The believers prostrate with joy while the hypocrites do it unwillingly. From this we learn that performing Salaah indolently is the sign of the hypocrites.

42. In that everyone's shadow in the morning moves towards the west, and in the evening towards the east. The movement of the shadow is found on obedience to Allah Almighty. Or, it could mean that the shadow of everyone in reality recites the praise of Allah Almighty. Thus if any person who does not do this is worse than the shadow.

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ وَالْاَرْضِ ؕ قُلِ
اللّٰهُ ؕ قُلْ اَفَاتَّخَذْتُمْ مِّنْ دُوْنِهٖۤ اَوْلِيَآءَ
لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ نَفْعًا وَّ لَا ضَرًّا ؕ
قُلْ هَلْ يَسْتَوِي الْاَعْمٰى وَ الْبَصِيْرُ ۙ اَمْ
هَلْ تَسْتَوِي الظُّلُمٰتُ وَ النُّوْرُ ۚ اَمْ جَعَلُوْا
لِلّٰهِ شُرَكَآءَ خَلَقُوْا كَخَلْقِهٖ فَتَشَابَهَ
الْخَلْقُ عَلَيْهِمْ ؕ قُلِ اللّٰهُ خَالِقُ كُلِّ

16. Say you, 'who is the Lord of the heaven and the earth.' Say yourself, 'Allah'. Say you, 'Have you then taken supporters besides Allah, who can neither do [43] good or evil even to themselves? Say you, 'will the blind and the seeing be equalled? Or will the darkness [44] and the light be equalled? Or, have they set up such associates with Allah who have made something as Allah has made, then the making of him and of theirs look

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similar to them? Say you, ' Allah alone is the creator of everything [45] and He is the one. Dominant over all.'

شَيْءٍ وَّ هُوَ الْوَاحِدُ الْقَهَّارُ ﴿١٦﴾

43. There is a big difference between friend of Allah Almighty and the one who is cut off from Allah Almighty. Friends of Allah Almighty are WALI-ULLAH and believing and accepting them is a sign of Faith. On the other hand the ones who are cut off from Allah Almighty are those enemies of Allah Almighty whom the infidels had accepted as their friends. The commentary of this verse is the following verse: "*The supporters of the infidels are the devils*". (S2:V257). To believe in them is infidelity. Wherever adverse comments are made about those cut off from Allah Almighty, reference is being made to these enemies of Allah Almighty, or verses of this theme are being addressed to those infidels who took friends of Allah Almighty as deity and not as friends of Allah Almighty like the Jews and Christians who took the Prophets as God or as son of God. Hence there is no inconsistency in the verse.

44. Infidelity is of various types, Faith is just one. Hence, the plural form is used for darkness and the singular form is used to express light. From this we learn that all the infidels of the entire world cannot be equal to a single believer.

45. This verse is the commentary of the following verse: "*Surely Allah can do everything*" (S2:V20) from which we learn that Allah Almighty has the power over the creation of everything and not of acquisition. He is pure of every adverse thing. From this we learn that though Allah Almighty is the creator of all our good and evil things, but the creation of adverse things is not evil.

17.He sent down water [46] from the sky then the channels flow [47] according to its capacity then the flux of water carried with it the swelling foam, and from that over which they kindle [48] a fire for making ornaments or other goods [49] arises foams similar to it. Thus, Allah illustrates [50] truth and falsehood, then the foam is blown [51] up and that which benefits mankind remains in the earth. Thus, Allah illustrates the examples [52].

اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَسَالَتْ اَوْدِيَةٌۢ بِقَدَرِهَا فَاحْتَمَلَ السَّيْلُ زَبَدًا رَّابِيًا ؕ وَ مِمَّا يُوْقِدُوْنَ عَلَيْهِ فِي النَّارِ ابْتِغَآءَ حِلْيَةٍ اَوْ مَتَاعٍ زَبَدٌ مِّثْلُهٗ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْحَقَّ وَالْبَاطِلَ ؕ فَاَمَّا الزَّبَدُ فَيَذْهَبُ جُفَآءً ۚ وَ اَمَّا مَا يَنْفَعُ النَّاسَ فَيَمْكُثُ فِي الْاَرْضِ ؕ كَذٰلِكَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ ؕ ﴿١٧﴾

46. This means from the sky, or due to heavenly causes because evaporation takes place due to the heat of the sun then after condensation clouds are formed which then come down as rain. Otherwise, rain itself does not come down from the sky. Or, it could mean that the foundation of the rain is the oceans, but water in the oceans comes from the sky.

Oceans are the reservoir of water, but the sky is its base or produce. Says Allah Almighty: "*And in heavens is your provisions*". (S51:V22) It is for this reason that when offering dua hands are raised skywards because the sky is the original treasure of our sustenance, and not because Allah Almighty is seated there. Allah Almighty is free from the

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restriction of time and space.
47. From this there is a hint that the bestowal and bounties of Allah Almighty are vast but receiving them is according to your own means. "*Scanty is my bag for your limitless bestowal*". Can a bag fit for two ounces absorb a large quantity?
48. Like the ore of gold, and silver, etc. which had to be heated in the fire to make jewellery or ornaments from them.
49. By wealth is meant other items of use besides the ornaments and jewellery, like utencils, etc.
50. The essence or gist of the example is that falsehood is like that foam which appears in the floods or is on the ore of gold and silver at the time when it is smelted. Truth is like the original ornaments or gold and silver where the foam is on top and the ornaments are below it. However, there is no permanence or continuance for the foam while these things have continuances. By the same token sometimes falsehood prevails over truth for a while because eventually falsehood will be destroyed and truth will become victorious.
51. From this we learn that falsehood has greater noise and agitation but truth has greater power.
52. From this we learn that it will be that those who uphold the truth will not be subjected to hardship - they will most certainly be put to test but in the end victory will be theirs. To achieve this they will require patience.

18.For those who obeyed [53] the commands of their Lord, there is good [54]. And as for those who obeyed not his commands [55]. If they had all that is in the earth, and the more like of it would have been in their possession, then they would have offered it for their ransom [56] . These are those who will have an evil reckoning [57] , and their abode is hell. And what an evil place of rest [58] .

لِلَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمُ الْحُسْنٰى ؕ وَ
الَّذِيْنَ لَمْ يَسْتَجِيْبُوْا لَهٗ لَوْ اَنَّ لَهُمْ مَّا
فِي الْاَرْضِ جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ
لَافْتَدَوْا بِهٖ ؕ اُولٰٓئِكَ لَهُمْ سُوْٓءُ الْحِسَابِ ۙ
وَ مَاْوٰىهُمْ جَهَنَّمُ ؕ وَبِئْسَ الْمِهَادُ ﴿۱۸﴾

53. They obeyed the commands by remaining loyal and obedient to the Holy Prophet صلى الله عليه وآله وسلم in every respect and every deed. Otherwise Allah Almighty does not just give commands for the straight path to anyone.
54. By good is meant paradise because every type of good is found therein. specially of beholding the blessed Vision of Allah Almighty. The pious Sufis say paradise is dear to a person because it is the place of meeting and beholding the Beloved. From this we learn the inmates of paradise will be its possessors because the preposition LAAM is to denote ownership.
55. In that they did not accept faith.

Here, reference is being made to infidels which is being made clear by the passage that follows. The sinful believer does believe in the commands of Allah Almighty but due to his wretchedness does not act upon them. To reject is one thing, and not acting upon it is another matter.
56. But the believer has paid his ransom in the world. Zakaat, expiation (Kaffarah) sacrifice, (Qurbani), are in reality different of ransans. This too is for the infidels, not for the believers.
57. From this we learn that by the Will of Allah Almighty the reckoning of the believers will be easier. In fact, some will only appear before Allah Almighty and be forgiven, .

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because evil and harsh reckoning will be for the infidels.

58. This tells us that Hell is not the destination of the sinful believers. Even if they are sent therein it will be for a temporary period. Furnace is the destination of the coal, not gold. Thus, is it a temporary stage.

19. Shall he then who knows that what has been sent to you from your Lord is truth be like him who is [59] blind? Only those who have wisdom accept admonition [60].

اَفَمَنْ يَّعْلَمُ اَنَّمَآ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ الْحَقُّ كَمَنْ هُوَ اَعْمٰى ؕ اِنَّمَا يَتَذَكَّرُ اُولُوا الْاَلْبَابِ ۙ﴿۱۹﴾

59. This tells us that those who were unable to recognize the Holy Prophet صلى الله عليه وآله وسلم are blind, even if they had eyes because they did not fulfil the function of the eyes. Even if a believer is physically blind but he possesses vision because his heart is full of light.

60. It should be remembered that intelligence is that which guides us on the correct path, while the intelligent person is that who accepts this guidance. Abu Jahl was foolish but Hazrat Bilal (May Allah be pleased with him) was intelligent.

20. Those who fulfil [61] the covenant of Allah, and turn not after entering in to a covenant.

الَّذِيْنَ يُوْفُوْنَ بِعَهْدِ اللّٰهِ وَ لَا يَنْقُضُوْنَ الْمِيْثَاقَ ۙ﴿۲۰﴾

61. By Covenant of Allah Almighty either means pledge of the Day of the Covenant i.e. the acceptance of the Unity of Allah Almighty and Prophethood, or all those promises from the creation which are linked with Allah Almighty. In this way all the right of your Peer (Religious Guide) parents, husband and wife, etc. would be included in it.

21. And those who join with what Allah has commanded [62] to join and fear [63] their Lord and dread the evil reckoning [64].

وَالَّذِيْنَ يَصِلُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَ يَخْشَوْنَ رَبَّهُمْ وَيَخَافُوْنَ سُوْٓءَ الْحِسَابِ ؕ﴿۲۱﴾

62. Allah Almighty has commanded to establish some relationship and to allienate some. With the Prophet, your Religious Guide and the believers establish relationship of servitude and love. With the infidels allienate relationship of love. In the same way, establish relationship of love with the Holy Prophet's صلى الله عليه وآله وسلم family. Fulfil your family ties with your infidel parents and family members, but do not keep ties of love with them. Thus, this verse is a source of many religious issues.

63. This means after doing good deeds they still have the fear and presence of Allah Almighty in their hearts. They are not arrogant about their good deeds. This does not mean that they fear about his breach of promise, because this type of fear is infidelity.

64. In that before the Day of Judgement they take stock of their deeds before the reckoning of the grave.

22. And those who kept patience for seeking the pleasure [65] of their Lord,

وَ الَّذِيْنَ صَبَرُوا ابْتِغَآءَ وَجْهِ رَبِّهِمْ وَ

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اَقَامُوا الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّعَلَانِيَةً وَّ يَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ اُولٰٓئِكَ لَهُمْ عُقْبَى الدَّارِ ﴿۲۲﴾

and establish the prayer [66] , and spent out of what We have provided them in our path secretly and openly [67], and drive away evil by means of goodness [68] . For them is the profit of the last abode.

65. This tells us that on mere grounds of helplessness being patient is no virtuous deed, such type of patience is even practised by the infidels. True excellence is to exercise patience to obtain the sole pleasure of Allah Almighty and this is indeed from the special qualities of the believer and it is for this that a person will be rewarded. Forgiving someone despite being in the position of power in order to obtain the pleasure of Allah Almighty is a praiseworthy quality.

66. By establishing Salaah means offered Salaah regularly, punctually and correctly. Greatness does not lie in performing one's Salaah but in establishing it as a Pillar of Faith. It is for this reason that Allah Almighty at every juncture had commanded us to establish Salaah.

67. From this a few issues emerge:

1. Spend a portion of your earnings in Allah Almighty's way. It is not obligatory to spend everything, as is being understood from the preposition "from" i.e. part of .

2. Not only the wealth should be spent but from other things as well as is understood from the general use of "what"

3. One should not be satisfied by spending it once only but one should continue doing this. At another place Allah Almighty says: "*And spend in Our path out of Our provided subsistence*". (S2:V3)

4. Charity should not always be given secretly or openly, but in both ways - it should be given openly to encourage others, and secretly so that it does not become for show. Obligatory charity should be given openly and voluntary charity should be given secretly.

68. This means that in their personal affairs they give generously at the time of erring, exercise patience at the time of tyranny, and are kind when they are subjected to cruelty. Or they remove their sins through repentance to Allah Almighty and infidelity with faith. They also remove ignorance with knowledge.

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا وَ مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَاَزْوَاجِهِمْ وَ ذُرِّيّٰتِهِمْ وَ الْمَلٰٓئِكَةُ يَدْخُلُوْنَ عَلَيْهِمْ مِّنْ كُلِّ بَابٍ ﴿۲۳﴾

23. Gardens for habitation in which they will enter, and those who are righteous from among their fathers. And wives and offspring [69] and angels shall enter unto them from every door. Saying; [70]

69. From this there is a hint that the believing parents and relatives of the pious will be of the same status as the pious person so that all can be together. If Allah Almighty wills the blessed parents of the Holy Prophet صلى الله عليه وآله وسلم his children, his blessed wives and his true and sincere devotees will remain with him due to his grace and blessings. At another place Allah Almighty says: "*And we joined them with their off-spring*".(S52:V21)from which one learns that the children of the pious parents will have the same status as them, even if their deeds are not like that of the parents.

70. From this we learn that angels would frequent Paradise, not for reward but to serve the inmates of Paradise. Some angels would remain in paradise permanently, while others will continue to come and go, but this will all be for the purpose of rendering service and not for the sake of reward. Only human beings would go into Paradise for the sake of reward.

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There is no paradise for the jinns or the angels. From this we learn that the places of each inmate of Paradise will have few doors. There will be no privacy or veil from the angels. They will always exchange greetings.

24. Peace be upon you for your patience [71] .' What an excellent last abode you received.

سَلٰمٌ عَلَيْكُمْ بِمَا صَبَرْتُمْ فَنِعْمَ عُقْبَى الدَّارِ ﴿٢٤﴾

71. Exercising patience at carrying out all the obligations towards Allah, patience at the time of hardships, patience at the time of cruelty of the people. In short, this includes all types of patience. Thus this verse is not only restricted as a special feature of the martyrs and those oppressed.

25. And those who break [72] the covenant of Allah after confirming it. And cut asunder [73] what Allah has commanded to join, and spread mischief in the earth [74] . Their share is only curse and for them is the evil abode.

وَالَّذِيْنَ يَنْقُضُوْنَ عَهْدَ اللّٰهِ مِنْۢ بَعْدِ مِيْثَاقِهٖ وَ يَقْطَعُوْنَ مَآ اَمَرَ اللّٰهُ بِهٖٓ اَنْ يُّوْصَلَ وَيُفْسِدُوْنَ فِي الْاَرْضِ ۙ اُولٰٓئِكَ لَهُمُ اللَّعْنَةُ وَلَهُمْ سُوْٓءُ الدَّارِ ﴿٢٥﴾

72. By their infidelity and idolatory. Thus this verse does not include the sinful believers because he does not reject anything obligatory. He does omit some of the obligations but he expresses regret at this omission.

73. In that they do not obey the Prophets, the Islamic scholars, the Saints of Allah Almighty but worship the idols and the devil. They cut off the ties that should be established, and establish ties that need to be alienated.

74. By committing infidelity and sins, because the punishment on the earth comes as a result of man's excessive sins.

26. Allah increases the provision for whom He wills and also He straitens, and the infidels were strut with the life of the world [75] . And the life of this world is nothing in comparison to the hereafter but a little enjoyment. [76] .

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۭ وَ فَرِحُوْا بِالْحَيٰوةِ الدُّنْيَا ۭ وَ مَا الْحَيٰوةُ الدُّنْيَا فِي الْاٰخِرَةِ اِلَّا مَتَاعٌ ﴿٢٦﴾ ع ۳ ۸ ۹

75. This tells us expressing joy and arrogance at obtaining material bounties is the way of the infidels while showing joy with gratitude is the way of the believers. Says Allah Almighty: "*Say you, only Allah, only His grace and only his mercy, on it therefore let them rejoice*". (S10:V58)

76. It should be remembered that the life of the world is that which is spent in worldly activities and which makes us to neglect the remembrance of Allah Almighty. This life is full of evil and is therefore perishable. But that life which is spent for the preparation of the Hereafter is through the grace of Allah Almighty is the life for the hereafter. This is the pure life for which there is no end. Says Allah Almighty: "*They are alive*". (S2:V154) There is a huge difference between the lives of believers and infidels and between the sinful and the pious. Some people are awake though they may be asleep, while others are asleep even though they might be awake. Some are dead though physically they may be alive and some are alive even though they might be physically dead.

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وَ يَقُوْلُ الَّذِيْنَ كَفَرُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ اٰيَةٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَ يَهْدِيْٓ اِلَيْهِ مَنْ اَنَابَ ﴿۲۷﴾

27. And the infidels say 'why is not a sign from His Lord sent down to him [77] .' Say you , ' Allah leads astray whomsoever He wills, and guides towards Him one who turns to Him.[78]

77. By this is meant why did the miracles requested by us not appear e.g. changing the mountain of Uhud into gold, letting rivers to flow in Makkah Mukarramah, etc, because due to miracles that are demanded Divine punishment comes down, if one does not bring faith at witnessing these.

78. By this is meant faith will not be obtained through the mere seeing of miracles, but through Divine Grace. Otherwise you had seen many miracles yet you did not accept faith. Even if the miracles you had demanded had been shown to you, you will still not obtain faith. But now that you had seen some miracles without accepting faith you would be destroyed. Fatih is not obtained by those who ask for miracles but by those who sincerely turn to Allah Almighty.

اَلَّذِيْنَ اٰمَنُوْا وَ تَطْمَئِنُّ قُلُوْبُهُمْ بِذِكْرِ اللّٰهِ ؕ اَلَا بِذِكْرِ اللّٰهِ تَطْمَئِنُّ الْقُلُوْبُ ﴿۲۸﴾

28. They are those who have believed and their hearts find satisfaction with the remembrance of Allah [79]. Behold, in the remembrance of Allah alone there is satisfaction of hearts [80].

79. It is possible that by "remembrance of Allah" is meant the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*Undoubtedly Allah has sent down for you an honour the Messenger*". (S65:Vs10-11) The QUR'AAN further states: "*You are but an admonisher*". (S88:V21) Thus this would mean the Holy Prophet صلى الله عليه وآله وسلم is the source of inner contentment. Because the Holy Prophet صلى الله عليه وآله وسلم is the Beloved of Allah Almighty and the origin of creation. Every one found inner contentment through the beloved, and obtains true joy on being with the original.

80. This is either because anxiety is caused by sins while remembrance of Allah Almighty obliterates sins which provides satisfaction to the hearts, or it is because remembrance of Allah Almighty is the remembrance of the country (the heart) therefore its remembrance provides great joy to the one who is on foreign soil. In short the remembrance of Allah Almighty is the satisfaction of the heart of the believer. Just as medicine provides it for the one who is ill, water for the one who is thirsty, bread for the one who is hungry, sun makes night to disappear, the remembrance of Allah Almighty and the discussion of the Holy Prophet صلى الله عليه وآله وسلم remove all anxiety and grief from the heart of the believer to obtain inner joy and contentment. The animals too found inner satisfaction through the Holy Prophet صلى الله عليه وآله وسلم . Although the mentioning of Divine punishment inculcates fear of Allah Almighty in the hearts of the believer, but this fear too is the means of obtaining contentment of the heart, because such hearts are then bereft of fear for worldly people. Hence this verse does not contradict the following verse: "*And whose hearts tramble*". (S8:V2)

اَلَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ طُوْبٰى لَهُمْ وَ حُسْنُ مَاٰبٍ ﴿۲۹﴾

29.Those who believed and performed good deeds for them is the bliss [81] and good end.

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81. They are happy in the world, at the time of death as well as in the Hereafter. Or, the word "bliss" could mean Paradise or the tree of bliss.

كَذٰلِكَ اَرْسَلْنٰكَ فِيْٓ اُمَّةٍ قَدْ خَلَتْ
مِنْ قَبْلِهَآ اُمَمٌ لِّتَتْلُوَا عَلَيْهِمُ الَّذِيْٓ
اَوْحَيْنَآ اِلَيْكَ وَ هُمْ يَكْفُرُوْنَ بِالرَّحْمٰنِ ؕ
قُلْ هُوَ رَبِّيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عَلَيْهِ
تَوَكَّلْتُ وَ اِلَيْهِ مَتَابِ ﴿۳۰﴾

30. Thus we have sent you to a people before whom other people have passed [82] in order that you may recite to them [83] what We have revealed to you, and they are rejecting the Most Affectionate, [84] say you, he is my Lord, none is to be worshipped beside Him. I relied upon Him alone and to Him I returned.

82. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the Final Prophet and his followers are the final Ummah because no mention is made of the coming of another Ummah after our Holy Prophet صلى الله عليه وآله وسلم. Furthermore, we also learn after the Holy Prophet all other religions are abrogated as understood from the world "have passed".

83. From this we learn that even the recitation of the Holy QUR'AAN is a form of worship so is the Naa't or the praise of the Holy Prophet صلى الله عليه وآله وسلم . Also just as the laws of Islam are taken from the Holy Prophet صلى الله عليه وآله وسلم , laws and method of recitation of the Holy QUR'AAN too should be taken from him.

84. Reason for its revelation:
On the occasion of the Treaty of Hudaibiya when the terms of treaty were being written it commenced with the entire Bismillah. To this the infidels objected by saying that we do not know who is Rahman, the Most Affectionate. Therefore you should replace this with the precious Bismillah - BI-ISMIKA ALLAHUMMAH. In response to it this verse was revealed.

وَ لَوْ اَنَّ قُرْاٰنًا سُيِّرَتْ بِهِ الْجِبَالُ اَوْ
قُطِّعَتْ بِهِ الْاَرْضُ اَوْ كُلِّمَ بِهِ الْمَوْتٰى ؕ
بَلْ لِّلّٰهِ الْاَمْرُ جَمِيْعًا ؕ اَفَلَمْ يَايْـَٔسِ
الَّذِيْنَ اٰمَنُوْٓا اَنْ لَّوْ يَشَآءُ اللّٰهُ لَهَدَى
النَّاسَ جَمِيْعًا ؕ وَ لَا يَزَالُ الَّذِيْنَ
كَفَرُوْا تُصِيْبُهُمْ بِمَا صَنَعُوْا قَارِعَةٌ اَوْ
تَحُلُّ قَرِيْبًا مِّنْ دَارِهِمْ حَتّٰى يَاْتِيَ وَعْدُ
اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يُخْلِفُ الْمِيْعَادَ ﴿۳۱﴾ ع ۱۰

31. If there would have come a QUR'AAN by which mountains could be moved or the earth could be cut asunder or the dead could have spoken to. Even then too these infidels [85] would not have believed. But the entire affair is in the authority of Allah. Did then the Muslims not become disappointed with it that if Allah had willed, He would have guided [86] men altogether? And the thump will ever continue to smite [87] the infidels for what they wrought or it will alight near their houses [88] until Allah's promise comes [89]. Verily Allah does not go against His promise.

85. Reason for its Revelation. The infidels of Makkah had said to the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم through the recitation of the QUR'AAN remove the mountains of Makkah, transform the earth into a field for cultivation, let fountains and rivers flow from the ground of Makkah and bring all our forefathers back to life so that they can bear witness to your truth. In response Allah Almighty revealed this verse in which is said even if you were shown these miracles you will still not accept faith. Therefore the Holy Prophet صلی اللہ علیہ وآلہ وسلم made fountains to flow from his blessed nails, made stones and animals to recite the Kalimah, split the moon, brought back the sun that had set. Even after seeing these miracles those who did not want to accept faith remained bereft of faith. In it there is a prophesy which became a reality. From this we learn that one does not obtain faith by witnessing a miracle but through the bounty and blessing of Allah Almighty. If this was the case then Abu Jahl would not have remained an infidel.

86. From this two issues emerge:

1. Believers should not hope for the faith of those infidels whose death on infidelity is already decided by Allah Almighty. When such wretches ask for miracles one should not even desire to show them these.

2. The infidelity of the infidel and the heresy of the heretic are in accordance with Divine plan and not according to Divine wishes. There is a great difference between wish, intention and command. Allah Almighty gave a command to sacrifice Hazrat Ismail (on whom be peace) but He neither intended it nor wished for it nor was He pleased by it. Similarly, He had commanded these infidels to believe and He is pleased with their faith, but He neither intended it nor wished for it. Or, the verse could mean Allah Almighty did not desire to cause these infidels to accept faith without their wishes as such guidance is not a means of obtaining rewards. Guidance should be in accordance with the person's own wishes.

87. By '*thump*' is meant death, imprisonment, famine, wars amongst themselves which would occur in the midst of Makkah itself, etc.

88. That there should be wars outside the sacred city of Makkah whose effects should be felt by these people.

89. By "*Allah's promise*" is meant of victory of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Day of Judgement.

32. And surely, the messengers before you were mocked at . Then I let loose the infidels for some days. then I seized them [90] . Then how was my torment?

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَاَمْلَيْتُ لِلَّذِيْنَ كَفَرُوْا ثُمَّ اَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ﴿۳۲﴾

90. This tells us that to adopt a relaxed attitude at sins is a form of severe punishment. This includes obtaining many bounties in spite of the sins, as these bounties are poison in the form of sweetmeats. May Allah Almighty protect us from this.

33. Is then he who watches every soul with his actions? And yet they ascribe to Allah associates [91]. Say you, ' name them .' or do you inform him of what is not in His knowledge in the entire earth [92] or by the way an empty saying ? Rather their fraud has been made to look good in the eyes of the infidels [93] , and they have

اَفَمَنْ هُوَ قَآئِمٌ عَلٰى كُلِّ نَفْسٍۭ بِمَا كَسَبَتْ ۚ وَ جَعَلُوْا لِلّٰهِ شُرَكَآءَ ؕ قُلْ سَمُّوْهُمْ ؕ اَمْ تُنَبِّـُٔوْنَهٗ بِمَا لَا يَعْلَمُ فِى الْاَرْضِ اَمْ بِظَاهِرٍ مِّنَ الْقَوْلِ ؕ بَلْ زُيِّنَ لِلَّذِيْنَ كَفَرُوْا مَكْرُهُمْ وَ صُدُّوْا عَنِ السَّبِيْلِ ؕ

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been hindered from the way [94]. And he whom Allah leads astray. Has no guide [95].

وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿٣٣﴾

91. This means how can the idols be like that Lord who is all knowing and Omniscient and these idols are totally ignorant even about themselves. If this is the case then how can these idols be worshipped?

92. To say that there are things of which Allah Almighty is unaware of is fraudulent and false because He is All-Knowing. Hence there is nothing exciting to be associated with Allah Almighty. Here the negation of the necessitated is being made with the negation of the necessary.

93. This means the meaningless idle talk of the infidel leaders was reaching the ears of the infidels as well, like how a bitter thing tastes sweet to the one suffering from yellow fever.

94. They have been hindered from the faith by their baser self, the devil and irreligious friends.

95. By this is meant Allah Almighty cannot give guidance to those whose death on infidelity is within His knowledge, or those in whose hearts evil and false beliefs have been deeply rooted in accordance with their wishes would also be bereft of any guidance. Hence this verse does not necessarily show that man is helpless. Those whom we kill too are given death by Allah Almighty, though we would be guilty of this crime. Similarly, the one who becomes a polytheist by worshipping the idols too is led astray by Allah Almighty, but he is guilty of this act as well.

34. They shall be punished [96] in the life of the world. And verily the torments of the Hereafter is hardest and they have none to defend from Allah. [97]

لَهُمْ عَذَابٌ فِي الْحَيٰوةِ الدُّنْيَا وَ لَعَذَابُ الْاٰخِرَةِ اَشَقُّ ۚ وَ مَا لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿٣٤﴾

96. Murder, imprisonment, famine, etc for infidels are Divine punishment but for the believers they are a means of obtaining higher status. General forms of punishment have ceased to come due to the blessings of the Holy Prophet صلى الله عليه وآله وسلم.

97. From this we learn that Allah Almighty will appoint helpers to save the sinful believer, because the absence of any helpers from Divine punishment is for the infidels.

35. The lightness of the heaven which has been promised [98] to the god fearing beneath its streams flow. Its fruits are everlasting [99] and its shade [100]. This is the end of those who fear Allah and the end of the infidels is the fire [101].

مَثَلُ الْجَنَّةِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اُكُلُهَا دَآئِمٌ وَّ ظِلُّهَا ؕ تِلْكَ عُقْبَى الَّذِيْنَ اتَّقَوْا ۖ وَّ عُقْبَى الْكٰفِرِيْنَ النَّارُ ﴿٣٥﴾

98. He who gives up polytheism and sin out of fear of Allah Almighty, or gives up polytheism and infidelity is being promised to be rewarded with paradise.

99. By this is meant both the variety and quality as well as the quantity of these fruits will remain constant at all times i.e. as soon as one bunch from it is eaten it would be replaced at once. There are many proofs of this. Today the use of the water of the ocean, the warmth of the sun, knowledge, etc. does not lessen the quantity. Likewise the quantity of those fruits too would not lessen by eating.

100. Its shade too is eternal because in there, there is no sun which can remove the shade.

101. By this is meant Hell, even though some

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of its layers and categories are cold. Here part denotes all i.e. though fire is just one quality of Hell but here it represents the entire Hell.

وَ الَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يَفْرَحُوْنَ بِمَآ اُنْزِلَ اِلَيْكَ وَ مِنَ الْاَحْزَابِ مَنْ يُّنْكِرُ بَعْضَهٗ ؕ قُلْ اِنَّمَآ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ وَ لَآ اُشْرِكَ بِهٖ ؕ اِلَيْهِ اَدْعُوْا وَ اِلَيْهِ مَاٰبِ ﴿۳۶﴾

36. And those whom We have given the Book [102] rejoice at what has been sent to you [103]. Some who deny a part thereof [104]. Say you , ' I am only commanded [105] to worship Allah and not to ascribe associates to him. To him I call. And to him is my return.

102. This means those who were given the knowledge of Tauraat and Injeel through the blessings of which they had accepted faith. By this all the people of the Book are not intended, but only blessed and illuminated people like Abdullah ibn Salaam (May Allah be pleased with them) are meant, who were great Jewish scholars and noble Companions of the Holy Prophet صلى الله عليه وآله وسلم .

103. From this we learn that to celebrate the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم and the revelation of the Holy QUR'AAN is well liked by Allah Almighty. Hence celebrated both the night of Power and night of Holy Prophet's صلى الله عليه وآله وسلم birth by spending them in the remembrance of Allah Almighty, because the Night of Power is the night of the revelation of the Holy QUR'AAN while the night of the blessed birth is the night of the coming of the Possessor of the QUR'AAN. Thus, to celebrate these nights is indeed an act of worship.

104. This means those people of the Book who harbour enmity against the Holy Prophet صلى الله عليه وآله وسلم only accept few injunctions of the QUR'AAN and reject the others. Those injunctions which are suitable to them they accept those and those which are against them they reject these. From this emerge two issues:

1. The infidelity of rejecting one letter of the Holy QUR'AAN is equivalent to rejecting the entire QUR'AAN.2. To use and interpret the QUR'AAN according to ones whims and fancy is an act of infidelity. The correct thing is to design and mould yourself and your thinking in accordance with the teachings of the QUR'AAN.

105. From this there is a hint in the matters of religious laws the Holy Prophet صلى الله عليه وآله وسلم is above everything and everyone else i.e. he is the origin of Shariah, and we are all sub-ordinates to him. The Holy Prophet صلى الله عليه وآله وسلم is entrusted with every tenet of Islamic beliefs, even if there is a difference in deeds, because some of the things are obligatory or forbidden for the Holy Prophet صلى الله عليه وآله وسلم but not for his followers. For inner details on this refer to the book Jaa-al-Haq.

وَ كَذٰلِكَ اَنْزَلْنٰهُ حُكْمًا عَرَبِيًّا ؕ وَ لَئِنِ اتَّبَعْتَ اَهْوَآءَهُمْ بَعْدَ مَا جَآءَكَ مِنَ الْعِلْمِ ۙ مَا لَكَ مِنَ اللّٰهِ مِنْ وَّلِيٍّ وَّ لَا وَاقٍ ﴿۳۷﴾ ع

37. And thus We have sent it down as a decision in Arabic [106] . And O' listener! If you will follow their desires after what has come to you of knowledge [107], then you shall have no supporter nor defender against Allah.

106. This means just as the previous Prophets were given Books and Scrolls in their own languages, likewise the Holy Prophet صلى الله عليه وآله وسلم too was given the Holy QUR'AAN in Arabic as that was his mother tongue. From this we learn that translation of the Holy QUR'AAN is not the actual QUR'AAN. Neither is the recitation of

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the translation permissible in Salaah, nor is its recitation without Wudhu prohibited.

38. And no doubt, We have sent messengers before you [108] and assigned to them wives and children [109]. And it is not for a messenger to bring any sign, but by Allah's leave [110]. For each promise there is a writing [111].

وَ لَقَدْ اَرْسَلْنَا رُسُلًا مِّنْ قَبْلِكَ وَ جَعَلْنَا لَهُمْ اَزْوَاجًا وَّذُرِّيَّةً ؕ وَ مَا كَانَ لِرَسُوْلٍ اَنْ يَّاْتِيَ بِاٰيَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ لِكُلِّ اَجَلٍ كِتَابٌ ﴿۳۸﴾

107. This tells the punishments of a sinful scholar is greater than the sinful ignorant person.

108. Reason for its revelation:
Some infidels had raised an objection that if the Holy Prophet صلى الله عليه وآله وسلم had been a true Prophet then he would not have entered into marriage, should not raise children and family, should have adopted a life of a recluse. In response to these objections this verse was revealed.

109. In that only Hazrat Yahya and Hazrat Isa (on them be peace) spent life without wife and children. Besides these two all Prophets entered into marriage because marriage is a way of life of the Prophets which is based on the law of nature. Similarly, to keep several wives too is not against Prophetic way of life. Hazrat Dawood (on whom be peace) had ninety nine wives, Hazrat Suliman (on whom be peace) had one thousand wives, yet they were Prophets of Allah Almighty. Some Hindu deites like Krishna and King Jadrat, etc had a number of wives. In fact, Krishna is said to have had one thousand wives.

110. This means all miracles take place through the command and permission of Allah Almighty, although some of these miracles are of personal necessity for the Prophets like handsomeness for Hazrat Yusuf (on whom be peace). However, though some miracles took place through the discretion and control of the Prophets, but these too are effected through the permission of Allah Almighty e.g. the walking stick of Hazrat Musa (on whom be peace) turning into a snake. Whenever Hazrat Musa (on whom be peace) would drop the stick out of his discretion it would through the permission of Allah Almighty change into a snake. In some of the miracles the Prophets had no control over those like the revelation of Quranic verses.

111. This is a reply to that objection of the infidels regarding why there is an abrogation in the verses of Allah Almighty. Thus it is being said that just as there is a fixed period appointed for creational matter like life, death, etc. in the like manner religious laws too have a fixed period. Abrogation is a name given to this period. Thus, there is no inconsistency or objection at this.

39. Allah wipes out what He pleases and establishes (what He pleases) and the real writing is with Him. [112]

يَمْحُوا اللّٰهُ مَا يَشَآءُ وَ يُثْبِتُ ۚۖ وَعِنْدَهٗۤ اُمُّ الْكِتٰبِ ﴿۳۹﴾

112. This tells us that in certain affairs of fate alteration takes place, while in other types no change is possible. Some scholars have said that here those sins of man are intended which would either be forgiven or those which would remain unforgiven, while other scholars are of the opinion that have abrogated and firm verses and laws are meant. In addition, there are some other opinions regarding this as well.

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وَاِنْ مَّا نُرِيَنَّكَ بَعْضَ الَّذِىْ نَعِدُهُمْ اَوْ نَتَوَفَّيَنَّكَ فَاِنَّمَا عَلَيْكَ الْبَلٰغُ وَ عَلَيْنَا الْحِسَابُ ﴿۴۰﴾

40. And if we show you any promise that is made to them or we call you [113] to us before. In any case upon you is only to deliver the message. And on us is the reckoning.

113. This means those punishments of the infidels which had been prophecised by the Holy Prophet صلى الله عليه وآله وسلم some would appear during his earthly life, like their defeat in the battles of Badr and Hunain, while some would after his earthly life. Although after his earthly life the Holy Prophet صلى الله عليه وآله وسلم said this world is fully visible to him, but the nature of this seeing is different to the seeing of his worldly life. Hence, here death is contrasted with inspection. Thus this verse cannot be used as proof that the Holy Prophet صلى الله عليه وآله وسلم cannot see. Observe every musallee until the Day of Judgement would be extending Salaam to the Holy Prophet صلى الله عليه وآله وسلم in his Salaah, though it is forbidden to extend Salaam - greeting to the one who cannot hear.

اَوَ لَمْ يَرَوْا اَنَّا نَاْتِى الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ وَ اللّٰهُ يَحْكُمُ لَا مُعَقِّبَ لِحُكْمِهٖ ؕ وَ هُوَ سَرِيْعُ الْحِسَابِ ﴿۴۱﴾

41. Do they not see that we are coming, diminishing their population [114] from all sides. And Allah commands. There is none to put back [115] His command, and He is swift in reckoning [116].

114. In that the Islamic soldiers are capturing the territories of the infidel with ease through which the boundaries of the infidel are decreasing and Islamic boundaries were expanding. This verse is revealed in Madina, though Surah Ra'ad is Makkan, because there is no mention of holy war in Makkan verses. The meaning of this verse is that gradually all your territories will be conquered by the Muslims. Exactly the same took place.

115. Here the command denotes creational command over which man has no control or authority, like life and death.

116. Thus just half a day will be needed for entire creation to give their full reckoning on the Day of Judgement as is reported in the Hadith Shareef (*Tafseer Jalalain*). The remainder of this day would be spent in search of the Intercessor and the singing of praises of the Holy Prophet صلى الله عليه وآله وسلم.Says Allah Almight: "*It is near may make you stand at a place where all should praise you*". (S17:V79)

وَقَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَلِلّٰهِ الْمَكْرُ جَمِيْعًا ؕ يَعْلَمُ مَا تَكْسِبُ كُلُّ نَفْسٍ ؕ وَسَيَعْلَمُ الْكُفّٰرُ لِمَنْ عُقْبَى الدَّارِ ﴿۴۲﴾

42. And those before them have already plotted [117], but their entire secret plans belong to Allah [118]. He knows what every soul earns. And the infidels are soon to know, who gets the last abode. [119]

117. Like the Aad, Thamood, etc who had made plans to kill their prophets. In it the Holy Prophet صلى الله عليه وآله وسلم is being comforted that just as the cruel manner in which your people are dealing with you the people of the previous prophets dealt the same way with them.

118. Hence without His wishes no one can cause any harm to anyone. Oh My Beloved Prophet صلى الله عليه وآله وسلم be completely at

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ease, as they will not cause any harm to you.
119. Either they will come to know of it in this world, after seeing Muslim victories, or at the time of death, or after being in the grave or on the Day of Judgement because every coming thing is near. For this reason "*He knows*" is being used meaning soon they will know. In the last condition all the infidels are intended, while on the first condition only the infidels of Makkah are intended.

43. And the infidels say , you are not a messenger. Say you, 'Allah is sufficient [120] as witness between you and me, and he who has knowledge of the book.' [121]

وَيَقُوْلُ الَّذِيْنَ كَفَرُوْا لَسْتَ مُرْسَلًا ؕ
قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِىْ وَبَيْنَكُمْ ۙ
وَمَنْ عِنْدَهٗ عِلْمُ الْكِتٰبِ ﴿۴۳﴾ ع ۱۲

120. From this emerge two issues:
1. Allah Almighty is the Witness over the Holy Prophet's صلى الله عليه وآله وسلم prophethood just as the Holy Prophet صلى الله عليه وآله وسلم is the witness of the Oneness of Allah Almighty. Thus the Holy Prophet صلى الله عليه وآله وسلم dispels all doubts and objections about Allah Almighty, and Allah Almighty removes all objections and criticisms levelled against the Holy Prophet صلى الله عليه وآله وسلم . Allah Almighty's testimony is the miracles, the verses of the Holy QUR'AAN and the obedience of the creation to the Holy Prophet صلى الله عليه وآله وسلم .
2. Anyone who rejects the prophethood of the Holy Prophet صلى الله عليه وآله وسلم, and refuses to accept in the finality of his Prophethood, or who does not regard the Religion of the Holy Prophet صلى الله عليه وآله وسلم as non-abrogatory, he is an infidel.

121. From this one can understand the excellence of education as Allah Almighty has included the testimony of the scholars with His. Here all the scholars of the Christians and the Jews are intended who had described and testified that the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty.

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ایاتها ۵۲ ۱۴ سُوْرَةُ اِبْرٰهِيْمَ مَكِّيَّةٌ ۷ رکوعاتها ۷

SURAH IBRAHIM

(MAKKAN) Revealed Before Hijrah

7 Sections , 52 Verses 861 Words 3434 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1.Alif-Laam, Raa, this is a book that we have sent to so that you may bring the people from darkness to light [2]. By the command of their lord towards the path of the Honourable, Praise-Worthy [3].

الٓرٰ ۚ كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ لِتُخْرِجَ النَّاسَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ بِاِذْنِ رَبِّهِمْ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۙ﴿۱﴾

2. This tells us that the Holy Prophet صلى الله عليه وآله وسلم by the will of Allah Almighty takes people away from darkness and infidelity and brings them towards light and faith. No person can obtain guidance merely from the Holy QUR'AAN without the medium of the Holy Prophet صلى الله عليه وآله وسلم .

3. From this verse emerge a few issues:

1. The Holy QUR'AAN has come to remove people from darkness, not the Holy Prophet صلى الله عليه وآله وسلم who is Light from inception. He was the worshipper, a devotee of Allah Almighty and a personification of piety before the revelation of the Holy QUR'AAN.

2. Even after the revelation of the Holy QUR'AAN we are still dependent on the Holy Prophet صلى الله عليه وآله وسلم . The Holy QUR'AAN is the seed and the Holy Prophet صلى الله عليه وآله وسلم is the merciful rain. Just as the seed after being sown in the ground is dependent on the rain, we are likewise dependent on the blessed attention of the Holy Prophet after hearing and learning the Holy QUR'AAN. Many people had received guidance from the Holy Prophet صلى الله عليه وآله وسلم like Hazrat Waraqa ibn Naufal, Baheera the Priest, etc. or those infidels who had become Muslims at the hands of the Holy Prophet صلى الله عليه وآله وسلم in the midst of a battle and died in it as martyrs. They had neither heard the Holy QUR'AAN nor did they do any good deed. Their only good deed was establishing one blessed contact with the Holy Prophet صلى الله عليه وآله وسلم . No one has obtained guidance only from the QUR'AAN without the medium of the Holy Prophet صلى الله عليه وآله وسلم . Observe, the magicians became believers, Companions, martyrs, men of patience, etc. only through the medium of Hazrat Musa (On whom be peace) without the Tauraat.

3. The Holy Prophet صلى الله عليه وآله وسلم is the guide of all mankind until the Day of Judgement. Whenever, and whoever will obtain guidance and the Light, it will be through his medium and blessing, because Allah Almighty has used '*mankind*' here without any restriction.

4. The announcement of Apostleship of the Holy Prophet صلى الله عليه وآله وسلم is fundamentally for mankind. The other creation like jinns, etc. are sub-ordinate to man. Hence, mention here is made of man. But this does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم will not remove the jinns, etc. from darkness and obscurity.

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اللّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ ؕ وَ وَیْلٌ لِّلْكٰفِرِیْنَ مِنْ عَذَابٍ شَدِیْدِ ۙ۝۲

2.Allah, to whom belongs whatsoever is in the heavens and whatsoever is in the earth [4] and there is misery for the infidels from a severe torment.

4. This entire creation of Allah Almighty in reality is His possession, though outwardly some of His servants too have ownership of it.

الَّذِیْنَ یَسْتَحِبُّوْنَ الْحَیٰوةَ الدُّنْیَا عَلَى الْاٰخِرَةِ وَ یَصُدُّوْنَ عَنْ سَبِیْلِ اللّٰهِ وَ یَبْغُوْنَهَا عِوَجًا ؕ اُولٰٓئِكَ فِیْ ضَلٰلٍۢ بَعِیْدٍ ۝۳

3.Those who love the worldly life more than the life of the hereafter [5] and bar from the path of Allah and desire crookedness [6] therein, they are in far off error [7].

5. The infidels of Arabia remained bereft of Islam because they had feared of losing their revenue and property. Thus this verse appropriately fits the infidels.
6. By engaging the people in wrong activities, or they desire to bring about perversity in Islam.

From this verse those scholars should take a lesson who are initiating new sects in Islam by portraying themselves as religious scholars.
7. This means because these people are themselves heretics, they mislead others, their punishment too is going to be very severe.

وَ مَاۤ اَرْسَلْنَا مِنْ رَّسُوْلٍ اِلَّا بِلِسَانِ قَوْمِهٖ لِیُبَیِّنَ لَهُمْ ؕ فَیُضِلُّ اللّٰهُ مَنْ یَّشَآءُ وَ یَهْدِیْ مَنْ یَّشَآءُ ؕ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ۝۴

4. And, We have sent messengers in the language of his own people [8] that he may tell them clearly [9]. Then Allah leads astray whomsoever He will and guides whomsoever He will, and He is the Honourable, the Wise.

8. In this there is a hint that Allah Almighty had taught every language to our Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم because every prophet knows the language of the people to whom he is sent. Since every nation is the follower of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم therefore every nation is one to whom the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم was sent as prophet and as such he understands the language of all of them. From the Hadith it is understood that camels, bucks, birds, sticks, etc. would talk to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم whose language he understood. Why should this not be so as our Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم has more knowledge than all the Prophets. Hazrat Adam (On whom be peace) was taught every language, Hazrat Sulaiman (On whom be peace) was taught the language of the birds, which is proven from the Holy QUR'AAN.
9. To their own people they taught directly, while to the others they taught them through the interpretation of the scholars. Thus, today the Islamic scholars are doing propagation work throughtout the world. This indeed is the propagation of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم .

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰیٰتِنَاۤ اَنْ

5. And, We sent Musa with Our signs, that 'bring your people from

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اَخْرِجْ قَوْمَكَ مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ۙ۬ وَ ذَكِّرْهُمْ بِاَيّٰىمِ اللّٰهِ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۝۵

the darkness into the light [10], and remind them of the day of Allah [11]. No doubt, in it there are signs for those who are steadfast and thankful [12].

2. Those days which establish links with the pious and beloved servants of Allah Almighty become the days of Almighty Allah. Here, these days could be the days on which Divine punishment came down upon the Aad and Thamood; or the days on which Israelites were bestowed with manna and quails, or the day on which the Pharoah was drowned. The next verse gives strength to this explanation.

10. This tells us that the Prophets take the people out of religious obscurity and darkness and bring them on the path of faith and light. By expressing darkness in the plural from, it tells us that taking a person out of infidelity, heresy, evil deeds, and all forms of irreligiousness is indeed the function of the Prophets alone, as nothing can be achieved without their assistance.

11. From this a few issues emerge:

1. It is praiseworthy to have the lectures of Islamic scholars on the occasions of Meelad, the Night of Ascension (ME'RAJ) and the Night of Power (LAILATUL QADR) as these lectures make the audience aware of the special days of Allah Almighty.

12. By this is meant the days on which Divine punishment descended upon the infidels, and the days on which bounties and blessing were bestowed upon the holy men, are the symbols of Allah Almighty, but these are for those who exercise patience and express gratitude.

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهِ اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ اَنْجٰىكُمْ مِّنْ اٰلِ فِرْعَوْنَ يَسُوْمُوْنَكُمْ سُوْٓءَ الْعَذَابِ وَ يُذَبِّحُوْنَ اَبْنَآءَكُمْ وَيَسْتَحْيُوْنَ نِسَآءَكُمْ ؕ وَ فِيْ ذٰلِكُمْ بَلَآءٌ مِّنْ رَّبِّكُمْ عَظِيْمٌ ۝۶

6. And when Musa said to his people, 'remember Allah's favour upon you [13], when he delivered you from Firaon's people who used to afflict you [14] worstly, and slaughter your sons and let you daughters live, and in it there was shown great mercy of your Lord [15].

13. This remembrance could also be to publicise and remember these incidents, or when these days come engage in greater worship of Allah Almighty. Thus, the Jews would observe fast on the day of Ashurah because the Pharaoh was drowned on this day. As a mark of remembrance, fasting on this day was previously obligatory in Islam as well. Now, it is Sunnat. This tells us that to celebrate days associated with the pious servants of Allah Almighty, and to observe historical days in the worship of Allah Almighty is the way of the Prophets.

14. The oppression of the Pharoah is described as torment in the literal sense i.e. severe hardship, or in a technical sense i.e. the punishment for the cruelties and evil doings of the Israelites given by Allah Almighty. From this we learn that appointment of cruel and oppresive rulers over the Muslims is Allah Almighty's worldly punishment for us and the end result of our evil doings. Similarly, appointment of good and just rulers is Allah Almighty's mercy and the end result of our good deeds.

15. By this is meant that giving this

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salvation is a great bounty. From this we learn that the destruction of the infidels and tyrants and their death is a mercy of Allah Almighty just as the death of the pious scholars of Islam is a great blow to us. It is a good thing to express joy at the death of oppressors.

SECTION 2

وَاِذْ تَاَذَّنَ رَبُّكُمْ لَئِنْ شَكَرْتُمْ لَاَزِيْدَنَّكُمْ وَلَئِنْ كَفَرْتُمْ اِنَّ عَذَابِيْ لَشَدِيْدٌ ۝٧

7. And remember, when your Lord proclaimed, 'if you will be grateful, then I shall give you more [16],and if you are thankless, then my torment is severe.'

16. From this we learn that we should express gratitude at obtaining every bounty and blessing. Since these bounties are varied, their expression of gratitude should also be of different forms. The infidels express gratitude through sinful means, the Muslims do this through worship of Allah Almighty. Observe what happens during Holi and Diwali and how Muslims celebrate the two Eids. We further learn that gratitude increases the bounty while Allah Almighty is obtained through patience. Thus patience is a superior virtue to gratitude.

وَقَالَ مُوْسٰٓى اِنْ تَكْفُرُوْٓا اَنْتُمْ وَمَنْ فِي الْاَرْضِ جَمِيْعًا ۙ فَاِنَّ اللّٰهَ لَغَنِيٌّ حَمِيْدٌ ۝٨

8. Musa said, 'if you and all others in the earth [17] become disbelievers, then verily Allah is Self-Sufficient, Praiseworthy.

17. By this is meant jinns and man. The blessed Prophets are excluded from these because their infidelity is impossible. Or this impossibility is made obligatory like "*If you associate other gods with Allah, then surely all your actions shall go in vain*" (S39:V65). The gist of the matter is that Allah Almighty is totally without want of your worship. By worshipping Him is beneficial to you just as His disobedience is harmful to you.

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ مِنْ قَبْلِكُمْ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ ۛ وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۛ لَا يَعْلَمُهُمْ اِلَّا اللّٰهُ ۭ جَاۗءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرَدُّوْٓا اَيْدِيَهُمْ فِيْٓ اَفْوَاهِهِمْ وَقَالُوْٓا اِنَّا كَفَرْنَا بِمَآ اُرْسِلْتُمْ بِهٖ وَاِنَّا لَفِيْ شَكٍّ مِّمَّا تَدْعُوْنَنَآ اِلَيْهِ مُرِيْبٍ ۝٩

9. Have you not received the tidings of those were before you [18], the people of Nuh and Aad, and the Thamud and those after them [19]? They are known to Allah [20] alone. There came to them their messengers with bright proof [21], but they turned their hands to their mouths [22] and said, 'we deny that with which you have been sent, you call us, concerning that we are in doubt creating suspense [23].

18. This means they have already come either in the Tauraat, or through those who had knowledge of history or those who had frequented the ruined places of these people. From this we learn that historical information is reliable, if it does not contradict categorical the

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Qur'anic statements. Similarly fame of any incident is a proof of its reliability.

19. Like the people of Ibrahim, Shuaib and Lut (On them be peace).

20. From this emerge a few issues:

1. We have not obtained detailed knowledge about all the Prophets and their people. Thus, we should have abridged or synoptic belief about them i.e. all the Prophets of Allah Almighty are true.

2. No person should describe his geneology upto Hazrat Adam (On whom be peace), because he does not have detailed knowledge of it.

3. The geneology of the Holy Prophet صلى الله عليه وآله وسلم has been ascertained upto Adnaan, beyond this it is not certain. Adnaan lived during the period of Hazrat Musa (On whom be peace). It is from him that the link between Arab-Adnaan is known.

4. Allah Almighty had given His beloved Prophet صلى الله عليه وآله وسلم detailed knowledge about the previous Prophets and their people. On the night of Me'raj the Holy Prophet صلى الله عليه وآله وسلم had met all the Prophets and all the Prophets offered their Salaah behind him. Says Allah Almighty:

10. Their messengers said, 'is there any doubt in Allah [24], the maker of the heavens and earth [25]? He calls you that he may forgive some of your sins [26] and may fulfill your life till the stated time of your death without punishment. They said, 'you are human being like us [27]. You desire to bar us from that our fathers used to worship [28]; so bring us clear authority [29].

"*The Knower of the Unseen reveals not His secret to anyone*" (S72:V26).

21. Although Allah Almighty had blessed all the Prophets with miracles, but since we do not have detailed knowledge about all the Prophets, how will we have detailed knowledge about their miracles? It is sufficient to know that no Prophet had come without a miracle. In a like manner revelation in respect of propagation had come to each Prophet.

22. This is used to express astonishment or anger. Or it could mean they placed their hands on the blessed mouths of the Prophets to prevent them from preaching, i.e. they should refrain from conveying the message of Allah Almighty. The first interpretation has greater strength because it is reported by Hazrat Abdullah ibn Abbas and Hazrat Abdullah ibn Masood (May Allah be pleased with them)

23. This means they were babbling that we are certain of you being false (Allah Forbid). We are also doubtful about Tauheed (Unity of Allah) and Faith being true. Infidelity and rejection is of one thing and doubt is of another thing. Hence there is no inconsistency in the verse.

قَالَتْ رُسُلُهُمْ اَفِي اللّٰهِ شَكٌّ فَاطِرِ
السَّمٰوٰتِ وَ الْاَرْضِ ؕ يَدْعُوْكُمْ
لِيَغْفِرَلَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرَكُمْ اِلٰٓى
اَجَلٍ مُّسَمًّى ؕ قَالُوْٓا اِنْ اَنْتُمْ اِلَّا بَشَرٌ
مِّثْلُنَا ؕ تُرِيْدُوْنَ اَنْ تَصُدُّوْنَا عَمَّا كَانَ
يَعْبُدُ اٰبَآؤُنَا فَاْتُوْنَا بِسُلْطٰنٍ مُّبِيْنٍ ⑩

24. From this we learn that to have a doubt in the Prophet is equal to having doubt in Allah Almighty, just as believing in the Prophet is believing in Allah Almighty. Here the infidels had doubted the Prophet which has been declared here as doubting Allah Almighty, because the Prophets are the reflective phenomenon of Allah Almighty. For physical care Allah Almighty has created diets and medicines and for spiritual development He had sent laws of the Holy QUR'AAN and Islam through the Holy Prophet صلى الله عليه وآله وسلم. Rejection of the Holy Prophet صلى الله عليه وآله وسلم is indeed rejection of the Providential

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power of Allah Almighty.

25. This tells us that the call of the Prophet is indeed the call of Allah Almighty, because these people were not called to the Straight Path by Allah Almighty, but this was done by their Prophets, but here it is said Allah Almighty is calling them. Therefore obedience to the Prophet is equal to obedience to Allah Almighty.

26. By this is meant Allah Almighty would forgive some of the sins of the period of infidelity due to the blessings of Islam. The reason for saying some of the sins is that infringement of human rights do not receive pardon until such time that the person wronged does not forgive the wrongdoer.

27. The root of infidelity is to regard the Prophet like himself. The devil became an infidel due to this belief. Many nations, too have been destroyed due to this. Until one does not have the honour and greatness of the Prophet in one's heart, one will not be able to establish the gravity of one's faith.

28. Such obedience of one's forefathers is forbidden which is in opposition to the laws of Islam and commands of the Holy Prophet صلى الله عليه وآله وسلم , while obedience to the luminaries of Islam is part of religion. Says Allah Almighty: "*And be with the truthful*" (S9:V119). Not only that, but the correct identification of the True Path is the Path of the pious servants of Allah Almighty.

29. This means those miracles which you had shown are of no value as they had failed to convince us. Therefore, show us those miracles which are demanded by us.

11. Their messenger said to them, 'We are indeed human beings like yourselves [30], but Allah bestows his favour [31] on whomsoever he will of his bondsmen. And it is not for us to bring you any authority but by the command of Allah. And upon Allah [32] alone the Muslims should rely [33].

قَالَتْ لَهُمْ رُسُلُهُمْ اِنْ نَّحْنُ اِلَّا بَشَرٌ
مِّثْلُكُمْ وَ لٰكِنَّ اللّٰهَ يَمُنُّ عَلٰى مَنْ يَّشَآءُ
مِنْ عِبَادِهٖ ؕ وَمَا كَانَ لَنَآ اَنْ نَّاْتِيَكُمْ
بِسُلْطٰنٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَعَلَى اللّٰهِ
فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ⑪

30. If these words are uttered by infidels, it would be infidelity, but if uttered by a Prophet it will reveal his excellence. It should be remembered that a prophet was called a human either by Allah almighty, or the Prophet himself, or by the infidels. Besides these three no one has called the prophet a human being. Now, if anyone calls them a human being he is neither Allah Almighty nor a Prophet. Therefore he is certainly a faithless infidel. Says Allah Almighty: "*Shall a human being guide us? So they disbelieved*" (S64:V6).

31. This means though you had seen my outer image, you did not see my inner qualities and the grace of Allah Almighty. This tells us that it is indeed a different gaze of the Prophet which tranforms a human into a Companion of the Prophet.

32. Either this command comes all the time, or it is given once. Thereafter they continue to show miracles out of their own control and discretion. These have thus been given permission so that they continue to use their limbs out of their own control Therefore, although their every motion and movement is through the command of Allah Almighty, our own control too has some access to it. Thus this does not in any way prove that Prophets are totally without control in matters of miracles. Observe, whenever Hazrat Musa (On whom be peace) would cast the stick it would turn into a snake and he did not seek Divine permission each time to do this. Hazrat Yusuf's (On whom be peace) dazzling beauty was his miracle which was with him all the time. Thus the purpose of this verse is to intimate that "Oh people, the miracles that you are demanding from us have not been given to

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us, and we do not reveal any miracles without Divine grant".Hence there is no misconception about the verse.

33. This meant "I am not least concerned about your opposition, because since my believing servants have placed trust in Allah Almighty, then I am a Prophet who has greater trust in Allah Almighty". From this we learn that Mirza Qadyani was not a prophet and could not even perform his Hajj out of fear for the people. He never went to Kabul to propagate his faith because of his fear for the Pathans. All these are against the concept of Trust in Allah Almighty.

12. And what happened to us that we should not rely upon Allah, He has showed us our ways. And we shall surely bear patiently that with which you are annoying us. And let the trustful put their trust in Allah alone [34].

وَ مَا لَنَآ اَلَّا نَتَوَكَّلَ عَلَى اللّٰهِ وَ قَدْ هَدٰىنَا سُبُلَنَا ؕ وَ لَنَصْبِرَنَّ عَلٰى مَآ اٰذَيْتُمُوْنَا ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُتَوَكِّلُوْنَ ﴿۱۲﴾

34. Here the word 'Tawakkul' means to remain firm in trust. It is stated in Tafseer Khazainul Irfaan that the true nature of Tawakkul is to engage the body in constant devotion and service, to connect the heart constantly with Allah our Lord, to express gratitude on receiving bounties and exercise patience at the time of misfortune. He who is endowed with these fine qualities is a man of Trust.

SECTION: 3

13. And the infidels said to the messengers, 'We shall surely turn you out of our lands, or you return [35] to our religion.' Then their lord reveled to them' We shall surely destroy the unjust.'

وَ قَالَ الَّذِيْنَ كَفَرُوْا لِرُسُلِهِمْ لَنُخْرِجَنَّكُمْ مِّنْ اَرْضِنَآ اَوْ لَتَعُوْدُنَّ فِيْ مِلَّتِنَا ؕ فَاَوْحٰۤى اِلَيْهِمْ رَبُّهُمْ لَنُهْلِكَنَّ الظّٰلِمِيْنَ ﴿۱۳﴾ۙ

35. It should be remembered that the word "OOD" means to come back and not to go back because since the blessed Prophets were never on the religion of the polytheists in what way would they come back from it. Also, it is total infidelity on the part of these non-believers to tell those blessed Prophets that they regard this territory as their land from which they would expel them. Land belongs to Allah Almighty and His Prophets. From this we learn that to instil a desire for infidelity in anyone is an act of infidelity. If any person creates in a woman an inclination toward infidelity for the purpose of breaking her marriage, he himself would become an infidel, and his own marriage will become nullified due to his infidelity.

14. And we shall surely make you settle in the land [36] after them. This is for him who fears standing before Me [37], and be afraid of the torment I have commanded.

وَ لَنُسْكِنَنَّكُمُ الْاَرْضَ مِنْۢ بَعْدِهِمْ ؕ ذٰلِكَ لِمَنْ خَافَ مَقَامِيْ وَ خَافَ وَعِيْدِ ﴿۱۴﴾

36. It is reported in the Hadith Shareef that he who causes discomfort to his neighbour, Allah Almighty would make this oppressed person the owner of the oppresor's home. It should be remembered that any land on which Divine punishment descends, becomes

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forbidden for the believers to reside in. Thus, the meaning of the verse is not to show that the land on which Divine punishment would be descending would be given for your dwelling.

37. This means to destroy the infidels and make the believers masters of their territory.

This was not restricted only to the followers of these Prophets, but this principle should continue until the Day of Judgement. Whereby the evil doers should be destroyed and the pious people should be put as owners in their place.

وَاسْتَفْتَحُوْا وَخَابَ كُلُّ جَبَّارٍ عَنِيْدٍ ﴿١٥﴾

15. And they asked [38] for a decision, and every tyrant obstinate was disappointed.

38. This means when the Prophets asked for victory and help from Allah Almighty, or that when their followers implored Allah Almighty for help through the medium of these Prophets, Allah Almighty always blessed the believers with victory and destroyed the infidels.

مِّنْ وَّرَآئِهٖ جَهَنَّمُ وَيُسْقٰى مِنْ مَّآءٍ صَدِيْدٍ ﴿١٦﴾

16. The hell ran after him [39] and he shall be made to drink water of oozing pus [40].

39. That immediately after death they would be plunged into punishment, and after the Day of Judgement they would enter Hell. It should be remembered that the infidels in the graves would receive the torment of Hell, by opening its window in the grave through which its heat and stinking odour would emanate. On the other hand, the punishment of the grave for the sinful Muslims would be in the form of fear of the grave, its darkness and narrowness, but not the torment of Hell.

40. This means they would be drinking the blood and pus of other inmates of Hell which would be their water. This would be the condition of the infidel leaders who had led others astray.

يَّتَجَرَّعُهٗ وَلَا يَكَادُ يُسِيْغُهٗ وَيَاْتِيْهِ الْمَوْتُ مِنْ كُلِّ مَكَانٍ وَّمَا هُوَ بِمَيِّتٍ ؕ وَمِنْ وَّرَآئِهٖ عَذَابٌ غَلِيْظٌ ﴿١٧﴾

17. He will take its draught little by little with difficulty and there shall be no hope to swallow it, and death shall come to him from all sides, but he shall not die [41]:And there is a terrible torment after him.

41. This means although death will seep into every fibre of the body of the inmate of Hell, he will not be able to die. From this we learn that Hell is eternal and that there is no salvation for the infidels of Hell from its punishment. He who rejects this is, in fact, rejecting this verse.

مَثَلُ الَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ اَعْمَالُهُمْ كَرَمَادِ ِۨاشْتَدَّتْ بِهِ الرِّيْحُ فِيْ يَوْمٍ عَاصِفٍ ؕ لَا يَقْدِرُوْنَ مِمَّا كَسَبُوْا عَلٰى شَيْءٍ ؕ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ﴿١٨﴾

18. The condition of the rejecters of their lord is such that their deeds are like ashes [42] upon which a strong blast of wind came in a day of storm. They got nothing [43] out of entire earning. This is the far off straying [44].

42. Here the deeds of the infidels denote those actions of theirs which they had .

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considered to be good deeds, like helping the poor and needy, digging wells, providing water points, guest houses for travellers, etc. However, they denote Fasting and Salaah, as they had not performed these.

43. Because good deeds is the water, but sound beliefs are the root. To water anything after its root is cut off will not prove beneficial.

44. By this is meant that type of apostasy which keeps you away from virtue i.e. no matter how much good is done it would not be rewardable. A structure will collapse on a weak ground while good deeds are destroyed through weak beliefs.

19. Did you not see that Allah has made the heavens and the earth with the [45] truths? If He pleases He can take you away and bring forth a new creation.

اَلَمْ تَرَ اَنَّ اللّٰهَ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ اِنْ يَّشَاْ يُذْهِبْكُمْ وَيَاْتِ بِخَلْقٍ جَدِيْدٍ ۙ﴿۱۹﴾

45. Address here is made to the Holy Prophet صلى الله عليه وآله وسلم and truth is weighed against things useless i.e. "Oh My Beloved you have seen that Allah Almighty has placed numerous wisdoms and devices between the heavens and the earth. But He has not created any useless thing from these". From this emerge two issues:

1. The Noor (Light) of the Holy Prophet صلى الله عليه وآله وسلم was created before any creation, and that the Holy Prophet صلى الله عليه وآله وسلم had seen the creation of everything.

2. That the Holy Prophet صلى الله عليه وآله وسلم is fully aware of these devices between the heavens and the earth and their effects of which even the scientists to date have no knowledge.

20. And this is not at all, hard for Allah [46].

وَّ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِيْزٍ ﴿۲۰﴾

46. The infidels are addressed herein, and all of which take place as described i.e. Abu Jahl and other staunch enemies of the Holy Prophet صلى الله عليه وآله وسلم were destroyed and Muslims resided in Makkah. When these leaders showed pride, Allah Almighty chose the poor of Madina to serve His Religion.

21. They all shall appear before Allah, then those who were weak will say to those proud, 'we were under you, can it be possible for you to put off [47] some of the torment of Allah from us?' They will say, 'if Allah had guided us, we would have guided you [48]. It is alike to us whether we show impatience or remain patient; nowhere is asylum for us [49].

وَبَرَزُوْا لِلّٰهِ جَمِيْعًا فَقَالَ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْٓا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا مِنْ عَذَابِ اللّٰهِ مِنْ شَيْءٍ ؕ قَالُوْا لَوْ هَدٰىنَا اللّٰهُ لَهَدَيْنٰكُمْ ؕ سَوَآءٌ عَلَيْنَآ اَجَزِعْنَآ اَمْ صَبَرْنَا مَا لَنَا مِنْ مَّحِيْصٍ ﴿۲۱﴾ ع

47. From this emerge two issues:

1. The infidels would be able to recognize one another, and would remember the affairs of the world, that we were obeying such and such infidels in these matters.

2. That the pious believers would, through the permission of Allah Almighty, remove the calamities of their followers through intercession. Seeing this, the infidels would appeal to their leaders to relieve them of their calamities like how the sinful Muslims have been relieved of their misfortune through

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the intercession of the pious. At that point in time their leaders would give them the reply which is described later. In any case, the discussion here is concerning the infidels and to apply this verse to the believers is the height of heresy and ignorance.

48. This speech of theirs too reveals disrespect because they had linked heresy to Allah Almighty. Thus, this verse has made it crystal clear that this discussion is that of heretics and infidels and not of the Prophets and Friends of Allah Almighty and not the discussion of Prophets and Friends of Allah Almighty with their devotees, as is interpreted by present day ignorant Wahabis.

49. This means that exercising patience at the worldly calamities and misfortune had been a means of obtaining great rewards, but now they should exercise patience by staying in Hell. It could also mean impatience. Now there is no way of obtaining salvation because the world was a place of action and the Hereafter is a place of reward/punishment.

SECTION 4

وَ قَالَ الشَّيْطٰنُ لَمَّا قُضِيَ الْاَمْرُ اِنَّ اللّٰهَ وَعَدَكُمْ وَعْدَ الْحَقِّ وَوَعَدْتُّكُمْ فَاَخْلَفْتُكُمْ ؕ وَمَا كَانَ لِيَ عَلَيْكُمْ مِّنْ سُلْطٰنٍ اِلَّاۤ اَنْ دَعَوْتُكُمْ فَاسْتَجَبْتُمْ لِيْ ۚ فَلَا تَلُوْمُوْنِيْ وَلُوْمُوْۤا اَنْفُسَكُمْ ؕ مَاۤ اَنَا بِمُصْرِخِكُمْ وَ مَاۤ اَنْتُمْ بِمُصْرِخِيَّ ؕ اِنِّيْ كَفَرْتُ بِمَاۤ اَشْرَكْتُمُوْنِ مِنْ قَبْلُ ؕ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۲۲﴾

22. And the Shaitaan will say [50] when the matter would have been decided, 'verily Allah has given you a true promise, and whatever I promised you [51]. I made it false to you, and I had no authority over you [52], but that I called you, and then you responded to me, so then put no blame upon me [53], put the blame upon yourselves. 'Neither I could help you nor you could help me. I am strongly disgusted [54] with that you associated me with Allah before. No doubt, there is a painful torment for the unjust [55].

50. And the infidels would be in Hell, censuring and showing their disgust at the Devil and telling him that you had brought us here. What you had promised us and what has taken place! This tells us that the devil would be punished in Hell, the infidels would be meeting him and would be able to identify him. It is apparent that by devil here is meant Iblees.

51. Shaitaan had been promising them through his agents, the leaders of the infidels, that there is no resurrection after death; there is no reward or punishment; idolatory is an excellent practice etc. This tells us that the words of these leaders was indeed the underhand words of Shaitaan who has declared the promises of these leaders as his promise. Otherwise, Shaitaan had not really made promise to anyone.

52. By 'no authority' means I had proofs to substantiate my promises, nor was I able to exercise any force on you. Here authority does not mean true authority which the true servants of Allah Almighty had been required to negate. "*Verily over My bondsmen you have no control*" (S15:V42) where able to mislead is meant.

53. Inspite of this you still followed me. Allah Almighty had instructed you not to fall prey to the guiles of Shaitaan, yet you disobeyed this Divine command and followed me. In truth, are you not at fault?

54. From this we learn that Shaitaan causes

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people to practise idolatory but he himself never practises this idolatory or polytheism. He is a staunch monotheist, so staunch that even at Allah's command he refused to make Prostration of respect to Hazrat Adam (On whom be peace), because to him this prostr-ation smacked of polytheism. Furthermore, acceptance of everything about faith after rejecting the Prophet is no faith at all. Shaitaan had accepted the Divine Personality and Qualities of Allah Almighty, as well as Paradise, Hell, Doomsday, etc.yet he remained

23. And those who believed and did good deeds shall be made to enter gardens, beneath which flow rivers abiding there in with the command of their lord. Their greeting at that time of their meeting is 'peace' [56].

56. From this we learn that the Muslim greeting of Salaam will be practised in Paradise as well. The angels would extend the same greeting to the inmates of Paradise, and the inmates of Paradise too would be greeting one another in this way. This greeting originated

24. Did you not see that how Allah has explained the example of the holy words [57] like a clean tree whose root is firmly standing and branches are in the heaven [58].

57. Here the holy word signifies word of Unity of Allah, as well as all righteous words like the Holy QUR'AAN, glorification of Allah, praises of Allah Almighty, (HAMD) praises of the Holy Prophet صلى الله عليه وآله وسلم (NA'AT) propagation of religion, etc.are all included in it. When these take root in the heart they will not go out of it.

25. It gives its fruit at all times by the command of its lord [59] and Allah explains examples for the people so that they may understand.

59. It is Kalimah Tayyibah which provides good deeds in ones life, good end at

an infidel. This is due to his rejection of the Prophet of Allah. The basis of Faith is the belief regarding prophethood. Thus, after the questions on Unity of Allah Almighty and Religion, identification of the Holy Prophet صلى الله عليه وآله وسلم is the deciding issue in the grave.

55. Because they will have no helpers there, and those in whom they had placed their hopes would give them such rude replies. But Allah Almighty would appoint many helpers for the believers.

وَ اُدۡخِلَ الَّذِیۡنَ اٰمَنُوۡا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجۡرِیۡ مِنۡ تَحۡتِهَا الۡاَنۡهٰرُ خٰلِدِیۡنَ فِیۡهَا بِاِذۡنِ رَبِّهِمۡ ؕ تَحِیَّتُهُمۡ فِیۡهَا سَلٰمٌ ﴿۲۳﴾

from Hazrat Adam (On whom be peace). When he saw the *NOOR E MUHAMMADI* in the nails of his thumbs, he extended this greeting to it, Allah Almighty gave the reply on behalf of the Holy Prophet صلى الله عليه وآله وسلم .

اَلَمۡ تَرَ کَیۡفَ ضَرَبَ اللّٰهُ مَثَلًا کَلِمَةً طَیِّبَةً کَشَجَرَةٍ طَیِّبَةٍ اَصۡلُهَا ثَابِتٌ وَّ فَرۡعُهَا فِی السَّمَآءِ ﴿۲۴﴾

58. Just as the roots of strong trees are spread in the ground and the branches grow upwards, the righteous and holy word (KALIMAH TAYYIBAH) is ever present in the heart and its branches are spread in every limb of the body. It is this Kalima that stops the eyes, the ears, the nose, etc. from all forms of evil.

تُؤۡتِیۡۤ اُکُلَهَا کُلَّ حِیۡنٍۭ بِاِذۡنِ رَبِّهَا ؕ وَیَضۡرِبُ اللّٰهُ الۡاَمۡثَالَ لِلنَّاسِ لَعَلَّهُمۡ یَتَذَکَّرُوۡنَ ﴿۲۵﴾

the time of death, removes fear in the grave, and success with the reckoning on the Day of

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Judgement. May Allah Almighty bless us with a good end.

26. And the example of evil word is like an evil tree uprooted [60] from the earth, now it has no stability [61].

وَمَثَلُ كَلِمَةٍ خَبِيْثَةٍ كَشَجَرَةٍ خَبِيْثَةِ ِ اجْتُثَّتْ مِنْ فَوْقِ الْاَرْضِ مَالَهَا مِنْ قَرَارٍ ﴿٢٦﴾

60. The evil word is like ruination, stinking trees like garlic, teak, etc. which neither have roots underground nor branches on top. They remain on the surface and are quickly uprooted. A faithless person does not stand firm on one word: he is fickle and inconsistent.

61. Rejection of Allah Almighty, insulting the dignity of the Holy Prophet صلى الله عليه وآله وسلم etc. Due to this an infidel forgets his religion at the time of death already, so that even in the grave he is unable to state what his religion was. He continues to babble such negative nonsense.

27. Allah keeps firm the believers on the right word in the life of the world and the Hereafter [62], and Allah leads astray the wrong doers [63], and Allah does what pleases.

يُثَبِّتُ اللّٰهُ الَّذِيْنَ اٰمَنُوْا بِالْقَوْلِ الثَّابِتِ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي الْاٰخِرَةِ ۚ وَ يُضِلُّ اللّٰهُ الظّٰلِمِيْنَ ۙ قف وَيَفْعَلُ اللّٰهُ مَا يَشَآءُ ﴿٢٧﴾ ع ٢ ١٦

62. In this verse there is a proof about the punishment of the grave i.e. while in the world the believer at all times remains firm on Faith, its joys and sorrows do not turn him away from Islam and at the time of death the recitation of the sacred *Kalimah* enables him to repent for his sins before he leaves this world, at the time of questioning in the grave his heart is at ease to reply the questions easily. But the infidel in the world is never steadfast in sorrow, comfort, difficulties, etc. In the grave his heart is restless and uncertain. Thus, by Hereafter is meant the grave as this too is life after that of the world.

63. He spreads sedition among them due to their cruelty i.e. acquisition is from man, while creation is from Allah Almighty. An example of this is due to cutting of the neck, Allah Almighty will let death take place. Thus, killing is the work of man, while occurence of death will be the work of Allah Almighty.

SECTION: 5

28. Did you not see those who changed the favour of Allah with unthankfulness and have brought the people into the abode of ruin [64]?

اَلَمْ تَرَ اِلَى الَّذِيْنَ بَدَّلُوْا نِعْمَتَ اللّٰهِ كُفْرًا وَّاَحَلُّوْا قَوْمَهُمْ دَارَ الْبَوَارِ ﴿٢٨﴾ لا

64. The Holy Prophet صلى الله عليه وآله وسلم is the bounty of Allah Almighty. "*Verily Allah did great favour to the Muslims*" (S3:V164), while those who changed the bounty are the infidels of Makkah. Their infidelity and rebellion changes the bounty and favour. This means Allah had bestowed such a great favour and bounty on the people of Makkah by sending His beloved Messenger صلى الله عليه وآله وسلم unto them. But instead of obeying him, they went against him. Thus, although the verse speaks of the infidels of Makkah, it includes all heretics.

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جَهَنَّمَ ۚ يَصْلَوْنَهَا ۖ وَبِئْسَ الْقَرَارُ ﴿٢٩﴾

29. That which is Hell, they shall enter it, and what an evil place to stay in [65].

65. From this we learn although some sinful Muslims would be sent into Hell, but it would not be their abode. In fact, it will be like a stage where after staying there for a while they would be purified to go to Paradise. Hell is declared as the permanent abode of the infidels by Allah Almighty.

وَ جَعَلُوْا لِلّٰهِ اَنْدَادًا لِّيُضِلُّوْا عَنْ سَبِيْلِهٖ ۭ قُلْ تَمَتَّعُوْا فَاِنَّ مَصِيْرَكُمْ اِلَى النَّارِ ﴿٣٠﴾

30. And they have set up equals for Allah [66] that they might lead astray from his path. Say you; 'enjoy a little verily your end is the fire.'

66. From this we learn that the basis of polytheism is to make someone equal to Allah Almighty. Even if one takes someone as a servant of Allah Almighty and yet accepts him as Allah in some attribute of Allah, such a person will be a polytheist. Thus, the infidels would be addressing their idols on the Day of Judgement in the following way: "*When we made you equal with the Lord of the worlds*" (S26:V98). If the person does not have such a belief, it will not be polytheism. The belief of the infidels is that their idols had full authority of polythiesm, but the belief of the believers is that the Prophets and servants of Allah Almighty who have been empowered by Allah Almighty in worldly matters, is a high degree of faith. An example of this is accepting the ruler or the king as an authority in his kingdom. It is for this reason that the respect of Ganges is polytheism but accepting the sanctity of the water of *Zam Zam* is part of Faith. Prostrating to an idol is polytheism but prostration towards the Holy Ka'ba is an act of Faith.

قُلْ لِّعِبَادِيَ الَّذِيْنَ اٰمَنُوْا يُقِيْمُوا الصَّلٰوةَ وَ يُنْفِقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا وَّ عَلَانِيَةً مِّنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا بَيْعٌ فِيْهِ وَ لَا خِلٰلٌ ﴿٣١﴾

31. Say to my those bondsmen who believed that they should keep up prayer [67] and spend out of what we have given them secretly and openly before the coming of that day in which there shall be neither trading nor friendship [68].

67. From this we learn that propagation of *Salaah*, *Fasting* and *Zakaat* will be taken to the infidel, but only Faith will be propagated to them, the reason being Allah Almighty had ordered that only believers should be preached about *Salaah, Fasting, Zakaat, Charity*, etc.

68. By purchasing good deeds for a price, or pleading to someone to give you good deeds. Only your own deeds will be beneficial to you. From this we learn that no one can perform physical obligatory duties on behalf of the next person. You cannot perfrom Salaah or observe fast on anyone's behalf. Monetary deeds can be performed, e.g. *Hajj-e-Badal*, payment of *Zakaat*, *Qurbani*, etc. can be performed on behalf of another person if he empowers you to do so. Remember, that by that day is meant either the day of death or the Day of Judgement.

اَللّٰهُ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَخْرَجَ بِهٖ مِنَ

32. Allah is who created the heavens and the earth and caused water to [69] come down from the heaven, then He

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الثَّمَرٰتِ رِزْقًا لَّكُمْ ۚ وَسَخَّرَ لَكُمُ الْفُلْكَ لِتَجْرِيَ فِي الْبَحْرِ بِاَمْرِهٖ ۚ وَسَخَّرَ لَكُمُ الْاَنْهٰرَ ۚ ﴿٣٢﴾

produced some fruits therewith for your food [70]; and He made the ships subservient to you that they may sail through the sea by His command [71] and made the rivers subservient to you.

69. From this we learn that the water of the wells and rivers too come from the sky. Thus if there is no rain they all become dry.

70. Of these fruit some you have as nourishment and some as medicine. The purpose of this is to show that everything in the world is created for your benefit because Allah Almighty is not in need of them. Thus appreciation and justice demands that you too should do something in return for Him - you should worship Him, which in reality too, is for your benefit.

71. So that Oh man you should benefit from these conditions because water does not carry a burden, as by nature it is thin. Nevertheless, through the ship heavy and huge things float in the oceans. Likewise, we too should have been completely sunk in this world, but through the blessings of the Prophets and the Saints we are able to cross both the worlds.

وَ سَخَّرَ لَكُمُ الشَّمْسَ وَالْقَمَرَ دَآئِبَيْنِ ۚ وَ سَخَّرَ لَكُمُ الَّيْلَ وَ النَّهَارَ ۚ ﴿٣٣﴾

33. And He made [72] the sun and moon subservient for you which are constantly moving [73], and made the day and night subservient for you.

72. But the difference between the subservience of the ships and the sun and the moon is that in the movement of the ships we have greater control, but in that of the sun and the moon we have absolutely no knowledge. In spite of that they are all created for our benefit, and are of no use to Allah Almighty.

73. They are constant without any breakage in them that they could be sent for repairs, nor take any leave for the purpose of resting. They are in constant movement for millions of years so that you can determine your time for work and rest and derive countless benefits from them.

وَاٰتٰىكُمْ مِّنْ كُلِّ مَا سَاَلْتُمُوْهُ ؕ وَ اِنْ تَعُدُّوْا نِعْمَتَ اللّٰهِ لَا تُحْصُوْهَا ؕ اِنَّ الْاِنْسَانَ لَظَلُوْمٌ كَفَّارٌ ﴿٣٤﴾ ع ١٢

34. And He gave you many [74] things you asked for. And if you count the favours of Allah, you cannot count them [75]. No doubt, man is very unjust, unthankful [76].

74. Here the preposition is for partial use meaning from all your wishes you had asked, some are granted or the word 'many' is to denote increase, augment and multiplication, in which case the preposition from, is for enumeration, meaning We granted you many wishes you had asked for. Like Allah Almighty says: "*We opened unto them the gates of all things*" (S6:V44). Thus the purpose of the discussion is to make us aware that Allah Almighty had granted countless things to us without having prayed for them which have been mentioned already, and many bounties have been given according to our desires. Allah Almighty knows our desires much more than us. His bounties are not dependent on our request and prayer.

75. This is because countless bounties are connected with every hair of your body, and since counting these hair is beyond you, counting these bounties too is out of your reach. Your calculation ends with a trillion,

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while by Allah Almighty it is the beginning. From this we learn that nobody can calculate the virtues of our Holy Prophet صلی اللہ علیہ وآلہ وسلم because the bounties of the world are few. Says Allah Almighty: "*Say you, the enjoyment of the world is little*". (S4:V77) and the virtues of our Holy Prophet are countless. "*And undoubtedly, you are on excellent morals.* "(S68:V4). Allah Almighty further says "*And great is the grace of Allah upon you*" (S4:V113). Yet another verse states: "*Oh beloved! undoubtedly We have granted you abundance of good*" (S107:V1). Thus, if we are unable to count the few, how would we count and calculate that which are countless.

76.Here by man is meant Abu Jahl, Abu Lahab, etc. or total polytheists and infidels as can be seen from the discussion which follows.

SECTION 6

35. And recall when Ibrahim submitted, 'O my Lord make this city secure [77] and save me and my sons from worshipping idols [78].

وَاِذْ قَالَ اِبْرٰهِيْمُ رَبِّ اجْعَلْ هٰذَا الْبَلَدَ اٰمِنًا وَّاجْنُبْنِيْ وَ بَنِيَّ اَنْ نَّعْبُدَ الْاَصْنَامَ ﴿۳۵﴾

77. This means that Holy Makkah always remains a city and can never be deserted. This place should be a place of peace and security wherein no lepers, leucoderma, (associated with skin disorder), the Dajjal, and killing and plundering should infiltrate.

78. It is obvious that the word 'my sons' denotes sons descended from the male progenitor i.e. sons who should all be safeguarded from polytheism. If it is taken to mean my total children, then it would mean my entire children should not indulge in polytheism. In them believers too are found. Allah Almighty accepted this Dua of Hazrat Ibrahim (On whom be peace). Until the Day of Judgement none of the descendants of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will go astray. These will always be believers because they are the children of Hazrat Ibrahim (On whom be peace). All Qutubs and Ghaus (highest among the Saints of Allah Almighty will always be Sayeds (*Sewaique Muhriqah*)

36. 'My Lord, verily the idols have led astray many people [79], then who sided with me, is from me [80] and who disobeyed me, so surely you are most Forgiving and Merciful [81].

رَبِّ اِنَّهُنَّ اَضْلَلْنَ كَثِيْرًا مِّنَ النَّاسِ ۚ فَمَنْ تَبِعَنِيْ فَاِنَّهٗ مِنِّيْ ۚ وَمَنْ عَصَانِيْ فَاِنَّكَ غَفُوْرٌ رَّحِيْمٌ ﴿۳۶﴾

79. This means these idols became the cause of the people's heresy. Otherwise, the idols by themselves are lifeless objects which are unable to speak.

80. Oh Allah Almighty forgive their sins through my intercession. This Dua is made for all the believers until the Day of Judgement. From this we learn that believers live in the secured shelter of the Prophets because they become the true devotees of these Prophets. For this reason Allah Almighty showers His blessings upon them.

81. If you, Oh Allah Almighty, so wish You could grant them an opportunity to repent, and after bringing faith, can forgive all their sins. Thus in this verse there is no prayer for the forgiveness of the infidels.

37. 'O my Lord, I have caused some of my children to settle in a valley [82] wherein there is no cultivation by

رَبَّنَآ اِنِّيْٓ اَسْكَنْتُ مِنْ ذُرِّيَّتِيْ بِوَادٍ غَيْرِ ذِيْ زَرْعٍ عِنْدَ بَيْتِكَ الْمُحَرَّمِ ۙ

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رَبَّنَا لِيُقِيْمُوا الصَّلٰوةَ فَاجْعَلْ اَفْئِدَةً مِّنَ النَّاسِ تَهْوِيْٓ اِلَيْهِمْ وَارْزُقْهُمْ مِّنَ الثَّمَرٰتِ لَعَلَّهُمْ يَشْكُرُوْنَ ﴿٣٧﴾

your sacred house [83]. O my Lord in order that they might keep up prayer [84], then you make some peoples hearts incline [85] towards them and give them some fruits for food [86], so that they may be thankful.

82. By 'some children' mean Hazrat Hajira and Hazrat Ismail (On them be peace) and their offspring because the settling there of Hazrat Ismail (On whom be peace) in reality was the settling of his offspring. Hazrat Ismail (On whom be peace) is the geneological origin of the Arabs because Arabs have descended from him. At the time when Hazrat Ibrahim (On whom be peace) left Hazrat Ismail and Bibi Hajira (On them be peace) in Makkah there were no inhabitants living there. It was a barren desolate jungle without any water or vegetation. It is the Dua, of the great Prophet which beautified and brought life into this lifeless place. For a detailed discussion on the subject consult our first Para of (*Tafseer Naeemi).*

83. Although at that point in time he had not as yet constructed the Holy Ka'ba, traces of construction of Hazrat Nuh (On whom be peace) were still to be seen and its exact place was fixed. Therefore he had said this. The meaning of the word sacred is one full of dignity and sanctity. Or it could mean it is unlawful for those who enter this city without Ihraam. Or Dajjal is made forbidden to enter it, or that this place remained safe from the floods of Hazrat Nuh (On whom be peace) (Tafseer *Roohul Bayaan*).

84. From this emerge a few issues:

1. The object of staying in the sacred city of Makkah is the worship of Allah Almighty only. Therefore Allah Almighty had not kept farming therein so that its people do not get entangled in worldly complexities.

2. Salaah is the most superior form of worship, therefore Hazrat Ibrahim (On whom be peace) had made special mention of it. Furthermore, Salaah offered in Makkah is superior to Salaah offered elsewhere.

85. It should be remembered whatever is uttered by the Prophet of Allah Almighty becomes a reality. Till today the sacred Makkah is a city: Although its land is not conducive to farming, yet its people are not left hungry. While the world makes effort to produce, they eat the fruit of their labour. Generally, the hearts of the Muslims are inclined towards Makkah. Thus, what the Great Patriarch had prayed, Allah Almighty made it happen.

86. Thus Allah Almighty filled the jungles of Taif and the valley of Fatima with fruit from which the markets of Makkah are always full with different types of fruit. The fruit one gets there are difficult to find elsewhere.

رَبَّنَآ اِنَّكَ تَعْلَمُ مَا نُخْفِيْ وَ مَا نُعْلِنُ ؕ وَ مَا يَخْفٰى عَلَى اللّٰهِ مِنْ شَيْءٍ فِي الْاَرْضِ وَ لَا فِي السَّمَآءِ ﴿٣٨﴾

38. 'Oh our Lord, you know what we conceal and what we disclose [87], and nothing is concealed from Allah [88] in the earth or in the heaven.

87. This means some prayers should be mentioned specifically while other desires are left in the heart, like receiving the son from Hazrat Sarah becaue this Dua was made prior to the birth of Hazrat Ishaaq (On whom be peace) (Tafseer Roohul Bayaan). But Allah Almighty is fully aware of all.

88. Allah Almighty agreed with Hazrat Ibrahim (On whom be peace), that whatever he said was really correct, Allah Almighty is fully aware of whatever is known and concealed.

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اَلْحَمْدُ لِلّٰهِ الَّذِیْ وَهَبَ لِیْ عَلَى الْكِبَرِ
اِسْمٰعِیْلَ وَاِسْحٰقَ ؕ اِنَّ رَبِّیْ لَسَمِیْعُ الدُّعَآءِ ﴿۳۹﴾

39. All praise is due to Allah who has given me Ismail and Is-haaq in old age [89]. Verily my Lord is the hearer of prayers [90].

peace) was born, he named the baby Ismail in remembrance of this prayer. At that time Hazrat Ibrahim (On whom be peace) was ninety nine years old, while at the birth of Hazrat Ishaaq (On whom be peace) his age was one hundred and twelve years. Hazrat Ismail (On whom be peace) was thirteen years elder than his brother Hazrat Ishaaq (On whom be peace) From this we learn that never despair of the mercy of Allah Almighty. While offering Dua repeatedly say "Oh our Lord". Before and after the Dua always recite the praises of Allah Almighty. After the Dua recite AMIN or "*Accept the Dua*".

89. This tells us that a son is a blessing from Allah Almighty, especially when he turns out to be pious, a saint or a Prophet, because through him both the world and the Hereafter are accomplished. Observe, Hazrat Ibrahim (On whom be peace) counted the birth of Hazrat Ismail and Hazrat Ishaaq (On them be peace) from the great bounties of Allah Almighty. However being disheartened at the birth of daughter is against the dignity of a believer.

رَبِّ اجْعَلْنِیْ مُقِیْمَ الصَّلٰوةِ وَ مِنْ
ذُرِّیَّتِیْ ۖ رَبَّنَا وَ تَقَبَّلْ دُعَآءِ ﴿۴۰﴾

40. 'O my Lord, keep me as an establisher of prayer and my children too, O our Lord accept our prayer.

90. After offering the Dua for a son Hazrat Ibrahim (On whom be peace) would say: Isma' Yaa iel ("Oh Allah listen to my prayer").i.e. Amin. When Hazrat Ismail (On whom be

رَبَّنَا اغْفِرْ لِیْ وَلِوَالِدَیَّ وَلِلْمُؤْمِنِیْنَ
یَوْمَ یَقُوْمُ الْحِسَابُ ﴿۴۱﴾ ع

41. 'O our Lord, forgive me, and my parents [91] and all Muslims on the day when reckoning shall take place [92].

literally mother. However, the word 'parents' is used to denote actual parents.

91. Here 'parents' refers to the actual parents of Hazrat Ibrahim (On whom be peace), namely his father Tarrukh and his mother Mitla bint Namr, both of whom were believers. In his old age he had prayed for their forgiveness, i.e. after the birth of his two sons. Azar was his distant uncle with whom he was already disgusted in his youthful years. Azar had died an infidel. The Holy QUR'AAN usually refers to parents, grand parents, uncles, etc. with the words ABB - literally means father and UMM -

92. From this emerge a few issues:
1. Dua should be commenced for oneself;
2. Your parents should be included in it;
3. Pray for the wellbeing of all the Muslims;
4. Always pray for the good in the Hereafter, do not limit your prayer for the good of the world only.

SECTION 7

وَ لَا تَحْسَبَنَّ اللّٰهَ غَافِلًا عَمَّا یَعْمَلُ
الظّٰلِمُوْنَ ۬ؕ اِنَّمَا یُؤَخِّرُهُمْ لِیَوْمٍ
تَشْخَصُ فِیْهِ الْاَبْصَارُ ﴿۴۲﴾ لا

42. And never consider Allah unaware of the deeds of the unjust [93]. He is not letting them loose but to a day in which their eyes shall remain staring [94].

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93. Oh the oppressed be patient! Allah Almighty is certaintly not unmindful of the oppressor. He will certainly punish his oppression.
94. The punishment for the infidels and criminals will truly speaking be meted out in the Hereafter. The punishment of the world in comparison is temporary and insignificant which would in no way lessen that punishment as is the case with imprisonment in comparision to local lock up.

43. They will come out running [95] rashly raising their heads high, that their eyelashes do not turn back towards them, and there would be no strength in their hearts [96].

مُهْطِعِيْنَ مُقْنِعِيْ رُءُوْسِهِمْ لَا يَرْتَدُّ
اِلَيْهِمْ طَرْفُهُمْ ۚ وَاَفْـِٕدَتُهُمْ هَوَآءٌ ﴿۴۳﴾

95. From their graves towards Hazrat Israfeel (On whom be peace) where he would be blowing the trumpet.
96. This means they would not be able to wink. Their eyes would remain open. Or, on that day they would not be able to see themselves or anyone else - they would continue to look upwards. Their hearts would not be turned towards anyone. All will be resurrected in a naked state but no one will be able to look at anyone.

44. And warn mankind of the day [97] when the torment shall come to them, then the unjust shall say [98]; 'O our Lord, grant us respite [99] for a short term that we may respond to your call and follow the messengers'. Did you not swear before that we are not to go anywhere moving from the world? [100]

وَ اَنْذِرِ النَّاسَ يَوْمَ يَاْتِيْهِمُ الْعَذَابُ
فَيَقُوْلُ الَّذِيْنَ ظَلَمُوْا رَبَّنَاۤ اَخِّرْنَاۤ اِلٰۤى
اَجَلٍ قَرِيْبٍ ۙ نُّجِبْ دَعْوَتَكَ وَ نَتَّبِعِ
الرُّسُلَ ؕ اَوَلَمْ تَكُوْنُوْۤا اَقْسَمْتُمْ مِّنْ
قَبْلُ مَا لَكُمْ مِّنْ زَوَالٍ ۙ﴿۴۴﴾

97. This means warn everybody - the believers as well as the infidels. From this we learn the Holy Prophet صلى الله عليه وآله وسلم is the Prophet of entire mankind and his prophethood would continue until the Day of Judgement. The reason for this is the word AN-NA'S (mankind) is free of any restriction. The Ulama and Saints will until the Day of Judgement continue to warn mankind as deputies of the Holy Prophet صلى الله عليه وآله وسلم.
98. The word 'unjust' denotes the polytheist. Says Allah Almighty: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13). Because those whom Allah Almighty would forgive will not show any desire to come back to the world again as is reported in Hadith Shareef.
99. This means to give respite for doing good deeds by sending us back in the world, because the world alone is the place of action, not the Hereafter, as this is the place of reward and punishment.
100. 'Today be under his shelter' today seek his help. Not tomorrow - but perhaps he may accept on the Day of Judgement. Today he is persuading us, but we are not accepting his obedience - but tomorrow we will beg to persuade him but he will reject us. May Allah Almighty grant us His obedience today!

45. And you settled down in the dwellings of those who did evil [101] to

وَّ سَكَنْتُمْ فِيْ مَسٰكِنِ الَّذِيْنَ ظَلَمُوْۤا

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اَنْفُسَهُمْ وَتَبَيَّنَ لَكُمْ كَيْفَ فَعَلْنَا بِهِمْ وَضَرَبْنَا لَكُمُ الْاَمْثَالَ ﴿۴۵﴾

them and it was clear to you, how we did it with [102] them and we explained to you giving examples [103].

had covered the entire earth.

102. From this emerge two issues:

1. For the proof of certain things, its publicity is deemed sufficient e.g. geneology, marriage, locality, etc. because the links of these lands with the Aad and Thamood was proven by their fame and publicity.

2. Historical incidents cannot be rejected without any concrete reasons. However, if they are contrary to any categorical statements of the Holy QUR'AAN, they can be rejected.

103. This tells us that religious analogy is true because the object of the verses is to show that these people were destroyed due to their infidelity, and since you too are on infidelity, you too are worthy of being destroyed. Due to material cause partnership can be effected jointly. This in jurisprudence is called analogy.

101. Here "*you settled down*" denotes settling down temporarily during a journey. During their journeys the people of Arabia would pass through the lands of Aad and Thamood and would make a stop there. Otherwise these settlements lay totally in desolation. They were never inhabited again. It is reported in Hadith Shareef when the Holy Prophet صلى الله عليه وآله وسلم with his noble Companions passed the jungles of the Thamood he said: "Do not stop here, nor drink the water from their wells. A place which has been devastated by Divine punishment cannot be populated again!" The floods of Hazrat Nuh (On whom be peace) was a punishment for the infidels, but a mercy and blessing for the believers. It is for this reason that establishing settlements on the earth became permissible after floods, although these floods

وَ قَدْ مَكَرُوْا مَكْرَهُمْ وَعِنْدَ اللّٰهِ مَكْرُهُمْ ؕ وَاِنْ كَانَ مَكْرُهُمْ لِتَزُوْلَ مِنْهُ الْجِبَالُ ﴿۴۶﴾

46. And verily they devise their plans and their plans are under the control of Allah and their planning was not such as to remove these mountains [104].

here is most appropriate. Some commentators have translated it to show that although their plans were staunch and undaunting, that mountains too would flinch under their weight, but the religion of the Holy Prophet and his Noble Companions did not give way from their sacred mission. These august personalities are much more resolute than the mountains.

104. In the translation of the revered translator Ala Hazrat (On whom be peace) the word is in the negative, and mountains denote signs of Allah Almighty. Thus the meaning is that their planning is like the air; just as the air cannot uproot the mountains, the secret devices and plans of the infidels cannot remove the laws of Islam and the signs and symbols of Allah Almighty. This verse has been given other interpretations as well, but the one given

فَلَا تَحْسَبَنَّ اللّٰهَ مُخْلِفَ وَعْدِهٖ رُسُلَهٗ ؕ اِنَّ اللّٰهَ عَزِيْزٌ ذُوانْتِقَامٍ ﴿۴۷﴾ ؕ

47. Therefore never consider [105] that Allah will go against His promise to His messengers. No doubt Allah is Dominant, the Lord of retribution.

had made with His Prophets. He will most certainly let your religion prevail over all, and totally subdue and crush the power of the

105.This means Oh Muslims! or Oh My Beloved! in future do not even imagine that Allah Almighty will not fulfill the promises He

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infidels. Breach of promise takes place either due to helplessness, and Allah Almighty is All Powerful and All Conquering, never helpless, or due to shamelessness, and Allah Almighty is the Lord of Retribution. He most certainly takes retribution on behalf of His beloved servants.

48. The day when the earth shall be changed other than this earth and the heavens [106] too, and all shall come out standing [107] before Allah, the One Who is Dominant overall.

يَوْمَ تُبَدَّلُ الْاَرْضُ غَيْرَ الْاَرْضِ وَ السَّمٰوٰتُ وَ بَرَزُوْا لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿۴۸﴾

106. At the time of Qiyamah first thing to undergo change will be the nature of the sky and the earth will be transformed into a huge field. There will be no caves nor hillocks. The stars in the sky will be bottled, and the sky itself will become like a red skin or hide, and sometimes like the sedimentless oil which is referred to in the Holy QUR'AAN as *DIHAAN*: Red hide. This will be before the blowing of the Second Trumpet. Then at the time of Reckoning, the nature of the sky and earth will change altogether the earth will become of silver and the sky will become of gold. Thus there is no inconsistency in the narrations.

107. They will come out of their graves and present themselves at the Field of Reckoning. Hence there is no objection at the verse, because people, today too are before Allah Almighty. No one is concealed from Him.

49. And you will see the guilty on that day bound together in chains [108].

وَتَرَى الْمُجْرِمِيْنَ يَوْمَئِذٍ مُّقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۴۹﴾

108. This tells us that on the Day of Resurrection both the infidels and the believers will be identified from their outer symbols: the faces of the infidels would be black, their hands will be tied at the back in chains. The believers on the other hand will be opposite to them. Says Allah Almighty: "*The culprits will be recognized by their faces*" (S55:V41). It would not be necessary to ask any culprit. Every culprit would be tied to his accompanying devil. There are other interpretations of this as well, but this one is appropriate. With every human-being a devil is born.

50. Their shirt [109] shall be of pitch and the fire shall cover their faces.

سَرَابِيْلُهُمْ مِّنْ قَطِرَانٍ وَّتَغْشٰى وُجُوْهَهُمُ النَّارُ ﴿۵۰﴾

109. This means that their bodies will be smeared in a dark resinous substance which will be like a shirt. This substance has a pungent odour, heat and easily catches fire SARABIL (shirts) is the plural of *SARBAAL* shirt - *SARAWIL* with the letter WOW means pants. And fire will destroy their entire bodies, including their faces. The description of the very thing follows after it in "*shall cover their faces*".

51. In order that Allah may reward every soul according to its earnings. No doubt, Allah is not late in reckoning [110].

لِيَجْزِيَ اللّٰهُ كُلَّ نَفْسٍ مَّا كَسَبَتْ ؕ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿۵۱﴾

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110. Allah Almighty shall complete the reckoning of the entire creation in a matter of three to four hours. In the remaining hours of Qiyamah the true status and dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be revealed, sometimes the search for the intercessor, then the splendid appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the Lofty Station (MAQAAM-E-MAHMOOD), the recitation of songs of praise of the Holy Prophet by the entire creation and by the Creator of creation. Thus, the rest of this long Day will be utilised for these blessed activities. If the only purpose of Qiyamah is to take reckoning it would not be fifty thousand years long, it would only be of a duration of three to four hours. The actual purpose of Qiyamah is really to reveal the status and dignity of th Holy Prophet and not just for the accountability of the creation.

52. This is to deliver the commands [111] to mankind and that they maybe warned therewith and that they may know that He is only one God [112] and that the men of wisdom may accept admonition [113].

هٰذَا بَلٰغٌ لِّلنَّاسِ وَلِيُنْذَرُوْا بِهٖ وَ لِيَعْلَمُوْٓا اَنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ وَّلِيَذَّكَّرَ اُولُوا الْاَلْبَابِ ﴿۵۲﴾

111. From this emerge two issues:
1. The entire QUR'AAN has been revealed for the purpose of propagation, therefore it is not permissible to conceal any verse.
2. The QUR'AAN has been revealed for all mankind and is thus not restricted to any special place or time, because the prophethood of our beloved Prophet صلی اللہ علیہ وآلہ وسلم is for all and sundry.

112. This means the Quranic verses are the proof of the Oneness of Allah Almighty. Accepting Tauheed from sources other than the Quranic verses is not sufficient for salvation.

113. From this we learn that although the Holy QUR'AAN is a warner for everyone, everyone is not blessed to derive the fear of Allah Almighty from it. Only the fortunate people would obtain admonition from it, the wretched would remain bereft of it. It is for this reason to deliver commands to mankind is used at the beginning of the verse and "men of wisdom may accept admonition" is used at the end. We further learn that any wisdom which helps to obtain fear of Allah Almighty, is wisdom in the true sense of the word.

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اٰیاتها ۹۹ ۱۵ سُوْرَةُ الْحِجْرِ مَكِّيَّةٌ ۵۴ رکوعاتها ۶

SURAH AL-HIJR (MAKKAN) Revealed Before HIjrah

99 Verses , 6 Sections 654 Words 2760 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

Alif-Laam-Raa. These are the verses of a book and of a Bright QUR'AAN [1].

الٓرٰ ۚ تِلْكَ اٰيٰتُ الْكِتٰبِ وَ قُرْاٰنٍ مُّبِيْنٍ ۝١

1. This means that the name of the pure and blessed conversation is Al-QUR'AAN as well as the Book. Therefore it was revealed recited. It is a Book because it is written in the Sacred Tablet.

2.The infidels would desire ardently [2] that had they been Muslims.

رُبَمَا يَوَدُّ الَّذِيْنَ كَفَرُوْا لَوْ كَانُوْا مُسْلِمِيْنَ ۝٢

2. The infidels would desire this at the time of death, after seeing the angels of punishment in their graves. Thereafter on the Day of Judgment. But at that point in time, this desire.

The word infidel denotes all types of infidels, whether they are polytheists, Jews or Christians, or Mirzais and Qadyanis, etc.

3.Leave them [3] to eat [4] and enjoy and let the hope may amuse them now then they are about to know [5].

ذَرْهُمْ يَاْكُلُوْا وَ يَتَمَتَّعُوْا وَ يُلْهِهِمُ الْاَمَلُ فَسَوْفَ يَعْلَمُوْنَ ۝٣

3. This means do not express sorrow at them or do not worry about them, or until they are infidels do not stop them from eating pork or consuming alcohol. But this does not mean that do not convey the message of Islam to them. Thus this verse is firm and not abrogated.

4. This hints to an issue that the infidels are not bound to the laws of Shariah. They can eat tins lawful or forbidden as they please, or pratice whatever is lawful or forbidden. Islamic rulers should not stop them from such practices. However, social dealings are another matter. Thus, an infidel would be prohibited from stealing, etc.

5. At the time of death he became aware of it, that personal desires and tall hopes are against the dignity of a believer. The heedless and unmindful way of dishing out food by an infidel too, is an offensive act, while the sleep of pious believers, too, is an act of worship.

4.And the town We destroyed had a writing known [6].

وَ مَاۤ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا وَ لَهَا كِتَابٌ مَّعْلُوْمٌ ۝٤

6. The time of every nation's punishment is recorded in the Divine Tablet. Those pious servants whose gaze is on the Divine Tablet are fully aware of all these matters, because this inscription is not for Allah Almighty but for these pious servants of Him. Thus, the angels of punishment bring down punishment as per this inscription, while the Prophets give prior warning about it, after reading it.

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مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا يَسْتَاْخِرُوْنَ ۝٥

5. No community can precede its promised time nor cant fall behind [7].

from sixty to hundred years. All these changes are found in pending fate. Hence there are no inconsistencies in the Quranic verses. Says Allah Almighty: "Allah *wipes out what He pleases and establishes what He pleases*" (S13:V39). Or the purpose of the verse is to show that no people can advance or retrogress due to its own power. If Allah Almighty desires to do it, He can because He has the absolute power and authority.

7. Here the word "*promised time*" denotes inevitable fate in which alteration is impossible. The punishment came upon the followers of Hazrat Yunus (On whom be peace), but it was changed because they accepted faith. This withdrawal was due to the suspended faith. Iblees prayed to Allah Almighty for extension of life, which was accepted. Due to the prayer of Hazrat Adam(On whom be peace), the life of Hazrat Dawood (On whom be peace) was extended

وَ قَالُوْا يٰۤاَيُّهَا الَّذِىْ نُزِّلَ عَلَيْهِ الذِّكْرُ اِنَّكَ لَمَجْنُوْنٌ ۝٦

6.And they said, 'O you upon whom QUR'AAN has been sent down [8] you are certainly a madman' [9].

8. This utterance of theirs was not to verify the Holy QUR'AAN but to mock at it. Or, it could mean in your thoughts are different claims regarding the revelation of the Holy QUR'AAN, because in reality the infidels had not accepted the revelation of the Holy QUR'AAN. It is for this reason that (S15 :V11) "*they mocked*" is used in the later verse.

9. Abdullah bin Umayyah had called the Holy Prophet صلى الله عليه وآله وسلم insane (Allah forbid). Then, others followed him (*Tafseer Roohul Bayaan).* From this we learn that insanity never comes to a Prophet. These august personalities are safeguarded from deafness, dumbness, insanity, etc. They are the possessors of the highest form of intellect.

لَوْ مَا تَاْتِيْنَا بِالْمَلٰٓئِكَةِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ۝٧

7.'Why don't you bring angels to us, if you are truthful' [10].

10. Those who visibly and clearly give assistance to you and testify about your truthfulness. From this emerge two issues:
1. The polytheists of Arabia acknowledged the existence of angels, and in fact, they had believed in them as daughters of

Allah Almighty.
2. They had heard the stones and rocks recite the Kalimah, therefore they now made demands for angels. Otherwise, they themselves would have demanded that the stones should recite the Kalimah.

مَا نُنَزِّلُ الْمَلٰٓئِكَةَ اِلَّا بِالْحَقِّ وَمَا كَانُوْٓا اِذًا مُّنْظَرِيْنَ ۝٨

8.We do not send down the angels without any purpose and if they come down, they would not get time [11].

11. This means the angels in their original form, or that the angels always come with punishment for the infidels, bring Revelation to the Holy Prophet صلى الله عليه وآله وسلم and for some believers they bring the blessings of

Allah Almighty, like the glad tidings which the angels brought to Sayyida Mariam, and to the mother of Hazrat Musa (On whom be peace). Thus, this verse is free of any objection or criticism.

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9.No doubt, We have sent down this QUR'AAN [12] and We most surely are its Guardians [13].

إِنَّا نَحْنُ نَزَّلْنَا الذِّكْرَ وَ إِنَّا لَهُ لَحٰفِظُوْنَ ۝٩

12. From this emerge a few issues:
1. In Arabia the plural form is used for the singular as a mark of respect.
2. The works of the pious devotees are declared as works of Allah Almighty (i.e. the works of the pious have been declared as works of Allah Almighty). The revelation of the Holy QUR'AAN is the function of the angels but Allah Almighty says "*We have sent down*".
3. The Divine Tablet is on top, not at the bottom, because *descent* is referred to what comes down from on top. The revered Sufis say that it is Allah Almighty who reveals the Holy QUR'AAN in the heart of a believer, and it is He who keeps it protected, so that he dies with faith.
13. Thus Allah Almighty has safeguarded the words of the Holy QUR'AAN, its meanings, its injunction, etc. But words are protected in such a manner that their alteration is impossible, while meanings and injunctions are protected in such a way that although some people try to distort them, the original injunctions remain unaltered, they will always remain exactly the same. Therefore, Allah Almighty had enabled the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم to remain for all times until the Day of Judgement and maintained the continued existence of Ulama and sages for this purpose. From this we learn that the Ahadith of the Holy Prophet صلى الله عليه وآله وسلم are the means of safeguarding the intrinsic meaning of the Holy QUR'AAN.

10.And surely We sent messengers before you amongst earlier prophets [14].

وَلَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ شِيَعِ الْاَوَّلِيْنَ ۝١٠

14. This tells us that separate Prophets had come during different periods and for the people of every period. However, our Holy Prophet صلى الله عليه وآله وسلم is a Prophet for the entire creation. Light of every home is separate, but their sun is one.

11.And not any messenger came to them, but they mocked at him.

وَ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝١١

12.In the same way, We make a life for this mockery in the hearts of the culprits [15].

كَذٰلِكَ نَسْلُكُهٗ فِيْ قُلُوْبِ الْمُجْرِمِيْنَ ۝١٢ لَا

15. From this we understand two issues:
1. Any heart which bears the seal of faith, will not allow disrespect of the Prophets, mockery and infidelity to seep in it.
2. Allah Almighty is the creator of everything. Although we acquire motives and causes, the infidels were acquiring the causes of infidelity. Thus this has been created in their hearts from Allah Almighty, like we may kill a person but his death will be from Allah Almighty. Thus the verse is crystal clear.

13.They believe not therein, and already the example of the ancients has gone forth.

لَا يُؤْمِنُوْنَ بِهٖ وَ قَدْ خَلَتْ سُنَّةُ الْاَوَّلِيْنَ ۝١٣

14.And if We open any door for them in the heaven that they may ascend through it in the day.

وَ لَوْ فَتَحْنَا عَلَيْهِمْ بَابًا مِّنَ السَّمَآءِ فَظَلُّوْا فِيْهِ يَعْرُجُوْنَ ۝١٤ لَا

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لَقَالُوْٓا اِنَّمَا سُكِّرَتْ اَبْصَارُنَا بَلْ نَحْنُ قَوْمٌ مَّسْحُوْرُوْنَ ﴿١٥﴾

15.Even then they would say, 'our sights have been tied [16], rather we have been mesmerized' [17].

16. From this there is a hint that any heart in which there is hatred for the Holy Prophet صلى الله عليه وآله وسلم will not receive guidance for faith. Any person who is to be blessed with faith will first receive in his heart the love and dignity of the Holy Prophet صلى الله عليه وآله وسلم.
17. From this we learn that if there is enmity in a heart, he will not prove effective and beneficial for him.

SECTION: 2

وَ لَقَدْ جَعَلْنَا فِي السَّمَآءِ بُرُوْجًا وَّ زَيَّنّٰهَا لِلنّٰظِرِيْنَ ﴿١٦﴾

16.And We have indeed made constellations [18] in the heaven and have adorned it for the beholders [19].

18. The twelve constellations are the stages of seven wandering stars. These are : Aries, Taurus, Gemini, Cancer, Leo, Virgo, Libra, Scorpio, Sagittarius, Capricon, Aquarius, Pisces. The details of these have been mentioned earlier.
19. They have been adorned in such a way that the constellations are part of the eighth sky while the stars are found in the various skies. But all of them become visible in the first sky. According to Islamic law there are seven skies, but by philosophers there is nine, the eighth is. the Divine Chair and the ninth is the Divine Throne.

وَ حَفِظْنٰهَا مِنْ كُلِّ شَيْطٰنٍ رَّجِيْمٍ ﴿١٧﴾

17.And We have guarded it from every accursed Satan [20].

20. At first the devils would frequent the heavens to listen to the conversation of the angels. After the birth of Hazrat Isa (On whom be peace) they had been stopped from three heavens, after the blessed birth of our Beloved Prophet صلى الله عليه وآله وسلم they have been stopped from all the heavens. (*Khazainul Irfaan*)

اِلَّا مَنِ اسْتَرَقَ السَّمْعَ فَاَتْبَعَهٗ شِهَابٌ مُّبِيْنٌ ﴿١٨﴾

18.But whoever goes to hear stealthily [21], and then a bright flame [22] pursues him.

21. At times the devils hide and listen to some words of the angels who guard the heavens. Because it is impossible to hide from Allah Almighty, Shaitaan is now being pursued and struck with a bright flame. It should be remembered that for Shaitaan to reach there stealthily from the angels, is like how Iblees reached Hazrat Adam (On whom be peace) secretly in Paradise. This is all in accordance with Divine intent in which countless wisdoms are concealed.
22. From this we learn that the star itself does not fall down, but instead a flame bursts from it which strikes Shaitaan like a bullet.

وَ الْاَرْضَ مَدَدْنٰهَا وَ اَلْقَيْنَا فِيْهَا رَوَاسِيَ وَ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ شَيْءٍ مَّوْزُوْنٍ ﴿١٩﴾

19.And We have stretched the earth [23] and put therein anchors [24], and caused to grow therein everything proportionately [25].

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23. By stretching the earth is meant making it spacious and not making it long and wide, because the earth is round.

24. From this we learn that the earth does not move i.e. the earth is stationary because an anchor is used to control and stop the ship. If there is the slightest movement in the earth, then what is the need to create mountains? Once the ship is brought under control by the anchor it becomes motionless.

20.And We have provided for you therein means of livelihood and also for those whom you did not provide for [26].

25. By *"proportionately"* means Allah Almighty causes things to grow in different places at different times according to its need and quantity. In Bengal the growth of rice is more, while in Punjab the quantity of wheat is more. In addition, in some places there would be famine while in others there would be abundant growth. In this, too, there are thousands of Divine wisdoms. All these are included in this verse.

وَجَعَلْنَا لَكُمْ فِيهَا مَعَايِشَ وَ مَنْ لَّسْتُمْ لَهٗ بِرٰزِقِيْنَ ﴿۲۰﴾

26. Although your maid servants and animals eat our provisions, they work for you.

21.And there is nothing of which there are not treasures [27] with Us, and We do not send it down but with a known measure.

وَ اِنْ مِّنْ شَیْءٍ اِلَّا عِنْدَنَا خَزَآئِنُهٗ ۫ وَ مَا نُنَزِّلُهٗۤ اِلَّا بِقَدَرٍ مَّعْلُوْمٍ ﴿۲۱﴾

27. By treasures are meant created treasures, i.e. Allah Almighty has absolute power to create everything. It does not mean that He has accumulated certain things at some place. In accordance with this meaning, Allah Almighty says *"Declare (oh my Rasool Muhammad) I do not possess the treasures of Allah "* Thus Allah Almighty is the Creator, but the Holy Prophet صلى الله عليه وآله وسلم says: *"I have been given the keys of the treasures of the earth"*.

22.And We have sent winds [28] fecundating the clouds, then We sent down water from the heaven [29], then We gave it to you to drink, and you are not its treasures.

وَ اَرْسَلْنَا الرِّيٰحَ لَوَاقِحَ فَاَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَسْقَيْنٰكُمُوْهُ ۚ وَ مَاۤ اَنْتُمْ لَهٗ بِخٰزِنِيْنَ ﴿۲۲﴾

28. The Holy QUR'AAN refers to the wind of mercy as *RIYAAH* and the wind of wrath as *REEH*. The wind which brings rain too is excellent as it harbours mercy. Therefore it is appropriate to offer prayer to Allah Almighty at the time when these winds are blowing, and to seek protection of Allah Almighty when the destructive winds are blowing, as is stated in Hadith Shareef.

29. The rain water falls from the sky or due to the natural phenomenon there like vapour, condensation, etc. Thus rational thinkers cannot raise objection at the verse. It is due to the blessings of this rain that water increases in the wells and fountains, and at some places this very water is used for drinking.

23.And verily it is We, who give life and We cause death and We are the inheritors [30].

وَ اِنَّا لَنَحْنُ نُحْیٖ وَ نُمِیْتُ وَ نَحْنُ الْوٰرِثُوْنَ ﴿۲۳﴾

30. By this is meant everything will perish, but Allah Almighty will remain

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eternally. This does not mean that today Allah Almighty is not the Master. It is not necessary

24.And We do know those who went ahead [31] among you and We do know those who remained behind among you [32].

وَلَقَدْ عَلِمْنَا الْمُسْتَقْدِمِيْنَ مِنْكُمْ وَ لَقَدْ عَلِمْنَا الْمُسْتَاْخِرِيْنَ ﴿٢٤﴾

31. Reason for its revelation:
After the Holy Prophet صلى الله عليه وآله وسلم had explained the virtues of being in the first rows in Salaah, all the Noble Companions then showed great desire to stand therein. So much so that some Companions had even decided to sell their homes and purchase one near the mosque so that they would be able to come to the mosque at its earliest time to obtain place in the first row. Seeing this zeal, the Holy Prophet صلى الله عليه وآله وسلم said "*remain in your places because Allah Almighty is fully aware of your intentions and will reward you for it*". The above was revealed on this occasion. Its meaning is those muqtadees who stand in the first row too are known to Allah Almighty, while those who were powerless to be in it are also within the knowledge of Allah Almighty (Tafseer Roohul Bayaan). Some hypocrites would stand in the last row so that they could get the opportunity of peeping at the women standing behind in Ruku. The latter part of the verse was revealed concerning them (Roohul Bayaan).

32.From this we learn that it is an excellent act to make an effort to get early to the mosque for the five Daily Prayers to obtain place in the first row. Remember, that for *Salatul Janazah* it is better to stand in the last row, while standing in the first row for other Salaahs has greater merit, as is stated in the Hadith Shareef.

25.And verily your Lord alone will raise them on the Day of Judgement. No doubt, He is the All Wise and the All-Knowing.

وَاِنَّ رَبَّكَ هُوَ يَحْشُرُهُمْ ؕ اِنَّهٗ حَكِيْمٌ عَلِيْمٌ ﴿٢٥﴾ ع

SECTION: 3

26.And verily We have made man from ringing clay, which was in reality black smelling mud [33].

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٦﴾

33. This means Hazrat Adam (On whom be peace) was created from such sand which at first was mud. It then cracked after becoming dry.

27.And We have made Jinns before from smokeless fire [34].

وَالْجَآنَّ خَلَقْنٰهُ مِنْ قَبْلُ مِنْ نَّارِ السَّمُوْمِ ﴿٢٧﴾

34. From this emerge two issues:
1. The creation of jinns took place before that of the human beings.
2. Shaitaan penetrates the pores of human beings, because his creation is from such a fire which is able to penetrate.

28.And recall when your Lord said to the angels, " I am about to create

وَ اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌ

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human beings from the ringing clay which is of the black smelling mud!"[35].

بَشَرًا مِّنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٢٨﴾

35. This information was given by Allah Almighty to the angels and Iblees before the creation of Hazrat Adam (On whom be peace), because the congregaion was that of the angels, Iblees was the only one in it, therefore mention is made of angels and not of him. Here, reference to Hazrat Adam (On whom be peace) as human being is indeed highest praise of him because the word BASHAR is derived from MUBASHARAT which means that Allah Almighty Himself created him directly without any help of the angels. He says "*That which I created with My own hands*" (S38:V75). This means Hazrat Adam (On whom be peace) is the creation unique of His Providential Power. It should be remembered that it is like the final creation, just as our Holy Prophet is the seal among the Prophets.

29.Then when I had informed him and have breathed in to him from my special esteemed [36] spirit, then fall down in prostration for him [37].

فَاِذَا سَوَّيْتُهٗ وَنَفَخْتُ فِيْهِ مِنْ رُّوْحِيْ فَقَعُوْا لَهٗ سٰجِدِيْنَ ﴿٢٩﴾

36. This tells us that the Sajdah was not only for the body of Hazrat Adam (On whom be peace) but for his soul as well. Because his body was a manifestation of Light, Sajdah was made for it as well, otherwise He breathed His spirit would not have been a restriction.

37. This prostration (Sajdah) of the angels was not from the injunction of coded Laws of Hazrat Adam because at that point in time, Shariah of Hazrat Adam (On whom be peace) had not come. Also laws of Shariah are for the human beings, not for the angels. Furthermore, the angels had made this Sajdah once only, they were not commanded to make such a Sajdah again. Thus, it is not permissible for anyone to use this verse as a proof for the permissibility of Sajdah of respect.

30.Then all the angels fell down in prostration together [38].

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿٣٠﴾ لا

38. From *'all of them'* we learn that all the angels fell down in prostration, while *'together'* denotes that they did not prostrate separately but all together. It is clear that all the angels prostrated, whether they were from the heavens or the earth. Some people have exempted some angels from this. The author of Roohul Bayaan has stated that this prostration in reality was for the NOOR E MUHAMMADI.

31.Except for Iblees. He refused to be amongst the prostrators.

اِلَّآ اِبْلِيْسَ ؕ اَبٰٓى اَنْ يَّكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣١﴾

32.Allah said, "O Iblees, what happened to you that you were not be with the prostrators" [39].

قَالَ يٰٓاِبْلِيْسُ مَا لَكَ اَلَّا تَكُوْنَ مَعَ السّٰجِدِيْنَ ﴿٣٢﴾

39. This question was for the expression of reprimand and anger and not for the purpose of enquiry. This tells us that there can be many reasons for asking a question.

33.He said, 'It is not befitting for me that I should prostrate before a

قَالَ لَمْ اَكُنْ لِّاَسْجُدَ لِبَشَرٍ خَلَقْتَهٗ

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human-being whom you have made from ringing clay which was from black smelling mud' [40].

40. From this emerge a few issues:
1. That Shaitaan was the first in the creation of Allah Almighty to label a Prophet as a human being. Now, if anyone calls the Prophet as a human being to show equality, is obeying satanic practice.
2. Shaitaan had seen the body of Hazrat Adam (On whom be peace) not his light and

مِنْ صَلْصَالٍ مِّنْ حَمَاٍ مَّسْنُوْنٍ ﴿٣٣﴾

soul. Thus, if anyone's gaze is only upon the human nature of the Prophet, his end will be that of Shaitaan.
3. To establish our own opinion in opposition to Divine injunction is indeed the work of the devil. Thus analogy is not permissible which is in opposition to categorical Quranic injunction.

34.Allah said,"get out from paradise, for verily you are rejected" [41].

قَالَ فَاخْرُجْ مِنْهَا فَإِنَّكَ رَجِيْمٌ ﴿٣٤﴾

41. From this we learn two issues:
1. To refrain from answering the prattle of an ignorant person is the way of Allah Almighty. Observe, Allah Almighty did not give a reply to Shaitaan's idle talk, but instead expelled him.
2. The injunction pertaining to sin would not be revealed before sin becomes visible. Allah Almighty only expelled Shaitaan after his rebellious nature became visible, although Allah Almighty knew already that this would be his end.

35.And verily there is curse upon you till the Day of Judgement [42].

وَّ اِنَّ عَلَيْكَ اللَّعْنَةَ اِلٰى يَوْمِ الدِّيْنِ ﴿٣٥﴾

42. This means until the Day of Judgement you will be accursed by all, and after this Day you will be punished eternally.

Thus the Day of Qiyamah is the utmost limit or completion of this curse.

36.He said, 'O my Lord, give me time till the Day of Resurrection [43].

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿٣٦﴾

43. Shaitaan had prayed to Allah Almighty to grant him life until the completion of the Day of Judgement in order to escape death, because after the completion of this Day, time of death would have lapsed. But this prayer of his was not accepted, and he was granted life until the blowing of the first Trumpet. Thus, after the blowing of the first Trumpet, Shaitaan will die with everyone else. He will remain dead for forty years, and after the second Trumpet would be resurrected with everyone else (*Tafseer Roohul Bayaan*). In any case, part of his prayer was accepted and part of it was rejected.

37.Allah said, "Indeed you are amongst those who have been given time" [44].

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ﴿٣٧﴾

44. This tells us that some prayers of the infidels too get accepted. Through Dua ones life span increases, fate alters. If the life span of Shaitaan could increase through his Dua, then imagine what can't be achieved through the Dua of a Prophet.

38.Till the Known Day.

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ﴿٣٨﴾

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قَالَ رَبِّ بِمَآ اَغْوَيْتَنِيْ لَاُزَيِّنَنَّ لَهُمْ فِي الْاَرْضِ وَلَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۙ﴿۳۹﴾

39.He said, 'O my Lord, I swear that you led me astray, I will deceive [45] them in the earth, and certainly I will mislead all of them.

revenge on his children. In addition, to show piety, speak lies, etc. are such major sins that even Iblees was not guilty of them. Thus one who feigns piety and tells lies is worse than Shaitaan.

اِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِيْنَ﴿۴۰﴾

40.Except those who are your sincere and selected bondsmen [46].

"*But that on whom my Lord has mercy*" (S12:V53), and Shaitaan could not have made him commit a sin. Those who do not believe in the innocence of Prophets are worse than Shaitaan.

قَالَ هٰذَا صِرَاطٌ عَلَيَّ مُسْتَقِيْمٌ﴿۴۱﴾

41.Allah said, "This path leads to Me straight" [47].

According to the great Sufis the sincerity of actions is the Straight Path, because RIYA - doing good deeds for show is infidelity.

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ اِلَّا مَنِ اتَّبَعَكَ مِنَ الْغٰوِيْنَ﴿۴۲﴾

42.Verily over my bondsmen you have no control [48], except those misguided ones who follow you [49].

will of the person. For this reason "one who *follows*" is used here. It should be remembered that all the Prophets and Saints had continuously sought refuge from the devil, because although they are fully protected from the control of the devil, but no one is safe from evil thoughts. Hazrat Alli (May Allah be pleased with him) says the true identification of a believer is that he gets devilish thoughts in Salaah because Shaitaan is away from the infidels.

وَ اِنَّ جَهَنَّمَ لَمَوْعِدُهُمْ اَجْمَعِيْنَ ۘ﴿۴۳﴾

43.And verily Hell is the promised place of them all [50].

activities after becoming believers would be placed in it temporarily.

45. From this we learn that Shaitaan in reality is the enemy of man, and because of man he is the enemy of others as well. As he was expelled from Paradise because of Hazrat Adam (On whom be peace), he is taking his

46. From this we learn that all the Prophets are innocent, because one committing sin is either the devil or one's baser self. The souls of the Prophets are never of baser nature. Hazrat Yusuf (On whom be peace) had said:

47. This means safeguarding themselves from your misguidance and deception, and remaining firm on my obedience, is that Path which brings the person direct to Allah Almighty.

48. From this we learn that every Prophet is innocent, and some perfect Saints are protected from sins. This means that no Prophet can commit a sin, while some Saints did not commit a sin like the Four Righteous Caliphs and some perfect Saints.

49. By "follow you" means they would be obedient to you or follow those who are obedient to you. This verse includes all of them. From this we learn that Shaitaan does not lead anyone astray by force, but through the

50. By "*promised place*" means those who had become infidels will be eternally in Hell. And those who would be indulging in sinful

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لَهَا سَبْعَةُ اَبْوَابٍ ؕ لِكُلِّ بَابٍ مِّنْهُمْ جُزْءٌ مَّقْسُوْمٌ ﴿۴۴﴾

44.It has seven entrances [51]. For each entrance there is an appointed portion of them [52].

SAEER,SAQAR, JAHEEM and HAWIYAH.

51. There are seven categories of Hell, and each category has its own door. Every sinner will be in the separate place in accordance with the nature of his sins. The names of these seven categories are:
JAHANNAM, LUZWA, HUTWAMAH,

52. Likewise, the followers of Shaitaan too are of seven types. From these each group has a separate grade. The degree of infidelity will determine his grade.

SECTION: 4

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّعُيُوْنٍ ﴿۴۵﴾

45.No doubt, the God fearing are in the gardens and fountains [53].

in a different category. A pious person is he who safeguards himself from all forms of defective beliefs and sinful acts.

53. Or this could mean that each pious person will be bestowed with different types of Paradise; or that the pious are of different ranks. Every type of inmate of Paradise will be placed

اُدْخُلُوْهَا بِسَلٰمٍ اٰمِنِيْنَ ﴿۴۶﴾

46.Enter them with peace and tranquility [54].

would be telling them that now you will neither be expelled from it, nor would you become ill or distressed, nor will you experience death.

54. This would be the words of the angels which they would be speaking to the inmates of Paradise when they reach its doors i.e. they

وَ نَزَعْنَا مَا فِيْ صُدُوْرِهِمْ مِّنْ غِلٍّ اِخْوَانًا عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿۴۷﴾

47.And We took out whatever hatred [55] there was in their chests, they are brothers unto one another, sitting upon couches facing each other [56].

56. PRACTICE: If this verse is written on any sweetmeat, etc. and is distributed to people, and given to eat to people who have malice for one another, it would, if Allah Almighty wills, change into love.

55. Any malice, etc. that had been in the hearts of the inmates of Paradise would be removed here, like in the case of Hazrat Alli and Amir Muawiya (May Allah be pleased with them) and their likes.

لَا يَمَسُّهُمْ فِيْهَا نَصَبٌ وَّ مَا هُمْ مِّنْهَا بِمُخْرَجِيْنَ ﴿۴۸﴾

48.Neither any fatigue will touch them, nor shall they be driven out from there [57].

purpose of reward. Hazrat Adam's (On whom be peace) stay in Paradise was for the purpose of education and training so that he could establish population in a like manner when he is sent on the earth, while our Holy Prophet صلى الله عليه وآله وسلم was taken there to see

57. This tells us that when the inmates of Paradise would be rewarded with Paradise they would not be expelled out of it. Thus, the going of Hazrat Adam (On whom be peace) and of our Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raj was not for the

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the place and testify to what he had seen. For this reason they came out from it. Says Allah Almighty "*And We said: get down*" (S2:V36). Hence there is no inconsistency in the verse.

49.Inform My bondsmen that indeed I am the All-Forgiving and the All-Merciful.

نَبِّئْ عِبَادِيْٓ اَنِّيْٓ اَنَا الْغَفُوْرُ الرَّحِيْمُ ﴿٤٩﴾

50.And that My torment is the most painful torment [58].

وَ اَنَّ عَذَابِيْ هُوَ الْعَذَابُ الْاَلِيْمُ ﴿٥٠﴾

58. Reason for its Revelation:
Once the Holy Prophet صلى الله عليه وآله وسلم passed a group of his Noble Companions who were laughing among themselves. Seeing this he asked them why they were laughing? On hearing these words of reprimand they got scared. This verse was revealed on that occasion (Tafseer Roohul Bayaan). From this we learn that dependence of faith is on hope and fear of Allah Almighty - hope for His mercy, and fear from His punishment is incumbent.

51.And tell them about Ibrahim`s guests [59].

وَ نَبِّئْهُمْ عَنْ ضَيْفِ اِبْرٰهِيْمَ ﴿٥١﴾

59. They were Hazrat Jibraeel (On whom be peace) and some angels who had accompanied him, who had gone to the house of Hazrat Ebrahim (On whom be peace) in the guise of guests to give him glad tidings about the birth of Hazrat Ishaaq (On whom be peace). They were not recognized by Hazrat Ebrahim (On whom be peace). From this emerge two issues:

1. Extending hospitability is not dependent on acquaintance, even if strangers come to you, they should be accepted as guests.
2. It is permissible for a Prophet not to recognize an angel if he has not come with Divine Revelation. At the time of Revelation it is absolutely necessary for the Prophet to recognize the angel, otherwise that Revelation would be doubtful.

52.When they came to him they said 'peace' [60]. He said 'We feel afraid of you' [61].

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ اِنَّا مِنْكُمْ وَجِلُوْنَ ﴿٥٢﴾

60. From this we learn two issues:
1. Those who come to visit us are our guests, no matter whether they have been called or not.
2. It is sunnat to greet the one who has come, and not the one who is sitting.

61. Because theirs was an untimely arrival, and had not accepted food. During that time this was looked upon as a sign of enmity

From this we learn that fearing is not against the status of prophethood. Hazrat Musa (On whom be peace) had shown fear for the Pharaoh. This is fear of harm and not of submission and obedience. They do not have fear of obedience of anyone other than Allah Almighty. The Holy QUR'AAN says in this respect: "*They have no fear*" (S10:V62).

53.They said, 'Do not fear, we give you glad tidings of a son who will possess knowledge' [62].

قَالُوْا لَا تَوْجَلْ اِنَّا نُبَشِّرُكَ بِغُلٰمٍ عَلِيْمٍ ﴿٥٣﴾

62. From this we learn that Allah Almighty Himself has bestowed the FIVE BRANCHES OF KNOWLEDGE to the angels.

They would be informed by Allah Almighty that Hazrat Ibrahim (On whom be peace) would be blessed with a son who would be a

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Prophet as well as possessing knowledge. They had also known that knowledge is incumbent for prophethood. Furthermore, that

54.He said, 'Are you giving me glad tidings in spite that old age has touched me, of what then do you give me glad tidings?' [63].

63. This means would we, husband and wife, be made young again? Or would we remain old as we are and be given a son? Hence they were not rejecting the power of

55.They said, 'We have given you this glad tidings with truth so do not be from those who are disappointed'[64].

64. This means both of you will remain as old as you are when you will be blessed with the son. This verse does not prove that Hazrat Ebrahim (On whom be peace) had lost hope in the mercy of Allah Almighty. Hazrat Luqman

56. He said, 'Who can be disappointed from the Mercy of his Lord except those who are misguided' [65].

65. This tells us that this question was not due to rejection, but to enquire about the particular nature of the birth. Nevertheless,

57.He said, 'What is your duty O Messengers?' [66].

66. This means what will you do after this? Perhaps he had ascertained from the signs that these angels had not just come to convey

58.They said, 'We have been sent towards a guilty nation' [67].

67. To bring down Divine punishment, but only after investigation as is learned from the

59.But the family of Lut [68] We shall save them all [69].

68. This informs us the word AAL - family - is used to denote wife, children, etc. In fact, even the followers too are included in

a learned son is a great gift from Allah Almighty.

قَالَ اَبَشَّرْتُمُوْنِیْ عَلٰٓی اَنْ مَّسَّنِیَ الْكِبَرُ فَبِمَ تُبَشِّرُوْنَ ﴿۵۴﴾

Allah Almighty through their question, but rather enquiring about their own conditions at the time of birth of their son. This could also be a question of expressing their astonishment.

قَالُوْا بَشَّرْنٰكَ بِالْحَقِّ فَلَا تَكُنْ مِّنَ الْقٰنِطِیْنَ ﴿۵۵﴾

(On whom be peace) had said to his son: "Oh my son, do not commit polytheism." This does not necessarily mean that at that point in time he was indulging in polytheism.

قَالَ وَ مَنْ یَّقْنَطُ مِنْ رَّحْمَةِ رَبِّهٖٓ اِلَّا الضَّآلُّوْنَ ﴿۵۶﴾

Hazrat Ibrahim (On whom be peace) was not disheartened. To be despondent with Allah Almighty is against the status of a Prophet.

قَالَ فَمَا خَطْبُكُمْ اَیُّهَا الْمُرْسَلُوْنَ ﴿۵۷﴾

glad tidings, they would do other things as well. Therefore, he had asked the questions.

قَالُوْٓا اِنَّآ اُرْسِلْنَآ اِلٰی قَوْمٍ مُّجْرِمِیْنَ ﴿۵۸﴾ لا

verses that follow.

اِلَّآ اٰلَ لُوْطٍ ؕ اِنَّا لَمُنَجُّوْهُمْ اَجْمَعِیْنَ ﴿۵۹﴾ لا

this word, because the believing children of Hazrat Lut (On whom be peace) and all his followers obtained salvation.

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69. From this we learn that the deeds of Allah Almighty can be linked with His devoted servants. To grant salvation from punishment is the work of Allah Almighty, but here the angels had said that we will grant salvation, we will save them. Hence, a believer can say that the Holy Prophet صلى الله عليه وآله وسلم with the permission of Allah Almighty will save us from the punishment, or that Oh Messenger of Allah صلى الله عليه وآله وسلم save me from the fire of Hell.

60.But his wife, We have decided that she will be amongst those who will remain behind [70].

إِلَّا امْرَأَتَهُ قَدَّرْنَآ ۙ إِنَّهَا لَمِنَ الْغٰبِرِيْنَ ﴿٦٠﴾ ع ١٦ ٢

70. From this emerge two issues:
1. Allah Almighty has granted the angels the knowledge of good fortune and wretchedness. Angels are fully aware about who would die as believers and whose death will be on infidelity.
2. Allah Almighty can be joined with His servants to address Him in the plural. The angels said to Hazrat Lut (On whom be peace): We have already decided i.e. we and Allah Almighty have taken this decision. Hence we can say that Allah Almighty and the Messenger صلى الله عليه وآله وسلم bestow favours; Allah Almighty and the Messenger صلى الله عليه وآله وسلم grant the bounties of this world and the Hereafter.

SECTION: 5

61.Then when the messengers came to the family of Lut [71].

فَلَمَّا جَآءَ اٰلَ لُوْطِ ِالْمُرْسَلُوْنَ ﴿٦١﴾ ۙ

71. They came in the guise of handsome boys to the house of Hazrat Lut (On whom be peace) in Sadoom.

62.He said, 'Indeed you are a strange nation [72].

قَالَ اِنَّكُمْ قَوْمٌ مُّنْكَرُوْنَ ﴿٦٢﴾

72. This tells us that it is possible for the Prophet not to recognize the angel, but only at the time he does not come with the Revelation. At the time of revelation recognition is absolutely essential, or the word of Allah Almighty would become doubtful. What Hazrat Lut (On whom be peace) meant was neither are you residents of this place, nor is there any sign of travelling visible in you. So who are you, travellers or residents?

63.They said, 'Nay, we have come to you that in which they were doubting [73].

قَالُوْا بَلْ جِئْنٰكَ بِمَا كَانُوْا فِيْهِ يَمْتَرُوْنَ ﴿٦٣﴾

73. This means that the Divine punishment with which you were putting fear in them, and they were rejecting it. Or, the word doubt here is used to denote rejection, because the people of Hazrat Lut (On whom be peace) were rejectors of Divine punishment. Since doubting the information given by the Prophet is equal to infidelity, therefore this has been explained as doubt.

64.And We have brought to you the true command and We are surely truthful.

وَ اٰتَيْنٰكَ بِالْحَقِّ وَ اِنَّا لَصٰدِقُوْنَ ﴿٦٤﴾

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فَاَسْرِ بِاَهْلِكَ بِقِطْعٍ مِّنَ الَّيْلِ وَ اتَّبِعْ اَدْبَارَهُمْ وَ لَا يَلْتَفِتْ مِنْكُمْ اَحَدٌ وَّ امْضُوْا حَيْثُ تُؤْمَرُوْنَ ﴿۶۵﴾

65.Therefore go away with your family whilst a portion [74] of the night is left and you yourself should follow them [75], and let none of you look back and go straight wherever you are Commanded [76].

look behind. From this we learn that the protectors sometimes remain at the back. Whosoever turns his back towards the Invisible Beings and goes on a battle or debate the will, if Allah Almighty wills, be successful. This verse can be the source of this refuge. Historical incidents about these Invisible people are mentioned in our booklet TASAWWUF.

76. This means towards Syria where these people were commanded to go.

74. From this we learn that besides some of his family members no one believed in Hazrat Lut (On whom be peace), otherwise mention would have been made here of those believers. We further learn until a locality is inhabited by pious people, Divine punishment will not descend on it. It is for this reason that these people are being separated from there.

75. So that you can be fully informed that none of them are left behind, and that you continue to convey to them the orders of Allah Almighty that none of them should turn to

وَقَضَيْنَآ اِلَيْهِ ذٰلِكَ الْاَمْرَ اَنَّ دَابِرَ هٰٓؤُلَآءِ مَقْطُوْعٌ مُّصْبِحِيْنَ ﴿۶۶﴾

66.And We made known the decision of this Commandment that the roots of these infidels shall be cut off by morning [77].

offspring or generation. All these destructive punishments ceased after the coming of our Holy Prophet صلى الله عليه وآله وسلم .

77. By "root shall be cut off"" is meant not a single child of the infidels would be spared who would be able to perpetuate their

وَجَآءَ اَهْلُ الْمَدِيْنَةِ يَسْتَبْشِرُوْنَ ﴿۶۷﴾

67.And the residents of the city came rejoicing [78].

angels until the time of arrival of his people, as is revealed from his noble words. Otherwise, it would have been a false thing to call these angels as guests, and telling lies is not possible for the Prophet.

78. They had come with sinister and evil intentions. But this incident took place before the above conversation, as is discussed in other verses, because Hazrat Lut (On whom be peace) had not been able to recognize these

قَالَ اِنَّ هٰٓؤُلَآءِ ضَيْفِيْ فَلَا تَفْضَحُوْنِ ﴿۶۸﴾

68.Lut said, 'These are my guests; therefore do not disgrace me [79].

the Prophets, even if the host is not acquainted with him.

79. From this we learn that to accord honour and respect to the guest and to extend good hospitability to him is the way of life of

وَ اتَّقُوا اللّٰهَ وَلَا تُخْزُوْنِ ﴿۶۹﴾

69.And fear Allah and do not slander about me [80].

assment of the host, just as respect of the guest is the respect of the host.

80. From this we understand that disrespect of the guest is the cause of embarr-

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قَالُوْٓا اَوَلَمْ نَنْهَكَ عَنِ الْعٰلَمِيْنَ ﴿۷۰﴾

70.They said, 'Had We not forbidden you, against the interference in the matter of others [81].

81. This means do not provide shelter for the travellers. These wretched people would cause a great deal of misery to the travellers, while Hazrat Lut (On whom be peace) would help them to the best of his ability and this would annoy these wretched beings.

قَالَ هٰٓؤُلَآءِ بَنٰتِيْٓ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿۷۱﴾

71.He said, 'These women of my people are my daughters [82] if you are to do'.

82. This means your wives who are the daughters of my people are in reality my daughters. The commentary of this verse is the following verse: "*And leave your wives whom your Lord has created for you*" (S26:V166). From this we understand that the venerable man of the people can refer to the young as his sons and daughters even if there is difference in their religious beliefs. Furthermore, the Prophets are like the fathers of their people and not like their brothers.

لَعَمْرُكَ اِنَّهُمْ لَفِيْ سَكْرَتِهِمْ يَعْمَهُوْنَ ﴿۷۲﴾

72.O beloved, by your life, verily they are wondering about in their intoxication [83].

83. From this we learn that the life of our Holy Prophet صلى الله عليه وآله وسلم is the most beloved to Allah Almighty, because He has not sworn on anyone's life besides that of our beloved Prophet صلى الله عليه وآله وسلم. It also tells us that even if the infidel is outwardly in his senses, inwardly he is always out of his senses. Any intelligence and sense which cannot distinguish between good and evil is indeed bereft of intelligence and sense. Such a person is always groping in the wilderness. Here, this word refers to the infidels of Makkah or the people of Hazrat Lut (On whom be peace). The former is more apparent. In such a case this sentence is questionable.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُشْرِقِيْنَ ﴿۷۳﴾

73.Then a roaring cry overtook them at sunrise [84].

84. That is, at the time of sunrise Hazrat Jibraeel (On whom be peace) destroyed them with one frightening scream.

فَجَعَلْنَا عَالِيَهَا سَافِلَهَا وَ اَمْطَرْنَا عَلَيْهِمْ حِجَارَةً مِّنْ سِجِّيْلٍ ﴿۷۴﴾

74.Then We made the upper side of that town lower side [85] and rained upon them stones of baked clay [86].

85. By this is meant Hazrat Jibraeel (On whom be peace) raised the earth of this locality and took it near the sky and from there flung it in an inverted position. From this we learn that the works of special devotees of Allah Almighty could be linked with Allah Almighty, because turning the earth upside down was the work of Hazrat Jibraeel (On whom be peace) but Allah Almighty has said it to be His work.

86. From this verse a hint is given that the adulterer should be punished with RAJAM i.e. to be stoned to death. Also, that sodomy or adultery are worse sins, because due to this, the most perilous punishment was sent on the people of Hazrat Lut (On whom be peace). It should be remembered that in the Hanafi Mazhab there is no restriction stipulated for the punishment of sodomy. The judge can punish him as he deems fit - he can either be destroyed by hanging or by drowning.

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إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّلْمُتَوَسِّمِينَ ﴿٧٥﴾

75.No doubt, in that are signs for those who have good judgement.

وَإِنَّهَا لَبِسَبِيلٍ مُّقِيمٍ ﴿٧٦﴾

76.And surely that town is on the road that still exists.

إِنَّ فِي ذَٰلِكَ لَآيَةً لِّلْمُؤْمِنِينَ ﴿٧٧﴾

77.Truly, in that are signs for the believers [87].

87. From this we understand that faith, religion, intelligence and intuition are great bounties of Allah Almighty as piety and purity are achieved through them. A person who lacks intelligence, is unmindful of his duties, is an infidel, believes in such deeds as either incidental or influenced by heaven, but an intelligent believer regards these as caused by evil doings of the creation and thereby inculcates fear of Allah Almighty in his heart, as can be seen today as well.

وَإِن كَانَ أَصْحَابُ الْأَيْكَةِ لَظَالِمِينَ ﴿٧٨﴾

78.And verily, the people of the thicket were assuredly unjust [88].

88. By this is meant the people of Hazrat Shuaib (On whom be peace) because their settlements were situated in the lush green dense gardens of the earth. For this reason they have been referred to as dwellers of the thicket.

فَانتَقَمْنَا مِنْهُمْ وَإِنَّهُمَا لَبِإِمَامٍ مُّبِينٍ ﴿٧٩﴾

79.Then We took revenge [89] on them; and no doubt, both these towns lie on a clear way [90].

89. Allah Almighty took vengeance for His Prophet Hazrat Shuaib (On whom be peace) , by destroying these unjust people through fire.
90. The word Imam means leader. The common road is called Imam because travellers follow it. Likewise, The Divine Tablet and Book of Deeds are referred by the Holy QUR'AAN as Imam. What this means is that the settlement of the people of Hazrat Lut and Shuaib are found on open roads enroute of the people of Makkah, which they would constantly pass by through their journeys. Why then do these people not take lessons from what they see?

وَلَقَدْ كَذَّبَ أَصْحَابُ الْحِجْرِ الْمُرْسَلِينَ ﴿٨٠﴾

80.And indeed the people of Hijr belied their messengers [91].

91. HIJR is a place situated between Madina Munawwarah and Syria which had been inhabited by the people of Thamood. Hazrat Saleh (On whom be peace) was their Prophet. From this we learn that opposing one Prophet is indeed opposing all the Prophets, because the people of Thamood had not believed in Hazrat Saleh (On whom be peace) only, but Allah Almighty states that these people had falsified all the Prophets. Similarly rejection of just one of the noble Companions of the Holy Prophet صلى الله عليه وآله وسلم is secretly rejecting all the Companions and the Noble Progeny of the Holy Prophet صلى الله عليه وآله وسلم . The present day insolent people should take a lesson from it.

وَآتَيْنَاهُمْ آيَاتِنَا فَكَانُوا عَنْهَا مُعْرِضِينَ ﴿٨١﴾

81.And We gave them our signs [92], but they kept their faces away from them [93].

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92. By "*Our signs*" means the birth of a she-camel from the rock, in size it was larger than all the camels, giving birth immediately, giving a large quantity of milk, drinking all the water in the well, etc. proved that this she-camel was a collection of miracles. Therefore, signs is used in the plural. Hence, there is no inconsistency in the verse.

93. Instead of bringing faith after seeing so many miracles, they killed the she-camel. They had seen that the she-camel would drink the whole day's water at once, but they failed to see that it was giving so much milk which was sufficient for the entire people to drink. This tells us that only that person will bring faith after seeing miracles who is really blessed by Allah Almighty.

82.And they used to carve out houses in the mountains without any fear [94].

وَ كَانُوْا يَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا اٰمِنِيْنَ ﴿۸۲﴾

94. By "*without fear*" means they had no fear of their homes collapsing nor the danger of being burgled by thieves. Or, it could mean they had become bereft of the fear of Allah Almighty. In the first instance this security is a bounty from Allah Almighty, while in the second instance it is Divine punishment.

83.Then the roaring voice overtook them in the morning.

فَاَخَذَتْهُمُ الصَّيْحَةُ مُصْبِحِيْنَ ﴿۸۳﴾

95. In most cases Divine punishment came in the morning. It is for this reason that Salatul Fajr and Salatul Tahajjud is given to us at this time so that through the medium of these worshippers Allah Almighty may turn away these calamities.

84.Therefore their earnings did not help them [96].

فَمَاۤ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿۸۴﴾

96. Thus all their impregnable forts and all their wealth could not ward off the Divine punishment. Their destruction took place on a Sunday morning. Three days earlier, signs of the punishment had began. Thus on the first day their faces became yellow, on the second day they turned red, on the third day they turned black and on the fourth day they were destroyed (*Tafseer Roohul Bayaan*). Hazrat Saleh (On whom be peace) and his group of believers moved out of there and went to Palestine, and from here to Makkah Mukarramah where they stayed for twenty years until the time of their death (*Roohul Bayaan*).

85.And We created not the heavens and the earth and whatever is between them without any purpose [97]. And surely the Hour is to come [98] therefore pardon graciously [99].

وَ مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَاۤ اِلَّا بِالْحَقِّ ؕ وَ اِنَّ السَّاعَةَ لَاٰتِيَةٌ فَاصْفَحِ الصَّفْحَ الْجَمِيْلَ ﴿۸۵﴾

97. This tells us that in the creation of pure and impure things there is great wisdom. Infidelity is evil, but its creation is not bad. Shaitaan is wicked, but his creation is not without wisdom.

98. This means worldly punishment was not sufficient for their rebelliousness. The true punishment would be meted out to them on the Day of Judgement.

99. This means exercise patience at their

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cruelties, and do not take any vengeance. This verse is abrogated from the verses regarding Holy War. Now vengeance will be sought against the infidels in accordance with the power at one's disposal.

86.Certainly your Lord is the great Creator and the All-Knowing.

اِنَّ رَبَّكَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿٨٦﴾

87.And no doubt We gave you seven verses that are repeated as well as the glorious QUR'AAN [100].

وَ لَقَدْ اٰتَيْنٰكَ سَبْعًا مِّنَ الْمَثَانِيْ وَ الْقُرْاٰنَ الْعَظِيْمَ ﴿٨٧﴾

100. This means Surah Fateha, and the rest of the Holy QUR'AAN. From this emerge a few issues:
1. Surah Fateha consists of seven verses, and there is complete consensus on this;
2. Surah Fateha is the most excellent Surah because Allah Almighty has mentioned it with a great deal of distinction;
3. Surah Fateha should be recited in all the Raka'ats of every Salaah, as can be understood from "are being repeated"
4. Surah Fateha had been revealed before Hijrah, as well as after it, because this is one meaning given to the word "are being repeated" i.e. one which is revealed repeatedly;
5. The Holy QUR'AAN is a Book of great excellence, hence its quality is stated as Grand; Thus it is prohibited to turn one's back and feet towards the Holy QUR'AAN, and totally unlawful to touch it without Ghusal and Wudu.

88.Do not stretch your eyes; We gave to them some pairs to enjoy [101] and grieve not over them, and take the Muslims in your wings of mercy [102].

لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ اَزْوَاجًا مِّنْهُمْ وَ لَا تَحْزَنْ عَلَيْهِمْ وَاخْفِضْ جَنَاحَكَ لِلْمُؤْمِنِيْنَ ﴿٨٨﴾

101. From this emerge two issues:
1. A Muslim should never look upon an infidel and his possession with respect. In comparison, they are like a dog.
2. Even if a believer is poor, we should look upon him with respect and be kind to him. Furthermore, the Holy Prophet's صلى الله عليه وآله وسلم kind embrace is open at all times to receive the believer.

102. Seven caravans of the Jews came to trade in Makkah with a great deal of wealth. Seeing them some believers wished that this wealth had belonged to the believers, because the Muslims at that time were poor. At that point in time this verse was revealed in which the Holy Prophet صلى الله عليه وآله وسلم is outwardly being addressed, yet inwardly it is also the believers who are being addressed. From this we learn that a believer should always be soft and gentle towards the fellow believers.

89.And say, 'I am a clear warner.'

وَقُلْ اِنِّيْۤ اَنَا النَّذِيْرُ الْمُبِيْنُ ﴿٨٩﴾

90.As We have sent down upon the dividers.

كَمَاۤ اَنْزَلْنَا عَلَى الْمُقْتَسِمِيْنَ ﴿٩٠﴾

91.Those who made the QUR'AAN into pieces [103].

الَّذِيْنَ جَعَلُوا الْقُرْاٰنَ عِضِيْنَ ﴿٩١﴾

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103. By '*dividers*' here means the Jews and Christians, by QUR'AAN is either meant Tauraat and Injeel from which they kept some verses while they changed and distorted the others. Or, by QUR'AAN is meant QUR'AAN Shareef because some of them had referred to it as poetry, some called it fables, some called it magic. Thus, it means Oh My beloved Prophet We have revealed this Holy QUR'AAN upon you as We had revealed the Tauraat and the Injeel on the Jews and the Christians respectively.

92.Then by your Lord We shall certainly question them all [104].

فَوَرَبِّكَ لَنَسْـَٔلَنَّهُمْ اَجْمَعِيْنَ ﴿۹۲﴾

104. This question would be for punishment and reprimand. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is the most beloved of Allah Almighty because the oath which Allah Almighty takes, He does it through His beloved Prophet صلى الله عليه وآله وسلم i.e. by your Lord.

93.What they used to do.

عَمَّا كَانُوْا يَعْمَلُوْنَ ﴿۹۳﴾ الربع

94.Therefore say to them openly what you have been commanded [105], and turn away your faces from the polytheists.

فَاصْدَعْ بِمَا تُؤْمَرُ وَ اَعْرِضْ عَنِ الْمُشْرِكِيْنَ ﴿۹۴﴾

105. From this emerge two issues:
1. False show of piety is forbidden. One should openly declare one's faith through one's character and appearance.
2. The Holy Prophet صلى الله عليه وآله وسلم did not conceal any religious injunctions, but revealed every one of them to the people Says Allah Almighty: "*Communicate that which has been sent down to you*" (S5:V17). Anyone who says that the Holy Prophet صلى الله عليه وآله وسلم had a desire to appoint Hazrat Alli (May Allah be pleased with him) but did not do so out of fear of his Companions, is an infidel because he is rejecting these verses.

95.Surely We suffice you against those mockers [106].

اِنَّا كَفَيْنٰكَ الْمُسْتَهْزِءِيْنَ ﴿۹۵﴾

106. This verse was revealed regarding the following five leaders of Quraish: Aas bin Wail, Aswad bin Muttalib, Aswad bin Abd Yaghoos, Harith bin Qais and Waleed bin Mugheerah. These five would always cause harm to the Holy Prophet صلى الله عليه وآله وسلم and mock at him. All of them met a horrible death. From this we learn that Allah Almighty Himself is the protector of our Holy Prophet's صلى الله عليه وآله وسلم honour and dignity, and wreaks vengeance against his enemies on his behalf.

96.Those who have made another deity with Allah, so very soon they shall know [107].

الَّذِيْنَ يَجْعَلُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۚ فَسَوْفَ يَعْلَمُوْنَ ﴿۹۶﴾

107. Thus all five of them died a horrible death before the Battle of Badr (Roohul Bayaan). Aswad bin Muttalib died by repeatedly crushing his head against a tree and saying "I do not know who is crushing my head". After eating fish Harith became extremely thirsty and died due to this.

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وَ لَقَدْ نَعْلَمُ اَنَّكَ يَضِيْقُ صَدْرُكَ بِمَا يَقُوْلُوْنَ ﴿٩٧﴾

97.And We do indeed know that your heart feels hurt as to what they say.

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَ كُنْ مِّنَ السّٰجِدِيْنَ ﴿٩٨﴾

98.Then praise your Lord with tremendous praises and be with those who prostrate [108].

would be saddened at the oppression of the infidels, he was ordered to indulge in the remembrance of Allah Almighty as a means of overcoming this. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is such a beloved of Allah Almighty, that at all times Allah Almighty tries to console him, and removes his distress and sorrow.

108. From this we learn that remembrance of Allah Almighty is sufficient to remove all distress and sorrow. Says Allah Almighty: "*Behold in the remembrance of Allah alone there is the satisfaction of the hearts*" (S13:V28). We further learn that he who is entangled with an enemy, his best fortress is the remembrance of Allah Almighty and piety.
When the Holy Prophet صلى الله عليه وآله وسلم

وَاعْبُدْ رَبَّكَ حَتّٰى يَاْتِيَكَ الْيَقِيْنُ ﴿٩٩﴾

99.And remain worshipping [109] your Lord till death [110] approaches you.

certainty. From this we learn that death is the limit of hardships associated with religion, because as soon as a person dies all his religious obligations come to an end. However, the pious devotees of Allah Almighty continue with the remembrance of Allah Almighty even after death. Some of the Noble Companions had been heard reciting Surah Mulk from their graves.

109. From this we understand that no matter how great a saint a servant may become, he cannot become exempted from his obligatory duties (Ibadaat). If the Holy Prophet صلى الله عليه وآله وسلم was commanded to perform his worship until the last moments, then who are we?

110. Here the word YAQEEN denotes death because its occurence is indeed a

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أياتها ١٢٨ ١٦ سُوْرَةُ النَّحْلِ مَكِّيَّةٌ ٧٠ ركوعاتها ١٦

SURAH AN-NAHAL (THE BEE) MAKKAN

Revealed Before Hijrah 16 Sections 128 Verses 1- 2840 Words ,7707 Letters

1. Surah An-Nahal is Makkan, but the last four verses were revealed in Madina. This Surah is made up of sixteen sections (Rukus), one hundred and twenty eight verses, two thousand eight hundred and forty words and seven thousand seven hundred letters.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

اَتٰٓى اَمْرُ اللّٰهِ فَلَا تَسْتَعْجِلُوْهُ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝١

1. Now comes the Command [1] of Allah; therefore, do not ask [2] for it to be hastened. Glory is to Him and He is Exalted above all the associates.

2. Reason for its Revelation:
The infidels of Makkah would proudly say as a jest, when will that punishment come about which you instil fear in us. In reply to their question this verse was revealed. With Allah Almighty's command the punishment here either refers to the punishment on the Day of Badr which descended upon these infidels, or the punishment of the grave or the punishment of the Day of Judgement, all of which seem further and distant to us, but are very near to Allah Almighty.

يُنَزِّلُ الْمَلٰٓئِكَةَ بِالرُّوْحِ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖٓ اَنْ اَنْذِرُوْٓا اَنَّهٗ لَآ اِلٰهَ اِلَّآ اَنَا فَاتَّقُوْنِ ۝٢

2. He sends down the angels with the spirit from His Command, that is the revelation [3] on whomsoever of His bondsmen He pleases [4], 'Warn that none is worthy of worship [5] besides Me, so fear Me.'

3. Revelation is called spirit because it bequeathes life in a person. Life gives existence to the body and revelation gives existence to Life itself. If this is separated death will occur. The bringer of revelation is Hazrat Jibraeel (On whom be peace) alone, but out of respect the plural form, angels, is used. At the revelation of certain verses, Hazrat Jibraeel (On whom be peace) would be accompanied by other angels as well. Hence use is made of the plural form, angels.
4. This is a reply to the objection of the Jews and Christians which is specific to the prophethood of the Israelites. Or, it is a reply to that taunting remarks of the Quraish that prophethood should have been received by someone wealthy. The Qadyanis cannot use this verse as a proof of their belief, because Allah Almighty Himself ended Prophethood on the Holy Prophet صلى الله عليه وآله وسلم . This end to prophethood has taken place according to His will and intention.
5. This command of "*warn*" could be directed to the Holy Prophet صلى الله عليه وآله وسلم or the believers or the Ulama of Islam because propagation work is here to remain for all times. Every Muslim should propagate the message of Islam according to his own ability.

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خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ؕ تَعٰلٰى عَمَّا يُشْرِكُوْنَ ۝٣

3. He created the heavens and the earth rightly. He is far High above their associates.

خَلَقَ الْاِنْسَانَ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝٤

4. He created man from purified drop (semen) [6], so He is an open disputer.

6. By 'man' is meant the progeny of Hazrat Adam (On whom be peace) from whom Hazrat Isa (On whom be peace) is excluded. In short, creation of man through a sperm is law of nature, while creating him without it is Divine Power. Allah Almighty says: "*The likeness of Isa with Allah is like Adam. He created him of dust*" (S3:V59). Thus, there can be no objection raised about the verse. By sperm is meant the sperm of both mother and father. From the sperm of the father, bone structure is formed while from that of the mother, flesh, hair, etc are formed. Hence family lineage is from the father.

Reason for its revelation:

This verse has been revealed regarding Ubay bin Khalf who had once brought the decayed bone of the dead body and began to say that it is impossible for Allah Almighty to bring it back to life. As a reply to him this verse was revealed in which it is said that Mighty Lord who can create man from a single drop of water, can also put life in this decayed bone.

وَ الْاَنْعَامَ خَلَقَهَا ۚ لَكُمْ فِيْهَا دِفْءٌ وَّ مَنَافِعُ وَمِنْهَا تَاْكُلُوْنَ ۝٥

5. And He created the cattle, there is warm costume and there are profits, and of them you eat [7].

7. From this emerge two issues:

1. Every animal is not lawful, some are unlawful. Besides just eating these animals, other benefits can be derived from them e.g. donkey, mule, horse, etc.

2. Not every part of a lawful animal is edible, as is understood from "*from it*". Thus its anus, penis, testicles, gall bladder, bladder, blood, etc are all unlawful. The details of this are found in books of jurisprudence. Some animals are such that taking beneficial service from them is forbidden, e.g. Pig.

وَ لَكُمْ فِيْهَا جَمَالٌ حِيْنَ تُرِيْحُوْنَ وَحِيْنَ تَسْرَحُوْنَ ۝٦

6. And there is beauty in them for you, when you bring them back in the evening and when you leave them for grazing [8].

8. Animals were the wealth of the Arabs which they would take to the jungles in the morning and bring them home in the evening. They would take immense pleasure in doing this.

وَ تَحْمِلُ اَثْقَالَكُمْ اِلٰى بَلَدٍ لَّمْ تَكُوْنُوْا بٰلِغِيْهِ اِلَّا بِشِقِّ الْاَنْفُسِ ؕ اِنَّ رَبَّكُمْ لَرَءُوْفٌ رَّحِيْمٌ ۝٧

7. And they carry your loads to a city, which you could not reach, but being heavily tired [9]. Verily your Lord is Most Kind and Most Merciful [10].

9. This means, Oh people of Arabia! If Allah Almighty had not created camels, mules, etc. as a means of transport, you would have found great difficulty in reaching distant cities,

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and would not have been able to transport your trading goods. This has now been made easy for you, for which you should express gratitude.
10. These camels, horses, mules, etc. are consuming the sustenance provided by Allah Almighty, but are rendering service to you. This is indeed due to the mercy of Allah Almighty that He has inspired awe in their hearts for you, and inculcated in them love for you. Had it not been for these wild animals, it would not have been easy for you to control.

8. And horses and mules and asses that you may ride upon them and for adornment [11]. And He will create what you know not [12].

وَّالْخَيْلَ وَ الْبِغَالَ وَ الْحَمِيْرَ لِتَرْكَبُوْهَا وَ زِيْنَةً ؕ وَ يَخْلُقُ مَا لَا تَعْلَمُوْنَ ۝٨

11. From this we learn that horse is forbidden for human consumption because Allah Almighty has categorized it with the donkey and mule, and described two types of wisdom in its creation - for conveyance and for beauty. Thus, this tells us that the law regarding all three is the same, and since the donkey and the mule are forbidden, so is the horse.
12. In this all forms of transport to be invented until the Day of Judgement are briefly mentioned e.g. the motor car, aeroplane, train, etc. In short, this blessed verse of the Holy QUR'AAN has revealed many unseen forms of knowledge which are linked with transport, or with those besides this.

9. And the middle path is rightly upto Allah [13] and some path is crooked [14]. And had He willed, He would have guided you all together [15].

وَ عَلَى اللّٰهِ قَصْدُ السَّبِيْلِ وَ مِنْهَا جَآئِرٌ ؕ وَ لَوْ شَآءَ لَهَدٰىكُمْ اَجْمَعِيْنَ ۝٩ ع ١

13. By this is meant the Religion of Islam and the creed of Ahle Sunnat wal Jama'at, because Islam does not have the strictness of the Mosaic Law, nor the easiness of Christianity. In the creed of the Ahle Sunnat there is no extremeness of the Rafzi and Kharijiyyah sects, nor is there deficiency found in other sects. Hence, this is the middle path which leads to Allah Almighty.
14. By this is meant all forms of infidelities which are beyond our estimation and reckoning. These are all crooked paths which will not lead a person to Allah Almighty. Example of these are polytheism, Judaism, Christianity, Mirzai creed, Wahabi creed, Rafzi creed, Khariji creed, etc.
15. This translation is most excellent and exquisite. The meaning of Guidance is both to show the correct path, as well as to engage the person on the correct path. The guidance of the first type has been made to everybody, while guidance of the second type has been for the Muslims and the infidels. But the person is not forced into it, and accepts infidelity on his own volition. Hence he is entitled for reward and punishment. Says Allah Almighty: "*And what you desire, but only this that Allah the Lord of the world desires*" (S82:V29). This tells us that man is neither helpless like the stone, nor resolute in authority like Allah Almighty. There is force in power, and there is power in force.

SECTION: 2

10. It is He Who sent down water from the sky [16] for you, from it there is drink [17] for you. And from it there are trees by which you pasture [18].

هُوَ الَّذِيْٓ اَنْزَلَ مِنَ السَّمَآءِ مَآءً لَّكُمْ مِّنْهُ شَرَابٌ وَّ مِنْهُ شَجَرٌ فِيْهِ تُسِيْمُوْنَ ۝١٠

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16. The great Sufi sages say that prophethood of heaven is the Holy Prophet صلى الله عليه وآله وسلم Says Allah Almighty: "Communicate that i.e. through the Holy Prophet the heavenly water of Holy QUR'AAN and Hadith poured, which became a means of your faith, by drinking from it. The trees of good deeds too have been nurtured from it. Your souls too are deriving benefits from these trees which are your conveyance as well as your hearts and spirits.

11. With this water He causes crops to grow for you as well as olives and dates and grapes and all kind of fruits [19]. Surely, in it there are signs for the people who ponder [20].

يُنۢبِتُ لَكُمۡ بِهِ الزَّرۡعَ وَ الزَّيۡتُوۡنَ وَ النَّخِيۡلَ وَ الۡاَعۡنَابَ وَ مِنۡ كُلِّ الثَّمَرٰتِ ؕ اِنَّ فِيۡ ذٰلِكَ لَاٰيَةً لِّقَوۡمٍ يَّتَفَكَّرُوۡنَ ﴿۱۱﴾

19. To the Sufi sages, Shariat is the field of faith through which life of faith is maintained. Religious deeds are the grain and seeds of this field. Tareekat is the Garden of faith, and the deeds of Tareekat and its seclusions of mystic communion, etc. are the tasty fruit of it. All this is extracted from the Holy QUR'AAN. If the Holy QUR'AAN and Hadith are not the source of life of anyone, he is groping in the darkness of misguidance.

20. From this emerge a few issues:

1. The field of cultivation is better than a garden, and indulging in farming is better than gardening. This is because farming is the life blood of human existence while gardening is there to enjoy taste and pleasure. Hence fields of crops is mentioned before.

2. Olives, dates and grapes, are better than other fruit. Hence they have been specifically mentioned.

3. Allah Almighty has not created all the fruit in the world. All the fruit will be found in Paradise only. A few varieties from the fruits are provided in this world. For this reason the words "of every kind" is being used.

4. To ponder is better than mere remembrance of Allah Almighty. Through pondering and thinking man becomes a Saint.

17. Because of the water of the wells is there due to the blessings of the rain. If there is no rainfall, wells, etc. would become dry. Hence this order is for the entire world.

18. Although the growth of all vegetation is due to rainfall, but since man derives benefits from these trees which he himself eats or uses as pastures for his animals, mention of them has been made specifically.

12. And He has made the day [21] and the night, the sun and the moon subservient to you. And the stars are subservient [22] by His Command. Verily, in it there are signs for the wise people [23].

وَسَخَّرَ لَكُمُ الَّيۡلَ وَ النَّهَارَ ۙ وَ الشَّمۡسَ وَ الۡقَمَرَ ؕ وَالنُّجُوۡمُ مُسَخَّرٰتٌۢ بِاَمۡرِهٖ ؕ اِنَّ فِيۡ ذٰلِكَ لَاٰيٰتٍ لِّقَوۡمٍ يَّعۡقِلُوۡنَ ۙ﴿۱۲﴾

21. From this we learn that the entire natural order is created for us; Allah Almighty was not in need of it. Thus, we too should do something for the sake of Allah Almighty so that we could be able to express some gratitude to our Creator.

22. This means the moon, the stars, the sun are serving you in such a manner that they would never become tired nor are ever off duty. It should be remembered that just as physical life is linked with day, night, sun and the moon, in the like manner lives of Faith too are linked there too. Fasting, Salaah, Zakaat, Hajj, etc. are fulfilled through them. In short, they have absorbed all inner and outer benefits and bounties in them.

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23. From this emerge three issues:
1. Everyday mystical knowledge of Allah Almighty is being registered, but intelligence is required to perceive this.
2. By Allah Almighty only that intelligence is good which can enable a person to understand Allah Almighty. Any intelligence which does not enable the person to reach Allah Almighty is indeed stupidity and folly.
3. Medicine, Mathematics, etc. are superior branches of knowledge, if they can help to reflect and ponder over Divine power.

13. And that which He has created for you of various [24] kinds in the land? No doubt, in it there are signs for those who remember [25].

وَ مَا ذَرَاَ لَكُمْ فِي الْاَرْضِ مُخْتَلِفًا اَلْوَانُهٗ ؕ
اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّذَّكَّرُوْنَ ﴿۱۳﴾

24. In the Sufi way of life this means in the heart's field colourful flowers and fruit of Faith, Divine Love, love for the Holy Prophet صلى الله عليه وآله وسلم and sincerity are created. Likewise, in this same heart colourful thorns of infidelity, hypocrisy, sin, disrepect are also placed. Try to understand Divine Power through this.
25. Here, remembrance denotes that remembrance which is accompanied by pondering and reflecting and is ascertained from the Tashdeed on the letter ZAL. Remembrance is one thing but reflection is another matter altogether.

14. And it is He who has made the sea subservient [26] for you that you may eat fresh meat [27] from it and bring forth its ornaments which you wear [28]. And you see boats making their way [29] through it. And that you seek of His bounty and that perhaps you may be grateful to Him [30].

وَ هُوَ الَّذِيْ سَخَّرَ الْبَحْرَ لِتَاْكُلُوْا مِنْهُ
لَحْمًا طَرِيًّا وَّ تَسْتَخْرِجُوْا مِنْهُ حِلْيَةً
تَلْبَسُوْنَهَا ۚ وَ تَرَى الْفُلْكَ مَوَاخِرَ فِيْهِ وَ
لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۴﴾

26. By means of the boats and ships seas are reached to obtain fish to eat and coral pearls to wear. Allah Almighty made the sea subservient to you that you go in it and come out safe without drowning.
27. In Arabic language the meat of the fish is also called LAHM (meat) but the technical term is against it. Thus those who eat species of meat can eat fish, because species is dependent on name commonly called.
28. This means pearls and corals come out from the sea which women wear, while you too use buttons, etc. made from pearls.
29. By the Sufi sages Tareekat is the ocean, Shariat, is the ship. Or the Holy QUR'AAN and Hadith is the Ocean and Fiqh is its ship, because without the Fiqh, Holy QUR'AAN and Hadith is a means of destruction. Cross this ocean through the ship of the Imaam.
30. By this is meant you flourish your trade by travelling in the ships. Some use this route to perform their Hajj, some hunt for fish, etc. By means of the boat; they extract coral pearls from the sea. All these bounties are included in 'to seek', and for this, gratitude to Allah Almighty is incumbent.

15. And He has set up anchors in the earth. Lest it may shake [31] with you. And he has placed the roads and the rivers so that you may be guided.

وَ اَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ
وَ اَنْهٰرًا وَّ سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ﴿۱۵﴾

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31. This tells us that the earth does not move, because anchors are used to stop the ship. Even now if the earth moves, it would be useless to use the mountains as anchors. The sky too does not move. Only the stars rotate in such a way like the person swimming in the sea. Says Allah Almighty: "And each one is floating in the orbit" (S36:V40). Total number of mountains are six thousand, six hundred and seventy three. This number excludes hills (Roohul Bayaan).

16. And the mark ways [32]. And by the stars they may be guided [33].

وَعَلٰمٰتٍ ؕ وَ بِالنَّجۡمِ هُمۡ يَهۡتَدُوۡنَ ﴿۱۶﴾

32. Allah Almighty has provided such symbols on land and in sea which guide the traveller to reach his destination easily.
33. This tells us that stars are symbols of determing time and direction. To use these to elicit unseen matters is forbidden. Thus science which determines time would be regarded as true while astrology would be regarded as false.

17. Will then He who creates become like him who does not create [34]? Do you not then accept admonition [35]?

اَفَمَنۡ يَّخۡلُقُ كَمَنۡ لَّا يَخۡلُقُ ؕ اَفَلَا تَذَكَّرُوۡنَ ﴿۱۷﴾

34. The infidels of Arabia did not regard their idols as creator. Despite this they would take them to be like Allah Almighty, and as such were worshipping them. Such belief of theirs is refuted in this verse i.e. since the creation cannot be like the Creator, how can it be worthy of worship like Him.
35. It should be remembered that respect is due to Allah Almighty as well as to some of His special servants. However, worship should be of Allah Almighty alone. In worship, the one worshipped is given respect of Allah Almighty or accepting him like Allah Almighty. In Salaah there is respect of Ka'ba but the worship of Allah Almighty. But the prostration of the polytheist and his worship are both directed at the idol, hence this act is polytheism. The believer's respect of Zam-Zam water is positive faith, while the polytheists' respect of the water of Ganges is polytheism.

18. And if you have to count the bounties [36] of Allah, you are unable to do so. Indeed Allah is Most Forgiving and Most Merciful [37].

وَ اِنۡ تَعُدُّوۡا نِعۡمَةَ اللّٰهِ لَا تُحۡصُوۡهَا ؕ اِنَّ اللّٰهَ لَغَفُوۡرٌ رَّحِيۡمٌ ﴿۱۸﴾

36. Allah Almighty has bestowed upon us certain internal bounties and certain external bounties, both of which are beyond our reckoning, let alone showing gratitude for them.
37. Despite the polytheism and rebelliousness of His servants, Allah Almighty does not withhold His bounties from them. Also He grants forgiveness to his most serious sins on repentance.

19. And Allah knows what you conceal and what you show [38].

وَاللّٰهُ يَعۡلَمُ مَا تُسِرُّوۡنَ وَ مَا تُعۡلِنُوۡنَ ﴿۱۹﴾

38. Allah Almighty is fully aware of our deeds from the beginning of time. He is All-knowing and the Eternal. He also observes our deeds while we are doing them, but this observation with regard to our action is temporary (whereas, His Divine attribute this is eternal). Regarding this, the Holy QUR'AAN has said: *"So that Allah can become*

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aware", or it is said: "*till now Allah Almighty has not become aware of the Muslim soldiers*".

20. And those who call on from besides Allah, themselves do not create them from anything but.

21. They are dead [39], not alive, and they do not know when the people will be raised [40].

39. By this is meant the idols of the polytheists of Arabia i.e. the trees, the stones, etc. This verse has no link with Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace). Their excellent ranks and attributes are mentioned in other verses. Even the angels are excluded from this verse. Regarding the martyrs Allah Almighty says: "*And say not of those who are killed in the path of Allah as dead*" (S2:V154). Hence to include the Prophets in this verse is incorrect.

Thus there is no inconsistency in the verse.

وَ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَخْلُقُوْنَ شَيْـًٔا وَّ هُمْ يُخْلَقُوْنَ ﴿٢٠﴾ اَمْوَاتٌ غَيْرُ اَحْيَآءٍ ۚ وَ مَا يَشْعُرُوْنَ ۙ اَيَّانَ يُبْعَثُوْنَ ﴿٢١﴾ ع ۲ ۱۲/۸

40. This means that these lifeless idols are neither aware of your present worship nor do they have any knowledge of your future conditions when you would be resurrected from the grave. To worship such ignorant objects is indeed foolish.

SECTION: 3

22. Your God is One God [41]. Then those who do not believe in the Hereafter, their hearts only deny and they are arrogant [42].

اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَالَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ قُلُوْبُهُمْ مُّنْكِرَةٌ وَّ هُمْ مُّسْتَكْبِرُوْنَ ﴿٢٢﴾

41. Allah Almighty is One, in terms of Personality and Attributes. Thus, if anyone after accepting the Oneness of Allah Almighty believes in someone having Divine Attributes is a polytheist as the one who associates someone in His Personality.

42. This means the infidels have two imperfections: rejection and arrogance. Therefore they do not believe in what the prophets speak, and the proofs they present. From this we learn that arrogance is not an attribute of a believer.

23. In fact Allah knows what they hide and what they declare [43]. Certainly He does not like the arrogant [44].

لَا جَرَمَ اَنَّ اللّٰهَ يَعْلَمُ مَا يُسِرُّوْنَ وَ مَا يُعْلِنُوْنَ ؕ اِنَّهٗ لَا يُحِبُّ الْمُسْتَكْبِرِيْنَ ﴿٢٣﴾

43. Therefore you should make it your duty to rectify your inner intentions and beliefs which are concealed. Your deeds too should be proper which are evident. Your physical appearance and your character, too, should be like the believers, and safeguard yourselves from sins that are apparent and obvious, and may Allah Almighty grant us guidance to safeguard ourselves from sins that are not seen.

44. This means no matter whether arrogance is displayed by the infidels or the believer, it is disliked by Allah Almighty. It should be remembered that pride can be true as well as false. Therefore one of the attributes of

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Allah Almighty is MUTAKABBIR - the Majestic. But pride is a name always given to false conceit and vain glory. When in battle against the infidels fighting with pride is an act of worship, while displaying arrogance and conceit against your fellow believer is forbidden.

Arrogance in presence of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity and apostasy. Here, the third type of arrogance is signified. The infidels of Arabia were diseased with this type of arrogance. In the court of Allah Almighty humility and lowliness is accepted.

24. And when it is said to them, 'What has your Lord sent down [45]?' They say, 'Tales of the ancients' [46].

وَ اِذَا قِيْلَ لَهُمْ مَّاذَآ اَنْزَلَ رَبُّكُمْ ۙ قَالُوْٓا اَسَاطِيْرُ الْاَوَّلِيْنَ ۙ﴿۲۴﴾

45. Reason for its Revelation:
This verse was revealed in connection with Nadar bin Harith who had memorised fictitious tales and narrations. He was preaching to the people that the Holy QUR'AAN, too, is a collection of fictitious stories and he, too, knew many tales.

46. The word ASATIER is a plural of ASTOORAH, and Astoorah is used in Arabic to denote minor tales, as well as for absurd and foolish tales from which no benefit can be derived. The infidels of Arabia would call the stories of the Holy QUR'AAN as ASTOORAH in the context of the above meaning - i.e. fictitious and useless stories (Allah forbid).

25. That they may bear their loads [47] in full on the Day of Judgement and from the loads of those whom they had mislead [48] due to their ignorance. Alas, what an evil load they bear! [49]

لِيَحْمِلُوْٓا اَوْزَارَهُمْ كَامِلَةً يَّوْمَ الْقِيٰمَةِ ۙ وَ مِنْ اَوْزَارِ الَّذِيْنَ يُضِلُّوْنَهُمْ بِغَيْرِ عِلْمٍ ؕ اَلَا سَآءَ مَا يَزِرُوْنَ ﴿۲۵﴾ ۚ

47. From this we learn that the believers will not be receiving full punishment for their sins, as many of these would be forgiven.

48. The infidel leaders would be carrying the burden of their own sins and those of their followers who had been misguided by their deception. Similarly, the Ulama and the religious guides too would receive the rewards of their own good deeds as well as of their devotees who had become pious through their guidance.

49. From this we learn that the one who misguides people would not only be carrying the burden of all their followers but their own as well. However, they would not be carrying this willingly but out of force.

SECTION: 4

26. Verily those from before have plotted against [50] them, then Allah brought down their structure from the foundation, and then the roof fell down upon them from above. And the torment came to them whilst they were unaware [51].

قَدْ مَكَرَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتَى اللّٰهُ بُنْيَانَهُمْ مِّنَ الْقَوَاعِدِ فَخَرَّ عَلَيْهِمُ السَّقْفُ مِنْ فَوْقِهِمْ وَ اَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿۲۶﴾

50. By those before could refer to Namrood bin Kanaan who had a very high tower

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constructed, so that he could do battle with those in the heavens especially Allah Almighty. Its height was five thousand yards. Then through Divine power a strong wind brought this building to the ground, crushing many people under it. Or, it could mean the previous people. Allah Almighty, as an example, is narrating that the deceptions of the infidels in nature are like those of the previous people who had deceived their Prophets but were not successful in it. This is like a person who builds a very tall building which falls to the ground, crushing him to death.

51. So, Allah Almighty destroyed the rebellious king like Namrood through an insignificant mosquito, and the Companions of the Elephants with the swallow, annihilated the mighty people of Aad through the wind. The forces of Allah Almighty are present at all places, at all times which we should fear.

27. Then on the Day of Judgement, He will disgrace [52] them and will say, "Where are those My associates, regarding whom you used to dispute" [53]. The men with knowledge will say [54], 'Today all disgrace and vice are upon the infidels.'

ثُمَّ يَوْمَ الْقِيٰمَةِ يُخْزِيْهِمْ وَ يَقُوْلُ
اَيْنَ شُرَكَآءِيَ الَّذِيْنَ كُنْتُمْ تُشَآقُّوْنَ
فِيْهِمْ ؕ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اِنَّ
الْخِزْيَ الْيَوْمَ وَالسُّوْٓءَ عَلَى الْكٰفِرِيْنَ ۙ﴿۲۷﴾

52. From this emerge two issues;
1. The worldly punishment of the infidels will in no way decrease their punishment of the Hereafter. That punishment will be of a separate kind.
2. Although Allah Almighty would be punishing the sinful believers, they would not be humiliated. Humiliation is especially for the infidels. The sinful believers would be punished in such a hidden manner that no one will even know about it.

53. This address of the Almighty would be to reprimand the infidels, while calling the idols as their associates would be for expressing of His wrath i.e. where are those idols now which you had been always as my associates. Prophets and Saints are not included in this verse, because no believer ever accepts them as partners of Allah Almighty. These Prophets and Saints would certainly be helping their devotees with the permission of Allah Almighty.

54. By "the men of knowledge" the Prophets of their people, their scholars, their Saints, the Ulama and Saints of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم . From this we learn that the status of the Ulama is high in this world as well as in the Hereafter, because Allah Almighty has narrated their statement.

28. Those whose lives are taken out by the angels [55] while they were wronging [56] themselves, now they will offer submission that we were not doing any evil [57]. Yes, why not, beyond doubt, Allah knows well what they used to do [58].

الَّذِيْنَ تَتَوَفّٰىهُمُ الْمَلٰٓئِكَةُ ظَالِمِيْٓ اَنْفُسِهِمْ ۠
فَاَلْقَوُا السَّلَمَ مَا كُنَّا نَعْمَلُ مِنْ سُوْٓءٍ ؕ
بَلٰٓى اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۸﴾

55. From this emerge a few issues:
1. Deeds of Allah Almighty can be linked with some of His special servants, because to give death is the work of Allah Almighty, but

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He states that angels cause death. Thus it is correct to say that the Holy Prophet صلى الله عليه وآله وسلم bestows honour, grants paradise, etc.

2. To take out life is the work of Hazrat Izraeel (On whom be peace) but at that point in time he is accompanied by other angels under him. Thus there is no inconsistency in this verse and the other verse: "*Say you, the angel of death causes you to die*" (S32:V11). Like Allah Almighty says: "*He sends down the angels with the spirit from his comand*" (S16:V2). Observe, to bring revelation is the duty of Hazrat Jibraeel (On whom be peace), but plural form of angels is used.

3. The circumstances of one's death hold credence. He who dies on infidelity is an infidel.

56. From this we learn that credence is given to one's end or death on belief or infidelity. He who is an infidel throughout his life, but at the time of death becomes a believer, is a believer. Likewise, anyone who is a believer throughout his life but becomes an infidel at the time of his death, is an infidel. The verses in which wrongs of the infidels are described, will all signify this.

57. It is obvious that the infidels will intentionally reject that we were not infidels, nor were we evil doers. It is also possible that they may forget their religion and deeds as a result they express denial. As an example the infidel in the grave will utter I know not what my religion is. But the believer will remember his deeds, as well as admit about them.

58. In the presence of the ruler of the day who is All-Knowing and Omniscient, the denial of the accused will be useless. Despite this the hands, the feet, etc. of the infidels will be made to testify against them. However, this testimony is not for the knowledge of Allah Almighty, but to silence the offender.

29. Now enter the gates of Hell, abide in it for ever [59].Then what an evil abode of the proud ones [60].

فَادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ؕ
فَلَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٢٩﴾

59. This tells us that no matter how serious an offender a believer may be, he will not remain permanently in Hell, he will eventually be released from it.

60. This tells us that the pride of a person is false. Therefore it is a sin. Or, any arrogance which is in opposition to the Prophet is a sin. Allah Almighty's grandeur is an absolute truism. Hence, pride for Him is from His blessed attributes.

30. And it was said to the God fearing 'What is that your Lord sent down' they said 'Good' [61]. For those who did good in this world, is good [62].And undoubtedly the home [63] of the hereafter is best. And necessarily, what an excellent abode of the God fearing.

وَ قِيْلَ لِلَّذِيْنَ اتَّقَوْا مَاذَآ اَنْزَلَ
رَبُّكُمْ ؕ قَالُوْا خَيْرًا ؕ لِلَّذِيْنَ اَحْسَنُوْا
فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَلَدَارُ
الْاٰخِرَةِ خَيْرٌ ؕ وَ لَنِعْمَ دَارُ الْمُتَّقِيْنَ ﴿٣٠﴾ لا

61. During the period of Hajj the rural residents of Arabia would come to the holy city of Makkah to verify particulars and details about the Holy Prophet صلى الله عليه وآله وسلم. When they would ask this from the infidels some would say he is a magician, some would say he is out of his mind, some would say he is a poet (Allah forbid). But if they would ask the Noble Companions they would describe the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم as well as the virtues of the Holy QUR'AAN to them. Mention is made here regarding this incident (*Khazainul Irfaan).*

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This tells us that the beauty of the friend is one, but the gaze of the observers are different.

62. By the First 'Good' is meant Faith and pious deeds, while the second 'Good' denotes Paradise and the pleasure of Allah Almighty as well as the good of this world, victory and success, major bounties of Allah Almighty and excellent sustenance.

63. This is so because there will be no death nor any hardship therein. There will be no displeasure of Allah Almighty, no disunity or dissension between one another. To obtain these bounties your deeds, too, have to be good.

31. Gardens of abode, which they will enter, streams running beneath, they will get therein what they wish [64].Allah thus recompense the duty bound.

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا تَجْرِىْ مِنْ
تَحْتِهَا الْاَنْهٰرُ لَهُمْ فِيْهَا مَا يَشَآءُوْنَ ؕ
كَذٰلِكَ يَجْزِى اللّٰهُ الْمُتَّقِيْنَ ۙ﴿۳۱﴾

64. By this is meant you should act in the world according to our wishes, so that in Paradise We would do what you desire. It should be remembered that in the world our baser self is with us as well as our heart. The baser self inculcates evil desires in us, while our heart urges us to do good deeds. Therefore all our wishes here are not worthy of acceptance. But in Paradise there will be no baser self, and as such the inmates of Paradise will only have good desires. Therefore all our wishes there would be accepted by Allah Almighty.

32. Those whose lives are taken out by angels while they are pure [65] saying, 'peace be upon you [66]. Enter paradise [67] for what you did [68].

الَّذِيْنَ تَتَوَفّٰهُمُ الْمَلٰٓئِكَةُ طَيِّبِيْنَ ۙ يَقُوْلُوْنَ
سَلٰمٌ عَلَيْكُمُ ۙ ادْخُلُوا الْجَنَّةَ بِمَا كُنْتُمْ
تَعْمَلُوْنَ ﴿۳۲﴾

65. This tells us reliability and credence is given to one's end i.e. time of death. A truly pious person is he whose death is on piety. We further learn that at the time of death there is a presence of a large number of angels - the Angel of Death and those under his control. Also that all these angels are present in the entire world at the same time.

66. From this we learn that the angels of death come after greeting the believer and take out his soul after giving him glad tidings about Paradise so that the agonies of death would become easier.

67. Either give this glad tidings presently in a spiritual way that your souls will not visit Paradise in the form of birds, or that cool air of Paradise will continue to come in your grave, or that after Judgement Day you would be granted Paradise, because going to Paradise in a physical state will only take place after the Day of Judgement.

68. It should be remembered that Paradise will be achieved through three ways: firstly through deeds for the pious; secondly through the blessings of the good deeds, like the minor children of the believers would get Paradise without any deeds; thirdly that creation which would be created to fill Paradise. Here the first category is addressed. Says Allah Almighty: "*We joined them with their offspring*" (S52"V21). Because generally Paradise would be achieved through good deeds, this is repeatedly mentioned in the Holy QUR'AAN. The Ulama state that entry into Paradise will be due to grace and bounty of Allah Almighty, and its different ranks will be according to the deeds Bayaan).

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هَلْ يَنْظُرُوْنَ اِلَّآ اَنْ تَاْتِيَهُمُ الْمَلٰٓئِكَةُ اَوْ يَاْتِيَ اَمْرُ رَبِّكَ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ وَ مَا ظَلَمَهُمُ اللّٰهُ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿٣٣﴾

33. What for are they waiting [69].But that angels should come to them or the torment of your lord should come. Thus did those before them [70]. And Allah oppressed them not, yet they wronged their own souls [71].

69. This means those who did not believe in you after seeing you and hearing your words are either awaiting death or the worldly torments, like the defeat suffered in the Battles of Badr and Hunain. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the final medium of obtaining guidance. Those who did not receive guidance from him cannot obtain guidance from any other source.

70. By this is meant the people of Aad and Thamood, too, remained obstinately on infidelity. After witnessing the Divine punishment they began to perceive the truth about their Prophets. But belief of that time would be of no use, because it would not remove the punishment.

71. By unjust means to use someone's thing without his permission. We belong to Allah Almighty and to act against His wishes would be injustice and oppression. Both the sinful believer and the infidel are oppressors. However, the infidel is a greater oppressor. Says Allah Almighty: "*Undoubtedly, the association with Allah is a tremendous wrong*" (S31:V13).

فَاَصَابَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٤﴾ ع

34. Then their evil earnings [72] befell them and surrounded them that they used to mock at.

72. Here this "*evil earnings*" denote the punishment for their sins and infidelity. Says Allah Almighty: "*And the recompense of evil is evil the like of it*" (S 42: V40)

SECTION: 5

وَ قَالَ الَّذِيْنَ اَشْرَكُوْا لَوْ شَآءَ اللّٰهُ مَا عَبَدْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ نَّحْنُ وَلَآ اٰبَآؤُنَا وَ لَا حَرَّمْنَا مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ كَذٰلِكَ فَعَلَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ فَهَلْ عَلَى الرُّسُلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿٣٥﴾

35. And the polytheist said [73], ' Had Allah willed, we would not have worshipped [74] anything save Him, neither we nor our fathers, nor we would have forbidden [75] anything apart from Him thus did those before them; then what is on the messengers, but to deliver clearly [76].

73. The polytheists of Makkah were mockingly saying this about the Holy Prophet صلى الله عليه وآله وسلم .

74. It should be remembered that here '*will*' denotes to be pleased. What they meant was that because Allah Almighty is pleased with polytheism we are committing polytheism. Such a belief is infidelity. But if will is taken to mean intention, then the issue is absolutely correct because every act of this world is performed at the expressed will and intention of Allah Almighty. Says Allah Almighty:

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"And what you desire, but only this that Allah, the Lord of the world desires" (S82:V29). Since these wretches did not differentiate between intention and desire, this statement of theirs became one of disrespect and infidelity.

75. From this we learn that to accept those things to be forbidden and to believe this to be a religious injunction which are not declared as such by Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم is the way of the infidels because according to their thinking, they were regarding Baheera (she-camel) and Saaibah (she-goats) which were sacred animals as forbidden and would say that Allah Almighty has declared them forbidden. From this those people should take a lesson who try to declare those things as forbidden without any authentic religious proof. They think they are brave who declare Meelad Shareef and Giyarwee Shareef, etc. to be forbidden.

76. This means Prophets are not entrusted with the task of forcing people into accepting faith. From this we learn that the Prophets are totally independent of the people. If no one accepts faith, it will not harm them in any way. Praise be to Allah Almighty!

36. And no doubt, We sent a messenger in every nation that, worship Allah [77]; and avoid the devil then some of them were guided by Allah and upon some of them a straying [78] came rightly. Therefore travel in the land and behold [79], how was the end of those who belied [80].

وَ لَقَدْ بَعَثْنَا فِيْ كُلِّ اُمَّةٍ رَّسُوْلًا اَنِ اعْبُدُوا اللّٰهَ وَ اجْتَنِبُوا الطَّاغُوْتَ ۚ فَمِنْهُمْ مَّنْ هَدَى اللّٰهُ وَمِنْهُمْ مَّنْ حَقَّتْ عَلَيْهِ الضَّلٰلَةُ ؕ فَسِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٣٦﴾

77. This means say after becoming a believer or say that to accept faith, too, is an act of worship, otherwise a polytheist is not duty bound to worship prior to accepting faith. We further learn, that for the sake of faith it is important to protect oneself from the infidels.

78. This means not everyone obtained guidance from any one Prophet. Everything does not benefit from the light of the sun - the bat is deprived of it. Not every ground becomes lush green - some of this ground fails to receive its benefit. Thus Oh My Beloved! if some wretches do not accept faith at your blessed hands, it should not dishearten you.

79. From this we learn if you want to see Divine Punishment and wrath of Allah Almighty, then look at the settlements of the infidels, but if you would like to witness the mercy of Allah Almighty then behold the shrines of the Saints of Allah Almighty and witness the Imaan inspiring scenes from there. Also, it is a meritorious act to undertake a journey to meet the pious sages. If it is permissible to travel to the desolate settlements of the infidels, then without doubt, this too is permissible.

80. From this we learn that the study of History and Geography is a virtuous act as this inculcates fear of Allah Almighty in the heart. But this will only be regarded as such if the contents of these subjects are authentic, and that they are studied with good intentions.

37. If you are eager for their guidance. [81] then undoubtedly Allah guides not him who has been sent stray [82] and they have no helper. [83]

اِنْ تَحْرِصْ عَلٰى هُدٰىهُمْ فَاِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ يُّضِلُّ وَمَا لَهُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٧﴾

81. Reason for its Revelation:
The Holy Prophet صلى الله عليه وآله وسلم was fully aware that all the infidels would not accept Islam. He had foretold that some of

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them would be inmates of Hell. Despite this, his effort and desire was that everyone should become believers and he would be saddened at some of those who had not accepted Islam. This verse was revealed regarding the above. It should be remembered that describing the Holy Prophet صلى الله عليه وآله وسلم as eager and desirous speaks volumes for the nobility and excellence of the Messenger of Allah صلى الله عليه وآله وسلم and the true reflection of his being a mercy unto the worlds. He would be bestowed with virtue for expressing this eagerness because this is a form of propagation. The grace and virtue of the Holy Prophet صلى الله عليه وآله وسلم is spontaneous. To regard this verse as a proof for the Holy Prophet's lack of knowledge or having limited knowledge is indeed the height of stupidity.

82. This means that the Holy Prophet صلى الله عليه وآله وسلم would not be made to give account about those people who are created for heresy and destined to die as infidels. It should be remembered that these people are created so that they remain heretics on their own free will. Both their heresy and their evil will is within the knowledge of Allah Almighty. Thus, a person is not helpless, but with the permission of Allah Almighty is one possessing free will.

83.From this we learn that being without helpers is for the infidels. Allah Almighty would appoint many helpers for the believers. This verse is an expression of tremendous praise of the Holy Prophet صلى الله عليه وآله وسلم. A fine example of this is the one who tells his able student that no matter how eager you may be to receive extra lessons, I would not teach you anything extra from the rest of the class! This indeed reflects the teacher's benevolence.

38. And they swear by Allah with the utmost endeavour in their oaths that Allah will not raise the dead ones, yes why not, the true promise [84] is on Him but most people know not.

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ ۙ لَا يَبْعَثُ اللّٰهُ مَنْ يَّمُوْتُ ؕ بَلٰى وَعْدًا عَلَيْهِ حَقًّا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۙ﴿۳۸﴾

84. From this we learn that some things are regarded obligatory by Allah Almighty due to this extreme kindness and compassion. But this obligation is taken upon Himself by Allah Almighty, and not made obligatory upon Him by anyone else.

39. In order that He may tell them plainly that in which they used to dispute and in order for the infidels to know that they were liars [85].

لِيُبَيِّنَ لَهُمُ الَّذِىْ يَخْتَلِفُوْنَ فِيْهِ وَ لِيَعْلَمَ الَّذِيْنَ كَفَرُوْۤا اَنَّهُمْ كَانُوْا كٰذِبِيْنَ ﴿۳۹﴾

85. This means the true purpose of holding the Day of Judgement is to reveal upon the creation the truth about the Prophets. Accountability will most certainly take place, but this will be completed within a short space of time, and since the duration of the day is fifty thousand years, therefore the rest of the day would be utilised for revealing the true dignity of the Holy Prophet the disgrace of the infidels and enhancing the honour of the believers.

40. Anything We intend, our saying to it is that We say, 'Be' and it becomes at once [86].

اِنَّمَا قَوْلُنَا لِشَىْءٍ اِذَاۤ اَرَدْنٰهُ اَنْ نَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿۴۰﴾

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86. This means that the power of Allah Almighty is that He can create whatever He desires with the would "*Be!*" But inspite of this, He created somethings from sand and some from other materials after some time. The creation with the command "*Be!*" is His power, while this delay is His wisdom. Hence there is no inconsistency in the verses. Law of nature is one thing, His Power is another matter. The world of spirits and Hazrat Isa (On whom be peace) were created with the command "*Be!*". This is indeed the Power of Allah Almighty.

SECTION: 6

41. And those who left their homes in the path of Allah because of being oppressed [87]; We shall surely give them a good place [88] in the life of this world. And undoubtedly, the reward of the hereafter is much greater [89], if the people would have known.

وَ الَّذِيْنَ هَاجَرُوْا فِي اللّٰهِ مِنْۢ بَعْدِ مَا ظُلِمُوْا لَنُبَوِّئَنَّهُمْ فِي الدُّنْيَا حَسَنَةً ؕ وَ لَاَجْرُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۙ﴿۴۱﴾

وقف لازم

87. This verse was revealed concerning all those emigrant Companions (MUHAJIREEN) who had emigrated to Abyssinia and then to Madina Munawwarah due to the persecution of the polytheists of Makkah. From this we learn that this type of migration which is not undertaken for personal reasons, but for the sole pleasure of Allah Almighty is an act of worship. The same is the condition of other forms of worships.

88. This means in Madina Munawwarah. Thus Allah Almighty fulfilled His promise. It should be remembered that this promise was made only with the early migrant Companions which became fulfilled. This promise is not for all the migrants at all times. Many immigrants do not obtain favourable places and die in the state of helplessness. From this verse we learn that in some respects Madina Munawwarah is superior to Makkah Muazzamah as Allah Almighty has called it a good place. And why should it not be as it is the city of His Beloved? According to Imaam Malik's opinion, prior to Hijrah, Makkah was superior to Madina, but after Hijrah Madina became superior to Makkah because superiority is linked with the Holy Prophet's صلى الله عليه وآله وسلم blessed presence.

89. This means that the comfort which the Muhajireen obtained in Madina Munawwarah will not decrease their rewards of the Hereafter, just as the travelling allowance or any other allowance does not decrease the salary of government officials.

42. Those who have kept patience rely only on their Lord [90].

الَّذِيْنَ صَبَرُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿۴۲﴾

90. Patience and reliance are utmost position of good treatment. From this we learn that all the early Muhajireen were on the highest position of Sainthood which is testified to by Allah Almighty. Because this verse is Makkan, only the early Muhajireen are included in it. Also, exercising patience on migrating from your place of birth is full of excellence. The Holy Prophet صلى الله عليه وآله وسلم too at the time of migration looked at Makkah with a sorrowful glance and said "I would not have left you if I was not forced into it" (*Tafseer Roohul Bayaan*).

43. And We sent not before you any

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ اِلَّا رِجَالًا

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نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٤٣﴾

but men [91] to whom We reveal, then O people! Ask the men of knowledge if you do not know [92].

of those polytheists who would say Allah Almighty cannot bestow prophethood on a human being. From this verse one learns that Taqleed is incumbent upon a non-Mujtahid i.e. one who is not a jurist entitled to independent opinion, because it is necessary for one who is ignorant to seek knowledge from one who knows. The same is with Taqleed. In this case, the non-Mujtahid enquires religious issues from his Imam or religious head.

91. From this we learn that all the Prophets were always mature male adults. Besides humans no other creation was bestowed with prophethood, neither was a woman appointed to this position. Likewise, minor children and demented persons too were not bestowed with prophethood. However, some Prophets were bestowed with prophethood in their childhood and remained with prophethood in their adulthood.

92. This verse was revealed in refutation

بِالْبَيِّنٰتِ وَ الزُّبُرِ ؕ وَ اَنْزَلْنَآ اِلَيْكَ الذِّكْرَ لِتُبَيِّنَ لِلنَّاسِ مَا نُزِّلَ اِلَيْهِمْ وَ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿٤٤﴾

44. With clear arguments [93] and Books, and O Beloved! We sent down to you the remembrance that you may explain to people what was sent down to them and that haply they might ponder [94].

the Holy Prophet صلى الله عليه وآله وسلم .

2. The Holy QUR'AAN was revealed for propagation, not to conceal its contents.

3. The Holy Prophet صلى الله عليه وآله وسلم did not conceal a single commandment of the Holy QUR'AAN. Every injunction was fully conveyed to the people.

4. To ponder and think carefully over Quranic matter is an excellent form of worship. Hence, the scholar of the QUR'AAN is superior to the one who has mastered the art of its recitation, and prudent deliberation of the Holy QUR'AAN is better than its mere recitation. The true purpose of revelation of the QUR'AAN is its meditative reflection.

93. By "*clear arguments*" is meant miracles, while Books refer to *SAHAIF* (Scrolls) and all the heavenly revealed Books. From this we learn that Allah Almighty had blessed all the Prophets with miracles. No Prophet had come without them. Likewise, no Prophet was without a Divine Book or heavenly scroll - whether it was a new Book or propagating the previous Book. In short, this verse is the source of many issues.

94. From this emerge a few issues:

1. One name given to the Holy QUR'AAN is "*The Remembrance*" because it is a means of honour and advice for the believers, and a discussion on the past and future events and memorable remembrance of

اَفَاَمِنَ الَّذِيْنَ مَكَرُوا السَّيِّاٰتِ اَنْ يَّخْسِفَ اللّٰهُ بِهِمُ الْاَرْضَ اَوْ يَاْتِيَهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿٤٥﴾

45. Do then those who devise evil plans [95] not fear that Allah may sink [96] them in the earth, or the torment may come to them when they are not aware?

and his Noble Companions. صلى الله عليه وآله وسلم

95. This means those wretches are always secretly planning to persecute the Holy Prophet

96. From this we learn that Divine punishment

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from unknown sources can descend upon certain specific people even today. In fact, it has come, and would always come. However mass punishment has stopped since the coming of our Holy Prophet صلى الله عليه وآله وسلم

46. Or that He may seize [97] them while going to and fro, because they cannot tire Him.

97. This means destroy them during their journey on land and sea so that they would not

47. Or that He may catch them [98] by a process of slow wastage. No doubt, your Lord is Most Forgiving and Most Merciful [99].

98. Here mention is made of four types of punishments: to sink into the ground, coming of the punishment while living like Qaroon on earth, coming of the punishment during a journey. These three were all sudden punishments. The fourth is appearance of the signs of punishment, followed by the actual punishment. The object of this is to show that "Oh you infidels since you are under Our control at all times why do you not obey Me and My Prophet صلى الله عليه وآله وسلم ".

48. And have they not observed that whatever Allah has made, their shadows turn right [100] and left prostrating [101] to Allah and they are degraded before Him [102].

100. This means the shadow of everything is moving according to the movement of the sun. When the sun is in the east, the shadow is in the west. When the sun is in the south, its shadow is in the north. Since they are powerless to change the movement of their shadow, why do they not obey Allah Almighty?

101. This means their shadows are submissive to Allah Almighty. Here the word prostration denotes obedience, and not the

This discussion is regarding that punishment which descends contrary to Divine practices, like pouring of stones from the sky, faces being mutilated, etc. But evident punishment like defeat in the battle, would continue to come.

اَوۡ يَاۡخُذَهُمۡ فِىۡ تَقَلُّبِهِمۡ فَمَا هُمۡ بِمُعۡجِزِيۡنَ ۙ﴿۴۶﴾

be able to return to their homes.

اَوۡ يَاۡخُذَهُمۡ عَلٰى تَخَوُّفٍ ؕ فَاِنَّ رَبَّكُمۡ لَرَءُوۡفٌ رَّحِيۡمٌ ﴿۴۷﴾

99. For this reason He does not send the punishment quickly. If you at this point in time are ready to repent, the mercy of Allah Almighty is ever ready to embrace you. You should further remember that the punishment of the one who is most kind and merciful is very severe when He seizes you in His grip, He will not leave you. Thus, these blessed names are mentioned here with the punishment. Hence, there is no inconsistency in the verse.

اَوَلَمۡ يَرَوۡا اِلٰى مَا خَلَقَ اللّٰهُ مِنۡ شَىۡءٍ يَّتَفَيَّؤُا ظِلٰلُهٗ عَنِ الۡيَمِيۡنِ وَ الشَّمَآئِلِ سُجَّدًا لِّلّٰهِ وَ هُمۡ دٰخِرُوۡنَ ﴿۴۸﴾

conventional prostration - *SAJDAH*. It is possible that this could mean the formal prostration as well. Thus, He is beyond our comprehension. Everything in the presence of Allah Almighty is in a state of prostration, even if we are unable to see it.

102. This means the polytheist themselves or their shadows are obedient because in creative commands they are completely helpless i.e. they do as they are told, they die on being killed, sleep on being made to sleep,

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are awake when awakened. Therefore, they should obey Allah Almighty in matters of religion as well.

49. And to Allah prostates all that is in the heavens and all that is in the earth and the angels (too) and they do not boast [103].

وَ لِلّٰهِ يَسْجُدُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ مِنْ دَآبَّةٍ وَّ الْمَلٰٓئِكَةُ وَ هُمْ لَا يَسْتَكْبِرُوْنَ ﴿٤٩﴾

103. From this we learn two issues:
1. Besides man and jinn no one in the creation is polytheist, infidel or disobedient;
2. After man, the angels are most superior in the creation of Allah Almighty. Therefore they have been mentioned with such distinction.

50. They fear their Lord above them and do what they are commanded [104].

يَخَافُوْنَ رَبَّهُمْ مِّنْ فَوْقِهِمْ وَ يَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ﴿٥٠﴾

104. From this emerge two issues:
1. Angels are bound to duty, but their orders are in accordance to their suitability.
2. They are totally free of any disobedience. Haroot and Maroot only indulged in sin after their angelic state had ended and were given human power. Thus, that incident is not against the innocence of angels. It should be remembered that in Islam only Prophets and angels are innocent and no one else. However, some saints too are under the protective custody of Allah Almighty.

SECTION: 7

51. And Allah has said [105] 'take not two Gods.' He is only One God to be worshipped and therefore fear Me alone [106].

وَقَالَ اللّٰهُ لَا تَتَّخِذُوْٓا اِلٰهَيْنِ اثْنَيْنِ ۚ اِنَّمَا هُوَ اِلٰهٌ وَّاحِدٌ ۚ فَاِيَّايَ فَارْهَبُوْنِ ﴿٥١﴾

105. Allah Almighty commanded His entire creation, whether man or jinns or others in the creation. The commandment of Tauheed (Unity) of Allah Almighty is so general that no distinction is made in this regard to anyone. Every creation is duty bound to it.
106. Fear of divinity should be of none besides Allah Almighty, while fear of distress and oppression as well as other forms of fears can be of the creation e.g. the fear of Hazrat Musa (On whom be peace) for the Pharaoh and the snake, our fear for the governer or the king are not fear of divinity but fear of oppression and pain, or the fear of their greatness. Hence there is no inconsistency in the verse.

52. And whatever is in the heavens and in the earth [107] belongs to Allah, and His obedience is incumbent [108]. Will you then fear anyone else other than Allah?

وَ لَهٗ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ لَهُ الدِّيْنُ وَاصِبًا ؕ اَفَغَيْرَ اللّٰهِ تَتَّقُوْنَ ﴿٥٢﴾

107. The entire creation and possessions in reality all belong to Allah Almighty. However, the ownership of some possessions is due to Divine endowment and is temporary and metaphorical. On the other hand he who becomes the beloved of Allah Almighty, the world becomes his.
108. This means there is no decline to His

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Religion and obedience. He is eternal and absolute in this world and the Hereafter. The other religions are immediately forgotten by man at death. There will be no obedience to anyone of these in the Hereafter, besides obedience to Allah Almighty.

53. And whatever good you have in this world is all from Allah [109], and then when trouble touches you, towards Him you turn crying for shelter.

وَ مَا بِكُمْ مِّنْ نِّعْمَةٍ فَمِنَ اللّٰهِ ثُمَّ اِذَا مَسَّكُمُ الضُّرُّ فَاِلَيْهِ تَجْـَٔرُوْنَ ۚ﴿۵۳﴾

109. This means some of these have come directly and some indirectly, e.g. the light of the sun, light of the lamp, etc.

54. Then when He removes evil from you, a group of you starts associating others with their Lord [110].

ثُمَّ اِذَا كَشَفَ الضُّرَّ عَنْكُمْ اِذَا فَرِيْقٌ مِّنْكُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ۙ﴿۵۴﴾

110. During times of distress and difficulties, the polytheists of Arabia offer prayer to Allah Almighty alone but during time of comfort and peace they would worship the idols.Their condition is mentioned in this verse.

It should be remembered that in times of difficulties it is not wrong to seek the assistance of the doctor, the ruler, the Prophet, the saint, as they are the natural phenomena of Divine help.

55. That they may be ungrateful to what good We have given them. So they enjoy, but very soon they will come to know.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۫ فَسَوْفَ تَعْلَمُوْنَ ﴿۵۵﴾

56. And they appoint a portion out what We have provided [111] them for unknown things [112]. By Allah! You will be questioned about that which you used to forge [113].

وَيَجْعَلُوْنَ لِمَا لَا يَعْلَمُوْنَ نَصِيْبًا مِّمَّا رَزَقْنٰهُمْ ؕ تَاللّٰهِ لَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَفْتَرُوْنَ ﴿۵۶﴾

111. This means that they are worshipping those idols of whose disgrace and depravity they are unaware.

112. The infidels would dedicate a portion of their animals and produce to their idols. They would say "This and this is for our idols". This is polytheism. But if the believers set aside a portion of their earnings for offering the prayers of the pious and feeding herewith the poor and needy, it is permissible and desirable. Says Allah Almighty: "*And those in whose wealth there is a known right. For one who asks and for one who could not even ask*" (S70:Vs 24-25).

113. From this emerge two issues:

1. To set aside a portion of your earnings for the idols is an act of sin because their divinity is non-existent, while doing the same in the name of a saint of Allah Almighty is lawful as their sainthood is proven from the Holy QUR'AAN and Hadith.
2. Although the portion set aside for the idols is unlawful, but out of it that portion which comes into the hands of the believers or comes to them as spoils of war will no longer be unlawful and can be used by them. If she-camels and she-goats dedicated to the idols are slaughtered by Muslims in the name of Allah

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Almighty become lawful for eating because Allah Almighty has declared their act of dedication as unlawful but not what they had dedicated. Whatever spoils of war came in the hands of the Noble Companions, during the holy war would be used by them, even if these were dedicated to their idols.

57. And they appoint daughters unto Allah [114] Glory be to Him, and for themselves they have what they desire [115].

وَ يَجْعَلُوْنَ لِلّٰهِ الْبَنٰتِ سُبْحٰنَهٗ ۙ وَ لَهُمْ مَّا يَشْتَهُوْنَ ﴿۵۷﴾

114. The tribes of Khaza'ah and Kananah would say that the angels are the daughters of Allah Almighty, although children are from the genus of the father. Also, children cannot be the possessions of the fathers. Thus, if the angels had been the daughters of Allah Almighty then they themselves should have been God and not the servants of God Almighty.

115. This means sons. Its purpose is to make us aware that they are so uncouth and ill mannered that they desire sons for themselves, and try to prove them as daughters of Allah Almighty.

58. And when anyone is given glad tidings of the birth of a girl, his face changes to black and he suppresses his anger [116].

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِالْاُنْثٰى ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿۵۸﴾

116. From this we learn that to express sorrow at the birth of a daughter is the practice of the infidels. However, to desire a son for the service of Religion is the Sunnah of the Prophets.

59. He hides himself from the people because of what glad tidings [117] he received. Will he keep the disgrace [118] or bury it in the dust [119]? Lo! They are very bad judges [120].

يَتَوَارٰى مِنَ الْقَوْمِ مِنْ سُوْٓءِ مَا بُشِّرَ بِهٖ ؕ اَيُمْسِكُهٗ عَلٰى هُوْنٍ اَمْ يَدُسُّهٗ فِي التُّرَابِ ؕ اَلَا سَآءَ مَا يَحْكُمُوْنَ ﴿۵۹﴾

117. From this we learn that the Arabs would taunt a person in whose house a girl was born, because they would regard a girl to be worse than an animal. If the she-camel gave birth to a female off-spring they would not express any reproach or blame, but if a woman gave birth to a daughter they would express words of sorrow and reproach.

118. So that he can make the daughter do menial work like looking after the domestic animals. Or, it could mean that keep the daughter alive and become a source of disgrace among the people.

119. The infidels of the tribes of Mudir, Khiza'a and Tameem would bury their females alive.

120. After regarding the daughter with so much contempt they were trying to prove them to be daughters of Allah Almighty. From this we learn that to link baser things with Allah Almighty is infidelity, e.g. lies, death, etc.

60. The conditions of those who do not believe in the hereafter are bad [121], and the Glory of Allah is the

لِلَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ مَثَلُ السَّوْءِ ۚ وَ لِلّٰهِ الْمَثَلُ الْاَعْلٰى ؕ وَ هُوَ الْعَزِيْزُ

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Loftiest [122]. And He is the Most Powerful and the Most Wise.

الْحَكِيْمُ ﴿٦٠﴾ ع ١٠ ١٣

121. Because while in the world their beliefs and deeds were evil, they were burying their daughters alive, consuming alcohol, stealing, miserliness, they experienced a miserable death, their end in the Hereafter would be wretched.

122. This translation is indeed one of excellence. Hence the word "*like*" does not mean example or saying. Says Allah Almighty: "*There is none like Him*". Thus, this word is used to denote glory and splendour, which means the glory of Allah Almighty is most elevated. He is free from triviality and any form of association. He is the personification of excellent qualities and free of all faults.

SECTION: 8

61. And if Allah would have [123] taken them for their wrong doings, then He would have left no [124] crawling creature on earth, but He defers them till a fixed time [125], then when their time comes, they cannot remain behind a single hour, nor can they go ahead of it [126].

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِظُلْمِهِمْ مَّا تَرَكَ عَلَيْهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ لَا يَسْتَاْخِرُوْنَ سَاعَةً وَّ لَا يَسْتَقْدِمُوْنَ ﴿٦١﴾

123. This means if Allah Almighty were to seize people for all their sins in this world. However, in the Hereafter they would be nabbed for all their sins. In the world too they are seized for some of their sinful deeds in the form of Divine punishment. Thus, here the word wrong doing denotes every form of evil practice and belief.

124. As it happened during the period of Hazrat Nuh (On whom be peace) where every crawling creature had been destroyed. The aquatic creatures were not on land but in the water. Even Hazrat Nuh (On whom be peace) and his companions at that point in time were not on land but in the Ark. From this we learn that due to the sins of man, punishment descends upon the animals as well, because all the animals are sub-ordinate to man. The weevil too is crushed with wheat. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of men*" (S30:V41).

125. By this promise is meant the termination of age of the culprit, or the appointed time of their punishment, or the different times of the different punishments on the Day of Judgement.

126. Here, term of life denotes inevitable fate i.e. Divine knowledge in which there can certainly be no alteration, but the pending fate which is also known as obliteration and affirmation, continues to change. Says Allah Almighty: "*Allah wipes out what he pleases and establishes (what He pleases)*" (S13:V39). It is reported in the Hadith that age increases by performing good deeds. Due to the prayer of Hazrat Adam (On whom be peace), the life span of Hazrat Dawood (On whom be peace) increased from sixty to hundred years. Thus there is no inconsistency in the verse.

62. And appoint for Allah what they themselves dislike [127], and their tongues lie saying that they like it [128].

وَيَجْعَلُوْنَ لِلّٰهِ مَا يَكْرَهُوْنَ وَتَصِفُ اَلْسِنَتُهُمُ الْكَذِبَ اَنَّ لَهُمُ الْحُسْنٰى ؕ لَا

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جَرَمَ اَنَّ لَهُمُ النَّارَ وَ اَنَّهُمْ مُّفْرَطُوْنَ ﴿٦٢﴾

Then undoubtedly for them is the fire [129], and they are the people who have crossed the limits.

verse was revealed to refute this nonsensical talk of these infidels. They were certainly not convinced about the Day of Judgement. This means their deeds are hellish, but they are hoping for Paradise. How can you hope to reap wheat when you sow barley?

129. This means their eternal stay in Hell. Hence the calculating opinion expressed in the verse is correct.

تَاللّٰهِ لَقَدْ اَرْسَلْنَاۤ اِلٰۤى اُمَمٍ مِّنْ قَبْلِكَ فَزَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَهُوَ وَلِيُّهُمُ الْيَوْمَ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٦٣﴾

63. By Allah, We sent messengers to many nations before you, then Satan made their work look beautiful in their eyes [130], so he is their companion [131] on this day and for them is a painful punishment.

who tries to prove good deeds to be evil, too, is Iblees.

131. By this 'friendship' is meant the false friendship of the world, and those verses in which it is said that there are no friends for the oppressors, refers to true friendship of the Hereafter. Hence, there is no inconsistency in the verse.

وَمَاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ اِلَّا لِتُبَيِّنَ لَهُمُ الَّذِى اخْتَلَفُوْا فِيْهِ ۙ وَ هُدًى وَّ رَحْمَةً لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٦٤﴾

64. And We have not sent down this book to you but in order that you make clear to them what [132] they differ [133], and guidance and a mercy for the believers [134].

صلى الله عليه وآله وسلم. Therefore it is said you make it clear upon the people. By abandoning the medium of the Holy Prophet صلى الله عليه وآله وسلم the Holy QUR'AAN will misguide you. Says Allah Almighty: "*Allah sends astray many by it, and guides many*" (S2:V21).

133. They differ in worldly or religious matters. From this we learn we should make the Holy QUR'AAN the judge in all our differences, but this should be done through the

127. This means they do not desire daughters and partners for themselves, yet they accept these for Allah Almighty (Allah forbid!)

128. Reason for its revelation:
The infidels were saying that if the Holy Prophet صلى الله عليه وآله وسلم was a true Prophet, and if the Day of Judgement is really going to take place, we would still be given Paradise. "*And even if I be returned to my Lord, for me there is good with Him*" (S41:V50).The above

130. Here deeds denote infidelity, polytheism and sins because infidelity and polytheism, too, are practices of the heart. From this we learn that committing sins with the thought that they are pious deeds is infidelity, while thinking of them as sinful deeds is transgresion which is lighter than the first sin. Further, any person who tries to prove evil to be good is a devil. Likewise, anyone

132. From this emerge two issues:
1. The Holy QUR'AAN was not revealed for mere recitation, it is also a cure, a guidance, the Law of Allah Almighty and His Mercy. Thus it is beneficial for the believer to establish the government and to overthrow the government.
2. The Holy QUR'AAN is the guidance and mercy for only that person who accepts it through the medium of the Holy Prophet

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medium of the Holy Prophet صلى الله عليه وآله وسلم and the assistance of the religious scholars (Ulama).

134. From this we learn that the special mercy of the Holy Prophet صلى الله عليه وآله وسلم is particularly linked with the believers. Says Allah Almighty: "*And to the believers is most kind and merciful*" (S9:V128), and generally mercy to the entire creation. Says Allah Almighty: "*And We sent you not but as a mercy for all worlds*". (S21:V107) The general mercy includes Divine punishment not coming in the world, receiving of sustenance, children, etc because all these bounties are being received by everybody because of the Holy Prophet صلى الله عليه وآله وسلم . The special mercy includes faith, piety, sainthood, gaining the nearness of Allah Almighty, as these are received by the believers only due to the bounty of the Holy Prophet . The infidels are deprived of these gifts.

65. And Allah sent down water from the heavens [135], and then He gave life to earth after its death. Surely there are signs in it for those who listen [136].

وَاللّٰهُ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّسْمَعُوْنَ ﴿۶۵﴾ ع ۸ ۱۴

135. This means from the heavens or from the heavenly treasures or through heavenly causes. Although the rain originates from the oceans, the heat comes from the sky which converts this water into vapour and raises it skywards. Then, due to condensation sends it down in the form of rain.

136. The intelligent people derive two conclusions from the rain.

1. In this very manner Allah Almighty will bring the dead back to life through the sound of the Trumpet.

2. The sermons and admonishing words of the pious instil life into dead hearts. The neglectful heart is like dry earth, the gaze of the pious is like rain water whose ocean is Madinatul Munawwarah.

SECTION: 9

66. And verily, there is a lesson for you in the cattle [137]. We give you to drink whatever is in their bellies [138] from between the dung and the blood, pure milk that is easy to swallow for the drinkers [139].

وَ اِنَّ لَكُمْ فِی الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِیْكُمْ مِّمَّا فِیْ بُطُوْنِهٖ مِنْۢ بَیْنِ فَرْثٍ وَّدَمٍ لَّبَنًا خَالِصًا سَآئِغًا لِّلشّٰرِبِیْنَ ﴿۶۶﴾

137. By looking at the milk-bearing domestic animals, e.g. cattle, can help to solve many issues pertaining to Faith.

138. To extract milk from chaff and grass is a great proof of Divine power.

139. From the fodder of dry grass, dung, blood and milk are obtained, yet there is no smell of dung or the colour of blood nor is the taste found in the milk. The infidels were saying that after death all the limbs of the body would be scattered. Then how will one be able to differentiate and distinguish between them. In this verse a reply is given to their doubts, that blood, dung and milk are made from chaff and fodder, yet they are not intermixed. They are sifted and sorted out in such an accurate manner. Allah Almighty be praised! Such a Lord who possesses such supreme power will on the that Day, too, have absolute power to gather and sort out all these limbs. The great Sufi sages say "Oh man just as Allah Almighty provided you with pure milk to drink which did

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not have any mixture of blood and dung, you too should offer sincere and pure worship to your Lord which should not have any mixture

of Riya (doing for show)" etc. (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

67. And of the fruits of date palms and grapes, you make therefrom a non-alcoholic drink and good provision [140]. Indeed, in it there is a sign for a nation of wisdom.

وَ مِنْ ثَمَرٰتِ النَّخِيْلِ وَ الْاَعْنَابِ تَتَّخِذُوْنَ مِنْهُ سَكَرًا وَّ رِزْقًا حَسَنًا ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّعْقِلُوْنَ ﴿٦٧﴾

140. By good provision is meant dry dates, raisins, large raisins, juices, extracts, vinegar, etc. It should be remembered that the word *SUKR* is used to denote alcohol as well as non-alcohol i.e. beverage e.g. clear, sweet water. If the word *SUKR* is taken to mean alcohol, then this verse was revealed prior to the injunction which made alcohol forbidden. It is for this reason that alcohol is contrasted with good provisions so that it can be clearly understood

that alcohol is unwholesome provision. And if the word is taken to mean non-alcoholic beverage, then Imaam Abu Hanifa and Imaam Abu Yusuf (On them be peace) have substantiated a proof that the beverage made from grapes and dates is permissible for drinking, if it does not cause intoxication, even if two thirds is burnt and one third remains (Khazainul Irfaan).

68. And your Lord inspired [141] the honey bee to make houses in the hills and in the trees and in the roofs.

وَ اَوْحٰی رَبُّكَ اِلَی النَّحْلِ اَنِ اتَّخِذِیْ مِنَ الْجِبَالِ بُیُوْتًا وَّ مِنَ الشَّجَرِ وَ مِمَّا یَعْرِشُوْنَ ﴿٦٨﴾ ۙ

141. This means placed inspiration in its heart in a natural way without being tutored to do this by the parents, e.g. inspiring the offspring of fish to swim. Thus, the word "*to inspire*" has been used literally. This tells us that the honey-bee is an exalted creature.

Remember, that honey is lawful, but to eat the honey bee is forbidden and killing it is prohibited. The trading of honey bees according to Imaam Abu Hanifa (On whom be peace) is not permissible, unless they become part of it.

69.Then eat of every type of fruit [142], and walk the ways [143] of your Lord, which is smooth and easy for you. There comes out from their bellies a drink of varied colours [144] in which there is healing for the people [145]. Verily there are signs in it for those who ponder [146].

ثُمَّ كُلِیْ مِنْ كُلِّ الثَّمَرٰتِ فَاسْلُكِیْ سُبُلَ رَبِّكِ ذُلُلًا ؕ یَخْرُجُ مِنْۢ بُطُوْنِهَا شَرَابٌ مُّخْتَلِفٌ اَلْوَانُهٗ فِیْهِ شِفَآءٌ لِّلنَّاسِ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّقَوْمٍ یَّتَفَكَّرُوْنَ ﴿٦٩﴾

142. This means these bees can stay wherever they like and eat whatever they like. Thus, these honey bees fly a great distance in search of fruit and flowers, but they never

forget their homes and return without any difficulty.

143. By "*ways of Allah Almighty*" is meant those ways which Allah Almighty has

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explained and informed to them.

144. Multi-coloured honey- white, yellow, red, green, black. The difference in the colour of the honey is due to the nectar sucked from different coloured flowers. Also, the honey of young bees is white, of medium bees is yellow and of old bees is red. The honey bees bring nectar sucked from a variety of fruit and flowers and spew it out in their homes (honey combs).

145. It is stated in Mathnawi Shareef of Hazrat Jalaluddeen Rumi (On whom be peace) the honey bee sucks the nectar from the flowers in the gardens and returns while reciting Darood Shareef on the Holy Prophetصلى الله عليه وآله وسلم. Through the blessings of this pious act, there is cure placed in this honey, because Darood Shareef in itself is a means of cure. The Darood Shareef is taught to these bees in a natural way. The sweetness of this Darood is placed in the honey. Therefore, just as the blessings of the Darood converts the inspired juice of flowers into one of sweetness, likewise, if Allah Almighty wills, the blessings of the Darood will give our dull worship the sweet flavour of acceptance.

146. If Allah Almighty can accumulate nectar of different flowers in the honey through the honey bees, then is it beyond His power to put together scattered limbs of the dead and raise them back to life?

70. Allah has created you, and then He will cause you to die [147]. And some of you are turned towards the worst part of life, so that they will not know even after having knowledge [148]. No doubt, Allah is All Knowing and All Powerful [149].

وَ اللّٰهُ خَلَقَكُمْ ثُمَّ يَتَوَفّٰىكُمْ ۚ وَ مِنْكُمْ
مَّنْ يُّرَدُّ اِلٰۤى اَرْذَلِ الْعُمُرِ لِكَيْ لَا يَعْلَمَ
بَعْدَ عِلْمٍ شَيْـًٔا ؕ اِنَّ اللّٰهَ عَلِيْمٌ قَدِيْرٌ ﴿۷۰﴾ ع ۹ ۱۵

147. From this we learn that the works of the special servants of Allah Almighty are linked to Him, because although taking out of souls is the work of the angels, Allah Almighty says "*We cause you to die*".

148. This physical condition sets in man after he has reached the age of sixty. Then all his strength weakens to a large degree and all his senses become worthless. He forgets what he has studied. Sayyedina Hazrat Abdullah ibn Abbas (May Allah be pleased with him) states that a pious believer does not experience this condition. He in his old age gains added intelligence. However,those special believers who are most close to Allah Almighty sometimes tend to forget this world due to their communion with their Creator (*Khazainul Irfaan*).

149. It should be remembered that there are five stages of human life: upto the age of seven is infancy; upto fourteen is childhood; upto thirty years prime of life; thereafter middle age and the last stage is old age. Look at these conditions and realise that you are in some one's control, who after your death will keep you in that state as long as He likes, then bring you back to life whenever He pleases.

SECTION: 10

71.And Allah has preferred [150] one over the other in provision, then those who have been preferred will not divert their means of provision to their handmaid slaves, so they all

وَ اللّٰهُ فَضَّلَ بَعْضَكُمْ عَلٰى بَعْضٍ فِى
الرِّزْقِ ۚ فَمَا الَّذِيْنَ فُضِّلُوْا بِرَآدِّىْ
رِزْقِهِمْ عَلٰى مَا مَلَكَتْ اَيْمَانُهُمْ فَهُمْ فِيْهِ

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should become equal [151] in it. Do they deny the blessings of Allah? [152]

سَوَآءٌ ؕ اَفَبِنِعْمَةِ اللّٰهِ يَجْحَدُوْنَ ﴿٧١﴾

150. From this we learn that a person does not receive sustenance due to his own intelligence and education. Many foolish, ignorant people are wealthy, while many intelligent and knowledgeable persons are without it. This, too, is a proof of Allah Almighty's existence.

151. When you do not practise equality among your servants, then how will I, your Lord, make My servants equal to Me.
However, certain of My servants are bestowed in abundance out of My free will. Likewise, Allah Almighty out of His grace grants His chosen servants ownership over His creation. But, despite this they are not equal to Allah Almighty but they are His servants. In short, there is no negation of having to provide in this verse, but the negation of equality with Allah Almighty, and this is the difference between the believer and an infidel.

152. By this is meant they leave Allah Almighty aside and worship others, or they reject the prophethood of the Holy Prophet صلى الله عليه وآله وسلم . These foolish persons fail to realise that Allah Almighty is the Absolute Master who can enrich anyone with the bounties which He pleases. When everyone is not equal in wealth, then how can they be equal in circumstances?

72. And Allah has made [153] for you women from amongst yourselves and created for you from your women, sons [154], and grand sons and provided you with clean things [155]. Do they then believe in falsehood and deny the favour of Allah? [156]

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْ اَنْفُسِكُمْ اَزْوَاجًا
وَّجَعَلَ لَكُمْ مِّنْ اَزْوَاجِكُمْ بَنِيْنَ وَحَفَدَةً
وَّ رَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ؕ اَفَبِالْبَاطِلِ
يُؤْمِنُوْنَ وَ بِنِعْمَتِ اللّٰهِ هُمْ يَكْفُرُوْنَ ﴿٧٢﴾

153. From this we learn that man can only enter into marriage with the female of his kind and not with a jinn or animal. The Hoories in Paradise will be given as wives, but that is a different world. We further learn that the off-spring of the humans will be humans. Thus, if a woman gives birth to a snake, that is a bad specie, not a human specie, which will not be able to fulfil the requirements of the period of Iddat, and the blood that follows thereafter will not be regarded as *NIFAAS* - blood of child birth. If this snake dies there will be no Salatul Janazah for it. In short, the laws of the human species will not be applicable to it.

154. From whom your progeney will be perpetuated. From this we learn that children are a great bounty from Allah Almighty, especially believing children.

155. Physical sustenance, like different types of grain, fruit, etc and spiritual sustenance, like faith, piety, pious life which can be obtained through the guidance of various religious guides. The gardens, fields, and rains of this sustenance are strange. May Allah Almighty bestow this upon us. Amin

156. This means they would say that these bounties are provided by their idols. They make no mention of the true provider of the sustenance, but lean towards the false deities.

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وَيَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَمْلِكُ لَهُمْ رِزْقًا مِّنَ السَّمٰوٰتِ وَالْاَرْضِ شَيْـًٔا وَّ لَا يَسْتَطِيْعُوْنَ ﴿۷۳﴾

73. And they worship from besides Allah such that We have no power to give provision from the heavens and earth, nor can they do anything [157].

They are lifeless and senseless. This verse is the commentery of all those verses in which calling upon those besides Allah Almighty is forbidden. Here calling upon denotes worship.

157. This means neither are these idols masters at this point in time nor can they become masters in the future because they themselves are the creation of someone else.

فَلَا تَضْرِبُوْا لِلّٰهِ الْاَمْثَالَ ؕ اِنَّ اللّٰهَ يَعْلَمُ وَ اَنْتُمْ لَا تَعْلَمُوْنَ ﴿۷۴﴾

74. Then set no similitudes [158] for Allah. No doubt, Allah knows and you do not know.

incomparable. "There is none like Him." (S42 : V 11)

158. This means do not make anyone equal to Allah Almighty, because He is

ضَرَبَ اللّٰهُ مَثَلًا عَبْدًا مَّمْلُوْكًا لَّا يَقْدِرُ عَلٰى شَيْءٍ وَّ مَنْ رَّزَقْنٰهُ مِنَّا رِزْقًا حَسَنًا فَهُوَ يُنْفِقُ مِنْهُ سِرًّا وَّجَهْرًا ؕ هَلْ يَسْتَوٗنَ ؕ اَلْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۷۵﴾

75. Allah explained an example [159], there is a slave who has a master; he does not have power upon anything, and one whom We have provided from ourselves with good provision, then he spends out of it secretly and openly, are they equal [160]? All Praise is to Allah, but most of them do not know [161]?

Almighty. Likewise, how can the followers claim to be equal to the Prophets, because the Prophets are indeed masters of the slaves.

159. Not of Himself, because He has no comparison. But this example is of the infidelity and polytheism of the polytheists. Thus there is no inconsistency in the verses, nor any objection.

160. This question is for rejection, meaning definitely not. Thus, when slave and master are not equal, though both are servants of Allah

161. This means some are aware of it, and those who are fully aware they accept faith. Or, this could mean that some despite their knowledge are infidels due to their stubbornness.

وَضَرَبَ اللّٰهُ مَثَلًا رَّجُلَيْنِ اَحَدُهُمَآ اَبْكَمُ لَا يَقْدِرُ عَلٰى شَيْءٍ وَّ هُوَ كَلٌّ عَلٰى مَوْلٰىهُ ۙ اَيْنَمَا يُوَجِّهْهُّ لَا يَاْتِ بِخَيْرٍ ؕ هَلْ يَسْتَوِيْ هُوَ ۙ وَ مَنْ يَّاْمُرُ بِالْعَدْلِ ۙ

76. And Allah explained an example, there are two men, one dumb, who can do nothing [162] and is a burden [163] over his master, wherever he sends him, he brings him no good. Will he be equal to the one who orders

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justice [164] and he, himself is on the straight path?

وَ هُوَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۷۶﴾ ع

162. These slaves who cannot speak for themselves, nor understand what others say. This is the example of the infidels. It should be remembered that the *ABKAMO* are dumb at birth, those who are dumb temporarily are called *AKHRAS*. The former is beyond any treatment.

163. He will serve his master but will be unable to satistify his basic needs by himself. He will burden the master for this.

164. By this is meant that servant is both intelligent and possesses proper limbs. This is the status of a believer and an example of him. From this example emerge three issues:

1. That tongue which does not utter the truth is dumb, though it may speak a lot
2. That believer is good who is himself good and influences others to be good.
3. That if in the eyes of Allah Almighty believers and infidels are not equal then how can Prophets and non-Prophets be equal?

SECTION: 11

77. And for Allah [165] are the secrets of the heavens and the earth [166]. And the matter of the Hour is not but like the twinkling of the eye or even closer [167]. Surely Allah has power over everything [168].

وَ لِلّٰهِ غَيْبُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَمَاۤ اَمْرُ السَّاعَةِ اِلَّا كَلَمْحِ الْبَصَرِ اَوْ هُوَ اَقْرَبُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَیْءٍ قَدِيْرٌ ﴿۷۷﴾

165. Here the letter *LAAM* in the word *LILLAH* is there to denote possession i.e. everything is the creation of Allah Almighty as well as His possession. Or, in it is the description of Divine knowledge i.e. Allah Almighty has full knowledge of everything. In short, this verse does not contradict "created for you" because in *LAKUM* the letter *LAAM* indicates benefit e.g. "*for your benefit*". Everything is without doubt the creation of Allah Almighty, but we are deriving benefit out of it.

166. The things concealed in the heavens and the earth are possessions of Allah Almighty Who has full knowledge of them, because with His bestowal no one can be the owner and without Him providing information no one can have any knowledge. In this verse there is no negotiation of Allah Almighty's bestowal of bounties and providing information, as Allah Almighty says: "*To Him belongs whatsoever is in the heavens and whatsoever is in the earth*" (S2:V255), yet through His bounty and bestowal, kings become masters of the countries and we of our homes. Just as these possessions are not in any way against His general bounties, the knowledge of the unseen of the Prophets and saints, too, is not against Divine knowledge.

167. Either it means everybody will perish at the coming of Qiyamah in the twinkling of an eye, or at the time of the second Trumpet everybody will be brought back to life instantly. It will take time for the signs of Qiyamah, but not for the occurence of it. Or, it could also mean that in spite of the Day of Judgement being so long, for some pious persons it will be like the twinkling of an eye.

168. Thus it is not difficult for Allah Almighty to cause all creation to perish at the time of Qiyamah at an instant and then raise them back to life instantly. After the few drops of rain thousands of frogs come to life and countless moths come to life, instantly.

78. And Allah has created you from

وَ اللّٰهُ اَخْرَجَكُمْ مِّنْۢ بُطُوْنِ اُمَّهٰتِكُمْ لَا

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تَعْلَمُوْنَ شَيْـًٔا ۙ وَّجَعَلَ لَكُمُ السَّمْعَ وَالْاَبْصَارَ وَ الْاَفْـِٕدَةَ ۙ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۸﴾

the wombs of your mothers while you knew nothing [169], and gave you ears and eyes and a heart [170] so that you may be thankful [171].

169. This is the condition of common people, but Hazrat Isa (On whom be peace), our beloved Prophet صلى الله عليه وآله وسلم and other Prophets are excluded from it, because they have been born as fully tutored persons having intimate knowledge of Allah Almighty. Hazrat Isa (On whom be peace) at birth said: *"Verily, I am the servant of Allah"*(S19:V30). In this is the natural law, and that is power. Law should not be contrasted or pitted against Divine power. We are bound by power, not Allah Almighty.

170. So that you can overcome your ignorance through them. It should be remembered that ears have been mentioned first because revelation is heard with them. Thus, some of the Prophets, were subjected to the loss of sight but none of them were deaf or dumb (*Tafseer Roohul Bayaan*).

171.To be grateful by using all the limbs for which they were made. The gratitude of each limb is different.

اَلَمْ يَرَوْا اِلَى الطَّيْرِ مُسَخَّرٰتٍ فِيْ جَوِّ السَّمَآءِ ؕ مَا يُمْسِكُهُنَّ اِلَّا اللّٰهُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۷۹﴾

79. Have you not seen the birds tied to order on the firmament of the heaven? None holds [172] them except Allah. Indeed, there are signs in it for those who believe.

172. The correct thing is that the birds should not be made to remain firm in the air, they should fall down, because heavy things are pulled towards the earth, it cannot stay in the air. Hazrat ibn Abbas (May Allah be pleased with him) said that there is some creation which only stays in the air, lays its eggs there and after its creation stays there and dies there as well, like fish in the water (Roohul Bayaan). Thus, the swallows which were sent upon the Companions of the Elephants i.e. Abraha and his soldiers were from these creatures.

وَ اللّٰهُ جَعَلَ لَكُمْ مِّنْۢ بُيُوْتِكُمْ سَكَنًا وَّجَعَلَ لَكُمْ مِّنْ جُلُوْدِ الْاَنْعَامِ بُيُوْتًا تَسْتَخِفُّوْنَهَا يَوْمَ ظَعْنِكُمْ وَ يَوْمَ اِقَامَتِكُمْ ۙ وَ مِنْ اَصْوَافِهَا وَاَوْبَارِهَا وَ اَشْعَارِهَآ اَثَاثًا وَّ مَتَاعًا اِلٰى حِيْنٍ ﴿۸۰﴾

80. And Allah has placed houses [173] for your habitation, and made houses from the skin of the cattle so that it is light for you when you travel and light for you when you camp out, and from their wool and fur and hair some household [174] goods and the things of use for a time [175].

173. Canvas tents, and tents made of animal skins which are generally useful during a journey, and at times is used in one's own land as well.

174. Excellent things to wear and spread like sheets, rugs, carpets, etc. From this we

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learn that the hair and skins of these animals are pure and clean and their use is permissible (*Khazainul Irfaan*). It should be remembered that besides the hair of the swine and the human beings that of the other animals become clean upon slaughtering and boiling them (Books of Jurisprudence). Further, remember that the hair of the goats and sheep are called wool and that of the camels are called fur.

81. And Allah has given you from what He has created from the shade [176], and made shelter for you in the mountains [177], and garments [178] for you to protect you from heat and garments to protect [179] you from fighting. Thus does He complete His favour [180] upon you, so you should submit to His Command [181]?

وَاللّٰهُ جَعَلَ لَكُمْ مِّمَّا خَلَقَ ظِلٰلًا وَّ جَعَلَ لَكُمْ مِّنَ الْجِبَالِ اَكْنَانًا وَّ جَعَلَ لَكُمْ سَرَابِيْلَ تَقِيْكُمُ الْحَرَّ وَسَرَابِيْلَ تَقِيْكُمْ بَاْسَكُمْ ؕ كَذٰلِكَ يُتِمُّ نِعْمَتَهٗ عَلَيْكُمْ لَعَلَّكُمْ تُسْلِمُوْنَ ﴿٨١﴾

176. Like the trees, clouds, caves in the mountains, roofs of the homes, etc. all of which are the creation of Allah Almighty which provide shelter. Likewise, the Saints and Prophets of Allah Almighty too keep the creation in their shelter.

177. Because the Arabs during battles and summers would frequently seek shelter in the caves, they are specifically mentioned here.

178. By this is meant cotton clothes, because generally in Arabia heat is intense, hence, only heat is mentioned here, other clothes protect us from both the heat and cold. It should be remembered that Allah Almighty has provided some animals with feathers or skins which are warm in winter and cool in summer. Man is a human being having an outer skin on which there is no hair in excess nor any feathers. Thus clothes are made for

175. Just as places during a journey are built simple and weak, and the houses for residing are built strong and firm, likewise our bodies are like the weak homes of travelling which cannot bear the pricking of a single thorn. But, in Paradise we will be provided with strong bodies because they would be permanent. Allah Almighty be praised! Thus, do not regard your present bodies as permanent.

him. This too is of the power of Allah Almighty.

179. This means steel armour, etc. which helps to protect oneself from arrows and swords in a battle.

180. Oh man! upon you, because Allah Almighty has bestowed more bounties upon man than any other creation. But in spite of these favours man is more ungrateful than any other creation.

181. From this there is a hint that if Allah Almighty has made such provision for the protection of this mortal body, then He must have made much more provision for the protection of the soul which is permanent. He must have created an abode of peace, some sustenance, some remedies and some spiritual doctors for it.

82. Then if they turn away their faces, then O Beloved, there is nothing upon [182] you but the clear message [183].

فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْكَ الْبَلٰغُ الْمُبِيْنُ ﴿٨٢﴾

182. This means Oh My Beloved Rasool صلى الله عليه وآله وسلم if these people can still not bring faith, then you should not be disheartened, because only propagation was obligatory upon you, not making them Muslims. And as far as propagation is

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concerned you had discharged your duty fully.

183. From this emerge two issues:

1. The Holy Prophet صلى الله عليه وآله وسلم had preached and conveyed all the religious laws to the people without concealing any one of them.
2. That the Holy Prophet صلى الله عليه وآله وسلم is totally independent of us.

83. They recognize [184] the bounties of Allah, then they deny them and most of them are infidels [185].

يَعْرِفُوْنَ نِعْمَتَ اللّٰهِ ثُمَّ يُنْكِرُوْنَهَا وَاَكْثَرُهُمُ الْكٰفِرُوْنَ ﴿٨٣﴾ ع ١١ ١٢

184. Some Ulama have said that by bounty and favour of Allah Almighty here is meant the Holy Prophet صلى الله عليه وآله وسلم that inspite of knowing him the infidels are still refusing to believe in him due to their stubbornness (*Khazainul Irfaan*). The explanation of this verse is the following verse: "*They recognize this Prophet as a man recognizes his sons*" (S2:V146). Or, it could mean all those bounties that have been mentioned above.

185. This means they are infidels in the eyes of Allah Almighty, and their death too would be on infidelity. Thus, there is no inconsistency in the verse, because presently they are all rejecters and atheists, and all such people are indeed infidels. It should be remembered that this is not supplementary majority.

SECTION: 12

84. And the day when We shall raise a witness from every nation [186], then the infidels will neither be permitted [187] nor shall they be pleased [188]

وَ يَوْمَ نَبْعَثُ مِنْ كُلِّ اُمَّةٍ شَهِيْدًا ثُمَّ لَا يُؤْذَنُ لِلَّذِيْنَ كَفَرُوْا وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿٨٤﴾

186. Their Prophets, scholars and the pious persons. The first statement holds more weight because these people would testify about their infidelity and enmity.

187. They will not get permission to come back into the world, or to make any excuses. But this refusal of expressing any excuses will only be granted to them after they are sent into Hell; it would be said to them "*The Lord will say remain lying despised therein and speak not to me*" (S23:V108).

188. In that they would neither be able to persuade Allah Almighty, nor will Allah Almighty persuade them, besides those who are believers.

85. And when the wrong doers will see the torment, so then it will not be lightened from them nor will they have time [189].

وَ اِذَا رَاَ الَّذِيْنَ ظَلَمُوا الْعَذَابَ فَلَا يُخَفَّفُ عَنْهُمْ وَ لَا هُمْ يُنْظَرُوْنَ ﴿٨٥﴾

189. From this we learn that a decrease in the punishment, and obtaining no respite is set especially for the infidels. The sinful believers are by the will of Allah Almighty, protected from both of these.

86. And when those who associated partners will see their associates [190], they will say, 'O our Lord! These are our associates whom we use to

وَ اِذَا رَاَ الَّذِيْنَ اَشْرَكُوْا شُرَكَآءَهُمْ قَالُوْا رَبَّنَا هٰٓؤُلَآءِ شُرَكَآؤُنَا الَّذِيْنَ كُنَّا

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نَدْعُوْا مِنْ دُوْنِكَ ۚ فَاَلْقَوْا اِلَيْهِمُ الْقَوْلَ اِنَّكُمْ لَكٰذِبُوْنَ ﴿٨٦﴾

worship [191] besides You. Then their words will be thrown back at them that they are indeed liars [192].

191. This tells us that the infidels would remember the deeds that they performed in the world, and recognize one another. The time of not recognizing will be different. Thus, there is no inconsistency in the verses.

192. Neither had we commanded you to worship us nor are we the partners of Allah Almighty. You are telling a lie by making us associates.

وَ اَلْقَوْا اِلَى اللّٰهِ يَوْمَئِذِ السَّلَمَ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ﴿٨٧﴾

87. And they will fall submissively [193] to Allah on that day and what they used to forge will be lost from them [194].

193. So that this falling can become compensation for their infidelity and polytheism of the world and through this Allah Almighty could grant them forgiveness. By this falling is meant an attempt on their part to persuade Allah Almighty to be pleased with them. That prostration on seeing the stem of the Divine Throne on the Day of Judgement would only be granted to the believers.

194. This means those idols that were regarded by the idol worshippers as their helpers will not give them help but will instead testify against them. The including of the stone, the sun, the moon, etc. would be a means of excessive punishment for them. This is what is meant by "*lost from them*".

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ زِدْنٰهُمْ عَذَابًا فَوْقَ الْعَذَابِ بِمَا كَانُوْا يُفْسِدُوْنَ ﴿٨٨﴾

88. Those who disbelieved and separated from the path of Allah, We increased torment upon torment because of the mischief they used to do [195].

195. From this we learn that the punishment of the one who misleads severer than the one who is misled because his crime is greater - i.e. to go astray himself, and to lead others astray. It should be remembered that all those whom he would mislead, he would be punished for all of them. Thus, the fire in which he will be thrown will be more intense, the serpents and scorpions would be more poisonous, and he would be made to drink the blood and pus of all the inmates of Hell.

وَ يَوْمَ نَبْعَثُ فِيْ كُلِّ اُمَّةٍ شَهِيْدًا عَلَيْهِمْ مِّنْ اَنْفُسِهِمْ وَ جِئْنَا بِكَ شَهِيْدًا عَلٰى هٰٓؤُلَآءِ ؕ وَ نَزَّلْنَا عَلَيْكَ الْكِتٰبَ

89. And that day when We shall raise a witness from every community amongst themselves that they may give [196] evidence against them and O Beloved! We shall bring you as a witness [197] against all those. And We

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have sent down this Book upon you explaining clearly [198] every thing and as a guidance and mercy and as a glad tidings for the Muslims [199].

تِبْيَانًا لِّكُلِّ شَيْءٍ وَّ هُدًى وَّرَحْمَةً وَّ بُشْرٰى لِلْمُسْلِمِيْنَ ﴿٨٩﴾ ع ١٢ ع ٦ ١٨

196. By this is either meant the Prophets sent to all the nations, or the hands, feets, etc. of every criminal infidel. The first statement is more weighty as is understood from the last part of the verse. It should be remembered that this testimony of the revered Prophets would be against their disbelieving as is understood from the preposition 'on'.

197. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم has seen every condition of his followers as well as every other person, because this testimony of the Holy Prophet صلى الله عليه وآله وسلم will not be based on mere heresay as this would be testimony upon testimony which should be based on seeing. For this reason the Holy Prophet صلى الله عليه وآله وسلم informed the Companions about the two inmates of the grave. One was a backbiter and the other was careless about his urine as reported in Bukhari Shareef. Remember, the outcome of a court case is dependent on the testimony of the witness. Thus, the outcome of the case on the Day of Judgement will depend on the testimony of the Holy Prophet صلى الله عليه وآله وسلم . The most exquisite commentary of this can be read in the book *SHAAN-E-HABIBUR RAHMAN* - The Status of the Beloved of Allah Almighty.

198. This means the Holy *QUR'AAN* is an illuminating explanation about everything. Says Allah Almighty in (S6:V38) "*We have not omitted anything in the Book*". Thus when Hazrat Ayesha (May Allah be pleased with her) enquired from the Holy Prophet صلى الله عليه وآله وسلم whether anyone's good deeds are equal to the stars in the sky, he immediately replied yes, the good deeds of Hazrat Umar (May Allah be pleased with him) are equal to the stars in the sky. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the total number of the good deeds of all his followers, as well as about the total number of all the big and small stars in the sky. Only he can inform of the equalness in number, who is fully aware of the number of both.

199. It should be remembered that the Holy QUR'AAN's general mercy, general guidance and general prophecies are for the entire world, but its specific and special mercy, and special guidance is for the bleievers only. Here mention is made of this special mercy, special guidance, etc.

SECTION: 13

90. Verily, Allah commands [200] with justice and good dealings and has given you close relatives [201], and He has forbade you from indecency and wickedness [202] and being rebellious. He admonishes you that you should be mindful.

اِنَّ اللّٰهَ يَاْمُرُ بِالْعَدْلِ وَالْاِحْسَانِ وَ اِيْتَآئِ ذِي الْقُرْبٰى وَ يَنْهٰى عَنِ الْفَحْشَآءِ وَالْمُنْكَرِ وَ الْبَغْيِ ۚ يَعِظُكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿٩٠﴾

200. It is quite clear that this command is for all His servants, whether believers or infidels. For this reason "*Bids you*" is not used here. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says that justice is Tauheed or the Oneness of Allah Almighty, while good of the creation is piety. It is stated in some traditions that offering worship with sincerity and concentration is doing good.

201. The word relatives includes all relatives,

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near and distant, and giving account for fulfilling our obligations and discharging our duties towards them, whether those are monetary, physical or religious. Give your relatives monetary and physical assistance and inculcate in them a desire towards faith and doing good deeds. From this we learn that rights of relatives is greater than that of strangers.

202. Every disgraceful act is indecency, like stealing, adultery, while all forbidden acts is wicked e.g. infidelity, polytheism, etc. and injustice and arrogance is rebelliousness. It should be remembered that here command is given regarding three acts and prohibition from three acts. The opposite of justice is indecency and that of good is wickedness while the opposite of giving to kindred is rebellion. This blessed verse is a collection of everything good and evil. After listening to this verse Hazrat Uthman bin Madoon (May Allah be pleased with him) accepted Islam. Even such hard hearted and staunch infidels like Waleed bin Mugheerah and Abu Jahl admitted that this teaching is of a high standard. Therefore this verse is recited at the end of every *Khutbah (sermon) (Khazainul Irfaan)*.

91. And fulfill the promise [203] of Allah when you have made it, and break not [204] the oaths after making them fast [205], and you have already made Allah a surety upon you. Surely Allah knows what you are doing.

وَ اَوْفُوْا بِعَهْدِ اللّٰهِ اِذَا عٰهَدْتُّمْ وَ لَا تَنْقُضُوا الْاَيْمَانَ بَعْدَ تَوْكِيْدِهَا وَ قَدْ جَعَلْتُمُ اللّٰهَ عَلَيْكُمْ كَفِيْلًا ؕ اِنَّ اللّٰهَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿٩١﴾

203. Whether this covenant is made with Allah Almighty or His beloved Prophet صلى الله عليه وآله وسلم or made with any other person in the name of Allah Almighty. It includes all types of promises. Thus, the condition accepted at the time of marriage, the promise made with the religious guide (*MURSHID*) at the time of taking the oath of allegiance (*BAI'AT)* etc. are all part of this. For this reason the groom is made to recite the Kalimas at the time of marriage (*NIKAH*) so that this contract will be strong.

204. In this verse covenant signifies those things on which the oath is taken, and taking this in Allah's name is for the purpose of strengthening it. Thus, there is no contradiction of subject in the verse.

205. By making Allah Almighty a surety is meant taking an oath in His name. You had convinced and gained the confidence of others. It should be remembered that while it is important to fulfill every promise made by you, it is absolutely essential to fulfil those in which the name of Allah Almighty is taken. Therefore breach of these makes expiation (*KAFFARAH*) obligatory. Furthermore, do not fulfil a promise which is not permissible even if you took the name of Allah Almighty on it.

92. And be not like that women who has broken her yarn into pieces [206], after it has become strong. You make your oaths an unreal excuse amongst yourselves so that one community will not be more numerous [207] than the other. Most certainly Allah tests [208] you and necessarily, He will make

وَ لَا تَكُوْنُوْا كَالَّتِيْ نَقَضَتْ غَزْلَهَا مِنْۢ بَعْدِ قُوَّةٍ اَنْكَاثًا ؕ تَتَّخِذُوْنَ اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ اَنْ تَكُوْنَ اُمَّةٌ هِيَ اَرْبٰى مِنْ اُمَّةٍ ؕ اِنَّمَا يَبْلُوْكُمُ اللّٰهُ بِهٖ ؕ وَ لَيُبَيِّنَنَّ لَكُمْ يَوْمَ الْقِيٰمَةِ مَا كُنْتُمْ

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it clear for you on the Day of Judgement [209] as to what you used to dispute [210].

فِيْهِ تَخْتَلِفُوْنَ ﴿٩٢﴾

206. There lived a woman in the Holy city of Makkah called Rita bin Sa'd bin Tameem who was plagued by suspicion. Daily she would spin the yarn until midday, and make her maid do the same. Then, due to her anxiety and superstition she would cut this to shreds. This verse refers to the above incident.

207. It was the custom of the people of Arabia that they would enter into a treaty with one tribe. After finding someone more strong and wealthy, they would break the pact with the former and sign a pact with the latter, i.e. they were making their oaths a means of breach of promise. The example of this is the present practice of the leaders who make promises to voters at the time of elections, but never fulfil them.

208. This means that after entering into a pact with one country we let you come across another nation which is more powerful than your ally as a test to see how true or false you are to your promises.

209. It should be remembered that on the Day of Judgement the sins of the infidels will be revealed to all, while no mention will be made about their good deeds. On the other hand, good deeds of the Muslims would be revealed to all, while their sins would either be forgiven or reckoning of these will be done secretly so as to avoid the embarrassment of the wrongdoers.

210. This means the practical judgement would take place on the Day of Judgement, while verbal judgement has been declared through the Prophets in this world as well. Thus, the above verse does not contradict these verses in which it has been declared that judgement has been passed. "*Undoubtedly the QUR'AAN is necessarily a decision word. And it is no merriment*" (S86:Vs 13-14).

93. And if Allah had willed, He would have made a single [211] nation but He misguides whom He wishes and guides whom He wishes [212]. And you will be asked about what you use to do [213].

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَكُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّضِلُّ مَنْ يَّشَآءُ وَ يَهْدِىْ مَنْ يَّشَآءُ ؕ وَلَتُسْـَٔلُنَّ عَمَّا كُنْتُمْ تَعْمَلُوْنَ ﴿٩٣﴾

211. Made into a single nation by giving everybody the guidance towards accepting Islam, i.e. everyone would have become Muslims. But this was against Divine wisdom. Just as the world constitutes of the wealthy and the poor, the healthy and the sick, the white and the black, in the like manner the Hereafter will flourish with the believers and the infidels through whom Paradise and Hell would be filled, and the mercy and wrath of Allah Almighty would be revealed.

212. This means by giving the opportunity to accept faith and guidance or inculcate in the heart of man inclination towards evil so that he in his own accord commits infidelity and sin. In short, this verse is not contradicting the will of man.

213. This question would be for the sake of accountability and not for questioning Divine knowledge. Allah Almighty is by Himself All-Knowing and Omniscient.

94. And do not make your oaths as unfounded excuses [214] amongst yourselves lest any foot may slip [215] after being firm and you have to

وَ لَا تَتَّخِذُوْۤا اَيْمَانَكُمْ دَخَلًۢا بَيْنَكُمْ فَتَزِلَّ قَدَمٌۢ بَعْدَ ثُبُوْتِهَا وَ تَذُوْقُوا السُّوْٓءَ بِمَا صَدَدْتُّمْ عَنْ سَبِيْلِ اللّٰهِ ۚ

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taste evil as you used to move [216] away from the path of Allah and a great torment came down upon you [217].

وَ لَكُمْ عَذَابٌ عَظِيْمٌ ﴿٩٤﴾

214. This means do not take an oath for the sake of falsehood and deception, that how should we now accept faith when we have already taken an oath to remain infidels. Under such conditions this is addressed to the infidels. Or it could mean that do not make the oath an excuse to refrain from doing good deeds or to commit sins i.e. since we have already taken an oath how can we now do good deeds.

215. This means deprived of good deeds after accepting Islam.

Religious issues: Whoever takes an oath to refrain from doing good deeds or committing sins, should break his oath. Under such meaning, this is addressed to the believers. Or, oh infidels! if your hearts become inclined towards Islam, do not make the oaths as an obstacle for accepting faith. If this meaning is taken, then the address is made of the infidels. In such a condition that which follows this is crystal clear.

216. For stopping the people, or disbelievers, or stopping yourselves from doing good by making the oaths an excuse for it, or believers. Under such circumstances the word As-soo-a would signify worldly torments.

217. You would receive great torment for your infidelity or committing sins, or for not doing good deeds.

95. And take not a little [218] price from the promise of Allah. Most definitely, that which is with Allah is better [219] for you if you know.

وَلَا تَشْتَرُوْا بِعَهْدِ اللّٰهِ ثَمَنًا قَلِيْلًا ؕ اِنَّمَا عِنْدَ اللّٰهِ هُوَ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٩٥﴾

218. Breaking the oath taken on the Day of Covenant for the greed of this world. Oh believers! do not break the promise you had sworn on the hands of the Holy Prophet صلى الله عليه وآله وسلم at the time of Baiat-e-Ridwaan by accepting money from the infidels of Makkah, and for this do not turn away from Islam.

219. By better is meant success, victory and riches in the world and reward and pleasure of Allah Almighty in the Hereafter.

96. What is with you will be exhausted and what is with Allah is to remain forever [220]. Certainly We shall give to those that are patient that reward which is most befitting to their best work [221].

مَا عِنْدَكُمْ يَنْفَدُ وَ مَا عِنْدَ اللّٰهِ بَاقٍ ؕ وَ لَنَجْزِيَنَّ الَّذِيْنَ صَبَرُوْٓا اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٦﴾

220. The pious Sufis say any good deed which is done for the purpose of show will remain with you, and like you, will perish with you, while a good deed done to gain the pleasure of Allah Almighty will remain by Allah Almighty, fully preserved.

221. From this we learn that Allah Almighty will bestow rewards upon the believers worthy of His lofty rank and not according to the status of the believer. Thus, that reward is beyond our understanding and imagination.

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مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَلَنُحْيِيَنَّهٗ حَيٰوةً طَيِّبَةً ۚ وَلَنَجْزِيَنَّهُمْ اَجْرَهُمْ بِاَحْسَنِ مَا كَانُوْا يَعْمَلُوْنَ ﴿٩٧﴾

97. Whoever works good from male and female and he is a believer, then certainly We shall make him live a good life [222] and necessarily We shall give them their reward befitting to their best work [223].

222. There are various opinions regarding good life. According to some this is contentment and acceptance of Divine desire, to others this is finding delightful pleasure in one's acts of worship. Even in poverty a believer is comfortable and content, while the infidel is uncomfortable even in wealth because of his greed, while the believer is full of content. From this emerge two issues:

1. Sometimes the reward of piety is received in the world as well, which is in addition to what the person would be receiving in the Hereafter.
2. Pure life is a great bounty from Allah Almighty.

223. From this we learn that Faith is a condition for pious deeds.

فَاِذَا قَرَاْتَ الْقُرْاٰنَ فَاسْتَعِذْ بِاللّٰهِ مِنَ الشَّيْطٰنِ الرَّجِيْمِ ﴿٩٨﴾

98.So when you recite the QUR'AAN so seek protection in Allah from the devil (Shaitaan) the rejected one [224].

224. The recitation of Tawwuz as a means of seeking protection from the devil is understood from this verse, while recitation of Tasmiah is acquired from the letter of Hazrat Sulaiman (On whom be peace) which he had written to Bilqees, Queen of Sheeba "which was in the Name of Allah Almighty, most Beneficient, most Merciful." The Holy Prophet صلى الله عليه وآله وسلم too, on the occasion of Treaty of Hudaibiyah had *BISMILLAH* written at the beginning of this treaty. At the beginning of each QURANIC Surah, Bismillah is written. Thus both *TAWWUZ* and *TASMIAH* should be recited.

اِنَّهٗ لَيْسَ لَهٗ سُلْطٰنٌ عَلَى الَّذِيْنَ اٰمَنُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٩٩﴾

99. No doubt, he has no control over those who believe in Allah and have trust in their Lord [225].

225. By placing trust in Allah Almighty means the devil cannot mislead the Prophets and certain Saints of Allah Almighty, nor can he induce them to commit sins. The common Muslims upon whom Allah Almighty has bestowed His grace, too, cannot be made infidels, apostates and heretics by the devil. But as far as Shaitaan's suggestions and temptations is concerned , sometimes even the Prophets fall prey to it. Says Allah Almighty: "*Thus the devil (Shaitaan) put evil suggestions in their hearts*" (S7:V20). Therefore there is no inconsistency in the verses.

اِنَّمَا سُلْطٰنُهٗ عَلَى الَّذِيْنَ يَتَوَلَّوْنَهٗ وَ الَّذِيْنَ هُمْ بِهٖ مُشْرِكُوْنَ ﴿١٠٠﴾ ع ١٣ ١١ ١٩

100. He has His control over those who befriend [226] Him and those who assign associates with Him [227].

226. In a straight forward way not even the infidels keep friendship with the devil. Having inclination for evil deeds and showing love for evil people is keeping friendship with the devil.

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This is the root of all sins.
227. From this we learn that the true servants of Allah Almighty, like the Prophets and Saints are innocent of sins or protected from sins because it is the devil who causes you to commit sins, and he has no control over them. He can neither mislead them nor make them commit sins. Misunderstanding and error are a different matter. Hazrat Adam (On whom be peace) made an error, he did not commit a sin.

SECTION: 14

وَ اِذَا بَدَّلْنَآ اٰيَةً مَّكَانَ اٰيَةٍ ۙ وَّ اللّٰهُ اَعْلَمُ بِمَا يُنَزِّلُ قَالُوْٓا اِنَّمَآ اَنْتَ مُفْتَرٍ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۱۰۱﴾

101. And when We exchange [228] one verse for another, and Allah knows well what He sends down [229], the infidels say, 'You make it on your own [230]' but most of them know not [231].

them out bravely and steadfastly, though this would bring about difficulties for them. Then a few days later when lighter laws would be revealed the disbelievers would say that the Holy Prophet صلى الله عليه وآله وسلم is joking with his Companions as he was conveying all these from himself. If this was Divine Message, then those lighter injunctions which were revealed today could have been revealed earlier. Did Allah Almighty not have knowledge of this (Allah forbid) that abrogated injunctions would not be suitable! This verse was revealed to refute this idle talk of the infidels.

228. From this we understand that there has been abrogation in Quranic verses, abrogation in respect of recitation and abrogation in respect of laws. To raise objections in respect of abrogation and not understanding the wisdom thereof is indeed the way of the infidels. If there was nor abrogation in the Quranic verses, then how come the Taurah and Injeel are presently abrogated? Abrogation is no proof of Allah Almighty's lack of knowledge, but this has been caused by our changing conditions.
229. This means Allah Almigthy is fully aware about His wisdom and the expediency of His servants. The time when a particular injunction was revealed, it was most suitable for it. If a doctor brings about a change in his prescription, he does so in accordance with the change in the condition of the patient.
230. Reason for its Revelation:
Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that when severe laws would be revealed, the believers would carry

231. This means that most infidels raise objection in respect of abrogation because of their own ignorance, as they are unaware of the wisdoms connected with this. But there are others who despite having the knowledge of these wisdoms still raise objections, purely due to their stubbornness. For a detailed discussion on questions and answers, read Tafseer Naeemi, Para Three.

قُلْ نَزَّلَهٗ رُوْحُ الْقُدُسِ مِنْ رَّبِّكَ بِالْحَقِّ لِيُثَبِّتَ الَّذِيْنَ اٰمَنُوْا وَ هُدًى وَّبُشْرٰى لِلْمُسْلِمِيْنَ ﴿۱۰۲﴾

102. Say, 'The Holy Spirit has brought it down from your Lord with truth [232], that He may make firm [233] the believers and as a guidance and a glad tidings to the Muslims' [234].

232.By 'truth' here is meant brought it down according to the occasion and need, without any change. Hazrat Jibraeel (On whom be peace) is called the Holy Spirit because he himself is a spirit and is endowed with a spirit. Hazrat Isa (On whom be peace) is called the

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spirit of Allah Almighty because he was bestowed by Hazrat Jibraeel (On whom be peace). The Holy QUR'AAN says: "*That I may give you a pure son*" (S19:V19). Further, he is pure and free from all forms of imperfections - hence he is like Hazrat Jibraeel (On whom be peace), the holy spirit.

233. Make the believers firm by letting them ponder over various wisdoms of abrogation which would further strengthen their beliefs. From this verse we understand that Hazrat Jibraeel (On whom be peace) keeps the believers steadfast. Here the work of Allah Almighty is linked to Hazrat Jibraeel (On whom be peace).

234. And for the infidels there is heresy and fear. The Holy QUR'AAN is one but its effects are different.

103. And undoubtedly, We know that they say, 'It is only a man who teaches [235] him. The tongue of him towards whom they hint at is foreign and this is clear Arabic language [236].

وَ لَقَدْ نَعْلَمُ اَنَّهُمْ يَقُوْلُوْنَ اِنَّمَا يُعَلِّمُهٗ بَشَرٌ ؕ لِسَانُ الَّذِیْ یُلْحِدُوْنَ اِلَیْهِ اَعْجَمِیٌّ وَّ هٰذَا لِسَانٌ عَرَبِیٌّ مُّبِیْنٌ ﴿۱۰۳﴾

235. Reason for its Revelation:
Hazrat Ubaid bin Muslima says we had two non-Arab slaves Yasaar and Jabeer who would burnish iron. Sometimes the Holy Prophet صلى الله عليه وآله وسلم would converse with them and listen to their talks. The polytheists began to accuse the Messenger of Allah learns the Holy QUR'AAN from these slaves and recites it. The above verse was revealed to refute this claim. Here the word 'man' refers to these two slaves. From this we learn that the infidels have no consistency at what they say. Some times they call the Holy QUR'AAN a work of magic, sometimes as poetry, sometimes something else. In short, they have no confidence and faith in their own words.

236. How can the non-Arab slaves create the equivalent of the Holy QUR'AAN when the most eloquent literary Arabs are totally helpless to produce the like of it? From this we learn that the Holy QUR'AAN is the name of both the text and meaning. Thus, the mere translation of the Holy QUR'AAN is not the Holy QUR'AAN.

104. No doubt, those who do not believe in the verses of Allah, Allah does not guide them [237] and for them are a painful punishment.

اِنَّ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاٰیٰتِ اللّٰهِ ۙ لَا یَهْدِیْهِمُ اللّٰهُ وَ لَهُمْ عَذَابٌ اَلِیْمٌ ﴿۱۰۴﴾

237. So that they may accept faith. Otherwise the Holy QUR'AAN has been revealed to guide the entire world on the path of Truth.

105. Surely those who do not believe in the verses of Allah forge lies and they are the liars [238].

اِنَّمَا یَفْتَرِی الْكَذِبَ الَّذِیْنَ لَا یُؤْمِنُوْنَ بِاٰیٰتِ اللّٰهِ ۚ وَ اُولٰٓئِكَ هُمُ الْكٰذِبُوْنَ ﴿۱۰۵﴾

238. From this emerge two issues;
1. Falsehood is a major sin and a most wicked crime.

2. Prophets are completely innocent and fully protected from falsehood. Their tongue was not created to utter falsehood. A detailed

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discussion of this subject can be read in the book ASMATE AMBIYA. Thus, feigning piety and pretentious behaviour is a wicked crime.

مَنْ كَفَرَ بِاللّٰهِ مِنْۢ بَعْدِ اِيْمَانِهٖۤ اِلَّا مَنْ اُكْرِهَ وَ قَلْبُهٗ مُطْمَئِنٌّۢ بِالْاِيْمَانِ وَ لٰكِنْ مَّنْ شَرَحَ بِالْكُفْرِ صَدْرًا فَعَلَيْهِمْ غَضَبٌ مِّنَ اللّٰهِ ۚ وَلَهُمْ عَذَابٌ عَظِيْمٌ ﴿١٠٦﴾

106. Whoever denies Allah after believing [239] in Him save him who is compelled and his heart is firm on belief [240] Y1es, whoever becomes an infidel with open heart, upon them is the wrath of Allah and for them is a great punishment [241].

239. By rejecting the laws of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم . All this would be regarded as a rejection of Allah Almighty.

240. **Reason for its revelation**:
This entire verse was revealed concerning Hazrat Ammaar bin Yasir (May Allah be pleased with him). The infidels had captured his father Yasir and his mother Sumayya. They tortured his father in a most inhuman way and killed both without pity as they had tried to force them into becoming apostates. But, both these pious souls flatly refused. These two are the first martyrs to give their lives for Islam. Hazrat Ammar was physically weak and did not have the capacity to bear the painful torture of the infidels. As a result, he repeated what the infidels wanted him to say, then came crying to the Holy Prophet صلى الله عليه وآله وسلم . Seeing him in this condition, the Holy Prophet صلى الله عليه وآله وسلم dried his tears with his own blessed hands.
This verse was revealed on this juncture.
Religious issues:
1. To utter words of infidelity when the life is in danger is permissible, on condition that one's faith is still deeply rooted in one's heart. Having uttered this, one must immediately leave such a place at the first opportunity and not remain there. However, if he refuses to utter words of infidelity for which he is killed, he would be a martyr entitled to a great reward.
2. All the good deeds of an apostate are ruined, and he becomes worse than an actual infidel. The error of the pious servants of Allah Almighty turn out to be a blessing and bounty for the others, and their outward infidelity becomes faith for the others. Hazrat Moulana Jalaluddeen Rumi says: A sincere error of a person becomes a path of guidance for the people. A collective infidelity becomes a path of infidelity for the people.
241. This does not prove in any way the pretentious piety of the Rafzis, because they only utter infidelity to save their lives, while through pretentious piety they deliberately utter falsehood to deceive people. It is for this reason that the order for a genuine helpless person is that after uttering infidelity under compulsion, he should immediately run away from such a place. As soon as such helpless situation is overcome, he should publically declare his faith once more.

ذٰلِكَ بِاَنَّهُمُ اسْتَحَبُّوا الْحَيٰوةَ الدُّنْيَا عَلَى الْاٰخِرَةِ ۙ وَ اَنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْكٰفِرِيْنَ ﴿١٠٧﴾

107. It is because they preferred the life of this world to the life of the Hereafter [242], and because Allah guides not (such) infidels [243].

242. It should be remembered that regarding the worldly life as

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beneficial for the Hereafter is the way of the believer because he utilises this life for accumulating the virtuous deeds for the Hereafter. While regarding this life superior to the Hereafter is the work of the infidels. Hazrat Ammar uttered infidelity because he was overcome by temptation of prolonging his companionship with the Holy Prophet صلى الله عليه وآله وسلم .

243. Thus, until a person continues to remain an infidel he does not receive any guidance of doing good deeds. He, whose death on infidelity is within divine knowledge does not receive guidance towards accepting faith. Or he who dies as an infidel will not receive guidance to answer questions of the grave and those on the Day of Judgement correctly. Hence there is no inconsistency in this verse. Millions of infidels have died after accepting Islam, but it in no way contradicts the meaning of this verse.

108. These are the people on whom Allah has placed a seal [244] upon their hearts and their ears and their eyes. And it is they who are unaware.

أُولٰٓئِكَ الَّذِيْنَ طَبَعَ اللّٰهُ عَلٰى قُلُوْبِهِمْ وَسَمْعِهِمْ وَاَبْصَارِهِمْ ۚ وَ اُولٰٓئِكَ هُمُ الْغٰفِلُوْنَ ﴿١٠٨﴾

244. It is due to the excessiveness of their sins. As a result the verses of the Holy QUR'AAN now do not reach their ears nor enter their hearts. Their eyes cannot see the truth of the miracles. Thus, the following objection that it is no fault of theirs that, since Allah Almighty has sealed their hearts, ears and tongues, has no credence because this seal has come about due to their transgressions. An example of this is the victim of murder who dies with the death created by Allah Almighty

109. Undoubtedly, in the Hereafter they are the losers [245].

لَا جَرَمَ اَنَّهُمْ فِى الْاٰخِرَةِ هُمُ الْخٰسِرُوْنَ ﴿١٠٩﴾

245. This tells us that negligence of the heart is the greatest form of misfortune and misery, while the greatest form of good fortune is the alertness of the heart.

110. Then no doubt, your Lord, for them who left their homes after being tortured [246], then they struggled and remained patient. No doubt, your Lord thereafter is Most Forgiving and Most Merciful [247].

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ هَاجَرُوْا مِنْۢ بَعْدِ مَا فُتِنُوْا ثُمَّ جٰهَدُوْا وَصَبَرُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿١١٠﴾ ع ١٤ ع ١٠ ٢٠

246. Reason for its revelation:
This verse was revealed in honour of pious and noble Companions like Hazrat Ammaar bin Yasir, Hazrat Bilal, Hazrat Khabbab (May Allah be pleased with them) all of whom are Emigrants, *(MUHAJIR)* Soldiers of Islam, embodiment of patience and victims of oppression of the infidels.

247. That Allah Almighty will forgive all their previous sins and transgressions prior to their acceptance of Islam due to the blessings of their pious deeds. We further learn that the transgressions of the soldiers of Islam and those who migrate for the cause of Islam are forgiven by Allah Almighty and the good deeds are a means of attaining forgiveness.

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SECTION: 15

يَوْمَ تَأْتِيْ كُلُّ نَفْسٍ تُجَادِلُ عَنْ نَّفْسِهَا وَ تُوَفّٰى كُلُّ نَفْسٍ مَّا عَمِلَتْ وَهُمْ لَا يُظْلَمُوْنَ ﴿۱۱۱﴾

111. The day when every soul will come disputing towards itself; and every soul shall be paid for what it did and they shall not be wronged [248].

with your own hands. At this juncture Allah Almighty will relate an example. If a crippled person climbs on the shoulders of the blind person and steals, then both would be guilty of the crime. The body is blind, the soul was crippled. Therefore both must go into Hell. This verse makes reference to the above (Tafseer Khazainul Irfaan).

248. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has reported that there will be a confrontation between the body and soul of the infidel. The body will say that I am innocent. It is the soul which entered into me and caused me to commit evil deeds. To this, the soul would reply I was crippled and powerless. So it is you who committed sins

وَ ضَرَبَ اللّٰهُ مَثَلًا قَرْيَةً كَانَتْ اٰمِنَةً مُّطْمَئِنَّةً يَّاْتِيْهَا رِزْقُهَا رَغَدًا مِّنْ كُلِّ مَكَانٍ فَكَفَرَتْ بِاَنْعُمِ اللّٰهِ فَاَذَاقَهَا اللّٰهُ لِبَاسَ الْجُوْعِ وَالْخَوْفِ بِمَا كَانُوْا يَصْنَعُوْنَ ﴿۱۱۲﴾

112. And Allah explained a saying of a town, which was safe, and satisfied, its provision came in abundance from all sides, then it began showing ingratitude to the blessings of Allah. Then Allah made it to taste this punishment that it was caused to wear the garment of hunger and fear [249], the recompense of what they did [250].

human devastation due to famine has been heard. The famine during the time of the Holy Prophet صلى الله عليه وآله وسلم was due to their evil deeds. Now sustenance reaches this land in such abundance that millions of pilgrims arriving in Makkah all receive a generous supply of food, fruit, eggs, etc. They also obtain Qurbani animals at reasonable prices which are brought in from other parts of the world. Imagine if all this supply were to remain in our lands for long periods would it not provide for the food of our people?

249. This verse is describing the verbal expressions of the infidels of Makkah. Although they had enjoyed peace and security as well as received sustenance without hard work, they were ungrateful to Allah Almighty and instead, rejected the Holy Prophet صلى الله عليه وآله وسلم and opposed the Almighty. Thereafter, when the Holy Prophet صلى الله عليه وآله وسلم cursed them and a severe drought came upon them due to which they had to eat the flesh of the dead, and brought them under the control of the believers whose attack they had feared at all times. This is the end result of all those who are ungrateful and unappreciative. It should be remembered that the bounties and blessings of Allah Almighty are constantly being bestowed upon the people of Makkah. Fertile lands have repeatedly experienced famine in which many people had died. But in this barren desert no news of

250. From this we learn that some sins, especially of ingratitude, bring about punishment in the world as well, but this is not the full punishment because this would be completed in the Hereafter, e.g. police lock-up is not the full punishment of the criminal. This would only begin after the court case.

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وَ لَقَدْ جَآءَهُمْ رَسُوْلٌ مِّنْهُمْ فَكَذَّبُوْهُ فَاَخَذَهُمُ الْعَذَابُ وَ هُمْ ظٰلِمُوْنَ ﴿۱۱۳﴾

113. And no doubt, a messenger came to them from within themselves, and then they belied him. Then the torment [251] seized them and they were unjust [252].

251. By torment here means a severe famine was sent upon the people of Makkah, and the fear of the believers subdued them.

252. These infidels of Makkah did not adopt a just opinion regarding the Holy Prophet . Instead of referring to him as a Prophet or a Messenger they called him a poet and a magician.

فَكُلُوْا مِمَّا رَزَقَكُمُ اللّٰهُ حَلٰلًا طَيِّبًا ۖ وَّاشْكُرُوْا نِعْمَتَ اللّٰهِ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ﴿۱۱۴﴾

114. Then eat [253] out of the provision of Allah lawful and clean and be thankful to your Lord if you worship Him [254].

253. Outwardly, this is addressed to the believers. Lawful things are those which are not forbidden. Any good is that which is not unpalatable, it should be tasty and palatable. In other words, piety does not mean man must give up tasty foods, but true piety is to abstain from sins, or lawful things are those which do not become unlawful by themselves, while good things are those which man himself does not make unlawful. Thus, while the pig is forbidden, bribery, etc. are earnings which are evil and not pure. However, if lawful things are left in the name of the idol, they are neither unlawful nor evil, but are lawful and good. Do not regard them as forbidden, because this verse is revealed to refute this belief that Baheerah, Saaibah, etc. are forbidden animals mention of which is made later.

254. Express gratitude to Allah Almighty in your beliefs, as well as practically and verbally, because the verse give an absolute order for expressing gratitude. Believing in the Holy Prophet صلى الله عليه وآله وسلم is an expression of gratitude of belief, obedience to him is practi cal gratitude and recitation of Hamd (Praise of Allah Almighty) and Na'at (Praise of the Holy Prophet صلى الله عليه وآله وسلم) is verbal gratitude.

اِنَّمَا حَرَّمَ عَلَيْكُمُ الْمَيْتَةَ وَالدَّمَ وَلَحْمَ الْخِنْزِيْرِ وَ مَآ اُهِلَّ لِغَيْرِ اللّٰهِ بِهٖ ۚ فَمَنِ اضْطُرَّ غَيْرَ بَاغٍ وَّ لَا عَادٍ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۱۵﴾

115. He has made unlawful [255] to you only these, the dead and the blood [256], and the flesh of swine [257], and that upon which other than God's name has been pronounced [258] at the time of slaughtering, then who is helpless neither desiring that nor exceeding [259] the limit, then no doubt, Allah is Most Forgiving and the Most Merciful.

255. This is an extended counting i.e. the animals which are left in the name of the idols are not forbidden, but only these undermentioned animals are forbidden. This does not necessarily mean that dogs, etc. are not forbidden. Also, when the idolized cow and the water of the Ganges themselves are lawful, then why should the animal set aside on their name be forbidden? From this we learn there is no need for a categorical Quranic

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statement to prove the legality of an object, but this is necessary to prove it unlawful. In other words, if there is no mention of a thing to be lawful or unlawful in the Holy QUR'AAN or Hadith Shareef, then such a thing is lawful. Says Allah Almighty: "*Say you; I find not in what has been revealed to me any meal forbidden*" (S6:V145).

256. It should be remembered, that if an animal which is necessary to be slaughtered, dies without being slaughtered, it would become unlawful. It is not obligatory at all to slaughter things like the fish or locust. Hence they are not included in the dead! Likewise, the blood which flows is unlawful. Although liver and spleen, too, are blood since they are not free flowing, they become lawful.

257. Before only the flesh of the swine was consumed, hence it has been declared unlawful. However, every limb and part of it is absolutely forbidden for use, so much so, that not even its hair can be put to any use. The mention of the flesh is incidental, not for evasion.

258. This means at the time of slaughtering name other than that of Allah Almighty was invoked, even if Allah's name was taken with it, or not at all.

259. Helplessness is of two types. One is when a person is dying of hunger and there is nothing lawful available to eat besides edibles which are unlawful. The other is severe illness for which a pious Muslim specialist doctor says your life can only be saved by consuming a particular forbidden thing. In both these instances it is permissible to consume only that quantity of the forbidden thing which would save your life. From this we learn that anything which would be regarded permissible out of necessity, would be lawful for that circumstance only, and in that quantity only. Anything in excess would be unlawful. If just one piece of meat of the swine is sufficient to save the life, the second piece would be forbidden to eat. From this numerous jurisdical issues can be deduced.

وَ لَا تَقُوْلُوْا لِمَا تَصِفُ اَلْسِنَتُكُمُ الْكَذِبَ هٰذَا حَلٰلٌ وَّ هٰذَا حَرَامٌ لِّتَفْتَرُوْا عَلَى اللّٰهِ الْكَذِبَ ؕ اِنَّ الَّذِيْنَ يَفْتَرُوْنَ عَلَى اللّٰهِ الْكَذِبَ لَا يُفْلِحُوْنَ ؕ ﴿١١٦﴾

116. And say not what your tongues tell falsely, this is lawful [260] and this is unlawful so that you may forge a lie against Allah. No doubt, those who forge lies against Allah they will not prosper [261].

260. Do not declare things lawful and unlawful according to your own fancy. Everything provided by Allah Almighty is lawful, besides those which Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم have declared unlawful. Says Allah Almighty: "*He it is who created for you all*" (S2:V29). Thus, if animals set aside for the idols are slaughtered in the name of Allah Almighty they become lawful to eat as they have not been declared unlawful by Allah Almighty.

261. From this we learn that declaring anything forbidden without any proof is a lie against Allah Almighty. Those who say that the Niaz of Meelad Shareef and food of Fateha are forbidden without any proof are liars. All these are permissible because Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم had not declared them as unlawful. The Holy Prophet صلى الله عليه وآله وسلم says lawful is that which is declared as such by Allah Almighty while forbidden is that which is declared so by Allah Almighty, and where silence is maintained, that is allowed. Says Allah Almighty: "*Allah forgive you, why did you not permit them*" (S9:V43).

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مَتَاعٌ قَلِيْلٌ ۖ وَّ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۱۷﴾

117. There is a short enjoyment and for them is a painful torment.

وَعَلَى الَّذِيْنَ هَادُوْا حَرَّمْنَا مَا قَصَصْنَا عَلَيْكَ مِنْ قَبْلُ ۚ وَ مَا ظَلَمْنٰهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۱۱۸﴾

118. And We made for the Jews those things unlawful, which We have already related [262] to you And We did not oppress them but they wronged themselves [263].

Allah Almighty: "*Then on account of great injustice of the Jews, We made unlawful for them some of those pure things*" (S4:V160). This means that at first these pure and good things were lawful for the Jews, but later were made unlawful upon them.

262. By this is meant it is stated in Sura Anaam: "*And to the Jews We forbade every animal having hoofs*" (S6:V146).

263. It means due to the rebellious disobedience of the Jews many pure things were made unlawful upon them, but oh believers, these are not forbidden for you. Says

ثُمَّ اِنَّ رَبَّكَ لِلَّذِيْنَ عَمِلُوا السُّوْٓءَ بِجَهَالَةٍ ثُمَّ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَاَصْلَحُوْٓا ۙ اِنَّ رَبَّكَ مِنْۢ بَعْدِهَا لَغَفُوْرٌ رَّحِيْمٌ ﴿۱۱۹﴾ ع ۱۵ ع ۹ ۲۱

119. Then indeed, your Lord to those who commit evil ignorantly [264], then repent thereafter and get corrected [265]; no doubt, your Lord thereafter is Most Forgiving and Most Merciful.

regard the unlawful to be lawful is infidelity.

265. This means to be remorseful at the sinful past and abstain from these in the future.

264. This means they committed these acts foolishly, knowing that they were forbidden, like the common sinful believers, because to

SECTION: 16

اِنَّ اِبْرٰهِيْمَ كَانَ اُمَّةً قَانِتًا لِّلّٰهِ حَنِيْفًا ؕ وَ لَمْ يَكُ مِنَ الْمُشْرِكِيْنَ ۙ﴿۱۲۰﴾

120. No doubt, Ibrahim was a Leader [266] obedient to Allah and separate [267] from all others and was not a polytheist [268].

268. From this is understood that Hazrat Ibrahim (On whom be peace) had not committed idolatory for even one moment. When he called the sun and the moon my lord, it was for the purpose of refutation i.e. are those my lords? Therefore in acknowledging this by stating: "*And this is Our argument that We gave to Ibrahim against his people*" (S6:V83). He who regards Hazrat Ibrahim (On whom be peace) to be a polytheist for even a second, is an infidel.

266. By this is meant the symbol of a religious leader, a teacher of Truth, Prince of the Monotheists, chief of the investigators and arch enemy of the polytheists.

267. From this we learn that only that butter and gold has value which is pure and without any mixture in it, similarly only that believer is valuable who is free of any unfaithfulness. Do not keep friendship with the unfaithful. From this those people should take a lesson who advocate calling people of all faiths as brothers.

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شَاكِرًا لِّاَنْعُمِهٖ ؕ اِجْتَبٰىهُ وَهَدٰىهُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿١٢١﴾

121. Thankful to His Blessings Allah chose [269] him and showed him the straight path [270].

269. Allah Almighty selected Hazrat Ibrahim (On whom be peace) for prophethood, for sublime status and for being the father of prophets. It should be remembered that his selection is not due to these acts, but it is due to this selection that these actions were performed by him. This is because prophethood is not a thing which can be acquired, but it is bestowed upon those chosen by Allah almighty. It is for this reason that the letter FE is not used with *IJTABAHO*.

270. This means Allah Almighty had provided him with guidance from his childhood so that at no stage of his life did he commit a sin. This does not mean that (May Allah forbid) at first he was on the wrong path then Allah Almighty guided him to the straight path. Therefore the Holy QUR'AAN, prior to the mention of guidance, has clarified: "*And he was not a polytheis*t".

وَاٰتَيْنٰهُ فِى الدُّنْيَا حَسَنَةً ؕ وَ اِنَّهٗ فِى الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ﴿١٢٢﴾

122. And We gave him good in the world [271]. And verily, in the hereafter he is among the righteous [272].

271. By this is meant Allah Almighty blessed Hazrat Ibrahim (On whom be peace) with prophethood, abundance of wealth, position of honour in all the major religions, long life, pious children, guidance to worship Him. Many commemorative things about him have been preserved in Makkah, created the Holy Prophet from his children, made the recitation of Daroode Ibrahim obligatory in Salaah, etc. Hazrat Ebrahim (On whom be peace) had five thousand dogs to protect his animals in whose necks were straps of gold.

The Christians and Jews venerate him, and the Hindus, too, honour and accept him as Krishan.

272. That is, after our Holy Prophet , Hazrat Ibrahim (On whom be peace) would have the highest position and status. He would be the first to be clothed, because everyone would be resurrected from the grave without any clothes. Amongst all the inmates of paradise he would be the one having a beard. All the people would be showing the highest respect for him.

ثُمَّ اَوْحَيْنَآ اِلَيْكَ اَنِ اتَّبِعْ مِلَّةَ اِبْرٰهِيْمَ حَنِيْفًا ؕ وَ مَا كَانَ مِنَ الْمُشْرِكِيْنَ ﴿١٢٣﴾

123. Then We revealed to you that follow the faith of Ibrahim [273] who was separate from all falsehood and was not a polytheist [274].

273. Here the word "to follow" denotes conformity and agreement and not obedience in the conventional meaning of the word, because the Holy Prophet صلى الله عليه وآله وسلم is not the follower of Hazrat Ibrahim (On whom be peace), though the Holy Prophet's صلى الله عليه وآله وسلم religion conforms to his.

274. From this we understand that the greatest favour which Allah Almighty bestowed on Hazrat Ibrahim (On whom be peace) is by creating our Holy Prophet (Peace be upon him) from his progeny and made Islam in accordance with his code of Religion through which he gained world wide publicity. Those prophets whom the Holy Prophet صلى الله عليه وآله وسلم had mentioned became known, while even the names of the rest of the others, too, have remained concealed and unlisted. This verse gives a hint that even before the revelation of his prophethood the Holy Prophet صلى الله عليه وآله وسلم was firm on the religion of Hazrat Ibrahim (On whom be peace) and by

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his nature was a true devotee and worshipper of Allah Almighty and one who had totally abstained from all types of forbidden acts (*Tafseer Roohul Bayaan*).

124. The Saturday (Sabbath) was imposed only on those who differed [275] in it. And undoubtedly, your Lord will judge between them on the Day of Judgement about that in which they differed [276].

إِنَّمَا جُعِلَ السَّبْتُ عَلَى الَّذِينَ اخْتَلَفُوا فِيهِ ۚ وَإِنَّ رَبَّكَ لَيَحْكُمُ بَيْنَهُمْ يَوْمَ الْقِيَامَةِ فِيمَا كَانُوا فِيهِ يَخْتَلِفُونَ ﴿١٢٤﴾

275. It should be remembered that Saturday was a great day to the Jews, while Sunday was sacred to the Christians, but Muslims observe Friday as a holy day. However, between their days and ours there are three differences:

1. Their days were chosen by themselves, while our day is chosen by Allah Almighty;
2. They were prescribed strict restrictions for the whole day while we are bound by light restriction during the time of Jumuah Salaah. Therefore these people were unable to carry these out.
3. These restrictions were obligatory upon all of them, while only those believers are duty bound to the restrictions upon whom Jumuah Salaah is obligatory.

276. Hazrat Musa (On whom be peace) had asked the Jews to choose Friday for their day of worship. He further told them to determine one specific day for it. The Jews suggested Saturday, while a few of them had agreed for Friday. Thus Saturday was set aside for them as a special day on which they are prohibited from hunting. Those who agreed to the suggestion of Hazrat Musa (On whom be peace), remained firm on the restrictions placed upon them, while others failed to carry these out and continued to hunt. As a result of this they were transformed into monkeys and pigs (Roohul Bayaan, Khazainul Irfaan). Discussion regarding this metamorphosis i.e. undergoing change to a lower species, has been dealt with in Surah Araaf. This was due to their disagreement. From this two issues emerge:

1. It is extremely important to obey the instructions of a Prophet, not his suggestion;
2. The suggestion and opinion of a Prophet is auspicious and full of blessings. To go against it can sometimes bring about difficulties.

125. Call to the way of your Lord [277] with wisdom and good admonition [278] and argue with them in a way that is best [279]. No doubt, your Lord knows well who has been misguided from His way [280] and He knows well those who are guided.

اُدْعُ إِلَىٰ سَبِيلِ رَبِّكَ بِالْحِكْمَةِ وَالْمَوْعِظَةِ الْحَسَنَةِ وَجَادِلْهُمْ بِالَّتِي هِيَ أَحْسَنُ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيلِهِ وَهُوَ أَعْلَمُ بِالْمُهْتَدِينَ ﴿١٢٥﴾

277. This means invite the entire creation towards Islam. From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is a Messenger to the entire mankind, and his propagational work would continue until the Day of Qiyamah. The Holy Prophet صلى الله عليه وآله وسلم propagated Islam directly to his Noble Companions, thereafter this work is continued by the scholars - the Ulama. Furthermore, only Islam is the Path of Allah Almighty, besides it all the other religions are the path of the devil. Says Allah Almighty: "*Verily, only Islam is the Religion before Allah*" (S3:V19).

278. Wisdom constitutes positive proofs like to inculcate an inclination, to instil fear, to

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narrate incidents of the previous people.
279. Debate with people according to their capacity and benefit. Or, debate so as to provide guidance and not to cause any mischief. From this emerge two issues:
1. To debate on religious issues with those bereft of faith is beneficial.
2. Proofs are effective for specific people, while stories with a moral, inculcating an inclination and instilling a fear, are suitable for common people, but debate should be with those who are bent on mischief. Since people are of three categories, propagation should also be of three types (*Tafseer Roohul Bayaan*).
280. People's nature or their destiny will not change through propagation and debates and all the people will not accept faith through these means. This will however help to fulfil your obligation. Guidance comes from Allah Almighty alone.

126. And if you give punishment, then punish them to the extent they had afflicted you [281], and if you were patient, then undoubtedly, patience is the best for those who are patient [282].

وَ اِنْ عَاقَبْتُمْ فَعَاقِبُوْا بِمِثْلِ مَا عُوْقِبْتُمْ بِهٖ ؕ وَ لَئِنْ صَبَرْتُمْ لَهُوَ خَيْرٌ لِّلصّٰبِرِيْنَ ﴿۱۲۶﴾

281. Reason for its revelation:
In the Battle of Uhud the infidels cut off the nose and ears of some of the martyrs. The same was done to Hazrat Hamzah. The Holy Prophet صلى الله عليه وآله وسلم was saddened at seeing this. He had taken an oath to have seventy infidels killed to avenge the death of Hazrat Hamza (May Allah be pleased with him). The infidels ears and noses would be cut off from their faces. On this occasion the above verse was revealed. As a result of this, the Holy Prophet صلى الله عليه وآله وسلم changed his intention and gave compensation for breaking the oath.

Religious Issue:
Punishment should be meted out to everyone. according to his crime. Issue: It is totally forbidden to disfigure the faces of the deceased by cutting off their nose, ears, etc. (This tells us that this verse was revealed in Madina).
282. This means that not taking exact revenge from the offender in lieu of his crime is exercising patience, and exercising patience is better than revenge. But these laws are for personal matters. To pardon a criminal who is guilty of a religious, national or patriotic offence is a crime.

127. And O Beloved! Be patient and your patience is only because of Allahs grace and grieve not for them, and do not be strained because of their plans [283].

وَ اصْبِرْ وَ مَا صَبْرُكَ اِلَّا بِاللّٰهِ وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿۱۲۷﴾

283. They had always been deceiving the Prophets, but Allah Almighty will protect you from their wickedness and then make you victorious over them. All these promises had come to fruition.

128. No doubt, Allah is with those who fear and do good [284].

اِنَّ اللّٰهَ مَعَ الَّذِيْنَ اتَّقَوْا وَّالَّذِيْنَ هُمْ مُّحْسِنُوْنَ ﴿۱۲۸﴾ ع

284. This tells us that whoever is kind to Allah's creation, Allah Almighty showers His kindness upon him.

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اٰیاتها ۱۱۱ ۱۷ سُوْرَةُ بَنِیْٓ اِسْرَآءِیْلَ مَكِّیَّةٌ ۵۰ رکوعاتها ۱۲

SURAH BANI ISRAEL (MAKKAN) Revealed before Hijrah

12 Sections 111 Verses1 533 Words, 3460 Letters

1. Hazrat Qutadah has stated that in this Surah eight Verses (Ayat) (from وَ اِنْ كَادُوْا to نَصِيْرًا) are Madani, while the rest are Makkan. It is also known as Surah ASRA and Surah SUBHAAN.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

سُبْحٰنَ الَّذِیْٓ اَسْرٰی بِعَبْدِهٖ لَیْلًا مِّنَ الْمَسْجِدِ الْحَرَامِ اِلَى الْمَسْجِدِ الْاَقْصَا الَّذِیْ بٰرَكْنَا حَوْلَهٗ لِنُرِیَهٗ مِنْ اٰیٰتِنَا ؕ اِنَّهٗ هُوَ السَّمِیْعُ الْبَصِیْرُ ①

1. Holy is He [2] Who carried His Bondsman [3] by night [4] from the Sacred Mosque to the Aqsa Mosque [5] around which We have put blessings [6] that We may show him our grand signs [7]. No doubt, He is the All-Hearing and the All-Seeing [8].

2. Pure from every type of blemish and loss and harm. Whoever recites this great Name of Allah Almighty in the form of a Wazeefa (incantation) i.e. SUBHAAN or YA SUBHAAN, Allah Almighty will purify him of sins. The splendour and refulgence of every name of Allah Almighty is cast upon the reciter. One who recites the Wazeefa of YA GHANI, will become wealthy and bountiful.

3. In this verse the Holy Prophet's صلى الله عليه وآله وسلم physical Me'raj is discussed, which took place in the eleventh year of Prophethood 621 C.E, during the latter part of the 27th night of Rajab in a total state of wakefulness. Many Me'raj in the form of dreams had taken place prior and after this great event. During this physical Me'raj the five daily Prayers had been made obligatory. Because the word ABD: BONDSMAN has both a physical and a spiritual link. Also the infidels would have blown such a storm over just a Me'raj of a dream, nor would the discussion of such a Me'raj had commenced with "Holy is He who carried His Bondsman". This expression is only used to describe an incredibly unique incident. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم appeared in the world in a dignified condition of a Prophet and presented himself in the presence of his Lord in a dignified state of a bondsman. Thus "His bondsman" is used in this verse while in Surah FATAH: The victory, "He sent His Messenger" is used.

4. Here Masjide Haraam denotes the Sacred Mosque in Makkah Muazzamah because this Me'raj had commenced from the house of Hazrat Umme Haani, daughter of Hazrat Abu Talib. Says Allah Almighty: "*This offering reaching to the Ka'bah*" (S5:V95). In here Ka'bah denotes the boundaries of the sacred mosque. Further, Allah Almighty says: "*near the sacred mosque*" (S2:V191), which is what is meant here. Thus there is no inconsistency in this verse. Going is different to "*to take*" *and "to call"*. Here to take is used to show that Allah Almighty wants to show that He was with His beloved during this journey, remained with him all the time and took him with Him.

5. By Al-Aqsa is meant Jerusalem. Because this mosque is very far from Makkah Mukarrama requiring a journey of a month. If

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by Aqsa is taken to be that mosque of great distance far away from the earth found on the seventh heaven i.e. BAITUL MA'MOOR, then this word would be a proof for the heavenly Me'raj. Remember, the Me'raj up to Jerusalem is an absolute reality, and one who rejects it is out of the fold of Islam, while one who rejects the heavenly Me'raj is a heretic. If he rejects this on the ground that it is impossible for the doors of heaven to open and made an opening then he is an infidel, because he is caught up in the web of intricate philosophy.

6. The land of Jerusalem contains many blessings. It is lush green, has gardens and orchards laden with fruit, flowing rivers, clear fountains, as well as religious bounties. Most Prophets were sent to this land, it is a resting place of many Prophets and a place where Divine revelation had come.

7. By inviting His beloved Messenger to the heavens and the Throne of Allah Almighty to show him those symbols and signs about which all the previous Prophets had just heard e.g. seeing Allah Almighty with his own eyes, the Throne of Allah Almighty, The Divine Chair, the Divine Tablet and Pen, Paradise, Hell, etc so that the testimony of the other Prophets regarding these would be based on what is heard and that of our Holy Prophet صلی اللہ علیہ وآلہ وسلم on what is seen.
Says Allah Almighty: "*Oh Prophet, no doubt, We have sent you as a present beholder and bearer of glad tidings and a warner*" (S33:V45). After the testimony of an eye witness there is no need of any other witness. Thus there can be no Prophet after our Holy Prophet صلی اللہ علیہ وآلہ وسلم. Says Allah Almighty: "*This day I have perfected your Religion*" (S5:V3). Thus, Religion has been completed and perfected because the eye witness has arrived. He showed Hazrat Ebrahim (On whom be peace) His dominion, but to His beloved His beauteous vision and symbols.

8. In this verse right up to "Around which We have put blessings", mention is made of earthly Me'raj eg discussion up to Jerusalem while in "that We might show him" mention is made of heavenly Me'raj and in "He is the Hearing, the Seeing" mention is made of Me'raj of the omnipresence i.e. beyond the heavens. The earthly Me'raj is made as an introduction or proof of the heavenly Me'raj i.e. if you accept and believe in the earthly part of Mer'aj, then the rest of the Me'raj i.e. the heavenly and that beyond it will not be denied by you. This sentence means that verily, it is the beloved bondsman who is seeing and hearing. In other words it is only that beloved bondsman who really has the capacity to directly see His great signs, His beauteous vision and speak to Him. Therefore only he is blessed with this Mer'aj.

2. And We gave Musa [9], the Book and made guidance [10], for the children of Israel that do not take any other helper besides Me [11].

وَ اٰتَيْنَا مُوْسَى الْكِتٰبَ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ اَلَّا تَتَّخِذُوْا مِنْ دُوْنِيْ وَكِيْلًا ۝۲

9. The Sacred Taurah was given at one time by calling Hazrat Musa (On whom be peace) at Mount Sinai. It should be remembered that the entire Taurah as revealed on the 6th Ramadaan, the Injeel was revealed on the 13th Ramadaan and the Scrolls of Hazrat Ebrahim (On whom be peace) on the 1st Ramadaan (*Tafseer Naeemi, etc*).

10. From this we learn that Hazrat Musa (On whom be peace) was sent as a Prophet to the children of Israel only and the Taurah was sent as a guidance for them only, while regarding the Holy QUR'AAN it is said: "*A guidance to all mankind*" (S2:V185).

11. In this verse the word "disposer of affairs" does not mean attorneys and lawyers of courts, but rather it either means Allah Almighty, or the Absolute remover of difficulties, and the True Accomplisher (Allah Almighty) otherwise superficial removers of difficulties and accomplishers can be human being as well e.g. Hazrat Isa (On whom be peace) had said, "*I can restore sight to the blind, and cure the lepers*". The shirt of Hazrat

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Yusuf (On whom be peace) restored the sight of Hazrat Yaqoob On whom be peace).

3. O You the offspring of those whom We bore with [12] Nuh. No doubt, he was a great and thankful bondsman [13].

ذُرِّيَّةَ مَنْ حَمَلْنَا مَعَ نُوْحٍ ؕ اِنَّهٗ كَانَ عَبْدًا شَكُوْرًا ۝٣

12. This means all of them were his children who were on board the Ark of Hazrat Nooh (On whom be peace) at the time of the Deluge. It should be remembered, that only the progeny of Hazrat Nooh (On whom be peace) perpetuated the process of procreation. Hence, he is called Hazrat Adam II.

13. The actual name of Hazrat Nooh (On whom be peace) was Yashkar, but because he would shed exessive tears due to fear of Allah Almighty, his title became Hazrat Nooh (On whom be peace) or the one who laments and mourns.

4. And We revealed [14] to the children of Israel in the Book that surely you shall create mischief [15] in the earth for the second time and you shall become proud excessively.

وَ قَضَيْنَآ اِلٰى بَنِيْۤ اِسْرَآءِيْلَ فِي الْكِتٰبِ لَتُفْسِدُنَّ فِي الْاَرْضِ مَرَّتَيْنِ وَ لَتَعْلُنَّ عُلُوًّا كَبِيْرًا ۝٤

14. In the Taurah, through Hazrat Musa (On whom be peace).

15. This means of children of Israel, you will create mischief in Syrian two occasions - the first mischief will be your opposition of Taurah, the murder of Hazrat Shajyaar (On whom be peace) and the imprisonment of Hazrat Armiya (On whom be peace), and the second mischief will be the murder of Hazrat Zakariya and Yahya (On them be peace) and the intention of the murder of Hazrat Isa (On whom be peace).

5. Then when the first promise came to them, We sent against you Our bondsman as the strong warrior [16], then they entered into the cities for your search [17], and it was a promise to be fulfilled.

فَاِذَا جَآءَ وَعْدُ اُوْلٰىهُمَا بَعَثْنَا عَلَيْكُمْ عِبَادًا لَّنَآ اُولِيْ بَاْسٍ شَدِيْدٍ فَجَاسُوْا خِلٰلَ الدِّيَارِ ؕ وَكَانَ وَعْدًا مَّفْعُوْلًا ۝٥

16. The warriors could be Jaloot, or King Bakht Nazar or *Sakharib*. From this we learn that due to one's evil deeds, cruel kings are appointed, because cruel kings too at times are a form of Divine punishment. After the murder of Hazrat Shia'a (On whom be peace), these cruel kings were appointed over the children of Israel.

17. This means they hunted you down and killed you. This tells us that Allah Almighty Himself avenges the death of His beloved friends.

6. Then We made your attack [18], turned over them, and helped you with wealth and sons and increased your band in numbers.

ثُمَّ رَدَدْنَا لَكُمُ الْكَرَّةَ عَلَيْهِمْ وَ اَمْدَدْنٰكُمْ بِاَمْوَالٍ وَّبَنِيْنَ وَجَعَلْنٰكُمْ اَكْثَرَ نَفِيْرًا ۝٦

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18. This means after you had repented Allah Almighty blessed you with so much wealth and power, that you were able to attack these cruel people to seek revenge. From this we learn that one can obtain wealth and honour due to the blessings of repentance.

7. If you do good it will be for yourself and if you do bad then it will be for yourself [19]. When the second promise came [20], that the enemies might deface your faces [21], and enter into the Mosque [22], as they had entered into it the first time and may destroy utterly whatsoever may fall in their power [23].

إِنْ أَحْسَنْتُمْ أَحْسَنْتُمْ لِأَنْفُسِكُمْ ۖ وَإِنْ أَسَأْتُمْ فَلَهَا ۚ فَإِذَا جَاءَ وَعْدُ الْآخِرَةِ لِيَسُوءُوا وُجُوهَكُمْ وَلِيَدْخُلُوا الْمَسْجِدَ كَمَا دَخَلُوهُ أَوَّلَ مَرَّةٍ وَلِيُتَبِّرُوا مَا عَلَوْا تَتْبِيرًا ۝٧

19. From this we understand that the Arabic letter *LAAM* is some times used to mean the preposition ON - i.e. for the purpose of loss. From this many religious issues can be deduced. Here, too, the letter *LAAM* means the same as the preposition *ALA* or ON to reflect that if you will engage yourselves in evil deeds, you will surely feel its burden. It will never happen that you will do the evil and somebody else will be made to bear the punishment. However, it is true that you will be made to bear the punishment of anothers evil if you had made him do that evil deed.

20. This means when you had created the second mischief causing the martyrdom of Hazrat Yahya (On whom be peace), then the kings of Rome and Persia assumed power over you. Thus, when Herod, king of Rome, entered Jerusalem he saw blood, so he questioned the Jews about it. When they replied that it was the blood of a sacrificial animal, he exclaimed that you are telling a lie. Only after he had put seventy thousand Jews to the sword did they admit that it was the blood of Hazrat Yahya (On whom be peace). The murder of Hazrat Yahya (On whom be peace) had taken place after Hazrat Isa (On whom be peace) was raised to the Heavens. (Tafseer Roohul Bayaan)

21. This means these kings had put you under such persecution which would bring about signs of misery on your faces, like what was done to you during the reign of Herod and other Roman kings.

22. This means these cruel kings would enter Jerusalem and desecrate its sanctity. From this we learn that due to our sins, the sanctity of our mosques is destroyed at the hands of the infidels.

23. In that they would utterly destroy your cities and your wealth. The great Sufis say that failure to pay Zakaat brings about famine, while murder and devastation come about as a result of common indulgence in adultery.

8. It is near that your Lord may show His mercy upon you [24], and if again you create mischief, then We shall again turn towards you our torment [25]. And We have made Hell the prison for the infidels [26].

عَسَىٰ رَبُّكُمْ أَنْ يَرْحَمَكُمْ ۚ وَإِنْ عُدْتُمْ عُدْنَا ۘ وَجَعَلْنَا جَهَنَّمَ لِلْكَافِرِينَ حَصِيرًا ۝٨

24. This means at the time of your second mischief you were told that if you offer sincere repentance you would be forgiven. Thus they repented and were forgiven. Encouragement of Allah Almighty is for the purpose of instilling positive faith.

25 .Therefore, when the Jews had tried to falsify our beloved Prophet صلى الله عليه وآله وسلم

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Banu Quraizah were put to the sword and Banu Nadzir were banished from Madina (Tafseer Roohul Bayaan).

26. This tells us that the punishment of the earth are separate from the punishments of the Hereafter, and that the worldly punishments would not decrease the torments of the Hereafter.

9. No doubt, this Qur`aan shows that path which is the most correct [27], and gives glad tidings to the believers who do good deeds so that they shall have a good reward [28].

اِنَّ هٰذَا الْقُرْاٰنَ يَهْدِىْ لِلَّتِىْ هِىَ اَقْوَمُ
وَيُبَشِّرُ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ
الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا كَبِيْرًا ۙ﴿۹﴾

27. The Straight Path which leads one to Paradise or to Allah Almighty is the Oneness of Allah Almighty and the total belief and obedience to the Prophets of Allah Almighty

28. Those Muslim who do good deeds according to their capacity will be rewarded in this world as well as in the Hereafter.

10. And that those who do not believe in the Hereafter [29], We have prepared for them a painful torment.

وَّاَنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ
اَعْتَدْنَا لَهُمْ عَذَابًا اَلِيْمًا ﴿۱۰﴾ ع ۱۰ ۱

29. This means either they totally don't believe in the Hereafter, like the polytheists, or they do believe in it but in a wrong way, like some Christians who acknowledge Paradise, but do not believe in all the bounties which are found in it. Or they do not believe in the intercession of our Holy Prophet صلى الله عليه وآله وسلم All of them are rejectors of the Hereafter.

SECTION: 2

11.And man prays [30], for bad just as how he prays for good. And man is very hasty [31].

وَ يَدْعُ الْاِنْسَانُ بِالشَّرِّ دُعَآءَهٗ
بِالْخَيْرِ ؕ وَكَانَ الْاِنْسَانُ عَجُوْلًا ﴿۱۱﴾

30. This tells us that it is not good to curse your family or any fellow Muslim in a fit of anger. Always utter good words as you don't know which is the time for the acceptance of Dua.

31. Hazrat Ibn Abbas (May Allah be pleased with him) has reported that Nader ibn Harith, an infidel had said that Oh Allah, if Islam is a true religion, then let stones fall upon me. His Dua was accepted and he was killed. Some Ulama say that man here denotes the infidels, while others have said that by man here means that man who in a fit of anger curses himself or his children. If Allah Almighty were to accept all the duas then those people would be destroyed.

12. And We made night and day as two signs [32], then put the signs of the night blotted and the sign [33], of the day shining, that you may seek grace [34], of Allah and that you may know the numbering of the years, and the

وَ جَعَلْنَا الَّيْلَ وَ النَّهَارَ اٰيَتَيْنِ فَمَحَوْنَآ
اٰيَةَ الَّيْلِ وَ جَعَلْنَآ اٰيَةَ النَّهَارِ مُبْصِرَةً
لِّتَبْتَغُوْا فَضْلًا مِّنْ رَّبِّكُمْ وَ لِتَعْلَمُوْا

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عَدَدَ السِّنِيْنَ وَالْحِسَابَ ؕ وَ كُلَّ شَيْءٍ فَصَّلْنٰهُ تَفْصِيْلًا ﴿۱۲﴾

reckoning [35]. And We have explained every thing separately [36].

them to use. The day is given the light so that you can earn your living during it.

2. Sustenance is a bounty from Allah Almighty and not just the result of our effort to earn it. Thus do not be proud of your skill, but rather seek the bounty of Allah Almighty.

35. Due to the rotation of night and day we have minutes, hours, fraction of the day, chronogram, months, years, centuries due to which we are able to maintain an accurate record of age and period of everything.

36. By this is meant Allah Almighty has provided a detailed description of everything in the Holy QUR'AAN or the Divine Tablet. Therefore those who have their sight on these will have full knowledge of everything.

وَكُلَّ اِنْسَانٍ اَلْزَمْنٰهُ طٰٓئِرَهٗ فِيْ عُنُقِهٖ ؕ وَ نُخْرِجُ لَهٗ يَوْمَ الْقِيٰمَةِ كِتٰبًا يَّلْقٰىهُ مَنْشُوْرًا ﴿۱۳﴾

13. And We have tied to his neck [37] the destiny of every man. And We shall bring out for him on the Day of Judgement a book, which he will find wide open.

good fortune, bad fortune, sustenance and every aspect of his life while he is still in his mother's womb. Thus, this Hadith is a commentary of this verse. Further, this angel is fully aware of everyone's affairs because he has written these. If angels have this much knowledge then imagine the knowledge of our Holy Prophet صلى الله عليه وآله وسلم.

اِقْرَاْ كِتٰبَكَ ؕ كَفٰى بِنَفْسِكَ الْيَوْمَ عَلَيْكَ حَسِيْبًا ﴿۱۴﴾ ؕ

14. (It will be said to him), Read[38] your book. Today you will take account of yourself [39].'

matter what language he may be speaking.

39. Anyone who may be keeping record of his deeds in this world, would find it easy to keep this record in the Hereafter if Allah Almighty wills!

32. Because night comes before the day, it is mentioned first and then the day, i.e. the coming of the night and the day, the increase and decrease in their duration, their heat and cold is reflecting that it is not time that is affecting this but the One Who is changing this time.

33. This means He has created darkness for the night and light for the day so that you can rest during the night and work in the day. Remember that sleep provides rest for the body and Tahajjud Salaah is the rest for the soul.

34. From this emerge two issues:

1. To remain idle without doing work is a sin. Allah Almighty has provided hands and feet to do work, do not render them useless, put

37. Hazrat Mujahid (On whom be peace) has said that Allah Almighty has placed the state of everyone's good fortune and misfortune in his neck. From this we learn that the pious are fully aware of everyone's destiny. If destiny was a thing to be hidden from everyone, then would it have been placed in their neck? It is reported in a Hadith that the angel writing destiny writes every child's age

38. This tells us that nobody will remain illiterate on the Day of Judgement, and that everyone will be speaking in Arabic as this command to read would be given to everybody, whether he is learned or ignorant, and no

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مَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَ مَا كُنَّا مُعَذِّبِيْنَ حَتّٰى نَبْعَثَ رَسُوْلًا ﴿۱۵﴾

15. Whosoever came to guidance [40], he came to guidance for his own good, and whosoever became misguided, he became misguided for his own evil. And no soul-bearing burden will bear the burden [41] of another. And We do not torment until We have sent our messenger [42].

40. The objective of this verse is to make us aware that man will most certainly get the reward of his guidance and good deeds. It will not happen that the good deeds are done by him, but their rewards would be given to someone else to deprive him. However, someone else may also receive the benefit of his good deeds. Hence this verse is not against the conveying of the rewards of one's good deeds (ESALE SAWAAB) nor does it contradict the Hadith. Says Allah Almighty: "*And their father was a noble man*" (S18:V82). Also, nobody should place anyone under obligation of his good deeds. Whatever he does is for himself.

41. So that the next person may be free of all his burdens otherwise the sinner will have the burden of the one indulging in sins. Says Allah Almighty: "*And undoubtedly they shall surely bear their burdens, and along with their own burdens other burdens*" (S29:V13). It is further said: "*And also some loads of those whom they misled by their ignorance*" (S16:V25). In any case there is no contradiction in these verses.

42. From this we learn that Divine punishment does not come by just disobeying Allah Almighty, but due to the disobedience of the Prophet as well. The Pharoah had claimed divinity, had eighty thousand male babies killed, yet punishment only came to him when Hazrat Musa (On whom be peace) had cursed him. Hazrat Maulana Rumi says: "*Allah Almighty does not put to shame any people until they disrespect a pious sage*".

وَ اِذَآ اَرَدْنَآ اَنْ نُّهْلِكَ قَرْيَةً اَمَرْنَا مُتْرَفِيْهَا فَفَسَقُوْا فِيْهَا فَحَقَّ عَلَيْهَا الْقَوْلُ فَدَمَّرْنٰهَا تَدْمِيْرًا ﴿۱۶﴾

16. And We intend to destroy any town, We send Our Commands [43], to its well-to-do people, then they disobey [44] therein, then the world is fulfilled on them, then we destroy it with complete ruination [45].

43. By this is meant either specific laws to which the poor are not bound, such as Zakaat, Sadaqat, or common laws like Salaah, Fasting, especially that from the wealthy. It is for this reason mention is made that the poor and destitute are under them, if they carry these out then the poor should do likewise.

44. And because of them the poor under them too become sinful and debauched. Thus, there is no objection to be raised against the verse.

45. From this we learn that the leaders of the community should exercise greater caution, because others are with them as well.

وَ كَمْ اَهْلَكْنَا مِنَ الْقُرُوْنِ مِنْۢ بَعْدِ نُوْحٍ ؕ وَ كَفٰى بِرَبِّكَ بِذُنُوْبِ عِبَادِهٖ خَبِيْرًۢا بَصِيْرًا ﴿۱۷﴾

17. And many generations we have destroyed [46], after Nuh. And your Lord is sufficient as being the All Aware and the All-Seeing of the sins

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of His bondsmen [47].

46. Like the people of Aad, Thamud and Lut, etc. because they had opposed their Prophets. Thus, the people of Makkah should take a lesson from this. The fall of the previous should alert the present.

47. By letting the angels write the record of deeds, appointing witnesses, etc. is not for His knowledge, but this is for the transgressors.

18. Whosoever desires this hastily [48], world, We soon give him in it whatever We please to whom We intend [49]; then We assign Hell for him, wherein he will enter it despised, being kicked.

مَنْ كَانَ يُرِيْدُ الْعَاجِلَةَ عَجَّلْنَا لَهٗ فِيْهَا مَا نَشَآءُ لِمَنْ نُّرِيْدُ ثُمَّ جَعَلْنَا لَهٗ جَهَنَّمَ ۚ يَصْلٰىهَا مَذْمُوْمًا مَّدْحُوْرًا ﴿۱۸﴾

48. The quest of this world is evil when this is done by making the person unmindful of his Creator; or when the person does not worry about differentiating lawful from the unlawful; or when he does not have faith in the Hereafter by believing that this world is the ultimate thing in life; or makes the religion as a means of worldly achievements, as is the case with the infidels, the sinners and the hypocrites.

49. This means you will only obtain material things that is put out for you, whether you try to achieve this through your careful planning or through easy circumstances. Ther-efore, a person should not waste his hereafter by concentrating on worldly gains only. The heart of the believer is in this world, the world is not in his heart. The ship floats on water, but if the water comes in the ship it will sink.

19. And whosoever intends for the Hereafter and strives [50], for it as how it should be striven for and he is a believer [51], then their striving has been successful [52].

وَ مَنْ اَرَادَ الْاٰخِرَةَ وَ سَعٰى لَهَا سَعْيَهَا وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ كَانَ سَعْيُهُمْ مَّشْكُوْرًا ﴿۱۹﴾

50. From this restriction we ascertain that mere verbal expression of our desire for the Hereafter is not enough, we must make earnest effort and preparation for obtaining it through sound beliefs and total obedience to Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم.

51. From this we learn that no pious deed will be accepted without faith. Faith is to do good deeds, what Wudu is for Salaah, or like nutritious food to be bereft of poison. Faith is the root, good deeds are its branches.

52. This tells us that there are three conditions for the acceptance of good deeds: Faith, good intentions i.e. intention of acquiring the Hereafter, and sound effort. Without these, the desire is totally in vain (Khazainul Irfaan).

20. We do extend Our help to all these as well as those [53], out of the bestowing of your Lord. And there is no check on the bestow of your Lord [54].

كُلًّا نُّمِدُّ هٰٓؤُلَآءِ وَ هٰٓؤُلَآءِ مِنْ عَطَآءِ رَبِّكَ ؕ وَ مَا كَانَ عَطَآءُ رَبِّكَ مَحْظُوْرًا ﴿۲۰﴾

53. This means that Allah Almighty has provided means for the seekers of the world and the Hereafter in this world. All of them are receiving sustenance. In this world both poison and its antidote are available, it has the devil as well as the true guide.

54. It is for this reason that the bounties of the world are received by both the sinner and

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the pious, the infidel and the believer. From this we learn that the bounties of the world and the Hereafter are not just the result of our own effort, but rather through the grace of Allah Almighty. No one should be proud about his wealth or achievements.

21. See you; how We have preferred one over another? And without doubt the Hereafter is greatest in degrees and in preferment [55].

اُنْظُرْ كَيْفَ فَضَّلْنَا بَعْضَهُمْ عَلٰى بَعْضٍ ؕ وَ لَلْاٰخِرَةُ اَكْبَرُ دَرَجٰتٍ وَّاَكْبَرُ تَفْضِيْلًا ﴿٢١﴾

55. This means just as everybody is not equal in the world - the rank and status of everyone would be different. Thus, the person who does not believe in the different ranks of people in the Hereafter is in reality not reflecting on the world with a discerning eye.

The reward of the smallest deed of the Prophets will be far greater than our greatest deed. The charity of just a kilogram of barley of a Companion of the Holy Prophet صلى الله عليه وآله وسلم is far greater than our charity of a mountainful of gold.

22. O Listener! Set up no other god with Allah lest you will remain sitting down despised and helpless [56].

لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَقْعُدَ مَذْمُوْمًا مَّخْذُوْلًا ﴿٢٢﴾ ع ١٢ ٢ ٢

56. From this we understand that being left helpless and without friends is the lot of the infidels and polytheists. Allah Almighty would. appoint many helpers for the believers, like the Saints, etc.

SECTION: 3

23. And your Lord has Commanded you that you should worship none except for Him and you should do good [57] with your parents. If either or both of them reach old age [58] then you should not utter any faint cry [59] to them and do not chide them and speak to them with respectful words [60].

وَ قَضٰى رَبُّكَ اَلَّا تَعْبُدُوْٓا اِلَّآ اِيَّاهُ وَبِالْوَالِدَيْنِ اِحْسَانًا ؕ اِمَّا يَبْلُغَنَّ عِنْدَكَ الْكِبَرَ اَحَدُهُمَآ اَوْ كِلٰهُمَا فَلَا تَقُلْ لَّهُمَآ اُفٍّ وَّ لَا تَنْهَرْهُمَا وَ قُلْ لَّهُمَا قَوْلًا كَرِيْمًا ﴿٢٣﴾

57. From this emerge a few issues:
1. The worship of Allah Almighty takes priority over loyalty to man. It should be remembered that obedience to the Holy Prophet صلى الله عليه وآله وسلم is included in the worship of Allah Almighty.
2. Amongst all the relatives, obedience to the parents takes the priority as Allah Almighty has mentioned it with His worship.
3. Even if the parents are non-believers, it is obligatory to fulfil their rights, because Allah Almighty has mentioned parents without any condition or restriction.
4.Parents should be served physically and financially because the word kindness to them is mentioned without any condition or restriction.
5. Worship of anyone besides Allah Almighty is not permissible, while obedience would be to Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم.

58. Though service to parents is important at all times, but in their hour of need this becomes absolutely incumbent. The fact of the matter is that to serve them when they are not in need of it is desirable, but when they are in need, this becomes obligatory. Thus, to serve them when they are ill or helpless is obligatory.

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59. Religious Issue:
1. Parents should not utter words that would hint that the attitude of their children is making life unbearable for them.
2. Do not address your parents by name;
3. Do not treat your parents like your servants
4. The son should not keep his parents like despised servants.

60. That the children should address them with appropriate and kind words. Hazrat Ebrahim (On whom be peace) addressed his uncle as "Oh my Father". Do not speak to them in a tone of anger, bear with their unpalatable behaviour due to old age, because during old age a person tends to become easily irritable, suspicious and angry.

24. And spread for them the arm of humility with tender heart [61], and say, 'O my Lord, have mercy on them both as they had brought me up in my childhood [62].'

وَ اخْفِضْ لَهُمَا جَنَاحَ الذُّلِّ مِنَ الرَّحْمَةِ وَ قُلْ رَّبِّ ارْحَمْهُمَا كَمَا رَبَّيٰنِيْ صَغِيْرًا ﴿۲۴﴾

61. This means practically you treat them well, do not hesitate to spend on them, because when you were helpless, they cared for you. Now, when they are helpless you must take care of them.

62. From this emerge few issues:
1. No person can ever fulfil every right of the parents, therefore continue to pray for their well being.
2. After the demise of your parents you should hold prayers for the 3rd, 40th day, one year etc as a means of seeking forgiveness of them.
3. If your parents are infidels pray for their guidance.

25. Your Lord knows well what is in your hearts, if you are righteous, then no doubt, He is Most Forgiving to those who repent [63].

رَبُّكُمْ اَعْلَمُ بِمَا فِيْ نُفُوْسِكُمْ ؕ اِنْ تَكُوْنُوْا صٰلِحِيْنَ فَاِنَّهٗ كَانَ لِلْاَوَّابِيْنَ غَفُوْرًا ﴿۲۵﴾

63. If you have a desire in your heart to serve your parents, but you did not get an opportunity for it. Allah Almighty will not place any blame of it on you because He is fully aware of our desires and intentions.

26. And give your kinsmen their right [64], and to the needy and to the traveller [65], and do not spend extravagantly [66].

وَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَالْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ وَ لَا تُبَذِّرْ تَبْذِيْرًا ﴿۲۶﴾

64. In addition to the parents, serve their children as well, e.g. their brothers, sisters and their relatives i.e. our dear ones. Some scholars of Islam commenting on this verse said we should fulfil the rights of the kith and kin of the Holy Prophet because from parents we received life, but from the Holy Prophet we received our faith.

65. Even if the Muslim destitutes and travellers are not our relatives, yet assist them with your Zakaat and Sadaqat because Allah Almighty has bestowed more wealth than your needs upon you for this purpose. The buffalo is given more milk than necessary for her calf so that other people can derive benefit from it.

66. To spend more than necessary on things permissible is called extravagance, (*ISRAAF*) and spending the same on unlawful things is called extravagance (*TABZIR*). Tabzir is worse than Israaf, therefore it is severely censured.

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إِنَّ الْمُبَذِّرِينَ كَانُوا إِخْوَانَ الشَّيَاطِينِ ۖ وَكَانَ الشَّيْطَانُ لِرَبِّهِ كَفُورًا ﴿٢٧﴾

27. No doubt, the extravagant ones are the brothers of Satan. And the devil is very ungrateful to his Lord[67].

be severely punished. Just as spending of good things would be rewarded, spending in evil things is a sin.

67. From this we learn that spending on cinema, gambling, alcohol, and other unlawful things is a total wastage for which a person will

وَإِمَّا تُعْرِضَنَّ عَنْهُمُ ابْتِغَاءَ رَحْمَةٍ مِّن رَّبِّكَ تَرْجُوهَا فَقُل لَّهُمْ قَوْلًا مَّيْسُورًا ﴿٢٨﴾

28. If you turn your face away from them seeking the mercy if Allah for which you have hoped, then speak to them in gentle words [68].

regarding it in which it is said when your dear ones or any poor Muslim ask you for financial assistance which you are unable to give them speak to them with kindness. By this is meant pray for their well-being or make an encouraging promise for the future. Thus, when you are helpless do not turn away a beggar in a harsh tone. Says Allah Almighty: "*And chide not the beggar*" (S93:V10).

68. Reason for its revelation:
Some times, Hazrat Bilal Suhaib, Hazrat Salim and Hazrat Khubaab, (May Allah be pleased with them), the jurists amongst the noble Companions, would ask the Holy Prophet صلى الله عليه وآله وسلم to satisfy their needs. At times when the Holy Prophet صلى الله عليه وآله وسلم did not have anything to give them, he would remain silent. This verse was revealed

وَلَا تَجْعَلْ يَدَكَ مَغْلُولَةً إِلَىٰ عُنُقِكَ وَلَا تَبْسُطْهَا كُلَّ الْبَسْطِ فَتَقْعُدَ مَلُومًا مَّحْسُورًا ﴿٢٩﴾

29. And keep not your hands tied [69], with your neck, nor open it completely lest you sit down [70], blamed and tired [71].

him) had only one shirt which he was wearing. He took off this blessed shirt and gave it to her and then went to his room. He remained there after the Azaan was given for Salaah but the beloved Prophet of Allah صلى الله عليه وآله وسلم did not return to the mosque. This verse was revealed on this occasion. From this we learn that your needs and that of your children take priority over charity. What is saved from this should be given in charity. This is the law of Shariah. The unique charity of Hazrat Abu Bakr Siddique (May Allah be pleased with him) of laying everything he had in his house at the feet of the Holy Prophet صلى الله عليه وآله وسلم was the expression of one who was deeply immersed in the love of the Holy Prophet صلى الله عليه وآله وسلم.

69. This means do not become stingy and miserly so as not to spend at the time of need, or not to fulfil the rights of the person in question.

70. Reason for its Revelation:
Once a discussion took place between a Muslim lady and a Jewes woman concerning whether Hazrat Musa (On whom be peace) was more generous than the Holy Prophet صلى الله عليه وآله وسلم. The Jewes claimed that the nature of generosity of Hazrat Musa (On whom be peace) was such that he would distribute everything that he would have in excess of his needs. To test the generosity of the Holy Prophet صلى الله عليه وآله وسلم the Muslim lady sent her daughter to the Messenger of Allah صلى الله عليه وآله وسلم to request for a shirt which she needed. At that point in time, the Holy Prophet (Peace be upon

71. So that people may call you a miser or a

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spendthrift. In the Hereafter both of these would be a curse for the person.

30. No doubt your Lord extends the provision for whom He pleases and He straitens. No doubt, He knows well and sees His bondsmen [72].

إِنَّ رَبَّكَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ۚ إِنَّهُ كَانَ بِعِبَادِهِ خَبِيْرًا بَصِيْرًا ﴿٣٠﴾

72. Thus those whom He had kept as poor is correct and those on whom He had bestowed wealth, too, is full of Divine wisdom.

SECTION: 4

31. And kill not your children for fear of poverty; We shall provide them and you too. No doubt, their murder is a great error [73]

وَلَا تَقْتُلُوْٓا اَوْلَادَكُمْ خَشْيَةَ اِمْلَاقٍ ۚ نَحْنُ نَرْزُقُهُمْ وَاِيَّاكُمْ ۚ اِنَّ قَتْلَهُمْ كَانَ خِطْاً كَبِيْرًا ﴿٣١﴾

73. Reason for its Revelation:
The people of Arabia prior to Islam would bury their female infants alive. The wealthy would do this so that no one would become their son in-law, thereby making them feel small, and the poor were doing this so as to save them the problem of providing their trousseau and feeding them. To stop the poor from this act the above verse was revealed. Here the word 'error' denotes a major sin. It should be remembered that this type of laws are enforced upon both the believers and the infidels, therefore, no infidel would be allowed to take life.

32. And approach not adultery [74], undoubtedly that is immodesty and a very vile path [75].

وَلَا تَقْرَبُوا الزِّنٰٓى اِنَّهٗ كَانَ فَاحِشَةً ۚ وَسَآءَ سَبِيْلًا ﴿٣٢﴾

74. This means safeguard yourself from the motives of adultery as well. Thus, to cast an evil eye, being alone in the company of a strange woman, the exposure of a woman, etc. are all forbidden. To prevent fever, try and prevent the inflammation of the mucous membrane, to stop the plague, first destroy the rats. The obligation of Purdah, the unlawfulness of song and music, the order to lower one's gaze are all introduced for the prevention of adultery.
75. From this we learn that adultery is a worse crime than murder because the punishment for murder is death but that of adultery is RAJAM - or stoning to death. The reason being adultery is both a crime as well as shamelessness and debasing the process of procreation.

33. And kill not any soul [76], which Allah has forbidden without any right. And whosoever killed without any right, then undoubtedly We have given authority to his heirs [77], but he should not exceed the limit in killing [78]. Necessarily he is to be helped [79].

وَلَا تَقْتُلُوا النَّفْسَ الَّتِىْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ ۚ وَمَنْ قُتِلَ مَظْلُوْمًا فَقَدْ جَعَلْنَا لِوَلِيِّهٖ سُلْطٰنًا فَلَا يُسْرِفْ فِّى الْقَتْلِ ۚ اِنَّهٗ كَانَ مَنْصُوْرًا ﴿٣٣﴾

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76. It should be remembered that it is permissible to take the life of a combatant infidel, but it is forbidden to take the life of a believer, a non-Muslim under the Islamic state and a confederate. However, the taking of life of a believer is allowed under three conditions: A life for a life, or for adultery or for banditry. From "*Allah has forbidden" is obtained the first benefit while from "without right*" these benefits. Thus, this verse is a source for establishing many religious issues.

77. From this we learn that punishment with like retaliation is a human right, if the guardian so wishes he can forgive the killer. Also, that the guardian of the murdered person may neither do exactly the same with the murderer nor kill another innocent person. It is not obligatory that the method of killing should be the same. The guardian should have the killer killed with a sword, even if he had killed his victim in another way.

78. There are a few ways of exceeding the limits of killing: to kill a few in place of one, to kill after granting pardon, to kill by subjecting the victim to unnecessary harsh treatment, i.e. by cutting his hands and feet, after killing the person to cut off his limbs like the nose, the ears, etc i.e. to mutilate the body all these practices are forbidden. The infidels would practise this during the Days of Ignorance.

79. It is reported in Sawaiqe Muharriqah that Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said to Hazrat Alli (May Allah be pleased with him) that Hazrat Ameer Muawiya (May Allah be pleased with him) is quite right in his demand for avenging the death of Hazrat Uthman (May Allah be pleased with him), because he is his true guardian. If you show laxity in seeking retaliation or punishing his murderers Hazrat Muawiya will use this as an excuse to take control over the empire. He used this verse to substantiate his argument.

وَ لَا تَقْرَبُوْا مَالَ الْيَتِيْمِ اِلَّا بِالَّتِیْ
هِیَ اَحْسَنُ حَتّٰی یَبْلُغَ اَشُدَّهٗ ۪ وَ اَوْفُوْا
بِالْعَهْدِ ۚ اِنَّ الْعَهْدَ كَانَ مَسْـُٔوْلًا ﴿۳۴﴾

34. And do not approach the property of the orphan [80], but by a way, which is best [81], until he reaches his maturity [82], and fulfils the promise, surely the promise is to be questioned of [83].

80.From this we learn if the heirs are minors, then the wealth of the deceased should not be used for the purpose of Fateha food, etc. as this food would not be lawful for anyone. Wealth for doing this commendable deed should be spent by the adult heirs from their share, because devouring the wealth of the orphans is devouring the fire of Hell. People are unmindful about this fact. The minor orphans should not be made to fill in water, because that water too is the wealth of the orphan.

81. From this we learn that the guardian of the orphan can trade with his wealth which would increase his wealth as this is included in good. Likewise, it is permissible to deposit his money in the bank in his name as this is a method of safeguarding his wealth.

82. From 12-18 years is regarded as a youthful or adolescent age or age of puberty i.e. after the age of twelve upto eighteen. But now the verdict is on the statement of Hazrat Imam Muhammad and Abu Yusuf, i.e. after the completion of the fifteenth year. From this we learn that a person who has reached the age of puberty is no longer called an orphan.

83. Whether you make the promise with Allah Almighty, or with the Holy Prophet صلى الله عليه وآله وسلم or with the Religious Guide or with the teacher or with any relative or even with a stranger. This includes all permissible oaths.

وَ اَوْفُوا الْكَیْلَ اِذَا كِلْتُمْ وَ زِنُوْا بِالْقِسْطَاسِ

35. And measure fully when measuring and weigh with an even

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الْمُسْتَقِيْمِ ؕ ذٰلِكَ خَيْرٌ وَّاَحْسَنُ تَاْوِيْلًا ﴿۳۵﴾

balance [84]. This is better, and its end is good.

when you receive, let the measure be an even balance without any extra. The end result of this is good as it is full of blessing as well liked in the eyes of the people and proves beneficial to flourish the trade.

وَ لَا تَقْفُ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ ؕ اِنَّ السَّمْعَ وَ الْبَصَرَ وَ الْفُؤَادَ كُلُّ اُولٰٓئِكَ كَانَ عَنْهُ مَسْئُوْلًا ﴿۳۶﴾

36. And do not go after that thing which you do not know [85]. No doubt, the ears and the eyes [86], and the heart all are to be questioned of [87].

84. It is obligatory that at the time of giving the measure or weight must be accurate, in fact to give a little more is desirable. The Holy Prophet صلى الله عليه وآله وسلم said: "When you weigh, weigh slightly more". But

85. This tells us that it is forbidden to give a verdict or explain a religious issue without knowledge, all of which is included in this world.

86. This means a person will be questioned with regard to harbouring evil thoughts or having, defective beliefs. However, those evil thoughts which come in one's heart involuntarily are excused. Thus, there is no inconsistency in the verses and the Hadith.

87. This means that all these inner and outer limbs will be questioned on the Day of Judgement that you did not use these for doing permissible deeds. Therefore use these to do good deeds only. These questions are not for the knowledge of Allah Almighty, but to seek the acknowledgement and admission of guilt by the transgressors.

وَ لَا تَمْشِ فِى الْاَرْضِ مَرَحًا ۚ اِنَّكَ لَنْ تَخْرِقَ الْاَرْضَ وَ لَنْ تَبْلُغَ الْجِبَالَ طُوْلًا ﴿۳۷﴾

37. And do not walk on the earth proudly [88], undoubtedly, you shall never cleave the earth, and shall never reach to the mountains in the height [89].

88. This tells us that the practice of pride and arrogance, and the postures and outer show of these people, etc are all forbidden. Our sitting, walking, moving should all display humility and modesty. Our speech should be soft, walking slow and dignified. Many issues branch out from this, some of these extracted by the jurists are that it is not permissible to use the elephant for a mode of transport, and wearing gloves made from the lion's skin, the source of which is this verse.

89. This means there is no benefit in boasting, but rather it is sinful. Therefore one should abstain from it and adopt simplicity and modesty. The fruit of very tall trees are small, while shrubs which display modesty are laden with big fruit like pumpkins, melons, etc. An outrageous fire does not have gardens, these are found in humble sand.

كُلُّ ذٰلِكَ كَانَ سَيِّئُهٗ عِنْدَ رَبِّكَ مَكْرُوْهًا ﴿۳۸﴾

38. The evil thing of all these is not liked by your Lord.

ذٰلِكَ مِمَّاۤ اَوْحٰۤى اِلَيْكَ رَبُّكَ مِنَ الْحِكْمَةِ ؕ

39. This is of those revelations, which your Lord has sent to you with

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wisdom [90]. And do not put with Allah any other god, lest you will be thrown in Hell taunted, being banished [91].

وَ لَا تَجْعَلْ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتُلْقٰى فِيْ جَهَنَّمَ مَلُوْمًا مَّدْحُوْرًا ﴿٣٩﴾

90. Here the word wisdom denotes those laws which are acceptable to even a sound mind. Hazrat Alli (May Allah be pleased with him) says ever since my eyes beheld the Holy Prophet صلى الله عليه وآله وسلم I had never cast a glance on my private parts. Hazrat Uthman (May Allah be pleased with him) says ever since I accepted Islam I had never uttered a word of lie. A king never sits in a dirty rubbish place. Can the light of faith be found in a sinful heart and false tongue? (Tafseer Roohul Bayaan).

91. From this we learn that Allah Almighty will protect the sinful believer from all types of taunting remarks and paralysing fear in Hell. He will not embarrass him, as both of these are punishments set aside for the infidels.
"Those who do not bear to expose the faults of anyone in this world, How will they desire to embarrass me on the Day of Judgement?

40. Has your Lord picked you for sons and has made for Himself daughters [92] from the Angels? No doubt, you speak that which is a grave saying.

اَفَاَصْفٰىكُمْ رَبُّكُمْ بِالْبَنِيْنَ وَ اتَّخَذَ مِنَ الْمَلٰٓئِكَةِ اِنَاثًا ؕ اِنَّكُمْ لَتَقُوْلُوْنَ قَوْلًا عَظِيْمًا ﴿٤٠﴾ ع ٥

92. Reason for its revelation:
The polytheists of Arabia were describing the angels as daughters of Allah Almighty. This claim of theirs is refuted in this verse, in which it is said that "oh! you wretched people, you would dislike daughters for yourselves, yet you are approving the same for Allah Almighty. Has Allah Almighty given you good things i.e. the sons, and kept the bad things for Himself i.e. the daughters". Even now, the polytheist Hindus give female names for most of their idols. This tells us that it is an old sickness of the polytheists. The Hindus regard Durga, Parvathi, Ganga, Jamana, Kali etc as ladies. Hindustan is known as Bharat Mata - Mother India.

SECTION: 5

41. And no doubt, We explain in this Qur`aan variedly that they may understand [93], and nothing is increased in them by it but hatred [94].

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِيَذَّكَّرُوْا ؕ وَ مَا يَزِيْدُهُمْ اِلَّا نُفُوْرًا ﴿٤١﴾

93. He explained one topic, in various styles, proofs, examples, wisdom, lessons, and narratives, because some accept proofs, some through admonitions, some through examples. Since the Holy QUR'AAN has come for all, it caters for all types of people as well.

94. This tells us that any heart which is bereft of the love and greatness of the Holy Prophet صلى الله عليه وآله وسلم would not benefit from the Holy QUR'AAN, but on the contrary, the Holy QUR'AAN will cause harm to him. Some trees are destroyed by rain, those of weak bladder become sick through nutritious food. It is for this reason that an infidel is given a Holy QUR'AAN after he recites the Kalima.

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قُلْ لَّوْ كَانَ مَعَهٗٓ اٰلِهَةٌ كَمَا يَقُوْلُوْنَ اِذًا لَّابْتَغَوْا اِلٰى ذِى الْعَرْشِ سَبِيْلًا ﴿۴۲﴾

42. Say you, if there had been other gods with Him as they say, then they would have sought out any way towards the owner of the throne [95].

done this to declare their independence. If they would have been satisfied with their simplicity and helplessness, they would not have been deities. Hence this proof is absolute and categorical, and not for mere contentment.

95. This means that these deities would have opposed Allah Almighty and would have tried to establish control over His entire land because to be dependent on others is regarded as a weakness and everyone tried to remove his weakness. Thus, these deities too would have

سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا يَقُوْلُوْنَ عُلُوًّا كَبِيْرًا ﴿۴۳﴾

43. Holy, and Exalted is He, He is high above what they say [96].

of doing things for themselves. Allah Almighty is above any type of weakness.

96. This means to associate a partner with Allah Almighty is to regard Him as weak. Only those who enlist others for help who are incapable

تُسَبِّحُ لَهُ السَّمٰوٰتُ السَّبْعُ وَ الْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ وَ اِنْ مِّنْ شَیْءٍ اِلَّا يُسَبِّحُ بِحَمْدِهٖ وَ لٰكِنْ لَّا تَفْقَهُوْنَ تَسْبِيْحَهُمْ ؕ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ﴿۴۴﴾

44. The seven heavens and the earth as well as whosoever is in it [97]. speak of His Glory. And there is nothing, which does not speak of His Glory praising Him, yes you do not understand [98]. their glorification. No doubt, He is the All-Forbearing and the All-Forgiving.

food. They had heard the weeping sound of the pillar. It should be remembered, that although everything recites Tasbeeh, the effects of these are different. Thus, the incantation of a green plant on a grave lessens the punishment of the inmate of the grave, although the shroud as well as the sand of the grave too are engaged in the recitation of an incantation (Tasbeeh). It is for this reason that flowers and green shrubs are placed on the grave. Likewise, there is a difference in the effect of Tasbeeh of a believer and an infidel.In fact, even among the believers there is a difference between the worship and incantations of a saint and a non-saint.

97. This means angels and other creations, because besides humans and jinns there are no polytheists and infidels in any other creation.

98. From this we learn that everything is engaged in reciting the glorification of Allah Almighty with its verbal tongue, and not with just its discerning tongue, because every intelligent person understands condition of things, though he does not understand the theoretical meaning of these words. However, there are some pious sages who do understand these as well and listen to their incantations. Thus, at the time of eating the noble Companions would hear the incantation of

وَ اِذَا قَرَاْتَ الْقُرْاٰنَ جَعَلْنَا بَيْنَكَ وَ بَيْنَ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ حِجَابًا مَّسْتُوْرًا ۙ﴿۴۵﴾

45. And O beloved! When you recited Qur`aan, we placed between you and those who do not believe[99], in the hereafter a hidden veil[100].

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99. Reason for the Revelation:
When the verse "*Perish be the two hands of Abu Lahab*" (S111:V1) was revealed, Jameela, wife of Abu Lahab came with stones where the Holy Prophet صلى الله عليه وآله وسلم was sitting with Hazrat Abu Bakr Siddique (May Allah be pleased with him). She began to speak to Hazrat Abu Bakr (May Allah be pleased with him) without seeing the Holy Prophet صلى الله عليه وآله وسلم and asked: "Where is your master? He speaks ill of me (satirises)". To this Hazrat Abu Bakr replied that my Master does not recite poetry. She then left saying that she had brought those stones to bash his head. Hazrat Abu Bakr Siddique (May Allah be pleased with him) then enquired from the Holy Prophet صلى الله عليه وآله وسلم the reason for Jameela not seeing him. The reply was that Allah Almighty had placed an angel between him and her. The verse is referring to this incident (Khazainul Irfaan).

100. The fact of the matter is that the Holy Prophet's صلى الله عليه وآله وسلم blessed light and bounties do not reach the infidels, therefore they are groping in misguidance. If this cover is lifted and the Holy Prophet صلى الله عليه وآله وسلم is able to reach them then they too would be able to receive Faith and Divine knowledge. "The disputes of Faith and infidelity have increased due to your cover. If you can lift the curtain then you and you alone will prevail".

46. And we have put coverings [101], over their hearts lest they should understand it and in their ears is heaviness [102]. And when you remember in QUR`AAN your Lord alone, they run away turning their back hatefully [103].

وَّ جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ
وَ فِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِذَا ذَكَرْتَ
رَبَّكَ فِي الْقُرْاٰنِ وَحْدَهٗ وَلَّوْا عَلٰٓى
اَدْبَارِهِمْ نُفُوْرًا ﴿۴۶﴾

101. Due to which they are unable to understand the QUR'AAN correctly. From this we learn that the correct understanding of the QUR'AAN can only be obtained through faith and piety without which the mind functions in a confused way as can be seen today. Every book is recited with a light, but the light of the Holy QUR'AAN is piety. Every commentator should develop piety in him. May Allah Almighty guide us!

102. This tells us that any heart which is not connected to the Holy Prophet صلى الله عليه وآله وسلم will not be able to hear or understand the Holy QUR'AAN. The understanding of the Holy QUR'AAN is dependent on the respect and dignity for the possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم.

103. Because they are addicted to polytheism, they become displeased at hearing topics based on the Oneness of Allah Almighty. From this we learn that an unfortunate wretch does not find guidance anywhere. If they do not find this from the door of the Holy Prophet صلى الله عليه وآله وسلم then from where else will they find it? The sins from everywhere are presented at the court of the Holy Prophet صلى الله عليه وآله وسلم for forgiveness, but if these are committed at his blessed door then where will they be taken for forgiveness?

47. We know well for they hear, when they put their ears [104], towards you and when they counsel together, when the unjust say, 'you follow not but such a man who has been enchanted [105].

نَحْنُ اَعْلَمُ بِمَا يَسْتَمِعُوْنَ بِهٖٓ اِذْ يَسْتَمِعُوْنَ
اِلَيْكَ وَ اِذْهُمْ نَجْوٰٓى اِذْ يَقُوْلُ الظّٰلِمُوْنَ
اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ﴿۴۷﴾

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104. This means that even if the infidels listen to the QUR'AAN it is for the purpose of making fun of it. This type of hearing is an act of sin.

105. From this emerge a few issues:

1. Allah Almighty Himself takes vegeance from the infidels for causing any harm to His beloved Prophet صلی اللہ علیہ وآلہ وسلم when they called him one bewitched, Allah Almighty labelled them tyrants.

2. A liar is never at ease with one's talk. Thus, the infidels would sometimes call the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a magician, i.e. one who casts a spell on others, at other times they would call him the victim of other people's spell; sometimes they would call him insane, i.e. one having no sense and other times a poet - i.e . one who possesses great intelligence. In short, they did not rozy themselves in what they were saying.

48. See how they have pro-founded similitude's for you,[106], then they have gone astray that they cannot get away [107].

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ﴿۴۸﴾

106. In this verse Allah Almighty is complaining to the Holy Prophet صلی اللہ علیہ وآلہ وسلم about the infidels. The beauty about this is that the Holy Prophet صلی اللہ علیہ وآلہ وسلم did not complain to Allah Almighty about what these wretches were calling him, but instead, Allah Almighty Himself is complaining about them to His Beloved Rasool صلی اللہ علیہ وآلہ وسلم. This reflects the extent of love which Allah Almighty has for His Beloved Prophet صلی اللہ علیہ وآلہ وسلم.

Those who possess literary taste would understand and appreciate this line of discussion.

107. From this emerge two issues:

1. It is an act of infidelity to use trivial words and to present mean examples in respect of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

2. Those who harbour personal hostility and enmity against the Holy Prophet will not be guided to obtain faith. The devil, too, had this sickness of hostility.

49. And say what! When we shall become bones and broken particles, shall we be raised really as new creation? [108].

وَ قَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۴۹﴾

108. This questions of the infidels of Makkah was to express astonishment and rejection i.e. after death when the bones would have decomposed totally it would be impossible to form a body from nothingness and bequeath a life and soul in it. They had forgotten their own origin. A fault finder always raises an objection blindly.

50. Say you, 'be stones or iron'.

قُلْ كُوْنُوْا حِجَارَةً اَوْ حَدِيْدًا ﴿۵۰﴾

51. Or any other creation, which may be bigger [109], in your thinking, then now they will say who will create us again [110]. Say you, 'He who created you for the first time', now then they will shake there heads jesting

اَوْ خَلْقًا مِّمَّا يَكْبُرُ فِيْ صُدُوْرِكُمْ ۚ فَسَيَقُوْلُوْنَ مَنْ يُّعِيْدُنَا ؕ قُلِ الَّذِيْ فَطَرَكُمْ اَوَّلَ مَرَّةٍ ۚ فَسَيُنْغِضُوْنَ اِلَيْكَ

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towards you, 'when [111], it is', say you, 'perhaps it may be near' [112].

رُءُوْسَهُمْ وَ يَقُوْلُوْنَ مَتٰى هُوَ ؕ قُلْ عَسٰۤى اَنْ يَّكُوْنَ قَرِيْبًا ﴿۵۱﴾

109. If iron and steel, etc which have no links with life can be recreated, then what about living things being transformed into bones and sands which earlier had life? Remember, the word "BECOME" is a verb for a command, but not to make the command obligatory, but for the purpose of labelling accusation and blame at the rejectors to silence them.

110. Because these infidels had forgotten the inventor, therefore they had forgotten the one who can recreate them.

111. The infidels asked three things about their being brought back to life again: how will He bring them back to life, who would bring them back to life, when will He bring them back to life. Answers to all three questions are given separately and in a most exquisite manner.

112. The use of 'perhaps' by Allah Almighty expresses proof of certainty. This tells us that the Day of Judgement is very near because the coming of the Holy Prophet صلى الله عليه وآله وسلم is a major sign about it. The Holy Prophet صلى الله عليه وآله وسلم joining his two blessed fingers together said, "Qiyamat and I are just like this" From this there is a hint that Allah Almighty had bestowed knowledge about the Day of Judgement upon our Holy Prophet صلى الله عليه وآله وسلم.

52. The day when He will call you [113], then you will come [114], praising Him and will think that you tarried not but little [115].

يَوْمَ يَدْعُوْكُمْ فَتَسْتَجِيْبُوْنَ بِحَمْدِهٖ وَ تَظُنُّوْنَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا ﴿۵۲﴾ ع ۵ ۱۲

113. By this is meant calling you to the place of reckoning by means of sounding the trumpet. From this we learn that the activities of certian special servants of Allah Almighty are indeed the activities of the Almighty because resurrecting the people, summoning them to the plains of Reckoning, blowing the Trumpet, are all assigned to Hazrat Israfeel (On whom be peace). Yet, Allah Almighty is saying He would be summoning the people. In a like manner He refers to many activities of His servants as His work eg, Hazrat Jibraeel (On whom be peace) had told Bibi Mariam, "I would grant a son to you".

114. This tells us that all worships will come to an end in the Hereafter, but the act of praising Allah Almighty would continue there as well. However, this offering of praise will not be of any inconvenience but one of spiritual nourishment just like the respiratory process in this world. But offering praise of Allah Almighty will not benefit the infidels in the Hereafter.

115. In comparison to the life in the Hereafter, because the life of this world and the period of stay in the grave is lesser than that of the Hereafter. Or due to the fear of the Day of Judgement their long lives will seem short. Thereafter they will remember their ages and all the incidents during it (Tafseer Roohul Bayaan).

SECTION 6

53. And say to My bondsmen that they should speak that which is best [116]. No doubt, the Satan provokes strife among [117]. Verily the devil is an open enemy to man.

وَ قُلْ لِّعِبَادِيْ يَقُوْلُوا الَّتِيْ هِيَ اَحْسَنُ ؕ اِنَّ الشَّيْطٰنَ يَنْزَغُ بَيْنَهُمْ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلْاِنْسَانِ عَدُوًّا مُّبِيْنًا ﴿۵۳﴾

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116.This brief verse includes thousands of issues pertaining to beliefs, worships, and affairs and dealings of day to day life. Its reason for revelation is: When the polytheists of Arabia would hurl abuse at the Muslims, they complained to the Holy Prophet صلی اللہ علیہ وآلہ وسلم. In response this verse was revealed in which the Muslims are told not to react to the uncouth and uncivilized speech of the polytheists in like manner. Some Ulama are of the opinion that this verse is abrogated from the following verse: "*Oh Prophet! strive hard against the infidels and the hypocrites and be strict against them*" (S66:V9). It is possible that in that verse the word *'be strict'* could denote a severe proof. This would then mean substantiate a strong proof but do not utter absurd words. It should be remembered that Kalima Tayyiba, recitation of the Holy QUR'AAN, to speak sweetly to people when discussing religious issues which could exercise good effect on the hearts of people, are all included in this.

117. The devil provokes strife by making you angry and inflamed so that you give tit for tat which could lead to a situation of confrontation. Under such circumstances exercise control and become a good example of the lofty character and qualities of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

54. Your lord knows you well, he will have mercy [118], upon you if he pleases, or he will torment you if he pleases. And we have not sent you as a guardian over them [119].

رَبُّكُمْ اَعْلَمُ بِكُمْ ؕ اِنْ يَّشَاْ يَرْحَمْكُمْ اَوْ اِنْ يَّشَاْ يُعَذِّبْكُمْ ؕ وَ مَاۤ اَرْسَلْنٰكَ عَلَيْهِمْ وَكِيْلًا ﴿۵۴﴾

118. Oh infidels that Allah Almighty may give you guidance towards faith and doing good deeds. Or Oh Muslims that He may accept your good deeds. Thus, do not fully accept that the infidelity of an infidel or your faith would be eternal. There is a hope that an infidel may become a believer, and there is always a danger of a believer becoming a heretic. Therefore, always seek refuge in Allah Almighty.

119. From this emerge two issues:
1. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is not responsible for the deeds of the infidels;
2. That if Allah Almighty wills, the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be responsible for the deeds of the believers by having them pardoned through his intercession - "*ardently desirous of your welfare*" (S8:V128).

55. And your lord knows well those that are in the heavens and in the earth. And undoubtedly, we preferred one to the other in prophets and gave to Dawood the Zaboor (a scripture) [120].

وَ رَبُّكَ اَعْلَمُ بِمَنْ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ لَقَدْ فَضَّلْنَا بَعْضَ النَّبِيّٖنَ عَلٰى بَعْضٍ وَّ اٰتَيْنَا دَاوٗدَ زَبُوْرًا ﴿۵۵﴾

120.In which there is glad tidings about the coming of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Or, Hazrat Dawood (On whom be peace) was a Prophet as well as a king. But prophethood was a great bounty. Or that the Jews were under the impression that after Hazrat Musa (On whom be peace) there would be no other prophet coming. But Hazrat Dawood (On whom be peace) came after him. Likewise, our beloved Prophet صلی اللہ علیہ وآلہ وسلم also became Nabi so what does it matter? There were hundred and fifty Surahs in the Zaboor, but they had contained prayers and incantational practices (*Roohul Bayaan, Khazain*).

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قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِهٖ فَلَا يَمْلِكُوْنَ كَشْفَ الضُّرِّ عَنْكُمْ وَلَا تَحْوِيْلًا ﴿٥٦﴾

56. Say you, 'call them whom you think besides Allah, [121], then they have no authority to remove affliction from you nor to avert it [122].

given permission for practising idolatory i.e. call upon your idols and see, they will not be able to relieve you of the drought. Then why do you worship such helpless objects.

122. This means they are neither objects of worship nor do they have power to remove difficulties, nor can they take them from you and transfer them onto others. This is the very difference between transfer of one thing to another and a miracle.

121. Reason for its revelation:
Once the infidels of Arabia were caught up in a severe drought, so much so that they had to eat the flesh of dogs and dead animals. When matters became unbearable they came crying for assistance and requested the Holy Prophet صلى الله عليه وآله وسلم to pray for them. This verse was revealed on this occasion. It should be remembered that *'Call them'* is grammatically a verb for command, but this has been said for taunting. In it the infidels are not

أُولٰٓئِكَ الَّذِيْنَ يَدْعُوْنَ يَبْتَغُوْنَ اِلٰى رَبِّهِمُ الْوَسِيْلَةَ اَيُّهُمْ اَقْرَبُ وَيَرْجُوْنَ رَحْمَتَهٗ وَيَخَافُوْنَ عَذَابَهٗ ؕ اِنَّ عَذَابَ رَبِّكَ كَانَ مَحْذُوْرًا ﴿٥٧﴾

57. Those chosen bondsmen whom these infidels worship, [123], they themselves seek access [124], towards their Lord that who is near to Him in them, they hope for His mercy and fear [125]. His torment. No doubt the torment of your Lord is a thing to be feared.

123. Like Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) angels and jinns. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says this verse was revealed regarding those infidels of Arabia who were worshipping the believing jinns, though these jinns had accepted faith in the Holy Prophet صلى الله عليه وآله وسلم.

124. From this we learn that it is incumbent to seek a medium in order to approach Allah Almighty. Says Allah Almighty: "*Oh believers fear Allah and seek the means of approach to Him*" (S5:V35). We further learn that some of the deities of the infidels, too, are desirous of seeking a medium like the believing jinns and angels, because all of them would be seeking the medium of our Holy Prophet صلى الله عليه وآله وسلم on the Day of Judgement.

125. Then on what grounds are the infidels regarding them as deities? From this we learn that the Prophets as well as the angels all fear Allah Almighty and place their hope in Him. Why not? Because faith is established on fear and hope.

وَاِنْ مِّنْ قَرْيَةٍ اِلَّا نَحْنُ مُهْلِكُوْهَا قَبْلَ يَوْمِ الْقِيٰمَةِ اَوْ مُعَذِّبُوْهَا عَذَابًا شَدِيْدًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ﴿٥٨﴾

58. And there is no [126], town but that We shall destroy it before the day of judgement or will torment it severely [127]. This is written down in the book.

126.At the time of the first blowing of the trumpet. Thus by Qiyamah is meant the time of resurrection prior to which everything would have perished.

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127. Hazrat Abdullah ibn Masood (May Allah be pleased with him) says that any place which abounds in adultery and usury will become the victim of devastation. Some Ulema have said that devastation would be for the settlements of the believers and punishment for the settlements of sinners (Tafseer Roohul Bayaan).

59. And we abstained from sending such signs because the former people belied [128]. them. And We gave to Thamud a she camel as an eye-opener, then they wronged her [129]. and We don't send but to cause fear[130].

وَ مَا مَنَعَنَاۤ اَنۡ نُّرۡسِلَ بِالۡاٰیٰتِ اِلَّاۤ اَنۡ
كَذَّبَ بِهَا الۡاَوَّلُوۡنَ ؕ وَ اٰتَیۡنَا ثَمُوۡدَ
النَّاقَةَ مُبۡصِرَةً فَظَلَمُوۡا بِهَا ؕ وَ مَا
نُرۡسِلُ بِالۡاٰیٰتِ اِلَّا تَخۡوِیۡفًا ﴿۵۹﴾

128. Reason for its revelation:
The infidels of Arabia had told the Holy Prophet صلی اللہ علیہ وآلہ وسلم that if you are a true Prophet, then change Safa into a mountain of gold, and remove the other mountains from Makkan land. Allah Almighty through revelation informed the Holy Prophet صلی اللہ علیہ وآلہ وسلم that if you desire We will fulfil their demands. But after seeing the miracles, if they fail to accept faith, they will then be destroyed. If you so desire We will spare them and not fulfil these demands of theirs (Khazainul Irfaan). This verse was revealed at that point in time. Therefore here refers to "*signs*" to the miracles demanded by them, otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had shown many miracles far greater than these. It should be remembered that any person who demands miracles of his choice and then fails to accept faith after seeing these, is destroyed. Hence not seeing these miracles, too, was a mercy from Allah Almighty.

129. Because they had killed this she-camel for no reason, and they had not accepted faith even after seeing this miracle. Therefore they were cruel to the she-camel and unto themselves.

130. Instill fear in them about the punishment which would be coming in the near future. By this is meant self requested miracles become the prelude of future Divine punishments.

60. And when We said to you, 'all are under the control [131]. of your lord.' And We made not the vision which We had showed you but as a test for [132], the people and also the tree upon which there is curse [133], in Qur`aan. And we frighten them; then nothing increases them but a great contumacy.

وَ اِذۡ قُلۡنَا لَكَ اِنَّ رَبَّكَ اَحَاطَ
بِالنَّاسِ ؕ وَمَا جَعَلۡنَا الرُّءۡیَا الَّتِیۡۤ
اَرَیۡنٰكَ اِلَّا فِتۡنَةً لِّلنَّاسِ وَالشَّجَرَةَ
الۡمَلۡعُوۡنَةَ فِی الۡقُرۡاٰنِ ؕ وَ نُخَوِّفُهُمۡ ۙ فَمَا
یَزِیۡدُهُمۡ اِلَّا طُغۡیَانًا كَبِیۡرًا ﴿۶۰﴾ ع

131. This means the knowledge and power of Allah Almighty has encompassed everything and not Allah Almighty Himself, because Allah Almighty personally is free from encompassing and of being surrounded.

132. In this there is a proof about heavenly Me'raj, because from this one learns that the Holy Prophet صلی اللہ علیہ وآلہ وسلم saw the signs of Allah Almighty at the Divine Throne and heavenly regions by going there in a state

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of wakefulness, which the polytheists had denied and created mischief about it. If it was only a Me'raj in a dream, then they would have neither rejected it nor created mischief about it. Here the word "We had showed" denotes the journey of the night of Me'raj, about which the Holy Prophet صلى الله عليه وآله وسلم had given information to the Makkans. On hearing this, they made a joke of it, some with weak faith became apostates and Hazrat Abu Bakr (May Allah be pleased with him) became Siddique (Faithful witness of the truth) Thus after hearing about Me'raj some became Siddique and others became infidels.

133. By this is meant the tree of salinity which would grow from the surface of Hell, its branches would be in all its regions and pits it would become the food of the inmates. When the Holy Prophet صلى الله عليه وآله وسلم gave his information to the infidels they laughed and said that how strange is the fire of Hell - that would burn human beings and stones but will be unable to burn a fresh tree. Thus, its discussion became a means of mischief for them. These blind people failed to see that the Lord who can keep the sea worms alive in the fire; through whose command ostrich fowls eat burning coals: In Turkey towels were made from the skin of this worm, which would not burn in the fire, then is it difficult for Him to command the tree of salinity not to burn in the fire of Hell!

SECTION: 7

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ قَالَ ءَاَسْجُدُ لِمَنْ خَلَقْتَ طِيْنًا ۚ﴿۶۱﴾

61. And when We commanded [134], angels to prostrate before Adam, then they prostrated except the Iblis. He said, 'shall I prostrate before him whom you have made of clay? [135]

134. Prostration of respect which the angels performed before Hazrat Adam (On whom be peace) by placing their forheads on the ground before him. This was not a religious injunction because at that point in time no religious law of any Prophet had come. Also, Laws of Shariah on the earth are for human beings and not for angels. Also, this Sajda for Hazrat Adam (On whom be peace) was only performed once. If this was a religious command, then this type of Sajda would have been continued.

135. From this emerge a few issues:

1. To put your conjecture in opposition to Divine Command is infidelity and a practice of the devil.
2. Not respecting the inner Light of the Prophet, and to call him creation of sand or an ordinary human is the work of the devil.
3. Disobeying the command of Allah Almighty is impiety, and denying it is an act of infidelity.

قَالَ اَرَءَيْتَكَ هٰذَا الَّذِىْ كَرَّمْتَ عَلَىَّ لَئِنْ اَخَّرْتَنِ اِلٰى يَوْمِ الْقِيٰمَةِ لَاَحْتَنِكَنَّ ذُرِّيَّتَهٗٓ اِلَّا قَلِيْلًا ﴿۶۲﴾

62. He said 'see you, this whom you have honoured [136], above me, if you will grant me time till the day of judgement then I shall assuredly [137] crush his children but a few [138].

136. That you wanted to make me into a prostrator and Hazrat Adam (On whom be peace) into an object of prostration, yet I am a worshipper and Sufi of thousands of years, while Hazrat Adam (On whom be peace) has not yet started to worship.

137.Iblis mentioned about progeny because he knew that Hazrat Adam (On whom be peace) is a Prophet, and he had no power to mislead a Prophet or those from his progeny who would be Prophets and special saints. For this reason

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he said "*but a few*". It should be remembered that the devil is wreaking revenge of our Father (i.e. Hazrat Adam On whom be peace) on us. Therefore all of us should at no time be unmindful of him.

138. This tells us that not even the devil spoke

63. He said, 'get away [139], therefore who so of them will follow you, then the recompense of all is Hell, a full punishment [140].

قَالَ اذْهَبْ فَمَنْ تَبِعَكَ مِنْهُمْ فَإِنَّ جَهَنَّمَ جَزَآؤُكُمْ جَزَآءً مَّوْفُورًا ﴿٦٣﴾

139. "To get away" means to be away from My Mercy, My Paradise or from My Presence. You have been given the period of waiting until the first blowing of the Trumpet of the day of Judgement. From this we learn that sometimes even the prayer of an infidel too is accepted, in fact through the prayer of this devil, even his life span is increased. In a like manner the prayers of the sages can change the destinies of men, increase their life span, etc. If this devil's life span had been increased from before, he would not have prayed for it. In another place

64. And stagger whosoever of them you can with your voice [141], and mobilise against them your horsemen and your footmen and share with them in their wealth and their children [142], and promise them. And Satan does not promise them but with delusion [143].

وَ اسْتَفْزِزْ مَنِ اسْتَطَعْتَ مِنْهُمْ بِصَوْتِكَ وَاَجْلِبْ عَلَيْهِمْ بِخَيْلِكَ وَ رَجِلِكَ وَ شَارِكْهُمْ فِي الْاَمْوَالِ وَ الْاَوْلَادِ وَعِدْهُمْ ؕ وَ مَا يَعِدُهُمُ الشَّيْطٰنُ اِلَّا غُرُوْرًا ﴿٦٤﴾

141. From this we learn that music and false misleading lectures are all voices of the devil, as well as his pedestrians and riders i.e his soldiers. Hazrat ibn Abbas (May Allah be pleased with him) said that any voice or sound which emanates without the wishes of the Almighty is the voice of the devil - whether they are in the songs and music, false sermons or incorrect commentaries of the Holy QUR'AAN.

142. Before eating any food or having cohabitation, if one does not recite BISMILLAH - the devil then has a hand in it. Similary, never name your boy *ABDUSH SHAMS*, etc.

65. No doubt those who are My bondsmen, you have no control [144] over them. And your Lord is sufficient as their guardian [145].

اِنَّ عِبَادِيْ لَيْسَ لَكَ عَلَيْهِمْ سُلْطٰنٌ ؕ وَكَفٰى بِرَبِّكَ وَكِيْلًا ﴿٦٥﴾

lies in the presence of Allah Almighty. Whatever he wanted to do he said openly. Thus, the one who talks lies in front of Allah Almighty is worse than the devil.

it has been said: "*You are given time*" (S7:V15), which tells us that his life span has been increased due to his prayer.

140. From this we learn two issues:

1. The devil too would be given punishment in Hell, and will experience the same type of pain which can be experienced by us through sand and stones.
2. Only those humans and jinns would be punished in Hell who had been obeying the devil. Thus, the minor children of the infidels would not be inmates of Hell.

143. To give the polytheists hope of salvation through infidelity and polytheism, the miserly Muslim hope of wealth through miserliness and hope of fame through extravagance are all promises of the devil.

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144. This tells us that all the Prophets are innocent, and some saints are protected. Innocent is he who does not commit a sin, while protected is that being who can commit sin, but through Divine grace does not do so. Innocence is compulsory for prophethood, but protection is not obligatory for sainthood.

Those who Allah Almighty wishes to protect will remain safe from sins e.g. the Rightly Guided Caliphs, etc.

145. That Allah Almighty will protect his chosen servants from all the deceptions of the devil.

66. Your Lord is He who speeds for you the ship in the sea, so that you may seek His Grace [146]. No doubt, He is Merciful towards you.

رَبُّكُمُ الَّذِیْ یُزْجِیْ لَكُمُ الْفُلْكَ فِی
الْبَحْرِ لِتَبْتَغُوْا مِنْ فَضْلِهٖ ؕ اِنَّهٗ كَانَ
بِكُمْ رَحِیْمًا ﴿۶۶﴾

146. This tells us that journey by sea is auspicious even if it is for religious or worldly affairs e.g. for Hajj or for business, etc. while it is forbidden if it is undertaken for no valid reason. Thus, there is no inconsistency in the Hadith and Holy QUR'AAN.

67. And when any trouble approaches you in the sea, then all whom they worshiped are lost [147]. except He. Then when He delivers you towards land, then you turn away your faces. And man is very ungrateful [148].

وَاِذَا مَسَّكُمُ الضُّرُّ فِی الْبَحْرِ ضَلَّ مَنْ
تَدْعُوْنَ اِلَّاۤ اِیَّاهُ ۚ فَلَمَّا نَجّٰىكُمْ اِلَى الْبَرِّ
اَعْرَضْتُمْ ؕ وَكَانَ الْاِنْسَانُ كَفُوْرًا ﴿۶۷﴾

147. When the polytheists of Arabia would experience adverse or unfavourable conditions at sea or were caught in a storm, they would pray to Allah Almighty alone and call upon Him for help and not their idols. After they would safely reach the shores they would once again indulge in polytheism. Reference in this verse is made to this action of theirs.

148. Instead of seeking the pleasure of Allah Almighty on receiving His favours they resort to deeds to displease Him. This fault is found in every negligent person, therefore the word *'the man'* is used in it, which includes negligent believers and the infidels.

68. Have you then become fearless of that He may cause you to sink [149], the shore of the land with you or send you a stone storm; then you will find no supporter for yourself [150]?

اَفَاَمِنْتُمْ اَنْ یَّخْسِفَ بِكُمْ جَانِبَ الْبَرِّ
اَوْ یُرْسِلَ عَلَیْكُمْ حَاصِبًا ثُمَّ لَا تَجِدُوْا
لَكُمْ وَكِیْلًا ﴿۶۸﴾

149. Like Allah Almighty had Qaroon submerged in the earth. What it means is just as Allah Almighty had power of drowing you in the sea, He has the power to submerge you in the ground, land and sea, both are in His control. Everywhere and at all times you are under His control and totally dependent on His mercy. How foolish it is then to indulge in infidelity on land. Although this verse is addressed to the infidels, negligent people like us, too, need to take a lesson from it. Allah Almighty knows how to give and take back.

150 .Like He had sent them on the people of Hazrat Lut (On whom be peace). From these verses one cannot seek proof for possibility of a lie because after the advent of the Holy Prophet صلى الله عليه وآله وسلم there is a promise of withholding of the general

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punishment. Says Allah Almighty: "*And Allah is not one to chastise them, till you are in their midst*" (S8:V33). At certain specific times

69. Or have you become fearless of that He may carry you back in the sea for the second [151], time, then it is sent upon you a breaking storm blast then He may cause you to drown because of your infidelity, then you will not find anyone who may pursue against Us [152]?

specific punishments can come, in fact, it will come. Thus there is no inconsistency in the verses.

اَمۡ اَمِنۡتُمۡ اَنۡ يُّعِيۡدَكُمۡ فِيۡهِ تَارَةً
اُخۡرٰى فَيُرۡسِلَ عَلَيۡكُمۡ قَاصِفًا مِّنَ
الرِّيۡحِ فَيُغۡرِقَكُمۡ بِمَا كَفَرۡتُمۡ ۙ ثُمَّ لَا
تَجِدُوۡا لَكُمۡ عَلَيۡنَا بِهٖ تَبِيۡعًا ﴿۶۹﴾

151. By making a journey by sea necessary for you and then you get trapped there. On what ground are you being disobedient to Allah Almighty? Wherever a person's death is determined he has to go there and on reaching the place he dies there. (I wish Allah Almighty can determine my death in Madina Muawwarah on Faith. Ahmad Yar).

152.In this verse their is a negation of the belief of the infidels about intercession. It was their belief that the intercession of the idols is a bluff or one being bullied because they have been surpressed by Allah Almighty. Believers had not conceded to such intercession, nor do they accept it nor will they ever be convinced about it.

70. And no doubt, We honoured the children of Adam [153], and got them ride in the land and sea [154], and provided them with clean things [155], and preferred them over many of Our creations [156].

وَلَقَدۡ كَرَّمۡنَا بَنِىۡۤ اٰدَمَ وَ حَمَلۡنٰهُمۡ فِى الۡبَرِّ وَ
الۡبَحۡرِ وَرَزَقۡنٰهُمۡ مِّنَ الطَّيِّبٰتِ وَ فَضَّلۡنٰهُمۡ
عَلٰى كَثِيۡرٍ مِّمَّنۡ خَلَقۡنَا تَفۡضِيۡلًا ﴿۷۰﴾ ع

153. From this emerge two issues:
1. That man is superior and noble in all creation, for this reason he is called the *'noblest creation'* Prophets and saints are found from the human race. It is man who has been blessed with fairest features, control over everything, the management affairs of the world and the Hereafter, intelligence and judgement. Everything is created for him.
2. In terms of humanity a sinner and an infidel is better than the other creation, although he himself is worse than an animal. The true state of a human is something else. Therefore, the infidels will not enter Hell in a human form.

154. To ride in the land means to ride on the animals in land, in trains motor cars, etc. in the boats and ships, etc. at sea. This is due to His mercy and power that He has made everything subservient and under control to man. Now it is the duty of man that he remains subservient to Allah Almighty and His Prophet صلى الله عليه وآله وسلم. "*Everything is for us and we are for Allah Almighty*".

155. By this is meant lawful tasty physical bounties and spiritual nourishment. An ox works harder in a field - but he only receives grass and chaff, man's effort is less but he enjoys the grain, fruit, milk and butter. This is due to Divine favours.

156. Here the word '*many*' denotes all. Says Allah Almighty: i.e. "*most of them are liars*" (S26:V223). He said: "*And most all of them follow not but conjective*" (S10:V36). Hence the human species is superior to the angels because angels have intelligence but no lust,

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animals have lust but no intelligence, but human beings have both. There for Paradise is only for the humans, prophethood and sainthood and is found in human species (*Taken from Khazainul Irfaan*). Says Allah Almighty: "*And exalted you over the entire world in your time*" (S2:V47). Allah Almighty further states: "*And family of Imran from over the entire world*" (S3:V33).

SECTION: 8

يَوْمَ نَدْعُوْا كُلَّ اُنَاسٍۭ بِاِمَامِهِمْ ۚ فَمَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ فَاُولٰٓئِكَ يَقْرَءُوْنَ كِتٰبَهُمْ وَ لَا يُظْلَمُوْنَ فَتِيْلًا ﴿٧١﴾

71. The day when We shall call every people with their leaders [157], then whosoever is given his record in his right hand, they shall read [158]. their records and their rights shall not be suppressed a single thread.

157. From this we learn that we should make a pious person our leader in the world, through Taqleed in Shariah and through Bai'at (taking Mureedi) in the path of Tareeqat (mystic way of life) so that our end will be with the pious. If he does not find a pious leader or guide then his guide would be Shaitaan. In this verse there is ample proof for Taqleed, Bait, Mureedi.

158. From this emerge two issues:
1. No one on the Day of Judgement will be illiterate, everyone will be able to read, even though some were ignorant in the world.
2. Everybody's language on that day would be Arabic, because the deeds are recorded in Arabic. However, it will not be necessary for anyone for its translation. In fact, the questions in the grave would also be in Arabic.

وَ مَنْ كَانَ فِيْ هٰذِهٖٓ اَعْمٰى فَهُوَ فِي الْاٰخِرَةِ اَعْمٰى وَ اَضَلُّ سَبِيْلًا ﴿٧٢﴾

72. And whosoever is blind in this world, he is blind in the Hereafter and even more astray from the way [159].

159. This means whose hearts were sealed in the world and did not accept guidance, he will be blind in the Hereafter too from seeing the path of salvation and paradise. In fact, there his blindness will be greater, because while in the world there was a possibility of obtaining guidance but this would not be possible in the Hereafter. Thus this verse does not contradict "*So today your sight is sharp*" (S50:V22). The outward eyes of everything on that day will be sharp.

وَ اِنْ كَادُوْا لَيَفْتِنُوْنَكَ عَنِ الَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ لِتَفْتَرِيَ عَلَيْنَا غَيْرَهٗ ۖ وَ اِذًا لَّاتَّخَذُوْكَ خَلِيْلًا ﴿٧٣﴾

73. And indeed it was near that they would have seduced [160], you from Our Revelation sent to you [161], that you might relate something other than that towards Us, and if it would have been so then they would have certainly taken you as a fast friend.

160. Reason for its revelation:
One deputation from Banu Thakeef came to the Holy Prophet صلى الله عليه وآله وسلم and said if you accept our three conditions we will take an oath of allegiance to you. Firstly, we will not bow down in Salaah i.e. we will not perform Ruku and Sajda; secondly, although we will not worship our idols, but once a year we will do

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collection for sacrificial offerings to them; we will not break our idols with our own hands. In addition they also said that you should bestow a special honour upon us which was not accorded to anyone, and if any Arab were to enquire about it you should tell them that this was the injunction of Allah Almighty. The Holy Prophet صلی اللہ علیہ وآلہ وسلم rejected all this. On this occasion the above verse was revealed

74. And if We had not kept you firm, then it was near that you would have inclined towards them a little [162].

162. By this is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not even near of ben-ding to their wishes, because it is made clear

75. And if it would have been so, then We would have let you taste the double life and double death, then you would not have found any helper against Us [163].

163. This verse is so firm like the command of Allah Almighty "*If worst comes to worst had there been a son to the Most Affectionate, I would have worshipped first*" (S43:V81). Neither is their any possibility of Allah Almighty having a son nor its worship by the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Likewise, there was no possibility of the Holy Prophet's

76. And undoubtedly, it was near that they might startle [164], from this land so they might take you out therefrom and if it had been so, then they would not have stayed after you but a little [165].

164. Reason for its revelation:
The polytheists of Arabia had made a concerted effort to banish the Holy Prophet out of Arabia, but due to the grace of Allah Almighty they were powerless to do this.This verse was revealed to show the above.

77. The tradition of those whom We sent before you as messengers [166]. and you would not find Our law changing [167].

in which the Holy Prophet's صلی اللہ علیہ وآلہ وسلم fortitude is praised. This tells us that Allah Almighty has blessed the Holy Prophet صلی اللہ علیہ وآلہ وسلم with natural fortitude.

161. This tells us that the infidels were near to taking a false step but the Holy Prophet صلی اللہ علیہ وآلہ وسلم was not near to being seduced. It is for this reason that the plural form is used.

وَ لَوْ لَاۤ اَنْ ثَبَّتْنٰكَ لَقَدْ كِدْتَّ تَرْكَنُ اِلَيْهِمْ شَيْـًٔا قَلِيْلًا ﴿۷۴﴾

after "*if we had not*" i.e. if We had not kept you firm then you would have been near to bending to their seduction.

اِذًا لَّاَذَقْنٰكَ ضِعْفَ الْحَيٰوةِ وَ ضِعْفَ الْمَمَاتِ ثُمَّ لَا تَجِدُ لَكَ عَلَيْنَا نَصِيْرًا ﴿۷۵﴾

صلی اللہ علیہ وآلہ وسلم nearness of inclination towards the infidels nor the possibility of worldly punishment coming near him. In that verse too there is the adverb if and here too the same adverb is used. From this we learn that the sin of the one knowing is severer than that of the person not knowing.

وَ اِنْ كَادُوْا لَيَسْتَفِزُّوْنَكَ مِنَ الْاَرْضِ لِيُخْرِجُوْكَ مِنْهَا وَ اِذًا لَّا يَلْبَثُوْنَ خِلٰفَكَ اِلَّا قَلِيْلًا ﴿۷۶﴾

165. Because after the departure of the Prophet, Divine punishment comes. Similarly after the locality becomes empty of all believers it can cause the coming of Divine punishment.

سُنَّةَ مَنْ قَدْ اَرْسَلْنَا قَبْلَكَ مِنْ رُّسُلِنَا وَ لَا تَجِدُ لِسُنَّتِنَا تَحْوِيْلًا ﴿۷۷﴾ ع

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166. This means those people who banished their Prophet's out of their localities, they themselves were not given the opportunity to reside therein and were plunged into punishment.

167. It should be remembered that nobody can change the laws of Allah Almighty. Only if He wishes to change these to show His power that it can be done. Although the Makkans got the Holy Prophet صلى الله عليه وآله وسلم out of the city, no punishment came upon them. In fact, many of them received guidance to accept Islam. This is the favour of Allah Almighty and the mercy of the Holy Prophet . That the fire did not burn Hazrat Ebrahim (On whom be peace) and the knife did not slaughter Hazrat Ismail (On whom be peace) are an example of changes in the laws of Allah Almighty which could not have been effected by anyone else.

SECTION: 9

78. Establish [168], prayer from the declining of the sun till the darkening of the night [169], and the Qur`aan of the dawn [170]. No doubt Angels are present in the Qur`aan of dawn [171].

اَقِمِ الصَّلٰوةَ لِدُلُوْكِ الشَّمْسِ اِلٰى غَسَقِ
الَّيْلِ وَ قُرْاٰنَ الْفَجْرِ ؕ اِنَّ قُرْاٰنَ الْفَجْرِ
كَانَ مَشْهُوْدًا ﴿۷۸﴾

168. This means offer your Salaah regularly, correctly and with the presence of mind and heart. It should be remembered that offering Salaah is not attaining of perfection, but establishing it as a pillar of religion helps to achieve this. It is for this reason that the injunction of Allah Almighty at all places is to establish Salaah.

169. In this four Salaahs are included: Zohr, Asr, Maghrib and Esha, because all four of these are offered after Zenith until the last portion of the night.

170. By this is meant the Fajr Salaah. From this we learn that recitation of the Holy QUR'AAN in Salaah is obligatory. By mention of part is taken to mean the whole.

171. At the time of Fajr before the angels of protection and writers go, those of the day arrive on duty. Both these groups take part in Fajr Salaah. The angels of protection are sixty and writers are two. Sixty two angels are with every person. From this we learn that Salaah offered with the pious is good and the more we have of these the greater will be the reward of Salaah.

79. And offer Tahajjud [172], in some portion of the night, this is especially for you in addition [173]. It is near that your Lord may make you stand at a place where all shall praise you [174].

وَ مِنَ الَّيْلِ فَتَهَجَّدْ بِهٖ نَافِلَةً لَّكَ ۖ
عَسٰۤى اَنْ يَّبْعَثَكَ رَبُّكَ مَقَامًا مَّحْمُوْدًا ﴿۷۹﴾

172. This means give up your sleep. HUJOOD is an Arabic word which indicates to leave or give up and TAHAJJUD is to give up sleep. From this we learn that Tahajjud Salaah can only be at night. You cannot perform Tahajjud Salaah after getting up from an afternoon nap because the words "from the night" are used. We further learn that to sleep a little before performing Tahajjud is a condition for this Salaah, as without sleep there can be no Tahajjud Salaah. A little nap after performing this Salaah, too, is Sunnat. The appropriate time for this Salaah is the last sixth portion of the night. Anyone who gets up from sleep without having performed Esha Salaah cannot perform his Tahajjud Salaah. Minimum Rakaats for it are two, and the maximum are twelve. The Holy Prophet صلى الله عليه وآله وسلم would perform eight Rakaats.

173. The truth of the matter is that Tahajjud

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Salaah was obligatory upon the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم and upon the followers SUNNAT E MUAKKIDAH ALAL KIFAYA i.e. even if one person in the locality performs it, the rest of its people will be absolved of its obligation, but if no one performs it all the people will be guilty of omitting a Sunnah.

174. The Creator as well as all the creation. This is the very place from where the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم will open the doors of the main intercession. This place is specifically granted to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم of which all would be envious. From this we learn that people of greater rank should worship more. Also that the Holy Prophet's true position of Muhammad - the Praised one will rightfully be revealed at the Place of Mahmood because on that day the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم will become Muhammad - object of praise of the Creator and the creation.

80. And submit like this, 'O my Lord, make me enter with a just entering [175] and make me go forth with a just going and grant me from yourself a helping control [176].

وَ قُلْ رَّبِّ اَدْخِلْنِیْ مُدْخَلَ صِدْقٍ
وَّاَخْرِجْنِیْ مُخْرَجَ صِدْقٍ وَّ اجْعَلْ لِّیْ
مِنْ لَّدُنْكَ سُلْطٰنًا نَّصِیْرًا ﴿۸۰﴾

175. This means where I am to go should be with truth and from where I am to go out should be with honesty, exit from Makkah entry into Madina Munawwarah, go into the grave emerging from the grave on the Day of Judgement should be with dignity. Getting into worship and finishing from it should be with humility and fear of Allah Almighty (Tafseer Khazainul Irfaan). Whenever a believer decides to travel he should enter that place reciting this Dua.

176. Grant me such an army, servants, proofs with which I would be able to gain victory over the enemy from you. From this we learn that he with whom Allah Almighty is pleased, He appoints good helpers for him.

81. And say, 'Truth has come and the falsehood has vanished [177]. Undoubtedly the falsehood was certain to vanish [178].

وَ قُلْ جَآءَ الْحَقُّ وَ زَهَقَ الْبَاطِلُ ؕ اِنَّ
الْبَاطِلَ كَانَ زَهُوْقًا ﴿۸۱﴾

177. This means through the advent of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم light came and darkness vanished, Islam came and infidelity disappeared; The Holy QUR'AAN came and Shaitaan vanished; good came and evil disappeared; guidance came and heresy vanished. But all this happened through the blessed presence of this glorious Groom, all this beauty and verdure is due to his auspicious existence. All this is brought by him صلی اللّٰہ علیہ وآلہ وسلم .

178. On the day of Conquest of Makkah when the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم entered the sacred Ka'bah a whip was in his blessed hand. He recited this verse and pointed towards an idol at which it would fall, though all these idols were fixed in iron and tin. From this we learn that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم himself is truth. Those who become linked to the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم are the embodiment of truth and those who are not linked with him are the embodiment of falsehood. Any Salaah which is not linked with the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم such a prayer is not valid and if worldy affairs become linked with him, they are on truth.

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وَ نُنَزِّلُ مِنَ الْقُرْاٰنِ مَا هُوَ شِفَآءٌ وَّرَحْمَةٌ لِّلْمُؤْمِنِيْنَ ۙ وَ لَا يَزِيْدُ الظّٰلِمِيْنَ اِلَّا خَسَارًا ﴿۸۲﴾

82. And We send in the Qur`aan that which is healing [179]. and a mercy to the believers and it adds loss only to the unjust [180].

179. Spiritual cure because spirit is the thing of a world of matter. Its nourishments and remedies should be of the same world. e.g. the body is a thing of the world of creations, its nourishments and remedies too are from the same world. Because the injunctions of the Holy QUR'AAN and Possessor of the Holy QUR'AAN صلى الله عليه وآله وسلم are of the world of matter, therefore they are spiritual nourishment. If you recite the entire QUR'AAN and blow on the impure clothes, they will not become pure. If the impurity is of this world then the water to clean it must also be of the same world. Even if the infidel is bathed in seven oceans he will still remain impure. Only recitation of the Kalimah with sincerity will make him pure. This is because the impurity of infidelity is of that world therefore the water to purify it should also be of that world. It could also mean the Holy QUR'AAN is a remedy for all the outer and inner diseases. Therefore its blowing, its Ta'weez locket, etc. are permissible.

180. Observe, even today some people do not eat the food on which the Holy QUR'AAN is recited. For them the Holy QUR'AAN had indeed become a means of loss.

وَ اِذَاۤ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ كَانَ يَـُٔوْسًا ﴿۸۳﴾

83. And when We bestow a favour on man, he turns away his face and moves far away towards himself, and when evil touches him then he becomes disappointed [181].

181. From this we understand that to forget Allah Almighty in our times of comfort, and making lengthy Duas when in difficulty and becoming despondent when there is a delay in their acceptance are all signs of an infidel or a negligent person. Believers should make sure that they remain pure of these three faults. It should be remembered that here the word man denotes an infidel or negligent person.

قُلْ كُلٌّ يَّعْمَلُ عَلٰى شَاكِلَتِهٖ ؕ فَرَبُّكُمْ اَعْلَمُ بِمَنْ هُوَ اَهْدٰى سَبِيْلًا ﴿۸۴﴾ ع ۹

84. Say, 'They all act in their own manner. Then your Lord knows who is best guided.

SECTION: 10

وَ يَسْـَٔلُوْنَكَ عَنِ الرُّوْحِ ؕ قُلِ الرُّوْحُ مِنْ اَمْرِ رَبِّيْ وَ مَاۤ اُوْتِيْتُمْ مِّنَ الْعِلْمِ اِلَّا قَلِيْلًا ﴿۸۵﴾

85. And they ask you about the spirit. Say, 'The spirit is a thing in the command of my [182]. Lord and you did not receive the knowledge but a little[183].

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182. By this is meant that the soul is the creation of the world of matter and you are of the physical world. Therefore you are unable to understand its true nature (*Tafseer ibn Arabi*). The infidels of Quraish went to the Jewish scholars and said teach us a plan through which we would be able to say to the Holy Prophet صلى الله عليه وآله وسلم that he is false. Those scholars asked them to put three questions to the Holy Prophet صلى الله عليه وآله وسلم; 1. the events of People of the Cave; 2. the incident of Zulqarnain; 3. The truth about the soul. Even if he gives answers to all three questions he is still not the true Prophet; if he does not give replies to all three questions he is still not the true prophet. If he gives replies to the first two and does not answer the third, then he is a true Prophet. Thus they came to the Holy Prophet صلى الله عليه وآله وسلم and asked these three questions. The Holy Prophet صلى الله عليه وآله وسلم answered the first two in great detail, but he did not describe the true nature of the soul.

183. This means oh you inquirers, it is you who have been given less knowledge and not me. Allah Almighty has provided me with a great deal of knowledge. Soul itself has been created from the light of the Holy Prophet صلى الله عليه وآله وسلم. So how can he not have knowledge about it. For the details about the knowledge of the soul consult our book JAA-AL-HAQ.

86. And if We pleased, We could take away [184], that We have revealed to you, then you would have found none to plead for you before Us.

وَ لَئِنْ شِئْنَا لَنَذْهَبَنَّ بِالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ ثُمَّ لَا تَجِدُ لَكَ بِهٖ عَلَيْنَا وَكِيْلًا ﴿۸۶﴾

184. This could have been done by erasing the Holy QUR'AAN from its pages and your hearts, as would be the case just before Qiyamat takes place.

87. But mercy [185]. from your Lord. Undoubtedly His grace to you is greater [186].

اِلَّا رَحْمَةً مِّنْ رَّبِّكَ ؕ اِنَّ فَضْلَهٗ كَانَ عَلَيْكَ كَبِيْرًا ﴿۸۷﴾

185. Allah Almighty through His blessings and kindness has taken upon Himself to preserve and protect the Holy QUR'AAN until Qiyamat. Just before Qiyamat takes place it would be erased from its pages and the hearts of Huffaaz. From this we learn that the knowledge of the Holy QUR'AAN and its memorisation is achieved through the great bounty of Allah Almighty.

186. In that Allah Almighty has made you the leader of all His Prophets, revealed the Holy QUR'AAN upon you. bestowed upon you the honour of being the chief intercessor, continued the process of creating Ulama (scholars) and saints in your religion until the Day of Judgement. Who is there who can understand your greatness in the true sense of the word!

88. Say you, 'If the men and Jinn all agree together to bring the like thereof, they would not be able to bring the same and even if in them one may be a helper of the other [187].

قُلْ لَّئِنِ اجْتَمَعَتِ الْاِنْسُ وَ الْجِنُّ عَلٰٓى اَنْ يَّاْتُوْا بِمِثْلِ هٰذَا الْقُرْاٰنِ لَا يَاْتُوْنَ بِمِثْلِهٖ وَ لَوْ كَانَ بَعْضُهُمْ لِبَعْضٍ ظَهِيْرًا ﴿۸۸﴾

187.Reason for its revelation:

The polytheists of Arabia had said that if we

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want to we can produce the like of the Holy QUR'AAN. Here this claim is refuted. If man cannot produce anything like the sun and the moon, then how would he produce anything like the Holy QUR'AAN? Thus, these Arabs made every possible effort to do this but they could not succeed in producing even one verse like that of the Holy QUR'AAN. It should be remembered, here that even the angels are included in the concept of jinn because they too are invisible to the eye (Tafseer Roohul Bayaan).

وَلَقَدْ صَرَّفْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ۚ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۸۹﴾

89. And undoubtedly We have in this Qur`aan described [188], every kind of sayings in various ways, then most of the men accepted nothing but being ungrateful.

Holy QUR'AAN is for mankind in general, but its implied meanings and hints are for the specific people, its subtleties are for the saints and its truths are for the Prophets. Hazrat Maulana Rumi says: The Holy QUR'AAN in its visible form is for four types of people: Its visible text is for someone else, its concealed meanings are for someone else.

188. Here the word 'sayings' denotes strange, curious and marvellous meanings, their proofs, previous happenings, to instil fear, to give glad tidings, etc. Because the nature of human beings is different and the Holy QUR'AAN has come for all mankind, therefore it should include everything. Imaam Ja'fer ibn Mohammad Saadique says that the text of the

وَ قَالُوْا لَنْ نُّؤْمِنَ لَكَ حَتّٰى تَفْجُرَ لَنَا مِنَ الْاَرْضِ يَنْۢبُوْعًا ﴿۹۰﴾ۙ

90. And they shall say, 'We shall never believe you until you cause a spring to gush forth for us from the earth' [189].

Well, if you are a true Prophet then let four rivers flow in Makkah, let the mountains clear the jungles of Makkah, bring our forefathers back to life so that they can testify to your Prophethood or let an angel come down to testify on your behalf, or at least let there be excellent gardens and treasures of gold and silver in your possession. Omayyah added that I will only bring faith in you if you can reach the sky through a long ladder, and then bring from there such a book which we would be able to read. In response to their nonsensical demands this blessed verse was revealed (*Tafseer Khazainul Irfaan*). This tells us that demanding a miracle for the sake of confrontation is the way of the infidels, but requesting it for the sake of Faith is permissible.

189. Reason for its revelation:
When the leaders of the Quraish became totally frustrated, because they were incapable of opposing the Holy QUR'AAN, they gathered outside the Holy Ka'bah and asked the Holy Prophet صلى الله عليه وآله وسلم to come there. They then said that today we have called you for a decisive talk. If you so desire we are prepared to give you wealth, a beautiful wife, kingship of Arabia, if you are suffering from any mental ailment we are prepared to provide you with the best treatment. On hearing this the Holy Prophet صلى الله عليه وآله وسلم replied: "*I do not desire any of these things but that you believe in the Oneness of Allah Almighty and accept me as His True Messenger. In this lies your safety. If not, I will bear your persecutions with patience and wait for Divine decision in this matter*". To this they said:

اَوْ تَكُوْنَ لَكَ جَنَّةٌ مِّنْ نَّخِيْلٍ وَّ عِنَبٍ

91. 'Or you have a garden of date

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فَتُفَجِّرَ الْاَنْهٰرَ خِلٰلَهَا تَفْجِيْرًا ﴿۹۱﴾

palms and vines, then you cause springs to gush forth.

اَوْ تُسْقِطَ السَّمَآءَ كَمَا زَعَمْتَ عَلَيْنَا كِسَفًا اَوْ تَاْتِيَ بِاللّٰهِ وَالْمَلٰٓئِكَةِ قَبِيْلًا ﴿۹۲﴾

92. Or you may cause [190], the heavens to fall upon Us in pieces as you have asserted, or bring Allah and the Angels as surety' [191].

190. You have said that the heaven will fall at the time of Qiyamat. So let it fall today.

191. Who can verify about you in our presence.

اَوْ يَكُوْنَ لَكَ بَيْتٌ مِّنْ زُخْرُفٍ اَوْ تَرْقٰى فِي السَّمَآءِ ؕ وَلَنْ نُّؤْمِنَ لِرُقِيِّكَ حَتّٰى تُنَزِّلَ عَلَيْنَا كِتٰبًا نَّقْرَؤُهٗ ؕ قُلْ سُبْحَانَ رَبِّيْ هَلْ كُنْتُ اِلَّا بَشَرًا رَّسُوْلًا ﴿۹۳﴾

93. Or you have a house of gold or you ascend up in heaven and we shall never believe even after your ascending up until you send down to us a book that we may read [192]. Say you, 'Glory be to my Lord, who am I, but a being sent by Allah' [193].

192. In that an angel should appear before us and gives a completed book to you i.e. we should be able to see the angel as well as him handing the book over to you. This entire nonsensical talk was spoken without any intention of bringing faith but rather for the sake of amusement and jest. Even if these demands were fulfilled they would not have declared faith.

193. The purpose of this answer is not to show that the Holy Prophet صلى الله عليه وآله وسلم was incapable of fulfilling any of these demands, but rather to show that your demands are unacceptable because after having seen any of these miracles, if you still fail to declare faith then you will be destroyed as is the Divine practice. This means the Holy Prophet صلى الله عليه وآله وسلم had the power to perform all these miracles, but was not given the permission to show these to them. The fire did not burn Hazrat Ebrahim (On whom be peace), the knife did not slaughter Hazrat Ismail, simply because they were not given the permission to act. Such is the nature of the Holy Prophet's صلى الله عليه وآله وسلم power that he made the stones to recite the Kalima, let fountains of water flow from his blessed fingers, many times angels appeared before the Holy Prophet صلى الله عليه وآله وسلم whom the Companions, too, had seen. In short, not to do is not the same as unable to do. It should be remembered that if the Holy Prophet صلى الله عليه وآله وسلم himself says that he is a human, it is his high degree of excellence, but if we say this to claim equality with him, we would go out of the fold of Islam. Prophets have called themselves cruel and in error out of their humility, but we have no right to use such words for them.

SECTION: 11

وَمَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰٓى اِلَّآ اَنْ قَالُوْٓا اَبَعَثَ اللّٰهُ بَشَرًا رَّسُوْلًا ﴿۹۴﴾

94. And what prevented [194], men from believing when the guidance came to them, but this that they said, 'Has Allah sent down a man as a messenger?' [195].

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194. This tells us looking upon the human nature or human weakness of Prophets will stand as an obstacle for our faith. Those who only looked at Muhammad bin Abdullah remained infidels eg. Abu Jahl, but those who say Hazrat Muhammadur Rasoolullah became Companions, e.g. Abu Bakr Siddique (May Allah be pleased with him)

95. Say you, 'If there would have been angels in the earth walking about in peace [196], then We would have certainly sent down an angel as a Messenger to them [197].

قُلْ لَّوْ كَانَ فِي الْاَرْضِ مَلٰٓئِكَةٌ يَّمْشُوْنَ مُطْمَئِنِّيْنَ لَنَزَّلْنَا عَلَيْهِمْ مِّنَ السَّمَآءِ مَلَكًا رَّسُوْلًا ﴿٩٥﴾

196. It should be remembered that some angels are found on the earth but they do not dwell there. Their true place is the invisible world, therefore "walking about in peace" is used here. The stay of angels on the earth is like how officers and police from different areas are assigned to another area for the purpose of surveillance. Thus there is no inconsistency in the verse, because the presence of angels on the earth is proven from Hadith Shareef.

197. This means that had the earth been inhabited by angels as is found in the case of human beings, then the prophet sent would have been an angel. Because prophets are sent for the purpose of propagation, only that person can preach to the people who is able to speak their language and understand their habits and customs, can understand their joys and sorrows. And this can only take place if the prophet is of their genesis or origin. It is rather surprising that these infidels were regarding the angels superior to human beings. For this reason they were saying, why had an angel not come as a prophet? In reality, a human being is superior to an angel. It is the angels who prostrated to man, and not vice versa.

96. Say you, 'Sufficient is Allah as a witness for me and you [198], undoubtedly He knows and sees His bondsman [199].

قُلْ كَفٰى بِاللّٰهِ شَهِيْدًا بَيْنِيْ وَ بَيْنَكُمْ ؕ اِنَّهٗ كَانَ بِعِبَادِهٖ خَبِيْرًا بَصِيْرًا ﴿٩٦﴾

198. From the miracles of the Holy Prophet صلى الله عليه وآله وسلم is the recitation of the Kalima by inanimate objects, the obedience of the sun and the moon to the command of the Holy Prophet صلى الله عليه وآله وسلم are all examples of the testimony of Allah Almighty. A further example of this is the continuation of the beloved servants of Allah Almighty being true believers until the Judgement Day.

199. The demands of these infidels too point out who was on the true path, who was gone astray, on what condition would a particular person die, are signs of their wretched end.

97. And he whom Allah guides, he is on the straight path, and he whom He leads astray, then you will find no supporter for them but Him [200]. And

وَمَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ تَجِدَ لَهُمْ اَوْلِيَآءَ مِنْ

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دُوْنِهٖ ؕ وَ نَحْشُرُهُمْ يَوْمَ الْقِيٰمَةِ عَلٰى وُجُوْهِهِمْ عُمْيًا وَّ بُكْمًا وَّ صُمًّا ؕ مَاْوٰىهُمْ جَهَنَّمُ ؕ كُلَّمَا خَبَتْ زِدْنٰهُمْ سَعِيْرًا ﴿۹۷﴾

We shall raise them on the day of Resurrection on their faces, blind, dumb and deaf [201]. Their abode is Hell. Whenever it will become to be extinguished, We shall make it to blow in flames vigorously' [202].

But this will be during the early part of Judgement Day. Thereafter, everyone will be given sharp ears and eyes. Says Allah Almighty: "*We have removed from you the covering, so today your sight is sharp*" (S50:V22). So to say, from the grave he will go blind and deaf for his reckoning and after reaching there he will gain his sight. Thus there is no inconsistency in the verses. In different verses times are mentioned.

200. From this we learn that for the believers Allah Almighty has appointed helpers in this world and the Hereafter, because the absence of helpers is the punishment for the infidels. We further learn that only those derive benefits and blessings from the Holy QUR'AAN and Hadith in whose hearts Allah Almighty has planted the seed of guidance. The Holy QUR'AAN and Hadith are the downpours of mercy.

201. This tells us that on Judgement Day the conditions of the heart will be unfolded upon the various parts of the body. Those whose hearts were blind in the world, their eyes will be blind in the Hereafter, those whose heart were deaf here, there ears will be deaf there.

202. So that after this despondency will become a means of great difficulty for the infidels because they would be hoping that the fire of Hell would become cool. But the vigorous flaming of the fire again will sink their hopes.

ذٰلِكَ جَزَآؤُهُمْ بِاَنَّهُمْ كَفَرُوْا بِاٰيٰتِنَا وَ قَالُوْٓا ءَاِذَا كُنَّا عِظَامًا وَّ رُفَاتًا ءَاِنَّا لَمَبْعُوْثُوْنَ خَلْقًا جَدِيْدًا ﴿۹۸﴾

98. This is their punishment because they rejected [203], Our signs and said, 'When shall we become bones and broken particles, then shall we really be raised up as a new creation?' [204].

203. This tells all these punishments are for the infidels. The nature of punishment for the believers will be different, no matter how severe a sinner he may be. It should be remembered that rejection of one verse is rejection of all the verses. Similarly rejection of one attribute of the Holy Prophet صلى الله عليه وآله وسلم is not only rejection of the Holy QUR'AAN, but of all the revealed Books.

204. By this is meant you will be raised to life once again in a different manner, without a sperm, but from just sand. And the nature of this body would be different to that. How is this possible? This question of the infidels was not for the purpose of genuine enquiry but for the purpose of rejection and ridicule.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ قَادِرٌ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ وَ جَعَلَ لَهُمْ اَجَلًا لَّا رَيْبَ فِيْهِ ؕ فَاَبَى الظّٰلِمُوْنَ اِلَّا كُفُوْرًا ﴿۹۹﴾

99. And whether they see not that Allah made the heavens and the earth [205], that He can make the like [206], of them, and He has appointed for them a term in which there is no doubt [207]. But the unjust refuse to accept but they are ungrateful.

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205. This means without any matter or any example. If Allah Almighty can do this then is it difficult for Him if He creates you without any sperm?

206. It should be remembered that on the Day of Judgement the original limbs of the human body would be the same as those when he was in the world. Likwise, his soul too will be the same. However the component parts will be different. From this reason the infidels who are white here would be black there, and the believers who are black here would be white there. The bodies of the infidels would be very big there, hence the word 'like them' is used here. The soul and the limbs in terms of originality will be the same, but in terms of component parts, it will be different in resemblance.

207. Everything has a determined time. Illness, cure, success, acceptance of prayer will all take place on their time. One should not make haste for acceptance. Pray to your Lord, but do not give advice to Him. In the same way the demand by the infidels to the Prophets to let the punishment come immediately was before its time.

قُلْ لَّوْ اَنْتُمْ تَمْلِكُوْنَ خَزَآئِنَ رَحْمَةِ رَبِّيْٓ اِذًا لَّاَمْسَكْتُمْ خَشْيَةَ الْاِنْفَاقِ ؕ وَ كَانَ الْاِنْسَانُ قَتُوْرًا ﴿۱۰۰﴾ ع ۱۱

100. Say you, 'If you had been the owners of the treasures of the mercy of my Lord, you would have surely held it back because of fear of spending [208]. And man is a great miser [209].

208. By this is meant oh infidels if you had become the owners of the bounties of Allah Almighty, you would not give a dime to anyone but rather spend everything on yourselves, and this expenditure, too, you have done with great caution so that it does not get depleted. Allah Almighty has made our Holy Prophet صلى الله عليه وآله وسلم the owner of all His bounties. Says Allah Almighty: "*O beloved Rasool We have bestowed upon you an abundance of good*" (S107:V1), and the Holy Prophet صلى الله عليه وآله وسلم says: "I have been given the keys of the treasures of the world". He further says: "If I so desire, the mountains of gold would walk with me". Thus this verse is addressed to the infidels from which the Holy Prophet صلى الله عليه وآله وسلم is excluded. Therefore this verse cannot serve as a proof to show that the Messenger of Almighty Allah had no power or authority over the bounties of Allah Almighty.

209. Here the word '*man*' denotes an infidel, a negligent and miserly man, not all the men. The generosity of the Holy Prophet صلى الله عليه وآله وسلم is unequalled in the entire world.

SECTION: 12

وَلَقَدْ اٰتَيْنَا مُوْسٰى تِسْعَ اٰيٰتٍۭ بَيِّنٰتٍ فَسْـَٔلْ بَنِيْٓ اِسْرَآءِيْلَ اِذْ جَآءَهُمْ فَقَالَ لَهٗ فِرْعَوْنُ اِنِّيْ لَاَظُنُّكَ يٰمُوْسٰى مَسْحُوْرًا ﴿۱۰۱﴾

101. And undoubtedly we gave nine clear signs [210], to Musa, then ask the children of Israel; when he came to them, then Firawn said to him, 'O Musa! In my opinion you have been hypnotised' [211].

210.From these some were miracles and some were punishments which were sent to the Pharoah as indirect miracles e.g The staff, The Bright Hand, the disappearance in the stuttering and stammering of the blessed tongue, the opening of the sea, the storm, the coming of the locusts, frogs, lice, blood etc.

211. This means oh Israelites when Pharoah has called Hazrat Musa (On whom be peace) by this, so if you call the Holy Prophet

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the infidels.

قَالَ لَقَدْ عَلِمْتَ مَآ اَنْزَلَ هٰٓؤُلَآءِ اِلَّا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ بَصَآئِرَ ۚ وَ اِنِّیْ لَاَظُنُّكَ یٰفِرْعَوْنُ مَثْبُوْرًا ﴿۱۰۲﴾

informed Pharoah of his ruin, and that he will not receive Divine guidance to accept faith. The same happened as predicted. It should be remembered that the death of a person on obedience and villainy is part of the FIVE BRANCHES OF KNOWLEDGE which is taught by Allah Almighty to His Prophets. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم had informed that Hazrat Abu Bakr Siddique is from the inmates of Paradise, Hazrat Imaam Hussain (May Allah be pleased with them) is from Paradise, so and so will be an inmate of Hell, etc.

فَاَرَادَ اَنْ یَّسْتَفِزَّهُمْ مِّنَ الْاَرْضِ فَاَغْرَقْنٰهُ وَ مَنْ مَّعَهٗ جَمِیْعًا ﴿۱۰۳﴾ۙ

were leaving Egypt because he wanted to destroy them altogether.
215. Those men of Pharoah who were infidels were drowned, while some of the Qibtees who had accepted faith were saved. Mention of this is made in the Holy QUR'AAN

وَّ قُلْنَا مِنْۢ بَعْدِهٖ لِبَنِیْۤ اِسْرَآءِیْلَ اسْكُنُوا الْاَرْضَ فَاِذَا جَآءَ وَعْدُ الْاٰخِرَةِ جِئْنَا بِكُمْ لَفِیْفًا ﴿۱۰۴﴾ؕ

Egypt and Syria.
217. This means the pious and the sinners, the believers and the infidels will all be gathered on the Day of Judgement together. Thereafter they would be sifted out. SaysAllah Almighty: "*And today he separates you, oh you culprits*" (S36:V59).

صلی اللہ علیہ وآلہ وسلم as a magician it is not beyond you because it is the ancient habit of

102. He said, 'You know well that none sent these down except the Lord of the heavens and the earth [212], as opener of the eyes of the heart, and in my opinion, O Firawn, You are necessarily to be ruined' [213].

212. From this we learn that Pharoah knew in his heart that Hazrat Musa (On whom be peace) was a Prophet, but verbally he rejected this, just as Shaitaan knew about the Prophethod of Hazrat Adam (On whom be peace), and Abu Jahl knew about the prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Pharoah had already seen Mosaic miracles when Hazrat Musa (On whom be peace) was still a child.
213. Here the word '*opinion*' is used to mean certainty. This tells us that the Prophets are fully aware of every person's end. Hazrat Musa (On whom be peace) had already

103. Then he desired to oust[214]. them from the land then We drowned him and all his associates [215].

214. This means that Pharoah wanted to annihilate Hazrat Musa (On whom be peace) and his followers from the surface of the earth. If he merely wanted to see them banished from Egypt, that they had done by leaving Egypt, yet Pharoah went in pursuit of them when they

104. And We said to the children of Israel after him, 'dwell [216], in this land, then when the promise of the Hereafter will come, We shall bring you all rolled together [217].

216. This means land on which Divine punishment had not come is permissible to inhabit. Pharoah was taken out of Egypt and then drowned. Otherwise, just to stop in the land which has been subjected to Divine punishment is prohibited, let alone inhabiting it. By this land is either meant Syria, or both

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وَ بِالْحَقِّ اَنْزَلْنٰهُ وَبِالْحَقِّ نَزَلَ ؕ وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِيْرًا ﴿۱۰۵﴾

105. And We sent down the QUR`AAN with truth and it has come down [218]. for truth and we have not sent you down but as a bearer of glad tidings and as a Warner [219].

218.It came down in exactly the same way as Allah Almighty had revealed it. No change had taken place on the way. So, it has reached us just the way it was revealed. From this we learn that Hazrat Jibraeel, the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions are all the personification of trust and honesty. The following verse: "*And We sent down QUR'AAN with Truth and it has come down for truth*" (S17:V105), is a cure for every ailment. Keep your hand on the place of ailment and recite this verse then blow on it, if Allah Almighty wills, the person will be cured.

This Dua was taught by Hazrat Khizr (On whom be peace) to Hazrat Muhammad bin Samaak (On whom be peace) (*Tafseer Roohul Bayaan*).

219.This means you are not responsible for their guidance, nor will he be questioned about it on the Day of Judgement. Says Allah Almighty: "*And you shall not be questioned about the inmates of Hell*" (S2:V119). Thus, this does not mean that you have not been given any authority. The Holy Prophet صلى الله عليه وآله وسلم with the permission of Allah Almighty is empowered to do things.

وَ قُرْاٰنًا فَرَقْنٰهُ لِتَقْرَاَهٗ عَلَى النَّاسِ عَلٰى مُكْثٍ وَّ نَزَّلْنٰهُ تَنْزِيْلًا ﴿۱۰۶﴾

106. And We sent down the Qur`aan in pieces so that you may read it to mankind at intervals and We sent it down gradually bit by bit [220].

220.From this verse we learn a few issues:
1.The slow revelation of the Holy QUR'AAN is for the purpose of man's learning. The Holy Prophet صلى الله عليه وآله وسلم was already fully conversant with all its injunctions, as is seen from "*to mankind*" The Holy Prophet صلى الله عليه وآله وسلم was the practicer of the Holy QUR'AAN prior to commencement of his Prophetic. mission.
2.The Holy Prophet's صلى الله عليه وآله وسلم method should be emulated in the recitation of the Holy QUR'AAN. Do not invent your own rules of Tajweed.
3.The Holy QUR'AAN should be recited slowly and with pauses.
4.Just as the rules of recitation of the Holy QUR'AAN have been received from the Holy Prophet صلى الله عليه وآله وسلم similarly its mystical meanings and interpretation would be obtained from him. Interpretation through ones own opinion is totally prohibited. For further investigation of this consult our Tafseer Naeemi and the introduction to JAA-AL-HAQ.

قُلْ اٰمِنُوْا بِهٖۤ اَوْ لَا تُؤْمِنُوْا ؕ اِنَّ الَّذِيْنَ اُوْتُوا الْعِلْمَ مِنْ قَبْلِهٖۤ اِذَا يُتْلٰى عَلَيْهِمْ يَخِرُّوْنَ لِلْاَذْقَانِ سُجَّدًا ۙ﴿۱۰۷﴾

107. Say you, 'Believe in it or believe in it not [221]. Certainly those who got knowledge before it was sent down do fall in prostration on their faces when it is recited to them [222].

221.In this verse the infidels are not given the right for infidelity in fact, Allah Almighty has made His and His Prophet's صلى الله عليه وآله وسلم independence known i.e. We will not benefit, if you accept faith, neither will your infidelity harm Us in any way. It is you who will either benefit or lose out through it.
222.From this we learn that the scholars of the People of the Book were from before hand awaiting the coming of the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم and acknowledged the revelation of the Holy QUR'AAN. Thus, after seeing the Holy Prophet صلی اللہ علیہ وآلہ وسلم and listening to the Holy QUR'AAN they accepted faith e.g. people like Hazrat Abdullah ibn

108. And they say 'Glory be to our Lord, undoubtedly the promise of our Lord is always fulfilled' [223].

223.This means the promise which was made in Our revealed Books has been fulfilled through the coming of the Final Prophet (Peace

109. And they fall down on their faces weeping, and this Qur`aan increases them in humble submission [224].

224.From this emerge two issues:
1.It is Sunnah to cry when listening to the recitation of the Holy QUR'AAN.

110. Say you, 'Call upon Him saying Allah or saying The Most Affectionate [225], whichever you call upon him, all these are his good names [226], and neither offer your prayer with loud voices [227]. nor with low voices and seek a way in between.

225.Reason for its revelation:
Once the Holy Prophet صلی اللہ علیہ وآلہ وسلم performed a lengthy Sajdah in which he was repeatedly saying *YA ALLAH YA RAHMAAN* - Oh Allah! Oh the Most Merciful! On hearing this, Abu Jahl babbled that we are being prohibited from worshipping two deities, but he is calling upon two Gods. In refutation of it, this verse was revealed in which it is told that though the names are two, the possessor of the name is One.
226.Even more than ninety nine names whose meanings are extremely pure and exquisite. Because the needs of the seeker were different, therefore the qualitatives name of Allah Almighty too become different so that every beggar asks for his needs by calling upon His appropriate name in his Dua. From this we

Salaam etc. Therefore, oh believers you too should prostrate to emulate their practice. This Sajdah was either a Sajdah of gratitude or a Sajdah of Divine Grandeur.

وَّيَقُوْلُوْنَ سُبْحٰنَ رَبِّنَآ اِنْ كَانَ وَعْدُ رَبِّنَا لَمَفْعُوْلًا ﴿۱۰۸﴾

be upon him) and the revelation of the Holy QUR'AAN. And thus Our Books were proven true.

وَ يَخِرُّوْنَ لِلْاَذْقَانِ يَبْكُوْنَ وَ يَزِيْدُهُمْ خُشُوْعًا ﴿۱۰۹﴾ ۩

2.The recitation of the Holy QUR'AAN brings about softness and humility in the heart.

قُلِ ادْعُوا اللّٰهَ اَوِ ادْعُوا الرَّحْمٰنَ ؕ اَيًّامَّا تَدْعُوْا فَلَهُ الْاَسْمَآءُ الْحُسْنٰى ۚ وَ لَا تَجْهَرْ بِصَلَاتِكَ وَ لَا تُخَافِتْ بِهَا وَابْتَغِ بَيْنَ ذٰلِكَ سَبِيْلًا ﴿۱۱۰﴾

learn that it is prohibited to remember Allah Almighty through unsuitable names. Do not call Him as Raam, Prabhoo, Parmatma, etc. It should be remembered the word KHUDA is not the name of Allah Almighty but its synonym just as Nourisher and Sustainer are the synonyms of *KHALIQ*, and saying this is permissible.
227.Thus, it is prohibited to lead the Salaah on the loudspeaker because a loudspeaker emits sound louder than it is required which is prohibited in Salaah. Likewise, when the followers are fewer in number, the Imaam should recite the Qira't very loudly.
Reason for its revelation: When the Holy Prophet صلی اللہ علیہ وآلہ وسلم would recite the Qir'at aloud in salaah, the infidels would on

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hearing this hurl words of abuse at Allah Almighty. In response, this verse was revealed. Thus even today the believers recite the Qira't silently in Zohr and Asr Salaah as a reminder about the helplessness of the believers of that time.

111. And say, 'All Praise is due to Allah Who has no son [228], and no partner [229], in His Kingdom and He has no supporter [230], because of any weakness and proclaim His Greatness Magnifying [231].

وَ قُلِ الْحَمْدُ لِلّٰهِ الَّذِیْ لَمْ یَتَّخِذْ وَلَدًا وَّ لَمْ یَكُنْ لَّهٗ شَرِیْكٌ فِی الْمُلْكِ وَ لَمْ یَكُنْ لَّهٗ وَلِیٌّ مِّنَ الذُّلِّ وَ كَبِّرْهُ تَكْبِیْرًا ﴿۱۱۱﴾ ع ۱۲

228.As was said by the polytheists of Arabia, the Christians and the Jews. The polytheists called the angels as the daughters of Allah Almighty, while the Jews were calling Hazrat Uzair (On whom be peace), and Christians were calling Hazrat Isa (On whom be peace) as the son of God.

229.As is the belief of the polytheists of Arabia and India. The Zorastrians believed that YAZDAAN is the creator of everything good, and AHARMAAN is the creator of everything evil. The belief of the Mo'tazilla sect is that every person is the creator of his own deeds. All these are means of making association in Kingdom.

230.In it refutation is made of these polytheists who were holding such beliefs that Allah Almighty enlisted the help of some because He is unable to take care of the management of the entire universe i.e. He is weak (Allah forbid!). In terms of Islamic beliefs, Allah Almighty has bestowed friendship out of honour on some of His servants e.g. the angels have been given the management of the world; and not out of weakness.

231.Recite the glory of Allah Almighty (*ALLAHO AKBAR*) in Salaah and out of Salaah. It is stated in a Hadith Shareef that Allah Almighty loves the following FOUR words: 1. *LA ILAHA ILLALLAH*; There is no god but Allah: 2. *ALLAHO AKBAR*; Allah is the Greatest: 3. *SUBHANALLAH*; Allah be praised: 4. *ALHAMDOLILLAH*; All praise is due to Allah. Some Sheikhs of the Qadiri order recite after every Salaah the verse from *WA QULIL HAMDO LILLAHI* till the end aloud and recite Takbir loudly.

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اٰیاتها ۱۱۰ ۱۸ سُوْرَةُ الْكَهْفِ مَكِّيَّةٌ ۶۹ رکوعاتها ۱۲

SURAH AL-KAHF (THE CAVE) (MAKKAN)
Revealed before Hijrah 110 V : 12 S 1577 Words , 6360 Letters

SECTION 1

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اَلْحَمْدُ لِلّٰهِ الَّذِيْٓ اَنْزَلَ عَلٰى عَبْدِهِ الْكِتٰبَ وَلَمْ يَجْعَلْ لَّهٗ عِوَجًا ؕ سکتۃ ①

1. All praise to Allah who sent down the book upon his bondsman [1], and has not put therein any crookedness[2].

1.From this, two issues emerge:
1.The revelation of the Holy QUR'AAN on the Holy Prophet صلی اللہ علیہ وآلہ وسلم by Allah Almighty is a high degree of perfection of Divine phenomenon. Therefore, He has revealed Himself through the medium of this quality.
2.The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the perfect and absolute servant of Allah Almighty, and this absolute slavehood is the highest praiseworthy quality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The rest of the creation is the fettered or confined slaves of Allah Almighty (*Roohul Mu'ani*). It is for this reason that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is Allah Almighty's true servant. The rest of the creation is dependent on him, and the Holy Prophet صلی اللہ علیہ وآلہ وسلم is dependent on Allah Almighty.
2.Neither is there any flaw or shortcoming in this passage of the Holy QUR'AAN, nor is there any contradiction in its meaning, neither are its prophecies false, nor is there any discrepancy in its subject matter.

قَيِّمًا لِّيُنْذِرَ بَاْسًا شَدِيْدًا مِّنْ لَّدُنْهُ وَيُبَشِّرَ الْمُؤْمِنِيْنَ الَّذِيْنَ يَعْمَلُوْنَ الصّٰلِحٰتِ اَنَّ لَهُمْ اَجْرًا حَسَنًا ۙ ②

2. The book of justice that may warn [3]of severe punishment from Allah, and that may give the believers who do good deeds the glad-tidings that for them[4] there is a good reward.

3.Either this Book or the Holy Prophet صلی اللہ علیہ وآلہ وسلم should instill fear in the infidels, or the negligent people about the punishments of this world or the Hereafter.
4.It should be remembered that the Holy QUR'AAN is the giver of glad tidings to the pious believers, and a binder of hope for the sinful believers. Says Allah Almighty: "*Despair not of the mercy of Allah*" (S39:V53)

Therefore, the restriction of good deeds is correct. In the terminology of the Saints, good deeds are those, which are performed for gaining the pleasure of Allah Almighty and His Prophet صلی اللہ علیہ وآلہ وسلم. Thus, Salaah offered for show is a bad act, while eating, drinking, sleeping and remaining awake for the pleasure of Allah Almighty is piety.

مَّاكِثِيْنَ فِيْهِ اَبَدًا ۙ ③

3. In it they shall abide forever.[5]

5. From this we learn that no person who enters Paradise will have his reward taken away from him.

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وَّ يُنْذِرَ الَّذِيْنَ قَالُوا اتَّخَذَ اللّٰهُ وَلَدًا ۝٤

4. And that it may warn those who say, Allah has taken those for himself[6].

6. These are the Christians, Jews and polytheists of Arabia. In this verse, mention of the specific

is followed by that of the common people.

مَا لَهُمْ بِهٖ مِنْ عِلْمٍ وَّ لَا لِاٰبَآىِٕهِمْ ؕ كَبُرَتْ كَلِمَةً تَخْرُجُ مِنْ اَفْوَاهِهِمْ ؕ اِنْ يَّقُوْلُوْنَ اِلَّا كَذِبًا ۝٥

5. They have no knowledge about it nor their forefathers[7]. What a monstrous word it is. That comes out [8]. from their mouths. They are merely telling a lie

7.Here, the word '*knowledge*' does not mean to know, but to have knowledge of things that represent truth. To know about wrong things is called compound ignorance. Thus, no objection can be raised at the verse.

8. Because saying such a thing necessitates the belief that Allah Almighty is transitory, is helpless, dependent, resembles creation and has an associate, etc. (God forbid). Thus, to believe of Him having children is the cause of severest infidelity.

فَلَعَلَّكَ بَاخِعٌ نَّفْسَكَ عَلٰٓى اٰثَارِهِمْ اِنْ لَّمْ يُؤْمِنُوْا بِهٰذَا الْحَدِيْثِ اَسَفًا ۝٦

6. Then haply you will risk your life with grief after them if they believe not in this discourse [9].

9.From this, two issues emerge:
1.The Holy Prophet صلى الله عليه وآله وسلم endeavours much more to spread the Message of Allah Almighty than what is demanded by the obligation of his position as a missionary and is more kind to the creation of Allah Almighty than their parents.
2.Allah Almighty is so kind to the Holy Prophet صلى الله عليه وآله وسلم that even parents would not be so kind to their children, because He, at all times, takes care of all that affects Him.

اِنَّا جَعَلْنَا مَا عَلَى الْاَرْضِ زِيْنَةً لَّهَا لِنَبْلُوَهُمْ اَيُّهُمْ اَحْسَنُ عَمَلًا ۝٧

7.Undoubtedly we adorned the earth whatever is on it [10], so that we may test them as to which of them is best in works.[11].

10. This refers to man, animals, farming, gardens, etc. From this we learn that Allah Almighty has not created anything without its utility. Some things are bad, but their creation is not bad. The infidels are evil, but their creation is not evil. If the infidels were not created, then how would the believers have participated in Holy Wars and received the spoils of war and martyrdom? Due to the presence of the infidels, many acts of worship of the believers are established. For further information about this, consult Tafseer Naeemi in which the wisdom for the creation of the devil is outlined.

11.Who are those who adopt lawful things and abstain from prohibited things and who are those who differentiate between these two? It should be remembered that testing by Allah Almighty is not for His knowledge, but to make this apparent upon His servants so that nobody can raise objections regarding this on the Day of Judgement.

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وَ اِنَّا لَجٰعِلُوْنَ مَا عَلَيْهَا صَعِيْدًا جُرُزًا ۝۸

8. And undoubtedly whatever is on it, we shall one day leave it as a barren field. [12].

12. By this is meant on Judgement Day there will be no trace of farming fields, gardens, etc.

found on the entire earth. Therefore, why put your heart in such ephemeral things.

اَمْ حَسِبْتَ اَنَّ اَصْحٰبَ الْكَهْفِ وَالرَّقِيْمِ ۙ كَانُوْا مِنْ اٰيٰتِنَا عَجَبًا ۝۹

9. Did you know that the men of the cave and of the forests side were of our a wonderful sign? [13].

13.The word 'Raqeem" is either a Roman word for a dog, or the name given to the jungle of the People of the Cave, or a name of their

settlement/village, or the name of the state in which their names were engraved and hung at the door of the cave.

اِذْ اَوَى الْفِتْيَةُ اِلَى الْكَهْفِ فَقَالُوْا رَبَّنَآ اٰتِنَا مِنْ لَّدُنْكَ رَحْمَةً وَّ هَيِّئْ لَنَا مِنْ اَمْرِنَا رَشَدًا ۝۱۰

10.When those youths took refuge [14], in the cave and said 'O our Lord, grant to us mercy from yourself and provide for us guidance in our affair.'[15].

14.From this, emerge a few things:
1.The Companions of the Cave are people.
2.That all of them are males.
3.That all of them are young and do not include children or old people as is indicated by the word 'youths'. The majority is of the view that they are seven in number: YAMLEEKHA, MAXIMILLAN, MARTOONIS, SANOONAS, SARINOONAS,ZOONAWAAS, KASTITO-ONAS. The name of their dog is QATMEER (*Tafseer Khazin, Khazainul Irfaan and Mazhari*). These names have such power that if written and hung on the door, it protects the house from burning, if placed on top of goods they will not be stolen, if hung on a ship it will not sink, if written on a piece and thrown in a fire it will extinguish it, if placed in the neck of a child, it protects the child from excessive crying and infantile epilepsy. If these names are written and fastened on the arms of the prisoners they will obtain freedom and if an unwise/stupid person wears it as a Ta'weez, he will become wise and intelligent (*Tafseer Khazain*).

15.The following is a brief account of the Companions of the Cave. After Hazrat Isa (On whom be peace) was raised to the heavens, the common people became polytheists. In the city of Ephesus, these seven men had remained devout believers. This was the period of the rule of Emperor Daqyanus (Emperor Decius –248 AD) who was a very cruel king, bent on killing every believer. These people fled from this city and took sanctuary in a nearby cave to save their faith and slept therein. They had a few coins and a dog with them. The dog slept at the mouth of the cave. The name of the mountain was Banjlos, while the cave was called Jeerom. Through Divine power, these people had slept for three hundred years. In the meantime, Emperor Daqyanus had died and several kings ruled after him. Eventually, Emperor Theodorius, a pious believer, who ruled for sixty years sat on the throne. During his reign, people began to reject Judgement Day. So he offered a dua asking Allah Almighty to show such a sign, which will serve as a proof of resurrection. The Companions of the Cave awoke at that time. Their faces were lively and jolly. They said to Yamleekha: "Go to the market and buy some food. But do not inform anyone of our whereabouts". When Yamleekha came to the city, he found things

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were totally different. He went to a bakery to buy bread. When he gave the money to the baker, the baker said this coin is three hundred years old and was used during the reign of Emperor Daqyanus. How did you get it? He was taken to the governor who said that perhaps you have laid your hands on a treasure. Please tell me where it is? To save himself, Yamleekha related the full story. After hearing this extraordinary tale, the Emperor, some of his officers and citizens of the city went to meet these persons at the cave.Emperor Theodorius embraced them with joy and informed his subjects that if Allah Almighty can wake them after three hundred years sleep, He can most surely raise the dead on the Day of Judgement, as well. These Companions then, once again, went back to sleep. The Emperor ordered for a mosque to be built at the door of the cave. Every year people would gather there and celebrate the occasion like the day of Eid (*Tafseer Khazin, Khazainul Irfaan, etc.*). From this we learn that celebrating Urs of the saints is an ancient custom, which is practised by the believers.

فَضَرَبْنَا عَلٰٓى اٰذَانِهِمْ فِي الْكَهْفِ سِنِيْنَ عَدَدًا ﴿١١﴾

11. Then we smote their ears many years in the cave.[16].

16. Two issues emerge from this:
1.The miracles of the saints are true. The Companions of the Cave are the saints of the Israelites. Their existence for so long, without any food or water, is a miracle.

2. A miracle can be enacted by a saint, even when he is asleep, as well as after his physical demise. The preservation of their bodies by sand, too, is a miracle.

ثُمَّ بَعَثْنٰهُمْ لِنَعْلَمَ اَيُّ الْحِزْبَيْنِ اَحْصٰى لِمَا لَبِثُوْٓا اَمَدًا ﴿١٢﴾ ع ١٢/١٣

12. Then we raised them up that we might see which of the two groups most rightly tell the period of their stay there. [17].

17.By this is meant people will disagree of the period of staying in the cave by these dwellers of the cave. Let us see who would be able to give the correct figure.

SECTION 2

نَحْنُ نَقُصُّ عَلَيْكَ نَبَاَهُمْ بِالْحَقِّ ؕ اِنَّهُمْ فِتْيَةٌ اٰمَنُوْا بِرَبِّهِمْ وَ زِدْنٰهُمْ هُدًى ﴿١٣﴾ ط ج

13. We relate to you their story with truth. They were some men who believed[18]. in their Lord We increased them in guidance.

18.Through their own inspiration, or through the blessings of their companionship with the disciples of Hazrat Isa (On whom be peace).

وَّ رَبَطْنَا عَلٰى قُلُوْبِهِمْ اِذْ قَامُوْا فَقَالُوْا رَبُّنَا رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ لَنْ نَّدْعُوَاْ مِنْ دُوْنِهٖٓ اِلٰهًا لَّقَدْ قُلْنَآ اِذًا شَطَطًا ﴿١٤﴾

14. We solaced [19]. their hearts when they stood up and said. Our Lord is He Who is the lord of the heavens and earth. We shall not worship any god [20]. beside Him. If we did so. Then necessarily we uttered crossing the limit. [21].

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19. By this is meant Allah Almighty had kept them on the path of guidance and gave them the power and strength to speak in the presence of the emperor.
20. Here, the word "*Dua*" is used to denote worship and not to call. It does not mean we will not call on anyone besides Allah Almighty. Calls are made day and night for doing worldly and religious deeds. Hazrat Ebrahim (On whom be peace) had called upon dead animals. In every Tashahud we call upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم to send greetings.
21. This means they had told Daqyanus, we will not worship idols made by you.

15. These our people have taken for themselves gods besides Him. Why then do they not bring for them a bright authority? Then who is more unjust that he who fabricates a lie against Allah. [22].

هٰٓؤُلَآءِ قَوْمُنَا اتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً ؕ لَوْ لَا يَاْتُوْنَ عَلَيْهِمْ بِسُلْطٰنٍۢ بَيِّنٍ ؕ فَمَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۝۱۵

22. After relating their story to the emperor, they began to converse among themselves.

16. And when you have separated[23]. yourselves from them and from all that which they worship beside Allah. Then take refuge [24]. in the cave. Your lord will unfold for you His mercy and will prepare an easy arrangement of your affairs. [25].

وَاِذِ اعْتَزَلْتُمُوْهُمْ وَ مَا يَعْبُدُوْنَ اِلَّا اللّٰهَ فَاْوٗٓا اِلَى الْكَهْفِ يَنْشُرْ لَكُمْ رَبُّكُمْ مِّنْ رَّحْمَتِهٖ وَ يُهَيِّئْ لَكُمْ مِّنْ اَمْرِكُمْ مِّرْفَقًا ۝۱۶

23. This means do not stay with these infidels. Let us go away and take shelter at some place where we can hide from them and engage ourselves in the worship of Allah Almighty. We have full hope that Allah Almighty will certainly provide for us a safe haven. From this we learn that during times of mischief, separation from people is a means of safety.
24. From this we learn that it is forbidden to stay with the infidels under false pretences. One should go away from there at the earliest opportunity. Says Allah Almighty: "Is the earth of Allah not wide?" Observe, the Companions of the Cave did not adopt this pretentious behaviour.
25. This means Allah Almighty is going to solve all your problems because you remained firm in your religion.

17. And O beloved! You will see [26]. the sun when it rises. Moves away from their cave to the right and when it sets. Turn away from them on the left. [27]. where as they are in the open space [28], of the cave, this is of the sign of Allah . he whom Allah guides is on the right way [29], and he whom he

وَ تَرَى الشَّمْسَ اِذَا طَلَعَتْ تَّزٰوَرُ عَنْ كَهْفِهِمْ ذَاتَ الْيَمِيْنِ وَ اِذَا غَرَبَتْ تَّقْرِضُهُمْ ذَاتَ الشِّمَالِ وَ هُمْ فِيْ فَجْوَةٍ مِّنْهُ ؕ ذٰلِكَ مِنْ اٰيٰتِ اللّٰهِ ؕ مَنْ يَّهْدِ اللّٰهُ فَهُوَ الْمُهْتَدِ ۚ وَ مَنْ يُّضْلِلْ فَلَنْ

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sends astray for him you will never find a supporter to guide.[30].

تَجِدَ لَهٗ وَلِيًّا مُّرْشِدًا ﴿۱۷﴾ ع ۲ ۵ ۱۳

26. This tells us that the Holy Prophet صلى الله عليه وآله وسلم had seen the Companions of the Cave, as well as the direction they are facing in their sleep, as is mentioned in the events of Me'raaj.

27. This means their cave had been facing south, so that when the sun rises it is on the left side, and at sunset it comes on the right side so that at no time does sunshine fall upon them. This is the most appropriate explanation for it.

28. That at all times fresh air is reaching them. This means despite being in an open ground, they are protected from sunshine. Or, it may be their miracle, or perhaps the direction is such. The first statement lends more weight because Allah Almighty had declared this among His Signs.

29. One who is on the path of guidance acknowledges the miracles of the Saints of Allah Almighty, but one who is misguided will always reject their miracles. He will either enter into discussion or pass verdicts of polytheism.

30. From this we learn that there are neither any helpers for the misguided people, nor do they have any guide. Whereas the believers have both. Today all those who are found without any religious guides and mentors are groping in heresy.

SECTION 3

18. And you might deem them awake and they sleep [31], and we turn them about to the right and to the left [32], and their dog has stretched his forelegs at the threshold [33]. of the Cave. O listener! If you had a look peeping at them, then you would have run away [34]. turning your back and would have surely filled with terror of them.[35].

وَتَحْسَبُهُمْ اَيْقَاظًا وَّ هُمْ رُقُوْدٌ ۚ وَّ نُقَلِّبُهُمْ ذَاتَ الْيَمِيْنِ وَذَاتَ الشِّمَالِ ۚ وَكَلْبُهُمْ بَاسِطٌ ذِرَاعَيْهِ بِالْوَصِيْدِ ؕ لَوِ اطَّلَعْتَ عَلَيْهِمْ لَوَلَّيْتَ مِنْهُمْ فِرَارًا وَّ لَمُلِئْتَ مِنْهُمْ رُعْبًا ﴿۱۸﴾

31. This tells us that they are asleep even now. They are alive, not dead. Their eyes are open so that the one who may look at them will think that they are awake. If they were dead, they would not be called "awake", because a corpse is not called one who is sleeping.

32. Twice a year, or only once a year, on the day of Ashurah. The first saying is that of Hazrat Abu Huraira, while the second is that of Hazrat Abdullah ibn Abbas (May Allah be pleased with them) (*Roohul Mu'ani and Khazainul Irfaan*). From this, two issues emerge:

1. The works of some special servants of Allah Almighty are called Allah's works because this changing of sides is the work of the angels, yet, Allah Almighty is saying We are turning them about.

2. The Companions of the Cave are alive, because only the living change their sides, not the dead. Allah Almighty has the power that these persons should not turn sides and yet remain preserved from decay.

33. From this we learn that the companionship of these pious persons had such an effect on the dog, that it became worthy of mention in the Holy QUR'AAN and people began to recite incantations in its name, and it gained eternal life. Sand cannot decompose its body. If the dog can achieve these blessings, then what about those who have gained the companionship of the Prophet? We further learn that to seek the companionship of the

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pious is greater than every type of worship because the benefit of this is not just limited to human beings only.

34. From this we learn that miracles are shown by saints in their subconscious state as well, because this sleep and position of awe, of the Companions of the Cave, is their miracle.

35. This awe and imposing state of these Companions is a means of their protection. During the Battle of Rome when Hazrat Amir Muawiyah (May Allah be pleased with him) reached this cave he tried to enter it, but Hazrat Abdullah ibn Abbas (May Allah be pleased with him) stopped him by reciting this very verse. Then Hazrat Muawiyah sent a group of men in it, but all of them were burnt to ash (Tafseer Khazainul Irfaan). It is quite apparent that this address is made to the believers and not the Holy Prophet صلى الله عليه وآله وسلم because when he saw Allah Almighty he did not become frightened; while the Companions of the Cave are His mere servants. Says Allah Almighty: "*The eye deviated not nor crossed the limit*" (S53:V17) i.e. My Beloved on seeing Me did not even wink nor did he go astray. Also, it is stated in some traditions that on the night of Me'raaj, the Holy Prophet صلى الله عليه وآله وسلم had seen the Companions of the Cave. Allah Almighty and His Rasool صلى الله عليه وآله وسلم know best!

19. And likewise we did rouse them that they might question [36]. one another. One spokesman of them spoke [37]. 'How long have you stayed here, some of them spoke. we stayed a day or part of a day [38], others spoke, your Lord knows well how long you stayed', [39] now then send one of you with this silver to the city' [40], then let him look for which food is the cleaner [41], there, and that he may bring [42], for you provision from it and let him be courteous [43]. and let him not inform anyone about you.

وَ كَذٰلِكَ بَعَثْنٰهُمْ لِيَتَسَآءَلُوْا بَيْنَهُمْ ؕ
قَالَ قَآئِلٌ مِّنْهُمْ كَمْ لَبِثْتُمْ ؕ قَالُوْا
لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ ؕ قَالُوْا
رَبُّكُمْ اَعْلَمُ بِمَا لَبِثْتُمْ ؕ فَابْعَثُوْۤا اَحَدَكُمْ
بِوَرِقِكُمْ هٰذِهٖۤ اِلَى الْمَدِيْنَةِ فَلْيَنْظُرْ
اَيُّهَاۤ اَزْكٰى طَعَامًا فَلْيَاْتِكُمْ بِرِزْقٍ مِّنْهُ
وَلْيَتَلَطَّفْ وَ لَا يُشْعِرَنَّ بِكُمْ اَحَدًا ﴿۱۹﴾

36. In this is given the wisdom of waking of the Companions of the Cave after three hundred years –that is those who saw them would strengthen their own faith, while the faith of the Companions, too, would become very strong.

37. This refers to Maximillan who is the oldest amongst them, and also their leader (*Khazainul Irfaan*).

38. Because Allah Almighty wanted the people to see this miracle of His saints, He therefore made them unaware about this world, in a state of sleep and turned their attention towards Him, just as Allah Almighty had kept Hazrat Uzair (On whom be peace) unaware about his external environment in a death-like condition, so that his miracle could be seen. Otherwise, the true servants of Allah Almighty are fully aware of everything, whether they are asleep or when they leave this physical world. Says Allah Almighty: "*Heavy upon him is your suffering*" (S9:V128). The Holy Prophet صلى الله عليه وآله وسلم says: My eyes sleep, not my heart". It is for this reason that the Wudhu of the Holy Prophet صلى الله عليه وآله وسلم would not break from sleep, because he was never unconscious or unaware of things. All the Prophets, during the night of Me'raaj, performed their Salaah behind the Holy Prophet صلى الله عليه وآله وسلم. Many Prophets had joined in the Farewell Pilgrimage. Therefore, the Holy QUR'AAN is saying here:

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"*Likewise We did inform them*" (S18:V21). Therefore, the saying of the Wahabis that the beloved servants of Allah Almighty become totally unaware of the conditions in the world, is incorrect. If this were the case then greetings would not be extended to the dead in the graveyard, because there is no greeting for those who are unconscious.

39. Because these pious persons had entered the cave when the sun was rising and awoke when the sun was setting. Because of this they thought that they had slept for that day. From this we learn that to exercise interpretation of Islamic law is permissible because these pious persons described the time of their sleep through assumption and interpretation. We further learn that whatever injunction, when overwhelmed by assumption, should not be given any credence. When they saw that their hair and nails had grown so long, they expressed hesitation as to how their hair could have grown so long in a matter of a day. Then they said; Allah Almighty alone knows how long we have slept.

40. The coin of Decius (Daqyanus), which they had taken with them in the cave. From this we learn that keeping money and supplies when on a journey, is not going against trust in Allah Almighty.

41. From this, emerge a few issues:

20. Undoubtedly, if they would know you, then they would stone you or make you revert to their faith and if it was so , then you would never get any good. 44

44. From this, emerge a few issues:

1. If you do not have the power to declare your faith openly, then it is permissible for you to conceal it, but staying among the infidels would not be lawful. At the first opportunity, you should migrate from there. Thus, they cannot be used as proof for adopting pretentious living.

2. Turning to infidelity should be regarded with the same contempt as falling into a fire.

1. Doing business with the infidels is permissible.

2. The food cooked by a non-Muslim is not prohibited for a Muslim to eat, because all the shopkeepers in the city were infidels. For many years Hazrat Musa (On whom be peace) ate at Pharaoh's. Our Holy Prophet صلى الله عليه وآله وسلم ate at Hazrat Abu Talib's house prior to the announcement of Prophethood. However, it is stated in *Bukhari Shareef* that even prior to the announcement of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم never ate from what was sacrificed to the idols.

3. Eating tasty, wholesome food is not against the rules of piety.

42. They were made to feel hunger, so that through it, they could show their miracle, in order for people to believe in the miracles of saints. Otherwise, Allah Almighty who had thus far kept them asleep without any food; had the power to suppress their hunger at this point in time as well. From this we learn that it is not difficult for Hazrat Isa (On whom be peace) to remain in the heavens without consuming food. This very thing is proven in the case of the Companions of the Cave, as well.

43. It should be remembered that the second LAAM of this word WALMUTA-LATTAF is in the first half of the Holy QUR'AAN, while the TA is in the second half.

اِنَّهُمْ اِنْ يَّظْهَرُوْا عَلَيْكُمْ يَرْجُمُوْكُمْ اَوْ يُعِيْدُوْكُمْ فِيْ مِلَّتِهِمْ وَلَنْ تُفْلِحُوْٓا اِذًا اَبَدًا ﴿٢٠﴾

3. A pious and god-fearing person should place his trust in his faith and piety. He should at all times seek the bounty and mercy of Allah Almighty. Observe, the Companions of the Cave feared that today we have to mix with infidelity because they were not in a position to act otherwise, and if they remain there any longer, perhaps their hearts would become inclined towards infidelity and not be able to return to Islam and thereby destroy their

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Hereafter. This is the intended meaning of 'will not benefit'. Thus, there is no inconsistency in the verse.

وَ كَذٰلِكَ اَعْثَرْنَا عَلَيْهِمْ لِيَعْلَمُوْٓا اَنَّ
وَعْدَ اللّٰهِ حَقٌّ وَّ اَنَّ السَّاعَةَ لَا
رَيْبَ فِيْهَا ۚ اِذْ يَتَنَازَعُوْنَ بَيْنَهُمْ
اَمْرَهُمْ فَقَالُوا ابْنُوْا عَلَيْهِمْ بُنْيَانًا ؕ
رَبُّهُمْ اَعْلَمُ بِهِمْ ؕ قَالَ الَّذِيْنَ غَلَبُوْا
عَلٰٓى اَمْرِهِمْ لَنَتَّخِذَنَّ عَلَيْهِمْ مَّسْجِدًا ﴿۲۱﴾

21. Likewise we did inform of them that the people might know that Allah's promise is true and that hour, there is no doubt about it, [45], when they began disputing among themselves about their affair. Then they said. ' build over their cave any building.' [46]. their Lord knows well about them. Those who prevailed in their affair said, 'we swear that we shall erect over them a mosque,' [47].

45.This is the wisdom behind awakening the Companions of the Cave, letting them feel hungry and sending them to the market place. This tells us that sometimes, even the eating and drinking of the pious becomes a means of faith for the people.

46.From this we learn that erecting a dome on the graves of the pious is permissible, because Allah Almighty has related this statement of theirs without any refutation, which serves as a symbol of permissibility and justification.

47.From this we learn that it is an excellent act to have a mosque built in the surrounds of the pious, because acceptance of Salaah is greater there. It is for this reason that the reward of one Raka'at in the Mosque of the Holy Prophet صلى الله عليه وآله وسلم is fifty thousand times better than other mosques because of his close proximity. Here, '*themselves*' is used to denote it is near them, and not in their actual place of rest. We further learn that visiting the shrines and places of the pious people is an ancient tradition of the believers. The purpose for building the mosque or tomb was to make things easier for the visitors to this place.

سَيَقُوْلُوْنَ ثَلٰثَةٌ رَّابِعُهُمْ كَلْبُهُمْ ۚ وَ يَقُوْلُوْنَ
خَمْسَةٌ سَادِسُهُمْ كَلْبُهُمْ رَجْمًۢا بِالْغَيْبِ ۚ وَ
يَقُوْلُوْنَ سَبْعَةٌ وَّ ثَامِنُهُمْ كَلْبُهُمْ ؕ قُلْ
رَّبِّيْٓ اَعْلَمُ بِعِدَّتِهِمْ مَّا يَعْلَمُهُمْ اِلَّا
قَلِيْلٌ ۬ فَلَا تُمَارِ فِيْهِمْ اِلَّا مِرَآءً ظَاهِرًا ۪ وَّ
لَا تَسْتَفْتِ فِيْهِمْ مِّنْهُمْ اَحَدًا ﴿۲۲﴾

22. Now they will say. ' they are three and the fourth one is their dog'. [48], and some will say, ' they are five and sixth one is their dog, without seeing, guessing at random, [49], and some will say they are seven and the eight one is their dog.'[50], say you , ' My Lord knows them but a few, [51], so debate not about them, but the discussion to the extent outwardly expressed' [52], and ask not to any man of the book about them.[53].

48.This means during the time of the Holy Prophet صلى الله عليه وآله وسلم the people

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relating the story about the Companions of the Cave are in disagreement about its facts, i.e. each one is giving different figures concerning the number of these Companions.

49.Both these estimations are incorrect, i.e. they are neither three nor five.

50.This means the believers who speak after obtaining the information from the Holy Prophet صلى الله عليه وآله وسلم is not refuted by Allah Almighty. This tells us that this statement is correct and that the Companions of the Cave are seven in number (*Roohul Mu'ani, Khazai-nul Irfaan*).

51.This tells us that a few servants of Allah Almighty have been given the knowledge about the actual number of the inmates of the Cave. The Holy Prophet صلى الله عليه وآله وسلم is certainly included in this. Hazrat Abdullah ibn Abbas and Hazrat Alli (May Allah be pleased with them) say that they, too, are amongst those few to whom Allah Almighty has provided the knowledge in respect of the correct number of the Companions of the Cave (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). The writer of Tafseer Roohul Bayaan has listed the names of these Companions differently.

52.This means do not enter any debate with these people on this subject to reveal their ignorance. Such debates are against the noble status of people possessing the purity of character. Limit your discussion to the details, which are explicitly described in the Holy QUR'AAN. From this we learn that Allah Almighty has given His Beloved Prophet صلى الله عليه وآله وسلم a detailed account of the Companions of the Cave, but had prohibited him from revealing these details. This is because these opponents of Islam are not worthy of it.

53.Because he has been informed about it by Allah Almighty, it is not necessary for him to ask these enemies of Islam about matters concerning it.

SECTION 4

23. And never say of anything that I will do this tomorrow.

24. But that Allah please [54], and remember your Lord when you forget [55], and say like this' it is near that my Lord might make me see the right path nearer that this' [56].

وَلَا تَقُوْلَنَّ لِشَايْءٍ اِنِّيْ فَاعِلٌ ذٰلِكَ غَدًا ﴿٢٣﴾ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۡ وَاذْكُرْ رَّبَّكَ اِذَا نَسِيْتَ وَ قُلْ عَسٰٓى اَنْ يَّهْدِيَنِ رَبِّيْ لِاَقْرَبَ مِنْ هٰذَا رَشَدًا ﴿٢٤﴾

54.Reason for its revelation:
When the people of Makkah enquired from the Holy Prophet صلى الله عليه وآله وسلم about the condition of the Companions of the Cave, he told them that he would relate it later. But, because the Holy Prophet صلى الله عليه وآله وسلم had forgotten to say, "If Allah wills", revelation was delayed for a number of days. At that point in time Allah Almighty had not yet acquainted the Holy Prophet صلى الله عليه وآله وسلم about the full details of the Companions of the Cave.

55.By this is meant if you forget to recite INSHA-ALLAH (if Allah wills) in the beginning, then you should recite it as soon as you remember. The author of (*Tafseer Roohul Bayaan*) has commented that at the time of revelation of this expression, the Holy Prophet صلى الله عليه وآله وسلم recited INSHA-ALLAH. From this we learn that if a person had forgotten to perform his Salaah, he should do so as soon as he remembers.

56.By this is meant that the types of miracles given to me are such that they are far greater than these. You are merely testing me by asking me about the incident of the

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Companions of the Cave, but remember that one day I will stand on my pulpit and narrate to you every event that would be taking place

25. And you stayed in their cave three hundred years. Nine more [57],

وَ لَبِثُوْا فِیْ كَهْفِهِمْ ثَلٰثَ مِائَةٍ سِنِیْنَ وَ ازْدَادُوْا تِسْعًا ﴿۲۵﴾

57.This means three hundred years as per solar months, and nine years more as per lunar months. Because the practice of calculation of the year was in accordance with solar months,

26. Say you,' Allah Knows well how long they stayed. [58]. for Him alone is all the unseen of heavens and earth. What excellent He sees and what excellent He hears[59]. they have no protector[60]. beside him and he associates no one in His order. [61].

قُلِ اللّٰهُ اَعْلَمُ بِمَا لَبِثُوْا ۚ لَهٗ غَیْبُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ اَبْصِرْ بِهٖ وَ اَسْمِعْ ؕ مَا لَهُمْ مِّنْ دُوْنِهٖ مِنْ وَّلِیٍّ ۪ وَّ لَا یُشْرِكُ فِیْ حُكْمِهٖۤ اَحَدًا ﴿۲۶﴾

58.On hearing this verse, the people of Najraan said the period of three hundred years is fine, but why the increase of these nine years. In response, this verse was revealed to inform them that you do not understand the difference between the solar and lunar months. It should be remembered that the solar calendar has ten days more than the lunar calendar. In terms of this in a period of three years, one month has to be added to it, and in thirty-six years there is a difference of one full year. This is an estimated difference. Thus, for every hundred years there is a difference of three years.

59.By this is meant the hearing and seeing capacity of Allah Almighty is so strong and powerful that you would express

27. And recites what has been revealed to you of the book of your Lord [62], there is none to alter His words and never you will find refuge beside Him [63].

وَ اتْلُ مَاۤ اُوْحِیَ اِلَیْكَ مِنْ كِتَابِ رَبِّكَ ۫ لَا مُبَدِّلَ لِكَلِمٰتِهٖ ۚ وَ لَنْ تَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۷﴾

62. This tells us that recitation of the Holy Qur'aan is an act of worship, no matter whether one understands what he is reading or not.

before Judgement Day. Thus, all this took place as prophesized, which is recorded in Hadith Shareef.

the same has been used i.e. the people of Arabia had added nine more years to the period stated by the People of the Book.

astonishment at these. The words how excellent He sees and how He hears are used to denote intense astonishment.

60.This means there is no true helper of the inmates of the heavens and the earth besides Allah Almighty. Or, there is no real helper for the infidels. Those whom they are regarding as helpers are under a delusion. Thus, this verse does not contradict the following verse: "*Only Allah is your Friend and His Messenger*" (S5:V55).

61. The true and absolute authority is Allah's, all other rulers besides Him are merely superficial and worldly rulers. Thus, this verse does not contradict the following verse: "*Then appoint an arbiter from the side of the family*" (S4:V35).

63.Anyone who tries to evade or put off divinely sent calamities and difficulties, is opposing Allah Almighty. Thus, this verse is

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not contradicting the following verse: "*And I heal the born blind, and the leper by the command of Allah*" (S3:V49). Because the warding off of calamities by the pious people is done through the command of Allah Almighty.

وَاصْبِرْ نَفْسَكَ مَعَ الَّذِيْنَ يَدْعُوْنَ رَبَّهُمْ بِالْغَدٰوةِ وَ الْعَشِيِّ يُرِيْدُوْنَ وَجْهَهٗ وَ لَا تَعْدُ عَيْنٰكَ عَنْهُمْ ۚ تُرِيْدُ زِيْنَةَ الْحَيٰوةِ الدُّنْيَا ۚ وَ لَا تُطِعْ مَنْ اَغْفَلْنَا قَلْبَهٗ عَنْ ذِكْرِنَا وَ اتَّبَعَ هَوٰىهُ وَكَانَ اَمْرُهٗ فُرُطًا ﴿٢٨﴾

28. And keep yourself familiar to those who call upon their Lord in the morning and evening [64], seeking His pleasure [65], and your eyes should not see you like the adornment of the life of this world? And obey not him whose heart We have made neglectful of our remembrance and who followed his own desire [68]. and whose affair exceeded the limit.

64.This tells us that to be in the company of the pious is a good act, even if they are destitute, while being in the company of the evil, is evil even if they are wealthy. Furthermore, the remembrance of Allah Almighty with utmost devotion during morning and in the evening is an act of great excellence. Says Allah Almighty: "*Therefore remember the name of your Lord, and devote yourself to Him exclusively, leaving all others*" (S73:V8). It also intimates the persons who are pious but poor, are most liked and dear to the Holy Prophet صلى الله عليه وآله وسلم ,because their hearts are broken and the Holy Prophet صلى الله عليه وآله وسلم is a solace to the broken-heart.

65.Reason for its revelation:
The leaders of the Quraish had said that we would accept Islam, but we feel ashamed to be with the poor and destitute believers. If you, Oh Muhammad صلى الله عليه وآله وسلم separate them and keep them apart from your blessed company, then not only us, but also a large crowd would accept Islam. In response to this, the above verse was revealed. From this we learn that a handful of sincere believers are better than a crowd of pretentious people. A little perfume is far better than a large quantity of urine. May Allah Almighty keep us closely connected with this perfume.

66.From this we learn that the Holy Prophet's صلى الله عليه وآله وسلم blessed attention is always on the pious persons of his Ummah. No matter where or in whichever time they may be, they are always in front of the Holy Prophet. صلى الله عليه وآله وسلم . This helps to prove the issue of HAAZIR and NAAZIR - the question of being Omnipresent and Omniscient.

67. This means you will not approve of it, because Oh My Beloved Prophet صلى الله عليه وآله وسلم We have created your nature. We are fully aware that you do not have any inclination towards them. This question is for negation.

68.In this there is guidance for all the Muslims until the Day of Judgement not to pay heed to the negligent, the arrogant, the hypocrites and the wealthy. Sincere and pious destitute and the poor believers should be obeyed. Listening to these wealthy can destroy your world and the Hereafter, while being with these destitute believers can rectify both worlds. Therefore, most Prophets and saints were from the poor.

وَ قُلِ الْحَقُّ مِنْ رَّبِّكُمْ ۟ فَمَنْ شَآءَ فَلْيُؤْمِنْ وَّ مَنْ شَآءَ فَلْيَكْفُرْ ۙ اِنَّآ

29. And say 'the truth is from your Lord. Then who so will, let him believe and who so will, let him

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اَعْتَدْنَا لِلظّٰلِمِيْنَ نَارًا ۙ اَحَاطَ بِهِمْ سُرَادِقُهَا ؕ وَ اِنْ يَّسْتَغِيْثُوْا يُغَاثُوْا بِمَآءٍ كَالْمُهْلِ يَشْوِى الْوُجُوْهَ ؕ بِئْسَ الشَّرَابُ ؕ وَسَآءَتْ مُرْتَفَقًا ﴿۲۹﴾

disbelieve. [69]. Undoubtedly We have already prepared for the unjust a fire whose walls would surround them [70], and if they complain for water, then they will be like molten lead [71]. that will burn the faces. What a bad drink it is and hell what an evil place to stay. [72].

69.This means because of you, my poor Companions would not be separated from my company - whether you accept Islam or not. Thus, this command is used for the purpose of expressing anger. This does not mean that Allah Almighty had given permission or choice of accepting or not accepting Islam. From this we learn that there is a great status for the poor Companions in the eyes of Allah Almighty.

70. Because you feel ashamed of yourselves to be in the company of the poor, and Paradise is the place set-aside for the poor, you would therefore be kept in Hell, wherein there will be just the leaders.

71.From this we learn that this boiling hot water and this food is set-aside for the infidels only. Allah Almighty will save the sinful believers from these, because believers will not receive the punishment of infidelity.

72. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said, that water would be thick and coarse like the sediment of the oil. When it would come near to the mouth the skin would burn and peel off. Some other scholars say it is molten lead. May Allah Almighty protect us from it! (Tafseer Khazain).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ اِنَّا لَا نُضِيْعُ اَجْرَ مَنْ اَحْسَنَ عَمَلًا ﴿۳۰﴾

30. Undoubtedly those who believed and did good deeds We shall not waste the reward of those whose works are good. [73].

73.That neither the reward of their good deeds would be decreased, nor would they be totally destroyed on condition that he himself may not have destroyed his own good deeds.

Allah Almighty does not lay waste to anybody's good deeds. If man himself does this, then it is his wish.

اُولٰٓئِكَ لَهُمْ جَنّٰتُ عَدْنٍ تَجْرِىْ مِنْ تَحْتِهِمُ الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ يَلْبَسُوْنَ ثِيَابًا خُضْرًا مِّنْ سُنْدُسٍ وَّ اِسْتَبْرَقٍ مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ؕ نِعْمَ الثَّوَابُ ؕ وَحَسُنَتْ مُرْتَفَقًا ﴿۳۱﴾

31. For them there are gardens [74], for habitation beneath which streams flow. They will be adorned therein with bracelets [75], of gold and will wear green garments [76], of silk and heavy brocade. Leaning therein on raised couches, and the paradise, what a good resting place.

74.This means for eternal habitation, from where they will never be taken out, nor will anyone experience death therein. May Allah Almighty grant this to us!

75. Every inmate of Paradise will be adorned with three bracelets, one of gold, one

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of silver and one of pearls, reaching that part of the hand where the water of ablution can reach. It was forbidden for man to wear jewellery in the world because holy wars were taking place there. If they had worn bracelets, how would they have picked up swords? Because there would be no war taking place in Paradise, it would be permissible for man to wear jewellery there.

76. From this we learn that Allah Almighty dearly loves the colour green. Thus, the earth of Paradise is green, the souls of the martyrs are green, the dome of the Holy Prophet صلى الله عليه وآله وسلم is green, etc.

SECTION 5

وَاضْرِبْ لَهُمْ مَّثَلًا رَّجُلَيْنِ جَعَلْنَا لِاَحَدِهِمَا جَنَّتَيْنِ مِنْ اَعْنَابٍ وَّحَفَفْنٰهُمَا بِنَخْلٍ وَّجَعَلْنَا بَيْنَهُمَا زَرْعًا ﴿٣٢﴾

32. And state to them the position of two men ,[77], that to one of them we provided with two gardens of grapes and covered them with date palms and we placed agricultural farming in between. [78].

77.This means let the believers and the infidels listen to those two examples, so that every party will be able to take a lesson from it and give a thought to their end. From this we learn that the analogy of the jurists is correct. Furthermore, the Ulama should relate examples when explaining an issue to the believers.

78.It should be remembered that it is a pleasant sight to see green gardens surrounded by lush green fields. From these, the owner is able to fulfill all his requirements - he obtains food from the fields and fruit from the gardens. Dates and grapes are exquisite nourishment and fruit.

كِلْتَا الْجَنَّتَيْنِ اٰتَتْ اُكُلَهَا وَلَمْ تَظْلِمْ مِّنْهُ شَيْـًٔا ۙ وَّفَجَّرْنَا خِلٰلَهُمَا نَهَرًا ﴿٣٣﴾

33. Both gardens brought forth their fruits [79], and gave nothing short in it,[80] and We caused to flow streams amidst both. [81].

79.This means the excellent harvest was obtained in both gardens of dates and grapes - they bore much fruit.

80.This means neither the growth of fruit was less nor did the fruit fall off after their growth.There was a full harvest of ripened fruit.

81.A flowing river between the gardens is a means of obtaining its beauty and lushness.

وَّكَانَ لَهٗ ثَمَرٌ ۚ فَقَالَ لِصَاحِبِهٖ وَهُوَ يُحَاوِرُهٗٓ اَنَا اَكْثَرُ مِنْكَ مَالًا وَّاَعَزُّ نَفَرًا ﴿٣٤﴾

34. And he had fruits, [82], then he said to his companion. And he used to argue [83], with him; ' I have greater wealth [84]. then you and am stronger in respect of men.'

82.This means that besides this garden, the owner also possessed a great deal of wealth, gold and silver. Or, besides the orchards of grapes and dates, he also possessed other fruit gardens.

83.This means this arrogant infidel and his believing neighbour were having a debate with one another, in which this boastful infidel, in an attempt to disgrace the believer, would say this. Thus, this talk of his became a criminal act.

84.From this we learn to brag and boast is the way of infidels, while expressing gratitude and praise at obtaining Divine favours is the way of

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life of the believers. Says Allah Almighty: *"And publicize well the favours of your Lord"*

35. And he entered in his garden while wronging his soul. He said, [85], ' I do not think that it will ever perish.' [86].

85.This means he was an infidel, an ungrateful wretch as well as arrogant. After receiving all these bounties of Allah Almighty, he showed such ingratitude and imperfection. This tells us that the worldly wealth is a means of becoming sinful, for a negligent person. The author of Tafseer Roohul Bayaan wrote that the name of this ungrateful person was Kitros, and

36. And I don't think that the hour will ever come, [87], and even if I am returned [88]. to my Lord. Then I shall surely, get a better place of return than this garden. [89].

87.This means I do not even suspect that Qiyamah would take place, in fact, I am certain that Qiyamah would never take place. Therefore, this would not be taken as an objection against this verse that the infidels are of the belief that the Day of Judgement would not take place.

88.From this we learn that hoping for Paradise after doing evil deeds is the way of the

37. His companion replied to him while arguing with him, do you disbelieve in Him Who created you from dust [90], then from a purified drop of water, then made you a right man?. [91].

90.From this we understand that the rejection of Islamic beliefs, like the Day of Judgement, is in reality rejection of Allah Almighty because this infidel had not rejected Allah Almighty. In fact, he had said that if "I were to return to my Lord". But because he

38. But I say only this that He, Allah, is my Lord and I associate none with my Lord,.[92].

(S93:V11). In a like manner, to regard a believer as disgraceful, too, is the work of an infidel.

وَ دَخَلَ جَنَّتَهٗ وَ هُوَ ظَالِمٌ لِّنَفْسِهٖ ۚ قَالَ مَآ اَظُنُّ اَنْ تَبِيْدَ هٰذِهٖٓ اَبَدًا ۙ﴿۳۵﴾

that this story is not only related for the sake of illustrating a moral, but it is a true happening.

86.This means for my entire life. This does not signify eternity because even the foolish infidels know that one garden cannot last for all times. Therefore, this should be its appropriate meaning.

وَّمَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّلَئِنْ رُّدِدْتُّ اِلٰى رَبِّيْ لَاَجِدَنَّ خَيْرًا مِّنْهَا مُنْقَلَبًا ﴿۳۶﴾

infidels. Do not hope to reap wheat after sowing barley.

89.This means, in the first place, Judgement Day will never take place, and if it were really to take place, then even there I would be receiving gardens. Just as I received wealth and comfort in this world, I would receive the same there as well. Receiving of wealth in this world is a sign of Divine approval.

قَالَ لَهٗ صَاحِبُهٗ وَ هُوَ يُحَاوِرُهٗٓ اَكَفَرْتَ بِالَّذِيْ خَلَقَكَ مِنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ سَوّٰىكَ رَجُلًا ﴿۳۷﴾ؕ

had rejected the Day of Judgement, his believing neighbour had addressed him as well.

91.That Almighty Lord who can create you as a human being out of sand and sperm, can most surely resurrect you after death on the Day of Judgement.

لٰكِنَّا۠ هُوَ اللّٰهُ رَبِّيْ وَ لَآ اُشْرِكُ بِرَبِّيْٓ اَحَدًا ﴿۳۸﴾

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92.From this we learn that a believer should always disclose his beliefs, and reveal his good deeds so that others can follow him. This is an act of reward and not of show.

39. And why it was not so that when you entered in your garden then you would have told, as Allah wills we have no power but the help [93], of Allah, if you see me as less than you in wealth and offspring.

وَ لَوْ لَآ اِذْ دَخَلْتَ جَنَّتَكَ قُلْتَ مَا شَآءَ اللّٰهُ ۙ لَا قُوَّةَ اِلَّا بِاللّٰهِ ۚ اِنْ تَرَنِ اَنَا اَقَلَّ مِنْكَ مَالًا وَّ وَلَدًا ﴿۳۹﴾

93.From this, emerge two issues:
1.There is such a thing as an evil eye and the following should be recited to protect oneself against it: MASHA ALLAHO LA QUWATA ILLA BILLAH: "*As Allah wills, we have no power but the help of Allah*" (S18:V51). Says Allah Almighty: "*And it seems that the infidels with their bad looks will necessarily stumble you*" (S68:V51).
2.The believer sees through the Light of Allah Almighty. Whatever prophecy was made by the believer always came true. In reality, punishment descended upon his gardens.

40. Then it is near that my Lord will give me something better [94], then your garden and send down thunder bolt [95], from heaven on your garden, then it may become a bare plain ground. [96].

فَعَسٰى رَبِّيْٓ اَنْ يُّؤْتِيَنِ خَيْرًا مِّنْ جَنَّتِكَ وَ يُرْسِلَ عَلَيْهَا حُسْبَانًا مِّنَ السَّمَآءِ فَتُصْبِحَ صَعِيْدًا زَلَقًا ۙ﴿۴۰﴾

94.Either in this world or in the Hereafter. But, the former meaning holds more weight, because this infidel had viewed the worldly garden of this believer with contempt. The discussion, which follows, is regarding worldly punishment.
95.The thunderbolt from heaven comes down on your garden in your own lifetime, so that while seeing the garden being destroyed you would utter words of regret.
96.This tells us that a believer sees through Divine light and his estimation and assumption is always accurate. Whatever was said by this believer, the same came to pass. This is the miracle of the believer or of his intuition. If this were the condition of a believer's inspiration and sagacity, then what would be the status of the knowledge and sagacity of a saint and a Prophet? This is much beyond our estimation.

41. Or its water sink [97], in the ground, then you could never be able to find it.

اَوْ يُصْبِحَ مَآؤُهَا غَوْرًا فَلَنْ تَسْتَطِيْعَ لَهٗ طَلَبًا ﴿۴۱﴾

97.This means the water of the river and the wells would become so dry that it would not be visible to the eye, or, that it would go so low that it would be out of reach.

42.And his fruits were encompassed,[98], then he remained wringing his hands [99], for what he had spent in that garden

وَ اُحِيْطَ بِثَمَرِهٖ فَاَصْبَحَ يُقَلِّبُ كَفَّيْهِ عَلٰى مَآ اَنْفَقَ فِيْهَا وَ هِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ

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يَقُوْلُ يٰلَيْتَنِيْ لَمْ اُشْرِكْ بِرَبِّيْٓ اَحَدًا ﴿۴۲﴾

and it had fallen [100], on its trellises and he is saying Oh: ' if I would not have associated anyone with my Lord'. [101].

98.This means that everything happened as foretold by the believer i.e. lightning or heavenly calamity befell the fruit laden trees, through which the entire garden was burnt to ash. From this we learn that due to one's ingratitude, gardens and fields can become desolate.

99.Due to grief and regret man rubs his hands, or bites his finger or sucks his palm. The above image is described here.

100.This means that those top branches of the grapes on which the shrubs of the grapes had spread, had fallen down. The sterms of the dates, too, had been uprooted. In short, the garden was so badly damaged that no watering could bring it back to life.

101.This tells us that his repentance was accepted; because expression of regret at sins in one's worldly life is called repentance. Here, mention is not made whether his repentance was accepted or not, and whether he was given back the garden or not. It is quite evident that his repentance was accepted, but he did not get the garden back as is stated in the following verse.

وَلَمْ تَكُنْ لَّهٗ فِئَةٌ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ وَمَا كَانَ مُنْتَصِرًا ﴿۴۳﴾ ؕ

43. And he had no party to help him against Allah, nor was he able to take revenge.[102].

102.This means neither were his supporters and wellwishers able to rebuild the destroyed garden, nor was he able to do this,. because now he did not have the power and strength, physical or material. By taking revenge, signifies ability to set another garden.

هُنَالِكَ الْوَلَايَةُ لِلّٰهِ الْحَقِّ ؕ هُوَ خَيْرٌ ثَوَابًا وَّخَيْرٌ عُقْبًا ﴿۴۴﴾ ع

44. Here it becomes clear that the authority is of Allah, the true. [103]. his reward the best and best is the end of believing in him.

103.By this is meant seeing such incidents makes man perceive Allah Almighty's power through positive knowledge, in fact, through absolute knowledge.

SECTION 6

وَاضْرِبْ لَهُمْ مَّثَلَ الْحَيٰوةِ الدُّنْيَا كَمَآءٍ اَنْزَلْنٰهُ مِنَ السَّمَآءِ فَاخْتَلَطَ بِهٖ نَبَاتُ الْاَرْضِ فَاَصْبَحَ هَشِيْمًا تَذْرُوْهُ الرِّيٰحُ ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ مُّقْتَدِرًا ﴿۴۵﴾

45. And relate to them the example of the life of the world it is a water We sent down [104], from the heaven, then the greenery of the earth because of it came out thickly and then it became dry grass which the wind scatters [105]. And Allah is powerful over everything [106].

104.The world has been compared to heavenly water and not to water of the well, because heavenly water is not within one's control. Also, one has no real information about its coming or not, and that sometimes it falls more than necessary and sometimes less

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than its need, and sometimes not at all. The very same is the condition of this world. For a most exquisite commentary of this verse consult MAWAIZ-E-NAEEMIYAH. It should be remembered that those worldly activities, which are connected with religion, are no longer just worldly activities anymore. They will not perish, but will become eternal: "*And the lasting are the good deeds*" (S18:V46). Allah Almighty further says: "*And say not of those who are killed in the path of Allah as dead*" (S2:V154). However, the world, which is bereft of religion, is going to perish. All types of evil are of this world, which is bereft of religion.

105.This means that due to the present condition of the field its existing greens is not reliable. Who knows when hot air will blow, it leads to destruction. Likewise, the wealth of the world, youth, beauty, strength, etc. is not to be trusted or relied upon. A minor calamity can ruin all these. The only time you can really depend on the lush green fields and pregnant cattle is when they are ready for production.

106.This means Allah Almighty has absolute power to create and destroy everything. The world has been compared to greenery because it becomes fresh and mellow and verdant in everyone's eyes, then it withers completely to such an extent that let alone its fresh greenery, no sign is left that it had ever existed.

46. The wealth and sons are an adornment [107], of the life of this world and the lasting are the good things[108], their reward is better with your Lord and is best in hope.

اَلْمَالُ وَ الْبَنُوْنَ زِيْنَةُ الْحَيٰوةِ الدُّنْيَا ۚ وَالْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّخَيْرٌ اَمَلًا ﴿٤٦﴾

107.When these can be utilized for worldly purposes, and if both are made as a means of achieving the Hereafter, then these become lasting good deeds. It is reported in a Hadith Shareef that a pious son is a continuous charity, who will continue to benefit the father, even in his grave, until Judgement Day.

108.This means those good deeds which are not wasted and destroyed in this world, but will accompany us in the Hereafter. In these acts of worship, good deeds, charity whose rewards continue to accrue etc., are all included. Some Ulama have said that by this is meant those girls who are given in marriage to those men, through which they are increased in number.

47. And the day We shall cause the mountain[109], to move and you will see the earth clean open [110], and We shall raise them, We shall not leave any one of them [111].

وَ يَوْمَ نُسَيِّرُ الْجِبَالَ وَتَرَى الْاَرْضَ بَارِزَةً ۙ وَّحَشَرْنٰهُمْ فَلَمْ نُغَادِرْ مِنْهُمْ اَحَدًا ۚ ﴿٤٧﴾

109.In that after being uprooted from the earth they would be roaming like clouds. They would fall down in thin particles. Hence, there is no inconsistency in the verses.

110.This means no mountain will remain on the earth, nor any caves or trees and no buildings either. The entire earth will become a desolate ground.

111.This means no one will remain in the grave, all would be resurrected - human beings as well as other creations.

48. And all shall be presented before your Lord standing in rows. Undoubtedly you have come to Us

وَعُرِضُوْا عَلٰى رَبِّكَ صَفًّا ؕ لَقَدْ جِئْتُمُوْنَا كَمَا خَلَقْنٰكُمْ اَوَّلَ مَرَّةٍ ۚ بَلْ زَعَمْتُمْ

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same as We have made you at first[112], but you thought that We would never fix any time of the promise.

اَلَّنْ نَّجْعَلَ لَكُمْ مَّوْعِدًا ﴿۴۸﴾

112.This means nude bodies and bare legs, and uncircumcised like they were born from their mother's wombs. Criminals and sinners will be raised for punishment; the believers for rewards, the saints and Prophets would be present to testify.

49. And the book shall be put [113], then you will see the culprits fearing for what is written therein and will say, 'Oh! Woe to us, what happened to this writing? It left neither any small sin nor a big sin that has not been encompassed [114], and they found all that they did before them [115]. And your Lord is not unjust to anyone [116].

وَ وُضِعَ الْكِتٰبُ فَتَرَى الْمُجْرِمِيْنَ مُشْفِقِيْنَ مِمَّا فِيْهِ وَ يَقُوْلُوْنَ يٰوَيْلَتَنَا مَالِ هٰذَا الْكِتٰبِ لَا يُغَادِرُ صَغِيْرَةً وَّ لَا كَبِيْرَةً اِلَّاۤ اَحْصٰىهَا ۚ وَ وَجَدُوْا مَا عَمِلُوْا حَاضِرًا ؕ وَ لَا يَظْلِمُ رَبُّكَ اَحَدًا ﴿۴۹﴾ ع

113.Everyone's book of deeds will be in his hand, that of the believers will be in their right hand and that of the infidels in their left hand.

114.From this, emerge three issues:

1.Every sin of the infidels is recorded, whether major or minor, not only their beliefs of infidelity.

2.Good deeds of the infidels are not recorded because the condition for good deeds is the correction of beliefs which he did not accept, or that his worldly comforts had already become the reward of his good deeds. Says Allah Almighty "*And whatever work they had done, We have purposely made them minute particles of dust scattered*" (S25:V23).

3.Every infidel is duty bound to Allah Almighty to do good deeds and to refrain from doing sinful deeds, i.e. it is obligatory upon him to accept faith and perform his Salaah. And alcohol is prohibited for him and thus he will be punished for disobeying both these commands, even if religiously he is not duty bound to these conditions. It should be remembered that here '*small*' signifies minor sins and '*big*' denotes major sins, e.g. kissing and hugging a strange woman would be regarded as a minor sin, but committing adultery with her would be a major sin.

115.From this we learn that no one would be an illiterate on the Day of Judgement, everybody would be able to read and know Arabic, as the writing of the book of deeds would be in Arabic. In fact, soon after death everybody's tongue becomes Arabic because the questions in the grave would be in Arabic and everyone answers in Arabic. On the Day of Judgement everybody would be able to read his or her book of deeds. It should be remembered that, here, the word 'present' denotes the presence of the writing of these deeds. It could also mean that the evil deeds of the infidels would be presented in different frightening forms.

116.In that uncommitted sins might be recorded, or someone may be given more punishment than his crime. In short, full justice would be meted out to the infidels and the believers would be bestowed with the grace and bounty of Allah Almighty. It should be remembered that bounty is not contrary to justice, but injustice is contrary to justice.

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SECTION: 7

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ كَانَ مِنَ الْجِنِّ فَفَسَقَ عَنْ اَمْرِ رَبِّهٖ ؕ اَفَتَتَّخِذُوْنَهٗ وَذُرِّيَّتَهٗٓ اَوْلِيَآءَ مِنْ دُوْنِيْ وَهُمْ لَكُمْ عَدُوٌّ ؕ بِئْسَ لِلظّٰلِمِيْنَ بَدَلًا ﴿۵۰﴾

50. And remember when We ordered angels to postrate [117], before Adam, then all prostrated save Iblees (Devil). He was of the jinn [118], and then he went out [119]. of the command of his Lord. do you take him and his offspring's for friends [120]. apart from Me? And they're your enemies what an evil exchange the unjust got [121].

117.The prostration of respect was for Hazrat Adam (On whom be peace), who was made the object of Sajdah. This does not mean prostration would be for worship and the object of prostration would be Allah Almighty. Thus, Hazrat Adam (On whom be peace) is the person for whom this Sajdah was made, but the actual object of worship is Allah Almighty.

118.Because Iblees was dwelling with the angels, he was included in this order. It should be remembered that he is the remote ancestor of the jinns, just as Hazrat Adam (On whom be peace) is of man. His first name was Azazeel, but after he had gone astray, his title became Iblees, the deceiver.

119.From this we learn that at first, Shaitaan was an obedient servant of Allah Almighty, now he has become disobedient.

120.This tells us that friends other than Allah Almighty are Shaitaan and his progeny, while the pious are true friends of Allah Almighty. The friends of Allah Almighty are totally different to friends not linked to Allah Almighty. Whenever mention is made of those not linked to Allah Almighty, it signifies Shaitaan and his progeny. Says Allah Almighty: "*They are supporters of the devil*" (S2:V247). This verse is a commentary of all those verses in which prohibition is made to accept such supporters of the devil.

121.This means, at first, Paradise was your home. I then expelled your enemy, the devil, out of your home for your sake. Thus, your heart is the house of Allah Almighty. So why don't you expel Shaitaan from My house! Shaitaan became my enemy because of you and now you have made him your friend.

مَآ اَشْهَدْتُّهُمْ خَلْقَ السَّمٰوٰتِ وَالْاَرْضِ وَ لَا خَلْقَ اَنْفُسِهِمْ ۪ وَ مَا كُنْتُ مُتَّخِذَ الْمُضِلِّيْنَ عَضُدًا ﴿۵۱﴾

51. I had neither made them sit before Me while heavens and earth, nor while creating [122], themselves, and nor it is benefiting to My dignity that I should make My supporters to those who lead astray to others [123].

122.This means We had not called the devil and his progeny at the time of the creation of the heavens, the earth and of man. So, in what way have they become my associates?

123.From this, emerge two issues:

1.Allah Almighty has not made anyone His associate due to any weakness on His part. He is free of such limitations. He Himself says: "*Who has not taken Him as a son and no one is a partner in His kingdom*" (S17:V111).

2.Allah Almighty has placed the control of worldly things in the hands of His beloved servants in order to show how beloved they are to Him; like the angels, the Prophets and Saints are made to manage the affairs. But no creational affairs are assigned to His wretched and cursed servants. Therefore "to those who lead astray" is mentioned here.

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وَ يَوْمَ يَقُوْلُ نَادُوْا شُرَكَآءِيَ الَّذِيْنَ زَعَمْتُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَجَعَلْنَا بَيْنَهُمْ مَّوْبِقًا ﴿۵۲﴾

52. And the day when He will say, 'call My associates whom you fancied[124], then they will call them, they will not answer [125], them, and We shall set a field of destruction between them[126].

124.This means call upon your false gods to come to your assistance. This would be done to expose how powerless and helpless they are.
125.This means they would not be able to help them. Otherwise, verbally they would be replying to tell them that you yourselves had gone astray, and it was not us who did this to you, as is described in other verses.
126.Mobiq - a field of destruction, is either one of the layers of Hell, or it could mean a place of utter destruction.

وَ رَاَ الْمُجْرِمُوْنَ النَّارَ فَظَنُّوْٓا اَنَّهُمْ مُّوَاقِعُوْهَا وَلَمْ يَجِدُوْا عَنْهَا مَصْرِفًا ﴿۵۳﴾ ع

53. And the guilty will see the fire and will believe that they are to fall [127]. in it and will find no way of return from it.

127.Because there would be many signs in front of them, of being inmates of Hell.

SECTION: 8

وَ لَقَدْ صَرَّفْنَا فِيْ هٰذَا الْقُرْاٰنِ لِلنَّاسِ مِنْ كُلِّ مَثَلٍ ؕ وَكَانَ الْاِنْسَانُ اَكْثَرَ شَيْءٍ جَدَلًا ﴿۵۴﴾

54. And undoubtedly we have explained in varied [128], manner all kinds of examples in this QUR'AAN for the people, and the man is over everything most contentious.[129].

128. Because the temperaments and habits of people are different, some accept things through proofs, some out of fear and others out of greed. Yet, the Holy QUR'AAN has come for everybody, and as such, it contains information on everything.
129.Here, the word 'man' refers to Nadar bin Harith who remained stubborn till the very end and failed to accept faith.

وَ مَا مَنَعَ النَّاسَ اَنْ يُّؤْمِنُوْٓا اِذْ جَآءَهُمُ الْهُدٰى وَ يَسْتَغْفِرُوْا رَبَّهُمْ اِلَّآ اَنْ تَاْتِيَهُمْ سُنَّةُ الْاَوَّلِيْنَ اَوْ يَاْتِيَهُمُ الْعَذَابُ قُبُلًا ﴿۵۵﴾

55. And what hindered men from believing when guidance came to them and from asking forgiveness [130], from their Lord, but that the traditions of the ancients should come to them or that the varied torments should come upon them. [131].

130.Here, 'guidance' either refers to the personality of the Holy Prophet صلى الله عليه وآله وسلم or the Glorious QUR'AAN. Because the Holy Prophet صلى الله عليه وآله وسلم is the Final Guide and the greatest Guide, therefore he is presented here as an absolute guide. What it means is after the coming of such complete guidance, the rejection of faith by these stubborn people is indeed a prelude of the coming of severe Divine punishment. Those who do not receive guidance from the Holy Prophet صلى الله عليه وآله وسلم will not receive.

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guidance from any other source.
131.This tells us that he who fails to accept, through proofs and explanations, is inviting trouble. The only cure for stubbornness is Divine punishment.

وَ مَا نُرْسِلُ الْمُرْسَلِيْنَ اِلَّا مُبَشِّرِيْنَ وَمُنْذِرِيْنَ ۚ وَ يُجَادِلُ الَّذِيْنَ كَفَرُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ الْحَقَّ وَ اتَّخَذُوْٓا اٰيٰتِيْ وَ مَآ اُنْذِرُوْا هُزُوًا ﴿٥٦﴾

56. And we send not the messenger but as bearers of glad tidings and warners [132], and those who are infidels contend [133], with falsehood that they may subvert [134], the truth where with, and they took My signs and what they were warned of, as a joke.

132.In this verse Allah Almighty has revealed the independence of His Prophets, that they have been given the responsibility of giving glad tidings and giving warnings. They are not duty bound for your guidance. Thus, if the entire world were to go astray, it would do no harm to them in any way. Yet, not accepting guidance would bring about their own destruction. These great sages are the reflection of Allah Almighty's grandeur.
133.Because they were taking the Prophets to be ordinary human beings like them and claiming equality with them. They entered into debates with them.
134.This means they are trying to extinguish the light of the sun through their puny puffs of breaths.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ فَاَعْرَضَ عَنْهَا وَ نَسِيَ مَا قَدَّمَتْ يَدٰهُ ؕ اِنَّا جَعَلْنَا عَلٰى قُلُوْبِهِمْ اَكِنَّةً اَنْ يَّفْقَهُوْهُ وَ فِيْٓ اٰذَانِهِمْ وَقْرًا ؕ وَاِنْ تَدْعُهُمْ اِلَى الْهُدٰى فَلَنْ يَّهْتَدُوْٓا اِذًا اَبَدًا ﴿٥٧﴾

57. And who is more unjust that he who when he is reminded of the signs of his Lord turns away his face from them and forgets what his hands have sent forward [135]. We have put covers [136]. on their hearts that they may not understand Quran and in their ears a heaviness. [137]. and if you call them towards guidance they will never find the way. [138]

135.This tells us that to forget the previous sins is the way of the cursed wretches, while remembrance of the sins and forgetting the good deeds, is the way of the pious. Always remember your sins and the good deeds of others.
136.The linking of these covers, etc. towards Allah Almighty is the own doing of the human beings i.e. due to their stubborn nature and hostility, Allah Almighty has placed coverings on their hearts and heavy weights on their ears, just as it can be said Allah Almighty caused the deceased to die i.e. He created death.
137.This is so because they do not have your dignity and respect in their hearts. The Holy QUR'AAN only reaches those hearts in which love for the Beloved Possessor of the Holy QUR'AAN has been inculcated. It is for this reason that an infidel is made a Muslim through; first, reciting Kalimah Tayyibah, thereafter the Holy QUR'AAN is taught to him. Thus, from this verse it does not necessarily mean that those infidels would be innocent.

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From this we learn that faithless people do not obtain true understanding of the Holy QUR'AAN, as can be seen today.

138. From this are meant those infidels whose death on infidelity is within the knowledge of Allah Almighty and not to all the infidels in general, because many of them accepted Islam.

58. And your Lord is the Forgiver full of mercy. If He would have seized them for what they did then he would have hastened torment [139]. for them. But for them there is an appointed time [140]. against which they will not find any refuge.

وَرَبُّكَ الْغَفُوْرُ ذُو الرَّحْمَةِ ؕ لَوْ يُؤَاخِذُهُمْ بِمَا كَسَبُوْا لَعَجَّلَ لَهُمُ الْعَذَابَ ؕ بَلْ لَّهُمْ مَّوْعِدٌ لَّنْ يَّجِدُوْا مِنْ دُوْنِهٖ مَوْئِلًا ﴿۵۸﴾

139.Allah Almighty says if He were quick to pounce for every sin committed, then by now Divine punishment would have descended upon them already. By Allah Almighty there is no haste as only that judge is hasty who fears the disappearance of the criminal. But, where will the sinner of Allah Almighty run? He is at all times under His total control. Allah be Praised! A true king is he, from whom no one is beyond control.

140.That is Judgement Day, or day of death, or the day appointed for his burial, or the day on which he suffers complete annihilation at the hands of the believers.

59. And those towns: we have destroyed were destroyed when they committed injustices, and We had appointed a fixed time for their destruction.[141].

وَتِلْكَ الْقُرٰى اَهْلَكْنٰهُمْ لَمَّا ظَلَمُوْا وَ جَعَلْنَا لِمَهْلِكِهِمْ مَّوْعِدًا ﴿۵۹﴾ ع

141.This means even the previous infidels, too, were not subjected to hasty punishment instead, their day of destruction was appointed and they were destroyed on that day.

SECTION 9

60 And recall; when Musa [142], said to his servant, [143]' I shall not desist until I reach there where two [144], seas have joined, or I go on for ages.[145].

وَ اِذْ قَالَ مُوْسٰى لِفَتٰىهُ لَاۤ اَبْرَحُ حَتّٰۤى اَبْلُغَ مَجْمَعَ الْبَحْرَيْنِ اَوْ اَمْضِىَ حُقُبًا ﴿۶۰﴾

142. Hazrat Musa (On whom be peace) delivered an excellent lecture to a group of Israelites. After the lecture, someone asked whether there is any greater Alim or scholar than him? The reply was in the negative. To this, Allah Almighty said that Oh Musa, Hazrat Khizr (On whom be peace) is greater and more knowledgeable than you. He (Musa), then, asked Allah Almighty for his whereabouts. He was told to find him at a place where two seas have joined. As a sign of identification of that place, Allah Almighty said that there the fried fish would come to life and go back into the sea, there would be an underground passage made in the water. At such a place Hazrat Khizr (On whom be peace) would be found. Taking the fish, Hazrat Musa (On whom be peace) set out for this place accompanied by Hazrat Yusha (On whom be peace). This incident is described here.

143.That servant was Hazrat Yusha ibn Nun ibn Ifrasheem ibn Yusuf (On whom be peace). He was also his nephew, his worthy successor and his able student. From this we

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understand that a student is a servant of the teacher.

144.This refers to the Persian Sea and the Mediterranean Sea, which was an appointed place for the meeting between Hazrat Musa and Hazrat Khizr (On them be peace). Hazrat Musa (On whom be peace) made a firm intention of going there.

145.From this incident, many issues are ascertained:

1.To undertake a journey for the sake of seeking knowledge is the way of life of the Prophets.

2.To undertake a journey to meet your teacher.

3.It is Sunnah to go to him instead of calling him to your home.

4.It is a blessed act to desire for an increase in one's knowledge.

5.It is a good thing to provide provisions for the journey.

6.To take a suitable companion for the journey.

7.Respect for the teacher is absolutely necessary.

8.One should not raise an objection at what is being said by the teacher.

9.If saints sometimes do anything that may seem contrary to the laws of Shariah, it is based on reasons unknown to us. In reality, that work is not against the laws of Shariah at all, and as such one should not be hasty in becoming suspicious or distrustful of them. However, this can be said about the deeds of perfect religious guides only.

10.Knowledge is not gained from books only; it can be gained from the company of the teacher as well. The company of the pious has alchemic power. If a touch of the experienced artisan can change the value of a common thing to one of greatness, then how much will a common man not gain through the company of a saintly person?

61. Then when they both reached the meeting place of two seas they forgot their fish! [146]. and it found its way in the sea making an underground passage. [147].

فَلَمَّا بَلَغَا مَجْمَعَ بَيْنِهِمَا نَسِيَا حُوْتَهُمَا فَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ سَرَبًا ﴿٦١﴾

146.There was a large block of stones below, which was the fountain of the water of immortality. Both of them rested there. When the fried fish, which they had brought with them, came into contact with this water, it became alive and swam into the water and became a niche or an arch therein. Hazrat Yusha (On whom be peace) was awake, but he forgot to mention this to him. Both men then moved on from this place.

147.This was either due to the miracles of the Prophet or due to the miraculous effect of this blessed water that Hazrat Khizr (On whom be peace) was frequenting it. The air of the land in which pious servants of Allah Almighty dwell has the effect of granting life to the people. Hence, every grain of Madina Munawwarah, too, can have the curative effect for all our physical illnesses.

62. Then when they had passed over from there. Musa told his servants, bring my breakfast, we have hard-ship in this journey. [148].

فَلَمَّا جَاوَزَا قَالَ لِفَتٰىهُ اٰتِنَا غَدَآءَنَا لَقَدْ لَقِيْنَا مِنْ سَفَرِنَا هٰذَا نَصَبًا ﴿٦٢﴾

148.When Hazrat Musa (On whom be peace) had left the place where two seas have joined, he began to feel pain. This tells us that a student regards it as a Sunnah to bear pain.

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قَالَ اَرَءَيْتَ اِذْ اَوَيْنَآ اِلَى الصَّخْرَةِ فَاِنِّيْ نَسِيْتُ الْحُوْتَ ز وَمَآ اَنْسٰنِيْهُ اِلَّا الشَّيْطٰنُ اَنْ اَذْكُرَهٗ ج وَاتَّخَذَ سَبِيْلَهٗ فِي الْبَحْرِ ط عَجَبًا ﴿٦٣﴾

63. He said, please see, when we took rest that rock, then undoubtedly I forgot the fish, and the Satan (devil) made me forget [149] so that I may mention it and it took its way in the sea, it is strange.

149.This tells us that Shaitaan can never mislead a Prophet of Allah Almighty, nor can he tempt them to commit a sin. However, he can cause them to do certain things in a forgetful way.

قَالَ ذٰلِكَ مَا كُنَّا نَبْغِ ط فَارْتَدَّا عَلٰٓى اٰثَارِهِمَا قَصَصًا ﴿٦٤﴾ لا

64. Musa said, ' that is what we wanted;[150], then turned back retracing their footsteps.

150.Because the very purpose of the disappearance of this fried fish is the sign of reaching our place of destination. This is exactly what Allah Almighty had said.

فَوَجَدَا عَبْدًا مِّنْ عِبَادِنَآ اٰتَيْنٰهُ رَحْمَةً مِّنْ عِنْدِنَا وَعَلَّمْنٰهُ مِنْ لَّدُنَّا عِلْمًا ﴿٦٥﴾

65 Then they found a bondsman [151], from Our bondsmen, whom We gave mercy from Ourselves and bestowed him Our inspired knowledge. [152].

151.This refers to Hazrat Khizr (On whom be peace) whose actual name is Balyaan ibn Malkan ibn Falikh ibn Amir ibn Shalikh ibn Araf Khashad ibn Saam ibn Nuh (On whom be peace). His appellation is Abul Abbas and his title is Shareef Khazir, having Zabar on the letter Kha and the Zer on letter Dwad. He is among those four Prophets who would be alive until the Day of Judgement two upon the earth i.e. Hazrat Khizr and Hazrat Ilyas (On whom be peace), and in the heaven Hazrat Idris and Hazrat Isa (On whom be peace) (Tafseer Roohul Mu'ani). The reason for calling him Khizr is, if he were to sit on a dry ground,greenery would begin to grow there. In addition, there are other traditions mentioned about him as well.
152.This means without being tutored by anyone they are born Aalims and most Prophets possess inspired knowledge (Ilm e Laduni); Hazrat Adam (On whom be peace) too, was provided with this knowledge.

قَالَ لَهٗ مُوْسٰى هَلْ اَتَّبِعُكَ عَلٰٓى اَنْ تُعَلِّمَنِ مِمَّا عُلِّمْتَ رُشْدًا ﴿٦٦﴾

66. Musa said to him. ' should I remain with you on the condition that you will teach me of the right things which you have been taught. [153].

153.From this, emerge a few issues:
1.The staying of the student with the teacher.
2.For the student to serve his teacher.
3.The respect of the teacher by the student.
4.For the Prophet to follow someone in order to gain mystical knowledge.

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67. He said. ' you can never stay with me.' [154].

قَالَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ﴿٦٧﴾

154.From this we learn that Allah Almighty had bestowed knowledge of the Unseen upon Hazrat Khizr (On whom be peace). It is because of having this knowledge that he was able to tell Hazrat Musa (On whom be peace) that he would not be able to exercise patience, which is exactly what transpired. Whatever he said was not based on assumption or conjecture, but on positive knowledge.

68. And how you will keep patience over that which your knowledge encompasses not? [155]

وَكَيْفَ تَصْبِرُ عَلٰى مَا لَمْ تُحِطْ بِهٖ خُبْرًا ﴿٦٨﴾

155. This tells us Shariah is a name given to outward knowledge while Tareeqat is based on hidden knowledge and mystic secrets. Hazrat Musa (On whom be peace) was the Imam of Shariah, but Hazrat Khizr (On whom be peace) was the expert of Tareeqat. Therefore, the works, which Hazrat Khizr did, outwardly seemed to be against Shariah.

69 Musa said. ' soon if Allah wills, you will find me patient, [156]. and I shall not disobey you in any affair. [157].

قَالَ سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ صَابِرًا وَّ لَآ اَعْصِيْ لَكَ اَمْرًا ﴿٦٩﴾

156.This means, I will exercise full control over myself. This statement of Hazrat Musa (On whom be peace) was not based on his specialized knowledge, but on assumption and conjecture. For this reason he had said "If Allah wills" while this was not said by Hazrat Khizr (On whom be peace). Also Hazrat Musa (On whom be peace) stated that he would find him among those who are patient and not that he would exercise patience.

157.This means whatever command you give me I will act upon it. From this we learn that the teacher is the higher authority, while the pupil is subservient to him.

70. He said. ' if you remain with me, then ask, [158], not anything, unless I myself mention it. [159].

قَالَ فَاِنِ اتَّبَعْتَنِيْ فَلَا تَسْـَٔلْنِيْ عَنْ شَيْءٍ حَتّٰٓى اُحْدِثَ لَكَ مِنْهُ ذِكْرًا ﴿٧٠﴾ ع ١١ ٢١

158.From this we learn that Hazrat Musa (On whom be peace) is the Prophet of Israelites, and his religious laws were not binding on Hazrat Khizr (On whom be peace). If this incident had transpired during the time of our Holy Prophet صلى الله عليه وآله وسلم , then Hazrat Khizr (On whom be peace) would have been duty bound to him.

159.From this, emerge two issues:

1.The knowledge which, Hazrat Musa (On whom be peace) desired to obtain from Hazrat Khizr (On whom be peace) was not of Shariah, but it was Mystical knowledge of Allah Almighty. If it is was knowledge of Shariah, then that would have been revealed to him by Allah Almighty through Hazrat Jibraeel (On whom be peace) without sending him to Hazrat Khizr (On whom be peace). Also, Hazrat Khizr (On whom be peace) would have instructed him through symbolism not through verbal statements and passages, as is the practice of the Ulama.

2.The mystical knowledge is not taught verbally but through companionship and visual communication. "It is ordered from Madina and concealed in the hearts. The drink of Tauheed is not given from the cups but instilled through visual contact".

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فَانْطَلَقَا ۫ حَتّٰۤى اِذَا رَكِبَا فِى السَّفِيْنَةِ خَرَقَهَا ؕ قَالَ اَخَرَقْتَهَا لِتُغْرِقَ اَهْلَهَا ۚ لَقَدْ جِئْتَ شَيْـًٔا اِمْرًا ﴿۷۱﴾

SECTION 10

71. Now both of them set out, until when they embarked in a boat, [160], he cleaved it. Musa told . ' have you cleaved it in order to drown [161], he cleaved it in order to drown its passengers, undoubtedly you have done a wrong thing.' [162].

160.The inmates of the ship recognizing Hazrat Khizr (On whom be peace) boarded it without paying the ticket. It should be remembered that Hazrat Khizr (On whom be peace) did not board the ship due to any necessity or want, but it was due to prudence and expedience, which is mentioned ahead. Otherwise, Hazrat Khizr (On whom be peace) is certainly protected from drowning.

161.Because he had broken that portion of the ship which is always in the water. Thus, water did not get into the ship. From this we learn that through the blessings of the miracles of the pious, ships that had sunk begin to float. Had Hazrat Khizr (On whom be peace) broken the upper part of the ship, then Hazrat Musa (On whom be peace) would not have said that he would drown the passengers.

162.This means I am certain that you would not drown if the ship were to be broken, but the other passengers on board would drown, and it is not a good act to drown innocent passengers. Therefore, Hazrat Musa (On whom be peace) had not uttered that you would be drowned but that you would make the passengers on board the ship to drown.

قَالَ اَلَمْ اَقُلْ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِىَ صَبْرًا ﴿۷۲﴾

72. He said , ' did I not tell you, that you would not be able to stay with me.'

قَالَ لَا تُؤَاخِذْنِىْ بِمَا نَسِيْتُ وَ لَا تُرْهِقْنِىْ مِنْ اَمْرِىْ عُسْرًا ﴿۷۳﴾

73. Musa said,' catch me not [163]. for what I forgot and put not difficulty in my affair on me.'

163.I did not remember the oath you had taken from me, nor the promise I had made to you. In Shariah, there is no sin for doing anything inadvertently. Therefore, you, too, should overlook my error.

Furthermore, the religious guides should not become over zealous in making mureeds disciples in a hurry, but should always put a sincere Mureed to a test (*Tafseer Roohul Mu'ani*).

فَانْطَلَقَا ۫ حَتّٰۤى اِذَا لَقِيَا غُلٰمًا فَقَتَلَهٗ ۙ قَالَ اَقَتَلْتَ نَفْسًا زَكِيَّةًۢ بِغَيْرِ نَفْسٍ ؕ لَقَدْ جِئْتَ شَيْـًٔا نُّكْرًا ﴿۷۴﴾

74. Again both of them set out until when they met a boy [164], he killed him, Musa said, ' have you killed an innocent soul without his having killed another? [165]? Undoubtedly you have done a hideous thing'[166].

164. The name of the one who was handsome and of big built was Jaseewar and was playing

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with children. Hazrat Khizr (On whom be peace) took him behind the wall and severed his neck from the body.

165.This means innocent, because he was still a minor, and not duty bound to laws of Shariah. By saying "without his having killed another" suggests that if a mature and sensible boy were to kill any believer intentionally, blood money would be taken from him.

75. He said, ' Had I not told you, [167], that you could never keep company with me'? [168]?

قَالَ اَلَمْ اَقُلْ لَّكَ اِنَّكَ لَنْ تَسْتَطِيْعَ مَعِيَ صَبْرًا ﴿٧٥﴾

167.Here, the word 'for you' is used which is not the case in the earlier instance, so that, it should convey the meaning that, here, the expression of anger is greater.

168. From this full incident one understands that a law giving Prophet can become subservient to another Prophet. Hazrat Musa (On whom be peace) is a Prophet to whom a Book was given; yet he went to Hazrat Khizr (On whom be peace) to be under his guidance. Thus, when Hazrat Isa (On whom be peace) comes back to earth just before Qiyamah and leads the life in accordance with the religious laws (Shariah) of the Holy Prophet

76. Musa said, 'if I ask anything of you after this, then keep not my company [169], with me; undoubtedly, your excuse is already fulfilled from my side [170'].

قَالَ اِنْ سَاَلْتُكَ عَنْ شَيْءٍ بَعْدَهَا فَلَا تُصٰحِبْنِيْ ۚ قَدْ بَلَغْتَ مِنْ لَّدُنِّيْ عُذْرًا ﴿٧٦﴾

169.Do this by separating me from your company. This does not mean that you yourself choose to remain aloof from me, because this would be against the practice of respect.

77. Again both went on till they came to the people of a village [171], they asked the villagers for food [172], out they refused [173], to entertain them, then the two found a wall about to fall, he set it up

فَانْطَلَقَا ۫ حَتّٰٓى اِذَآ اَتَيَآ اَهْلَ قَرْيَةِ ِۨ اسْتَطْعَمَآ اَهْلَهَا فَاَبَوْا اَنْ يُّضَيِّفُوْهُمَا فَوَجَدَا فِيْهَا جِدَارًا يُّرِيْدُ اَنْ يَّنْقَضَّ فَاَقَامَهٗ ۭ قَالَ لَوْ شِئْتَ لَتَّخَذْتَ عَلَيْهِ

Otherwise, Hazrat Musa (On whom be peace) would not have said the above words after the word 'innocent'.

166.By first he had said "you have done a wrong thing" but here he says "hideous thing" because a broken ship could be repaired, but a dead person cannot be made alive. Thus, this action was more severe than the first act.

it would not be out of place. صلى الله عليه وآله وسلم The Qadyanis cannot say that one Prophet cannot follow another Prophet. Although Christianity, presently, is abrogated, Mosaic religion at that time was not, and despite this, Hazrat Musa (On whom be peace) still became the follower of Hazrat Khizr (On whom be peace). Although Hazrat Musa (On whom be peace) was a Prophet, his prophethood had not manifested itself there. Likewise, before Qiyamah the prophethood of Hazrat Isa would not manifest itself at that time, and this great Prophet would live life as a follower of our beloved Prophet صلى الله عليه وآله وسلم .

170.This means you would be excused for separating me from you because of three errors committed by me. No objection of breach of promise can be raised against you.

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right [174]. Musa said, 'if you had wished, you could have taken a wage for it [175]'.

171.That place was called Intakia, which at that time was a large city. From this we learn that in Arabic language even cities, too, are referred to as *QARYA*. Furthermore, hospitality is not dependent on knowing the guest. Whoever comes to meet us is our guest and as such he has certain rights and privileges.

172.This refers to the rights of a guest, and not that question which is against the status of Prophets. It is for this reason that "*refused to entertain them*" is used here. From this we learn that a guest can demand his rights of hospitality.

173.Tafseer Roohul Bayaan on the authority of Tafseer Kabir states on revelation of this verse that the people of Intakia brought a large amount of gold before the Holy Prophet صلى الله عليه وآله وسلم and requested that the Holy Prophet صلى الله عليه وآله وسلم should change the letter *BA* of *ABWA* to letter *TA* so that the meaning would then become the people

78. He said, 'this is the separation [176], between me and you'; now I shall tell you the explanation [177]. of those things over which you could not have patience [178].

176.It means this is the time for separation. Your objection has become the cause of our separation. From this we learn that the religious guide and the teacher should overlook one or two mistakes of their mureeds (disciples) and students respectively. They should not be separated at their first mistake.

177.It means I will make you aware of the secret and wisdom behind these deeds so that you would be able to go away fully satisfied.

79. As for the boat, it belonged to certain poor people [179], who were working in the sea, then I intended to make it faulty [180]. and behind them there was a king who used to seize every perfect boat forcibly [181].

أَجْرًا ﴿٧٧﴾

of Intakia had carried out their hospitality and thus we would not be put to disrepute and become an object of disgrace. This request was turned down by the Holy Prophet صلى الله عليه وآله وسلم saying that it would result in distortion of Allah Almighty's words i.e. the Holy QUR'AAN.

174.That wall was hundred feet high, which Hazrat Khizr (On whom be peace) miraculously straightened just by pointing his hand towards it, as this wall had bent and was on the verge of falling. Therefore, Allah Almighty used the singular verb "He set it up". If both of them had repaired it through the use of bricks, then the dual form of the verb *AQAMA* would have been used.

175.Because one should not show kindness to those who are ungrateful. As we are hungry, money obtained for our labour would have been useful to us.

قَالَ هٰذَا فِرَاقُ بَيْنِيْ وَ بَيْنِكَ ۚ سَاُنَبِّئُكَ بِتَاْوِيْلِ مَا لَمْ تَسْتَطِعْ عَّلَيْهِ صَبْرًا ﴿٧٨﴾

178. It should be remembered that Hazrat Musa (On whom be peace) had shown further desire to be under the tutelage of Hazrat Khizr (On whom be peace), but did not put this into practice. Neither did he act upon this knowledge thereafter. The purpose of all this was that Allah Almighty wanted to show Hazrat Musa (On whom be peace) that there are people who possess greater knowledge than him.

اَمَّا السَّفِيْنَةُ فَكَانَتْ لِمَسٰكِيْنَ يَعْمَلُوْنَ فِي الْبَحْرِ فَاَرَدْتُّ اَنْ اَعِيْبَهَا وَكَانَ وَرَآءَهُمْ مَّلِكٌ يَّاْخُذُ كُلَّ سَفِيْنَةٍ غَصْبًا ﴿٧٩﴾

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179.In which they were working as labourers and not as its owners, because a destitute is he who does not own anything. Or, they have been called indigent out of compassion. Thus, the words "working in the sea" are used in the latter part of the passage. In short, this verse is not against Imam Abu Hanifa (On whom be peace)

180.This tells us that defectiveness should not be linked with Allah Almighty. Therefore, Hazrat Khizr (On whom be peace) linked it with him and said, "I had wished". Otherwise, everything he did was in accordance with the wishes of Allah Almighty.

181.So that he would allow defective ships to pass by. Thus, he made the ship defective so that these poor people on board would be safe and after going through , these people would repair it. From this we understand that for the purpose of correction it is permissible to use things of another person without seeking his permission. If there is a fire in anyone's house, it is permissible to destroy a certain portion of his house; which may become a danger to others; without seeking permission of the owner. In fact, doing this would be a commendable act. The name of that king was Jalandi bin Karkar who was the king of Qurtaba, in Spain. The labourers on the ship were unaware of his intentions. This tells us that for the king to seize any possession of the subject by force is included in usurpation. This is a prohibited act. Payments of penalty are prohibited, and auctioning and purchasing of these things, too, is prohibited. This is a sale by a person who is not its owner.

80. And as for the boy, his parents were Muslims, then we feared that he might involve them in contumacy and infidelity [182].

وَ اَمَّا الْغُلٰمُ فَكَانَ اَبَوٰهُ مُؤْمِنَيْنِ
فَخَشِيْنَآ اَنْ يُّرْهِقَهُمَا طُغْيَانًا وَّ كُفْرًا ﴿٨٠﴾

182.From this we learn that some Saints of Allah Almighty do have the knowledge of people's end, as well as about their good fortune and misfortune, because Hazrat Khizr (On whom be peace) had prior knowledge about the misfortune of this boy. Hazrat Nuh (On whom be peace) says: *"And they will beget none but an evil doer, an ungrateful"* (S71:V27).

81. Then he intended [183], their Lord might give them one better than he in purity and nearer in affection [184].

فَاَرَدْنَآ اَنْ يُّبْدِلَهُمَا رَبُّهُمَا خَيْرًا مِّنْهُ
زَكٰوةً وَّاَقْرَبَ رُحْمًا ﴿٨١﴾

183.This tells us that just one singular case can be used to denote Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم because in the word "Then we intended" the plural form signifies Hazrat Khizr (On whom be peace) as well as Allah Almighty.

184.Thus, Allah Almighty blessed these parents with one pious daughter who was married to a Prophet and in whose progeny there were seventy prophets (*Tafseer Roohul Mu'ani).* Jaisoor's father's name was Zubair and mother's name Sahawi. It should be remembered that killing of a Saint or a scholar on the basis of fear of infidelity is not allowed now. This was from the distinctive features of Hazrat Khizr (On whom be peace).

82. As for that wall, it belonged to the two orphan [185], lads of the city and underneath it was their treasure

وَ اَمَّا الْجِدَارُ فَكَانَ لِغُلٰمَيْنِ يَتِيْمَيْنِ
فِى الْمَدِيْنَةِ وَ كَانَ تَحْتَهٗ كَنْزٌ لَّهُمَا

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وَكَانَ اَبُوْهُمَا صَالِحًا ۚ فَاَرَادَ رَبُّكَ اَنْ يَّبْلُغَآ اَشُدَّهُمَا وَ يَسْتَخْرِجَا كَنْزَهُمَا ۖ رَحْمَةً مِّنْ رَّبِّكَ ۚ وَمَا فَعَلْتُهٗ عَنْ اَمْرِىْ ۭ ذٰلِكَ تَاْوِيْلُ مَا لَمْ تَسْطِعْ عَّلَيْهِ صَبْرًا ۝۸۲

and their father was a noble [186], man; then your Lord desired [187], that those two should reach to their maturity [188], and bring forth their treasure as a mercy [189], from your Lord, and this I did, not for my own biding [190]. This the significance of those things on which you could not have patience[191].

185. Their names were Ihraam and Hareem. The name of their father was Kasteh who was a pious person and a globetrotter. Gold and silver were buried under this wall and these boys were heirs to this treasure.

186. This tells us a father's piety can come to the rescue of the son and it is a proof for mediation and intercession. Therefore, since Prophets are like fathers to their followers, the Holy Prophet's صلى الله عليه وآله وسلم pious deeds would come to the rescue of sinners like us. Says Allah Almighty: "*And those in whose wealth there is a known right. For one who asks for, and for one who could not even ask for and remains deprived*" (S70: Vs24-25). Hence, we also have the right in the good deeds of the Holy Prophet صلى الله عليه وآله وسلم. Remember, that he was the father of these two boys as stated in the book *SAWWAIQE MUHARRIQAH*. It is stated in Tafseer Roohul Bayaan that the pigeons of the Sacred Haram are all descendents of that female pigeon which had laid the eggs at the Cave of Thaur during the night of Hijrah. If Allah Almighty has given so much honour to these pigeons through the blessings of this one female bird, then imagine the honour and dignity of the children (descendants) of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement.

187. This tells us that if the Orchard of Khyber was the hereditary property of the Holy Prophet صلى الله عليه وآله وسلم and rightful claim of Bibi Faatimah (May Allah be pleased with her), then Allah Almighty would most certainly have bestowed ownership of it to her. No one would have taken it away from her. If He had sent Hazrat Khizr (On whom be peace) to protect the estate of his pious father, and saved it through the building of a wall over it, then it is impossible that He would have wasted the inheritance of Bibi Faatimah (May Allah be pleased with her). This tells us that the Orchard of Khyber was in reality not the property of the Holy Prophet صلى الله عليه وآله وسلم, but rather a public property.

188. From this we learn that only minor children are regarded as orphans. A child who has reached the age of majority will not be regarded as an orphan.

189. The protection of the property of these boys is the mercy of Allah Almighty upon them. Through the medium of their father, He had sent a Prophet to repair their broken wall. Allah Almighty be praised! Mediation and intercession is a thing of great excellence.

190. In fact, he did this through the inspiration and revelation of Allah Almighty. It should be remembered that there is a difference of opinion about the prophethood of Hazrat Khizr (On whom be peace). But the truth of the matter is that he is a prophet because it seems a bit far-fetched that Allah Almighty would have placed Hazrat Musa (On whom be peace), a Prophet, under the tutelage of a saint. Those who regard a saint as superior to a Prophet on the basis of this verse, are infidels (Tafseer Madarik). Hazrat Khizr and Hazrat Ilyas (On whom be peace) are both alive. (*Tafseer Khazain*)?

191. Saying this, Hazrat Khizr (On whom be peace) parted from Hazrat Musa (On whom be peace) with the following advice. You should become the benefactor of humanity and not cause any harm to them, always be of jovial countenance, without being sulky, do not flatter the people; do not go anywhere without a valid reason; do not laugh excessively; do not let any

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sinner feel ashamed after he has repented; always shed tears at your faults, do not procrastinate; always be mindful of the Hereafter (*Roohul Mu'ani*).

SECTION 11

83. And they ask [192], you about Zulqarnain, say, you, 'I recite to you an account of him'. [193].

وَ يَسْـَٔلُوْنَكَ عَنْ ذِى الْقَرْنَيْنِ ؕ قُلْ سَاَتْلُوْا عَلَيْكُمْ مِّنْهُ ذِكْرًا ﴿۸۳﴾

192. The Jews had asked the Holy Prophet صلى الله عليه وآله وسلم as a matter of test, to inform them that, which is that king who had travelled from East to West. In response to it, this verse was revealed.

193. The name of Zul-Qarnain was Iskinder bin Failqoos. He was a Greek. He became king of the world. Hazrat Khizr (On whom be peace) is a cousin as well as his minister. Some Ulama have accepted him as a prophet.

In total, four kings had been given the kingship of the world. Two were believers. Hazrat Sulaiman and Iskinder Zul-Qarnain, two were infidels: Bakht Nasir and Namrood. Zul-Qarnain had lived to an age of sixteen hundred years. He died in a village called Zoor, near Jerusalem. He is called Zul-Qarnain because he had travelled to both rays of the sun, i.e. East and West.

84. Undoubtedly, We gave him a control in the earth and bestowed him a means of everything [194].

اِنَّا مَكَّنَّا لَهٗ فِى الْاَرْضِ وَاٰتَيْنٰهُ مِنْ كُلِّ شَىْءٍ سَبَبًا ﴿۸۴﴾

194. We had granted him all the necessities required for a kingdom.

85. Then he followed a way [195].

فَاَتْبَعَ سَبَبًا ﴿۸۵﴾

195. This means he had departed for a specific purpose. Here, the word "course" denotes journey, while provisions signify a special purpose for the journey. Or "course" could mean path/route.

86. Till when he reached the place of sun setting [196], he found it setting in a spring of black mud [197], and he found a people there. We said, 'O Zulqarnain, either you punish [198]. them or do good to them'.

حَتّٰٓى اِذَا بَلَغَ مَغْرِبَ الشَّمْسِ وَجَدَهَا تَغْرُبُ فِىْ عَيْنٍ حَمِئَةٍ وَّوَجَدَ عِنْدَهَا قَوْمًا ؕ قُلْنَا يٰذَا الْقَرْنَيْنِ اِمَّآ اَنْ تُعَذِّبَ وَ اِمَّآ اَنْ تَتَّخِذَ فِيْهِمْ حُسْنًا ﴿۸۶﴾

196. This means the place where population in the West comes to an end, beyond which there was no possibility of population, as there was only quagmire and bergs of ice. Here, this verse does not contradict science. Heavens and the earth are spherical. The sun, in reality, does not set at any given time. But, it rather disappears from our sight.

197. This means that from what was perceived one could gather that the cold in the West was so intense that it changed the water into icebergs. Here, day and night is for the duration of a year. At the time of sunset it seems as if it is setting in this iceberg, just as the traveller at sea perceives the sun setting in the water.

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198. This tells us that some servants are granted power and authority by Allah Almighty to punish those who they desire and pardon

87. He submitted, as one who did injustice, we shall punish [199], him soon, then he will be returned towards your Lord, he will strike him with an evil [200].

قَالَ اَمَّا مَنْ ظَلَمَ فَسَوْفَ نُعَذِّبُهٗ ثُمَّ يُرَدُّ اِلٰى رَبِّهٖ فَيُعَذِّبُهٗ عَذَابًا نُّكْرًا ﴿۸۷﴾

199. This means those who would remain in infidelity, and will not accept faith, despite our propagation, we would cause them to die.

200. From this we understand that the punishment, which the infidel and an apostate receive in this world, will not be counted in the punishment of the Hereafter. Its eternal punishment is totally different.

88. And one who believed and did good deeds then the recompense for him is the good; and soon We shall speak to him easy affairs.[201].

وَ اَمَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا فَلَهٗ جَزَآءَ ۨ الْحُسْنٰى ۚ وَ سَنَقُوْلُ لَهٗ مِنْ اَمْرِنَا يُسْرًا ﴿۸۸﴾

201. By this means we would put them to lighter labour and give them greater pay. This means a believer is entitled to every type of leniency.

89. Again he followed a way. [202]

ثُمَّ اَتْبَعَ سَبَبًا ﴿۸۹﴾

202. This means returned from here and travelled to the East, either to capture those countries or in search of the Fountain of Elixir. In fact, traditions have it that he did not obtain the Fountain of Elixir, but Hazrat Khizr (On whom be peace) did. Some are of the opinion that although Zul-Qarnain, too, had come to that region, but due to Divine wisdom he did not find it (*Tafseer Khazainul Irfaan*).

90. Until, when he reached the place of sun-rising [203]. he found it rising on a people for whom We had Not put any shelter against the sun.[204]

حَتّٰۤى اِذَا بَلَغَ مَطْلِعَ الشَّمْسِ وَجَدَهَا تَطْلُعُ عَلٰى قَوْمٍ لَّمْ نَجْعَلْ لَّهُمْ مِّنْ دُوْنِهَا سِتْرًا ۙ﴿۹۰﴾

203. This means towards the East there is that place where human population had ceased, though there too, the earth is spherical, and everywhere there is sunshine.

204. This means there was no trace of any tree or sign of any building. Neither did these people have any cloth to cover their bodies. The earth there was so soft that nothing could be built on it. These people would hide in a cave after sunrise and after sunset would come out to do their work. They were surviving on fish only.

91. So is the talk. And whatever he had, Our knowledge encompasses all.[205].

كَذٰلِكَ ؕ وَ قَدْ اَحَطْنَا بِمَا لَدَيْهِ خُبْرًا ﴿۹۱﴾

205. This means Zul-Qarnain had so much military equipment, such a massive army, so much material for his kingdom, or was such an accomplished ruler that only We (Allah Almighty) knew of it, and which is far beyond our perception.

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92 Again he followed a way[206].

ثُمَّ اَتۡبَعَ سَبَبًا ﴿۹۲﴾

206. It means the path between East and West - i.e. he left towards the North.

93. Until when he reached[207], between two mountains, he found inside them some such people who deemed not to understand any word. [208].

حَتّٰۤى اِذَا بَلَغَ بَيۡنَ السَّدَّيۡنِ وَجَدَ مِنۡ دُوۡنِهِمَا قَوۡمًا ۙ لَّا يَكَادُوۡنَ يَفۡقَهُوۡنَ قَوۡلًا ﴿۹۳﴾

207. While moving in a northerly direction, wherever population was coming to an end there he saw two magnificent mountains on the other side of which Yajooj and Majooj had settled. They would come out from the path between the two mountains to cause death and destruction. This place was situated on the eastern boundary of Turkey (Tafseer Roohul Mu'ani).

208. Because their dialect was very strange. Neither would they understand anyone's speech, nor would anyone understand their talk. Thus, these people made use of symbols and allusions as a means of communication.

94. They [209], said,' O Zulqarnain, undoubtedly, Yajuj (Gog) and Majuj (Magog) create mischief [210], in the earth , should we then fix some tribute for you on the condition that you may set up a wall between us and them' [211].

قَالُوۡا يٰذَا الۡقَرۡنَيۡنِ اِنَّ يَاۡجُوۡجَ وَمَاۡجُوۡجَ مُفۡسِدُوۡنَ فِى الۡاَرۡضِ فَهَلۡ نَجۡعَلُ لَكَ خَرۡجًا عَلٰۤى اَنۡ تَجۡعَلَ بَيۡنَنَا وَبَيۡنَهُمۡ سَدًّا ﴿۹۴﴾

209. Or communicated through signs, or they may have found such an interpreter who could understand the languages of both, Zul-Qarnain and these people. Or, that Allah Almighty had given Zul-Qarnain the knowledge of all the languages and he found no difficulty in speaking or understanding any language.

210. He was from the descendents of Hazrat Yafath bin Nuh (On whom be peace). He was very strong and extremely mischiefvous. On this side he would come and destroy people's fields and gardens. He would take all the dry things, to this extent, that he would even eat serpents and scorpions, as well as humans and beasts. It should be remembered that Hazrat Nuh (On whom be peace) had three sons, Saam, Haam, and Yafath. Arabs and the Romans are children of Saam. The Negroes and the people of Noba are that of Haam, while the Turks and Yajooj and Majooj are children of Yafath (*Tafseer Roohul Mu'ani*). Yajooj and Majooj were so tall that some among them were as tall as three hundred and sixty feet (*Tafseer Rooh*)?. Their entire body was covered in hair.

211. This means that money you would take from us and management would be done by you. You should build such a wall that Yajooj and Majooj (Gog and Magog) would not be able to come on the other side and we would be able to live in peace and security.

95. He said,' that upon which my Lord has given me control is better [212], then help me with strength, [213] I may make a strong barrier between you and them'. [214].

قَالَ مَا مَكَّنِّىۡ فِيۡهِ رَبِّىۡ خَيۡرٌ فَاَعِيۡنُوۡنِىۡ بِقُوَّةٍ اَجۡعَلۡ بَيۡنَكُمۡ وَبَيۡنَهُمۡ رَدۡمًا ۙ﴿۹۵﴾

212. This means Allah Almighty has provided me with all types of provisions and

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wealth. Therefore, I do not need anything from you.

213. From this we learn that it is permissible to seek assistance form people, and it is not against the concept, of "*And beg You alone for help"* (S1:V4). To seek helpers in opposition to Allah Almighty is polytheism. Zul-Qarnain sought the assistance of the people regarding this work. Hazrat Isa (On whom be peace) had said: "*Who shall become my helpers towards Allah*" (S3:V52).

214.This means we would spend the materials and wealth, but physical work must be done by you, either by taking payment or voluntarily. The second meaning is more appropriate. It is apparent that those people were prepared to provide the material as well.

96. Bring to me the pieces of iron,[215], till when he leveled the wall up to the sides of the two mountains, he said, 'blow', till when he made it a fire, said he, 'bring me, that I may pour molten copper on it'. [216].

اٰتُوْنِیْ زُبَرَ الْحَدِیْدِ ؕ حَتّٰۤی اِذَا سَاوٰی بَیْنَ الصَّدَفَیْنِ قَالَ انْفُخُوْا ؕ حَتّٰۤی اِذَا جَعَلَهٗ نَارًا ۙ قَالَ اٰتُوْنِیْۤ اُفْرِغْ عَلَیْهِ قِطْرًا ﴿۹۶﴾ ؕ

215. Thus, he dug the foundation up to the water, collected stones of molten copper and built steel sheets, top and bottom and stuffed it with wood and coal. Fire was set to it through which the steel smelted into a column. And in this way the wall was raised to the height of the mountain.

216. So that this molten copper could become the plaster for the wall, just as it is the practise of putting cement on the walls when plastering them.

97. Then Yajuj and Majuj could neither climb over it, and nor could make a hole in it. [217].

فَمَا اسْطَاعُوْۤا اَنْ یَّظْهَرُوْهُ وَ مَا اسْتَطَاعُوْا لَهٗ نَقْبًا ﴿۹۷﴾

217. This means due to the height and glossiness of the wall they were unable to scale it, and because of its extreme strength and compactness they were unable to dig holes in it.

98. He said, ' this is a mercy from my Lord' , then when the promise of my Lord will come, will break it into pieces [218], and the promise of my Lord is ever true'. [219].

قَالَ هٰذَا رَحْمَةٌ مِّنْ رَّبِّیْ ۚ فَاِذَا جَآءَ وَعْدُ رَبِّیْ جَعَلَهٗ دَكَّآءَ ۚ وَ كَانَ وَعْدُ رَبِّیْ حَقًّا ﴿۹۸﴾ ؕ

218. This tells us that Allah Almighty had provided Zul-Qarnain with knowledge of the unseen because the incidents that would be taking place just before the Day of Qiyamah i.e. the complete shattering of this wall and the escape of Gog and Magog were foretold by him at that very point in time. Thus, the very things would be taking place just before the Day of Judgement.

219. It is reported in the Hadith Shareef that Gog and Magog are daily digging this wall. Just before it is about to break, they tell themselves we will complete the rest of the work the next day. When they come the following day they find the wall to be stronger than before. Through the order of Allah Almighty, before Qiyamah they would say that if Allah Almighty wills we will break it tomorrow. Through the blessings of saying "If Allah wills" they would find the wall in the same broken state as they had left it the previous day. Thus, they will then be able to bring it down and come out of it on the other side. They would cause great mischief. Besides Jerusalem, Madinatul Munawwarah and Makkatul Mukarramah they will reach

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every other place. Then, due to the Prayer of Hazrat Isa (On whom be peace) they would be destroyed (Tafseer Khazainul Irfaan).

99. And on that day We shall leave them that one group of them will surge [220], one group of them the trumpet shall be blown, then we shall gather them all-together.[221].

وَتَرَكْنَا بَعْضَهُمْ يَوْمَئِذٍ يَّمُوْجُ فِيْ بَعْضٍ وَّنُفِخَ فِي الصُّوْرِ فَجَمَعْنٰهُمْ جَمْعًا ﴿٩٩﴾

220. Due to their greater numbers.

221. From this we learn that Gog and Magog would come out of their captivity just prior to Qiyamah.

100. And We shall bring the Hell before the infidels. [222].

وَّعَرَضْنَا جَهَنَّمَ يَوْمَئِذٍ لِّلْكٰفِرِيْنَ عَرْضَا ﴿١٠٠﴾ لا

222. Hell would be brought in sight of the infidels, which they would be able to see. From this we learn that some of the believers will have no contact with Hell at all, i.e. it will remain concealed from them.

101. That upon whose eyes there was covering from My remembrance and could not hear the truth [223].

الَّذِيْنَ كَانَتْ اَعْيُنُهُمْ فِيْ غِطَآءٍ عَنْ ذِكْرِيْ وَكَانُوْا لَا يَسْتَطِيْعُوْنَ سَمْعًا ﴿١٠١﴾ ع ١١ ١٩ ٢

223. Because they had malice in their hearts for the Holy Prophet صلى الله عليه وآله وسلم. Those hearts, which are bereft of the love for the Possessor of the Holy QUR'AAN, this great Book will not find its place in them.

SECTION: 12

102. Do then the infidels think [224], that they will make my bondsmen [225], as their supporters [226], beside Me? Undoubtedly We have already prepared hell for the hospitality of the infidels [227].

اَفَحَسِبَ الَّذِيْنَ كَفَرُوْٓا اَنْ يَّتَّخِذُوْا عِبَادِيْ مِنْ دُوْنِيْٓ اَوْلِيَآءَ ؕ اِنَّآ اَعْتَدْنَا جَهَنَّمَ لِلْكٰفِرِيْنَ نُزُلًا ﴿١٠٢﴾

224. By this is meant the Jews and the Christians, or it could denote all infidels.

225. This means either Hazrat Isa (On whom be peace), or Hazrat Uzair (On whom be peace), or the idols, because all of them are servants of Allah Almighty.

226. It should be remembered that the literal meaning of the word *DOEN* is to curtail (Al-Mufridaat, Raghib) i.e. to be separated, to be cut off or "*Cut short*" (S48:V27). Therefore, "*Those besides Allah*" are those people who are cut off from Allah Almighty i.e. without any link. However those "*cut from Allah*" are of two types. The first is the actual, and in the beliefs of the infidels the actual ones are the idols, etc. The second group of those cut off from Allah are those prophets whom the infidels have accepted as deities and thereby cut them off from Allah Almighty i.e. the belief of Christians regarding Hazrat Isa (On whom be peace) as the son of God. Thus, in terms of their beliefs these prophets are those cut off from Allah Almighty, but in actuality these Prophets are true Friends of Allah Almighty. Therefore, in mentioning the authority of the Prophets of Allah Almighty says: "*With my permission*" or "*With the permission of Allah Almighty*". If you believe in the Prophets as

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servants of Allah Almighty then they are given the authority to do everything. But, if you cut them off from Allah Almighty then they will not be able to do anything. An electric wire will supply current if it is connected to a powerhouse, but the moment it is disconnected it is rendered useless. Says Allah Almighty: "*And at the other side of them he saw two women...*"(S28:V23). Allah Almighty further says: "*Then she put the screen away from them*" (S19:V17). In another verse it is stated: "*This provision is specially for you and not for the believing men*" (S33:V50). It is further stated "*And besides them, there are two other gardens*" (S55:V62). In all these verses the word "*Besides*" is used to denote separate and distant.

227. The word "*cut off from Allah*" is mostly used for those who are cursed in the court of Allah Almighty. The saints of Allah Almighty are those beloved to Him. Supporters cut off from Allah Almighty are those idols that polytheists had made as their deities. Says Allah Almighty: "*And call upon all your helpers besides Allah*" (S2:V23). It is further stated: "*Undoubtedly you and whatever you worship besides Allah*" (S21:V98). In all these verses '*besides Allah'* refers to idols. Says Allah Almighty: "*Do you take him and his offspring for friends apart from Me*? (S18:V50). It is further stated: "*Supporters of infidels*" (S2:V257). Here, the word 'besides Allah' denotes those in opposition to Allah Almighty. The Prophets and Saints have no connection with this verse. Otherwise, the object of this verse is to show that after offending Me they claim to befriend My Prophets. Or, it could mean they make My Prophets and Saints as deities. This tells us that to worship anyone besides Allah Almighty is infidelity, even if it involves the worship of Prophets and Saints, or that of the idols. Only Allah Almighty is worthy of worship. The destination of the infidels is indeed the fire of Hell.

103. Say you, 'shall I tell you. Whose actions are worst?

104. Those whose all struggles were lost in life of the world and they imagine that they are doing good work [228].

قُلْ هَلْ نُنَبِّئُكُمْ بِالْاَخْسَرِيْنَ اَعْمَالًا ﴿۱۰۳﴾ اَلَّذِيْنَ ضَلَّ سَعْيُهُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ هُمْ يَحْسَبُوْنَ اَنَّهُمْ يُحْسِنُوْنَ صُنْعًا ﴿۱۰۴﴾

228. From this we learn that a pious person who, through consistent efforts, tries to do good deeds but which turn out to be futile is more unfortunate than the immoral and sinful person, because such a person is living under the false belief that he is pious. May Allah Almighty protect us!

105. These are the people who disbelieved in the signs [229]. of their Lord and in his meeting. Therefore all their deeds are in vain [230], and We shall not establish any weight for them on the day of judgement [231].

اُولٰٓئِكَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ وَ لِقَآئِهٖ فَحَبِطَتْ اَعْمَالُهُمْ فَلَا نُقِيْمُ لَهُمْ يَوْمَ الْقِيٰمَةِ وَزْنًا ﴿۱۰۵﴾

229. From this we learn that the good deeds of the infidels are a wasted entity, and that infidelity destroys piety. Thus, the slightest insult and disrespect of the Holy Prophet صلى الله عليه وآله وسلم is an act of infidelity, because raising our voice above the voice of the Holy Prophet صلى الله عليه وآله وسلم results in confiscation and forfeiture of all one's good deeds. Says Allah Almighty: "Lest your good deeds become vain while you are unaware"

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(S49:V2).

230. This tells us that the good deeds of the infidels are all in vain because that branch which is cut off from the tree cannot become green by just watering it. He, who has cut off the servitude of the prophet, will not be able to benefit from any good deeds. Even the smallest good deed of a believer is useful because it is connected with the tree.

231. Or, it could mean that, the good deeds of the infidels would not be weighed at all. There will be no scale for them at all. Or else, they will be weighed, but will be of no weight. They will appear to be big and weighty but in the scale they will be devalued and without any weight. This tells us that the true weight is given to the good deeds by faith and sincerity. Observe, the Kharijites of Kufa, in appearance were pious worshippers, but in the light of the injunction of the Hadith Shareef, they are out of the fold of Islam.

106. This is their recompense, the hell for they disbelieved and took My signs and My messenger in mockery[232].

ذٰلِكَ جَزَآؤُهُمْ جَهَنَّمُ بِمَا كَفَرُوْا وَاتَّخَذُوْٓا اٰيٰتِيْ وَرُسُلِيْ هُزُوًا ﴿١٠٦﴾

232. From this we understand that the worst type of infidelity is the infidelity incurred through the disrespect and belittling of the Holy Prophet صلى الله عليه وآله وسلم, for which the person would be punished in this world as well as in the Hereafter. It should be remembered that the Friends of Allah Almighty and the Ulama are the deputies of the Holy Prophet, and as such their insult is, in truth, the insult of the Prophet (Tafseer Roohul Mu'ani).

107. Undoubtedly, those who believed and did good deeds, the gardens of paradise are for their hospitality [233].

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ كَانَتْ لَهُمْ جَنّٰتُ الْفِرْدَوْسِ نُزُلًا ﴿١٠٧﴾

233. *FIRDOUS* is the most superior part of Paradise and is uppermost in situation. Above it is the Throne of Allah Almighty from where rivers flow into it. The word 'hospitality' is used here to show that the inmates of Paradise would be treated with utmost cordiality, like that of guests. Other than that, these inmates would be the owners of it forever.

108. They shall dwell in it forever, not willing to change the place therefrom [234].

خٰلِدِيْنَ فِيْهَا لَا يَبْغُوْنَ عَنْهَا حِوَلًا ﴿١٠٨﴾

234. Just as people are continuously in the process of abandoning unsuitable places and purchasing good suitable places, similar things will not take place in Paradise because every place therein is most beneficial and beautiful.

109. Say you, 'if the sea be the ink for the words of my Lord, then necessarily, the sea would be exhausted and the words of my Lord would not come to an end [235] thoughWe may bring the likes of it for help' [236].

قُلْ لَّوْ كَانَ الْبَحْرُ مِدَادًا لِّكَلِمٰتِ رَبِّيْ لَنَفِدَ الْبَحْرُ قَبْلَ اَنْ تَنْفَدَ كَلِمٰتُ رَبِّيْ وَلَوْ جِئْنَا بِمِثْلِهٖ مَدَدًا ﴿١٠٩﴾

235.Reason for its revelation:
Once a group of Jews said in the presence of the Holy Prophet صلى الله عليه وآله وسلم that two verses of your Holy QUR'AAN are always

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contradicting one another. In one verse it is said that you are given little knowledge. In another verse it is stated that whoever is given wisdom he is granted abundance in good. Since wisdom, has been granted to us, therefore how is it that we have been given less knowledge? As a reply to their objection, this verse was revealed in which it is said that no matter how much knowledge the creation may have obtained, but in comparison to the knowledge of Allah Almighty, it is totally insignificant. Here, "*Words of Allah*" denote the knowledge and Wisdom of Allah Almighty.
236. Here, mention is being made of two oceans, while in another verse seven oceans are mentioned. This tells us that the sciences of Allah Almighty are limitless. Furthermore, we learn that the entire knowledge of all the Prophets in comparison to that of Allah Almighty is not even like a drop in the ocean, because that is a ratio of the limited with the limited, while this, in comparison, is the ratio of the limited with the unlimited. Some Sufi sages comment that Hazrat Isa (On whom be peace) is the word of Allah Almighty, Hazrat Musa (On whom be peace) is the interlocutor of Allah Almighty, but our Holy Prophet is the highest form of interlocution of Allah Almighty. The praiseworthy qualities of our Holy Prophet are beyond description.

110. Say you, 'apparently in facial outlook of a man [237], I am like you, I receive revelations [238], that your God is one God, then whosoever hopes to meet his Lord, he should do noble deeds [239]. and associate not any one in the worship of his Lord [240].

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ
اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ ۚ فَمَنْ كَانَ
يَرْجُوْا لِقَآءَ رَبِّهٖ فَلْيَعْمَلْ عَمَلًا صَالِحًا
وَّلَا يُشْرِكْ بِعِبَادَةِ رَبِّهٖٓ اَحَدًا ﴿۱۱۰﴾

237. The Holy Prophet صلى الله عليه وآله وسلم is the mirror of the beauty of Allah Almighty. The full image will only come in the mirror when its one side is clear and the other side is totally covered with different ingredients i.e. it is darkened. The Holy Prophet صلى الله عليه وآله وسلم on one side is light, but on the other side there is a cover of human nature on him so that through these diverse natures he can become a complete mirror. Here, mention is made of his side, comprising of human nature while in the verse: "*There has come to you from Allah a Light*" (S6:V15), mention is made of the other side. By using the command 'say' it is hinted that in terms of expressing humility only you Oh Beloved Prophet صلى الله عليه وآله وسلم can call yourself human, no one else has the permission to call you in this way. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" (S24:V63). If the king says to the subjects that I am your servant he does so out of humility, but if the same is said of him by another person, he will be punished.
238. This means I am a human who is blessed with Divine revelation. One usually says that a human being is the most rational animal. Thus, just as the word rational has distinguished man from lower animals, the word revelation has distinguished the Holy Prophet صلى الله عليه وآله وسلم among all other human beings. Only in outer appearance does the Messenger of Allah صلى الله عليه وآله وسلم reflect human nature, but in reality he is the resplendent light of Allah as is stated in the verse: "*There has come to you from Allah a Light*" (S6:V15). This can be understood as in the case of Hazrat Jibraeel who whenever he assumed human form, his clothes would always be white and his hair would be black. In spite of this, his true nature is one of light. It should be remembered that Prophets have referred to themselves as cruel, unjust, deviators, wrong-doers, etc. but they said it out of humility. If we were to use these words

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regarding them we would become infidels. In the same way, the Holy Prophet صلى الله عليه وآله وسلم too, was asked to call himself as a human being. If we use this word to claim equality with him, then we would be out of the fold of Islam. The Arabic words of the Holy QUR'AAN are unique and incomparable. Hence, they constitute the inimitable Book of Allah Almighty. Likewise, the Holy Prophet صلى الله عليه وآله وسلم does have in him human qualities, but these are unique and incomparable. Hence, he is the Prophet of Allah Almighty. This incomparability is being described by "*I receive revelation*".

239. This means he who wishes to see the vision of Allah Almighty. This means Allah Almighty would speak to everyone but only the believers will be blessed with His vision.

240. It is stated in the Hadith Shareef that whoever memorizes the first ten verses of Surah Kahf would be protected from the mischief of Dajjal, and whoever recites this complete Surah at least once a week he would be protected from all forms of calamities for a complete week (*Tafseer Khazainul Irfaan*).

اٰیاتها ۹۸ ۱۹ سُوْرَةُ مَرْيَمَ مَكِّيَّةٌ ۴۴ رکوعاتها ۶

SURAH MARYAM
(MAKKAN) Revealed Before Hijrah
98 Verses and 6 Sections , 780 Words

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

كٓهٰيٰعٓصٓ ﴿١﴾

ذِكْرُ رَحْمَتِ رَبِّكَ عَبْدَهٗ زَكَرِيَّا ﴿٢﴾

In the Name of Allah, the Most Affectionate, the Merciful.

1. Kaaf-Ha-Ya, Ain-Saad

2. This is the record of that mercy of your Lord which he showed to his bondsman Zakariya [1].

1. Hazrat Zakariya (On whom be peace) is from the children of Raheem bin Sulaiman bin Dawood (On whom be peace), and these men are from the descendants of Hazrat Harun (On whom be peace) and Hazrat Harun is from the progeny of Ladi bin Yaqub bin Is'haaq bin Ibrahim (On them be peace). From this we learn that having a pious son is a Mercy of Allah Almighty. In this Surah, a pious son is called a mercy, especially when such a son is given in one's old age.

اِذْ نَادٰى رَبَّهٗ نِدَآءً خَفِيًّا ﴿٣﴾

3. When He called His Lord secretly [2].

2.This tells us that it is better to offer a prayer secretly. Says Allah Almighty: "*Call your Lord humbly and secretly*" (S7:V55). At the time of this prayer, Hazrat Zakariya was eighty years old and without any children.

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قَالَ رَبِّ اِنِّیۡ وَ هَنَ الۡعَظۡمُ مِنِّیۡ وَ اشۡتَعَلَ الرَّاۡسُ شَیۡبًا وَّ لَمۡ اَکُنۡۢ بِدُعَآئِکَ رَبِّ شَقِیًّا ﴿۴﴾

4. He submitted, 'O My Lord, my bone is weakened [3] and the flame of oldness appeared from the head [4], and O my Lord, I never remained unsuccessful after calling You [5].

3. This means I have already become so old that even a strong thing like my bones, too, have become weak, let alone my flesh and blood. The essence of this discussion is to show the weaknesses, which set in due to old age, have reached their limits.

4. This means all the hair of my head have become white. Not a single hair is black. At first, Hazrat Ibrahim's (On whom be peace) hair had become white.

5. This means until today You have accepted all my prayers. From this we learn that the duas of the Prophets are always accepted in the court of Allah Almighty. It is for this reason that they are approached to make duas for others. From this, two issues emerge:

1. At the time of making dua it is important to mention your helplessness and deficiency to Allah Almighty.

2. Mentioning of Allah Almighty's previous favours and bounties, too, is the way of the Prophets and a means of acceptance of the dua. It is as if the servant is making the blessing of Allah Almighty as a means of blessing itself.

وَ اِنِّیۡ خِفۡتُ الۡمَوَالِیَ مِنۡ وَّرَآءِیۡ وَ کَانَتِ امۡرَاَتِیۡ عَاقِرًا فَهَبۡ لِیۡ مِنۡ لَّدُنۡکَ وَلِیًّا ۙ﴿۵﴾

5. And I fear my relations after me[6],and my wife is barren [7], then bestow me from Yourself any one may take over my work 8.

6. That my uncle's sons (cousins) after me would distort the religion because they were the worst people among the Israelites (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). In short, this dua is for a religious purpose.

7. His wife's name is Isha bint Faqooz who is the sister of Hanna; Hanna is the mother of Bibi Mariam. Thus, she is the maternal aunt of Bibi Mariam and Hazrat Zakariya is the maternal uncle of Bibi Mariam. At that point in time, Hazrat Isha's age was more than seventy years.

8. From this we learn that prayer for a son is a Sunnah of the Prophets, only so that he becomes a means of one's salvation for the Hereafter. However, expressing dissatisfaction and disappointment at the birth of a daughter is the way of the infidels.

یَّرِثُنِیۡ وَیَرِثُ مِنۡ اٰلِ یَعۡقُوۡبَ ۫ وَ اجۡعَلۡهُ رَبِّ رَضِیًّا ﴿۶﴾

6. He should be my heir and be the heir of the children of Yaqub [9] and O my Lord! make him acceptable [10].

9. As far as knowledge and prophethood and not for the reason of material wealth, because wealth of the Prophets does not become hereditary estate. It is for this reason "*of the children of Yaqub*" is used here. From this we learn that to appoint your son as your successor or your deputy is not inappropriate. Thus, we cannot criticize Hazrat Amir Muawiyah for nominating his son Yazid as his successor because his son's sinfulness and impiety became fully known after the father's death.

10. This means prophethood was conferred upon him.

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يٰزَكَرِيَّآ اِنَّا نُبَشِّرُكَ بِغُلٰمِ اسْمُهٗ يَحْيٰى ۙ لَمْ نَجْعَلْ لَّهٗ مِنْ قَبْلُ سَمِيًّا ۝٧

7. O Zakariya! We give you glad tidings [11] of a son whose name is Yahya. We have not made anyone of this name before him [12].

11. Allah Almighty spoke to Hazrat Zakariya through the medium of the angels. In another place it is said: "*Then the angels called him*" (S3:V39). This verse is a commentary of the verse under discussion.

12. This means just as his name is unique and incomparable, some of his deeds, too, would be matchless and unique. Thus, Hazrat Yahya was a devotee of Allah Almighty as well as a hermit without equal. From this we learn that we give names to our children, while Allah Almighty Himself gives names to His Prophets and becomes the guardian of their names and deeds. Hazrat Isa (On whom be peace) had foretold that our Holy Prophet's صلى الله عليه وآله وسلم name would be Ahmad (S61:V6).

قَالَ رَبِّ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّكَانَتِ امْرَاَتِىْ عَاقِرًا وَّ قَدْ بَلَغْتُ مِنَ الْكِبَرِ عِتِيًّا ۝٨

8. Submitted he. 'O my Lord, from where shall I have a son when my wife is barren [13] and I have reached the condition of being emaciated due to old-age.

13. Either both of us would be made young once again, or that we would be given a son in our present physical condition. In it there is no rejection of the power of Allah Almighty. Its reply is so it is i.e. in this very condition of old age you shall be given a son.

قَالَ كَذٰلِكَ ۚ قَالَ رَبُّكَ هُوَ عَلَىَّ هَيِّنٌ وَّ قَدْ خَلَقْتُكَ مِنْ قَبْلُ وَ لَمْ تَكُ شَيْـًٔا ۝٩

9. He said, 'so it is[14], your Lord said, that is easy to Me and indeed I made you before at a time when you were nothing [15].

14. This means you and your wife would remain as old as you are and in this very state you would be given a son. Your youth will not be returned to you.

15. Thus, He who has the power to make the non-existent, existent, has the power to grant you a son in your old age as well. There is nothing astonishing or incredible about this.

قَالَ رَبِّ اجْعَلْ لِّىْٓ اٰيَةً ؕ قَالَ اٰيَتُكَ اَلَّا تُكَلِّمَ النَّاسَ ثَلٰثَ لَيَالٍ سَوِيًّا ۝١٠

10. Submitted he, 'O my Lord, give me any sign [16]'. He said, 'your sign is this that you speak not for three nights, being healthy[17].

16. A sign that would give me an indication that my wife is pregnant, so that from that very moment I can engage myself in expressing gratitude to You.

17. This means during these three days his tongue would be engaged in the remembrance of Allah Almighty and not be utilized for talking to people. This tells us that he would not suffer from being a mute, because the blessed Prophets are protected from such a disability. Thus, the word "*being healthy*" is used here.

فَخَرَجَ عَلٰى قَوْمِهٖ مِنَ الْمِحْرَابِ فَاَوْحٰٓى

11. Then he came out to his people from the mosque [18] and he beckoned

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اِلَيْهِمْ اَنْ سَبِّحُوْا بُكْرَةً وَّ عَشِيًّا ﴿۱۱﴾

to them, continue glorifying morning and evening [19].

18. This means he came to the Mosque to perform his Salaah on his favourite Musalla (carpet) where the worshippers were awaiting his arrival. This incident took place long after his dua and the receiving of the glad tidings, because the dua of Hazrat Zakariya (On whom be peace) was made during the childhood of Bibi Mariam, and at the time of the birth of Hazrat Isa (On whom be peace) she was either twenty years or thirteen years old. In spite of this, Hazrat Isa (On whom be peace) is of the same age as Hazrat Yahya (On whom be peace). In fact, only six months separate the two (*Tafseer Roohul Mu'ani*).

19. This tells us that on such occasions Prophets preach through signs as well. No time of theirs is wasted from propagation.

يٰيَحْيٰى خُذِ الْكِتٰبَ بِقُوَّةٍ ؕ وَ اٰتَيْنٰهُ الْحُكْمَ صَبِيًّا ﴿۱۲﴾ لا

12. O Yahya, (John) hold fast [20] to the book. And We bestowed him prophethood in his childhood [21].

20. This means Hazrat Yahya (On whom be peace) was born. In his childhood We said this to him. From this we learn that Prophets are the students of Allah Almighty and not of any human being, because hereby '*book*' is meant the Holy Tauraat and by "*hold fast*" denotes total practice of it. Action without knowledge is not possible.

21. This tells us that Hazrat Yahya (On whom be peace) is from those Messengers who was bestowed with prophethood in his childhood. In this is the indication of the acceptance of dua of Hazrat Zakariya because he had asked for Hazrat Yahya (On whom be peace) to be His chosen servant i.e. to bestow prophethood upon him. Allah Almighty accepted everything asked by him.

وَّ حَنَانًا مِّنْ لَّدُنَّا وَ زَكٰوةً ؕ وَ كَانَ تَقِيًّا ﴿۱۳﴾ لا

13. And kind heartedness from Us and purity. And was utmost God fearing [22].

22. This means We had directly granted Hazrat Yahya (On whom be peace) knowledge, compassion, purity, piety, and integrity and in addition made him an obedient son of his parents. Thus, no sin ever became evident from him. He achieved all these qualities in the first three years of his life.

وَّ بَرًّا بِوَالِدَيْهِ وَ لَمْ يَكُنْ جَبَّارًا عَصِيًّا ﴿۱۴﴾

14. And was well-behaved towards his parents and was not arrogant, disobedient.

وَ السَّلٰمُ عَلَيْهِ يَوْمَ وُلِدَ وَ يَوْمَ يَمُوْتُ وَ يَوْمَ يُبْعَثُ حَيًّا ﴿۱۵﴾ ع

15. And peace is on him the day when he was born and the day, he will die and the day when he will be raised [23] alive.

23. This tells us that Hazrat (Yahya) (On whom be peace) is in the protection of Allah Almighty during his birth, life, death, grave, resurrection, etc. At the time of his birth, Hazrat Yahya (On whom be peace) was not touched by Shaitaan, as is done to other children (*Tafseer Roohul Mu'ani*).

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SECTION: 2

وَاذْكُرْ فِي الْكِتٰبِ مَرْيَمَ ۘ اِذِ انْتَبَذَتْ
مِنْ اَهْلِهَا مَكَانًا شَرْقِيًّا ۙ﴿۱۶﴾

16. And remember, Maryam [24] in the book; when she went apart from her family towards a place in the east [25].

24. This means We are revealing the events of Bibi Mariam in the QUR'AAN so that you Oh My Beloved Prophet صلى الله عليه وآله وسلم can recite these to the people so that the fame and the purity and chastity of Bibi Mariam, is proclaimed throughout the four corners of the world. Thus, there is nothing objectionable about the verse. Besides Bibi Mariam, the QUR'AAN has not mentioned the name of any woman. The meaning of the word Mariam is a worshipping woman, a devotee. From her childhood she had been in the service of Al-Aqsa Mosque in Jerusalem and constantly engaged in worship therein.

25. She went to the bathroom, on the eastern side of Baitul Muqaddas from her aunt Isha's house, to take a bath (*Roohul Bayaan*); or she went to the eastern portion of this sacred Mosque to worship in seclusion (*Tafseer Khazainul Irfaan*).

فَاتَّخَذَتْ مِنْ دُوْنِهِمْ حِجَابًا ۖ فَاَرْسَلْنَآ
اِلَيْهَا رُوْحَنَا فَتَمَثَّلَ لَهَا بَشَرًا سَوِيًّا ﴿۱۷﴾

17. Then she put a screen [26] away from them, then We sent our spiritual [27] towards her, and he appeared before her in the shape of a healty man [28].

26. Either to take a bath or for the purpose of engaging in worship, so that no one would be able to see her. At that point in time, Bibi Mariam was either thirteen or twenty years old.

27. This means Hazrat Jibraeel on whom there is an overwhelming effect of spirituality, or is the companion of the spirit of Allah Almighty, or who is Rooh - i.e. one who is appointed to bring revelation, or one who bestows a soul, for it is due to his breath and blowing that Hazrat Isa (On whom be peace) was conceived, and through the dust of the hoof of his mare, life was bequeathed in the calf of Samari.

28. From this we understand that the word *BASHR* is used to denote the face and outer image of a human. When Hazrat Jibraeel (On whom be peace) would appear in the human form, his angelic nature had not changed, just as our Holy Prophet صلى الله عليه وآله وسلم who is human in form, but in reality he is Light. There is a big difference between outer form and reality.

قَالَتْ اِنِّيْٓ اَعُوْذُ بِالرَّحْمٰنِ مِنْكَ اِنْ
كُنْتَ تَقِيًّا ﴿۱۸﴾

18. She said, 'I beg refuge of the most Affectionate from you if you are afraid of God [29].

29. You must go away from here because I am alone in the bathroom. At that point in time, she had already worn her clothes, after taking her bath. These words of hers reveal the true nature of her purity and piety, that instead of screaming for anyone, she took refuge in Allah Almighty, so that no one should come to know of this incident.

قَالَ اِنَّمَآ اَنَا رَسُوْلُ رَبِّكِ ۖ لِاَهَبَ
لَكِ غُلٰمًا زَكِيًّا ﴿۱۹﴾

19. He said, 'I am only a messenger of your Lord, that I may give you a pure son [30]'

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30. This tells us that through the permission of Allah Almighty, Hazrat Jibraeel (On whom be peace) can give a son. Likewise, one can obtain children as well as all types of bounties from the court of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم. From this we know that the bounties of Allah Almighty can be linked to His servants. Thus, we can say that the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم does give faith, honour, children, Paradise, etc. Hazrat Rabeeah beseeched the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم that I am asking you for Paradise. We further learn that there is no need to seek a veil or cover from angels, as they are not human beings. Observe, there is no cover from animals.

20. She said, 'from where shall I have a son, no man has touched me, nor I am an unchaste?

قَالَتْ اَنّٰى يَكُوْنُ لِىْ غُلٰمٌ وَّ لَمْ يَمْسَسْنِىْ بَشَرٌ وَّ لَمْ اَكُ بَغِيًّا ﴿۲۰﴾

21. He said, 'so it is [31]. Your Lord has said, this is to me , and that We make it a sign for the people and a mercy from Us, and this matter is already decreed [32].

قَالَ كَذٰلِكِ ۚ قَالَ رَبُّكِ هُوَ عَلَىَّ هَيِّنٌ ۚ وَ لِنَجْعَلَهٗۤ اٰيَةً لِّلنَّاسِ وَ رَحْمَةً مِّنَّا ۚ وَ كَانَ اَمْرًا مَّقْضِيًّا ﴿۲۱﴾

31. That you shall be granted a son without you being touched by a man, so that through this miraculous deed the absolute power of Allah Almighty can be revealed and made manifest.

32. Therefore there can be no change in this (it should be remembered that there can be a change in the fate which is pending, but not in the fate which is inevitable). By saying this, Hazrat Jibraeel (On whom be peace) blew in the upper garment of Bibi Mariam, as a result of which she conceived. From this we learn that there is power in the blowing of the pious servants. Also, through this, emerge a few issues:

1. The birth of Hazrat Isa (On whom be peace) was neither from the sperm of a father nor a mother.
2. From one capacity Hazrat Isa (On whom be peace) is a human; from the other he is a spirit. It is for this reason that he is called the Spirit of Allah Almighty.
3. Because he was born through the blowing of an angel, therefore his blowing had the power of giving life to the dead, cure the sick, could put life in sand, etc.
4. That sometimes the effect and quality of the original transfer into the offshoot. Hence the effect and qualities of Hazrat Jibraeel (On whom be peace) was in Hazrat Isa (On whom be peace). While the former is the Holy Spirit, the latter is Spirit of Allah Almighty.

22. Now Maryam conceived it, then she went away with him to a far off place [33].

فَحَمَلَتْهُ فَانْتَبَذَتْ بِهٖ مَكَانًا قَصِيًّا ﴿۲۲﴾

33. The jungles of *BAITUL LAHM* are situated six miles from the city of Ayliya. She left the same night under the cover of darkness, because signs of labour pains had become visible and she could not divulge this secret to anyone due to the feeling of shame. On the night of Me'raaj Hazrat Jibraeel (On whom be peace) had asked our Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم to recite two Raka'ats at that place, because it is the birth place of Hazrat Isa (On whom be peace) (*Nisai, Baihaqi - vide Tafseer Roohul Bayaan).*

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فَاَجَآءَهَا الْمَخَاضُ اِلٰى جِذْعِ النَّخْلَةِ ۚ قَالَتْ يٰلَيْتَنِىْ مِتُّ قَبْلَ هٰذَا وَ كُنْتُ نَسْيًا مَّنْسِيًّا ﴿٢٣﴾

23. Then the pains of the child birth brought her to the trunk of a palm-tree [34]. She said, 'Oh, would that I had died before this and had become a thing forgotten, lost [35].

34. This tree was dry and had no leaves or branches. Only the bare stem had remained. For this reason the Holy QUR'AAN has called it as "*trunk of the palm tree*" and not palm tree. She sat resting against this root in severe labour pain.

35. From this we learn that there was a long period of time between Hazrat Mariam's (May Allah be pleased with her) conception and delivery, she had not delivered the baby immediately. It is stated in traditions that none besides Joseph the Carpenter knew of her pregnancy. One day, the mother of Hazrat Yahya told Bibi Mariam (May Allah be pleased with her) that when I come in your presence the baby in my womb prostrates to the baby in your womb.

فَنَادٰىهَا مِنْ تَحْتِهَآ اَلَّا تَحْزَنِىْ قَدْ جَعَلَ رَبُّكِ تَحْتَكِ سَرِيًّا ﴿٢٤﴾

24. Then one called [36] from under neath her, grieve not undoubtedly, your Lord has caused to flow a rivulet below you [37].

36. Hazrat Jibraeel (On whom be peace) called Bibi Mariam from the sloping part of the jungle and told her this.

37. This river came into being either from the wing of Hazrat Jibraeel (On whom be peace) or from the heel of Hazrat Jibraeel (On whom be peace). Thus, its water is curative, like we have the water of Zam-Zam today.

وَهُزِّىْٓ اِلَيْكِ بِجِذْعِ النَّخْلَةِ تُسٰقِطْ عَلَيْكِ رُطَبًا جَنِيًّا ﴿٢٥﴾ ۚ

25. And shake towards yourself holding the trunk of the palm [38] tree; fresh and ripe dates will fall upon you [39].

38. Where she was sitting at the time of labour pains, there was a palm tree, which was in the form of a dry trunk. She was told to shake this and out of your blessed touch this trunk will instantly become green and fruit bearing. Instantly its fruit will ripen and fall on you, which you can eat. The reason for letting her touch the tree was to inform that the mere touch of a saint can transform a dry withered trunk to a lush green tree. If their hands can do this, their gaze, too, can change dry impious heart to one of piety.

39. In this there is a proof of the miracle of a saintly lady or it reflects the bounty and link with a Prophet because it is incredible for fruit to fall from a dry tree. We further learn that at the time of delivery the women should be fed with dates, which would ease all difficulties. Even today, the ladies at the time of labour are given dry dates to eat, on which a person had prayed. Proof for doing it, is this blessed verse.

فَكُلِىْ وَاشْرَبِىْ وَ قَرِّىْ عَيْنًا ۚ فَاِمَّا تَرَيِنَّ مِنَ الْبَشَرِ اَحَدًا ۙ فَقُوْلِىْٓ اِنِّىْ نَذَرْتُ لِلرَّحْمٰنِ صَوْمًا فَلَنْ اُكَلِّمَ الْيَوْمَ اِنْسِيًّا ﴿٢٦﴾ ۚ

26. Then eat and drink and cool your eyes [40]; then if you see any man, then say [41], I have vowed a fast to the Most Affectionate [42], so I shall not speak to anyone today [43],

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40. This means eat the dates, drink water and cool your eyes through this beautiful son of yours. To call the son comfort of one's eyes is proven from this verse.
41. This means through signs, because during those days it was forbidden to speak during silent fasting, i.e. if anyone asked you that how was this baby born, then reply them through signs that I am fasting, I cannot speak.
42. This means I have today observed the fast of silence. So, Oh Mariam, begin your fast from now. It should be remembered that Bibi Mariam had eaten the dates before the morning and had drank water. She had been made to fast from the morning, that she should not eat anything nor speak to anyone. Thus, in this there is no teaching about any lies. From this we learn that silence is the best answer to the ignorant.
43. In their religion there was a fast of silence, but this is abrogated in the current Shariah. The word *'then say'* signifies talking through signs and not verbally, otherwise the fast would have been nullified.

27. Then she brought him to her people [44], taking him in her lap. They said, 'no doubt you have committed a very vile thing' [45].

فَاَتَتْ بِهٖ قَوْمَهَا تَحْمِلُهٗ ؕ قَالُوْا یٰمَرْیَمُ لَقَدْ جِئْتِ شَیْـًٔا فَرِیًّا ﴿۲۷﴾

44. From this we learn that Bibi Mariam was safeguarded from childbirth bleeding and fatigue. Otherwise, women after childbirth are not in a position to walk about, while Bibi Mariam immediately came with the baby to the people as the dates and the water from unknown source provided her with complete healing and strength. This tells us that the blessed things of the pious have the power to provide strength and healing.
45. This incident took place at the time of Zohr, and the birth of Hazrat Isa (On whom be peace) took place at night. At that time he was half a day old. There are a few sayings regarding this (*Tafseer Roohul Bayaan*).

28. O sister of Harun [46]! Your father was not a wicked man and nor was your mother an unchaste woman'.

یٰۤاُخْتَ هٰرُوْنَ مَا كَانَ اَبُوْكِ امْرَاَ سَوْءٍ وَّ مَا كَانَتْ اُمُّكِ بَغِیًّا ﴿۲۸﴾

46. By Harun is meant one pious person from the Israelites, who was well known for his piety. His name was Harun, meaning Oh pious lady like Harun. It could also mean Harun who was the religious brother of Bibi Mariam who, too, was extremely pious. Or, it could refer to Hazrat Harun (On whom be peace). Because she was from his descendants, she is referred to as his sister, just as the Arabs call Bani Tameem brother of Tameem. Otherwise, there was a difference of one thousand eight hundred years between the two. Thus, there is no inconsistency in the verse.

29. Then Maryam pointed towards the child [47]. They said, how can we talk to him who is a baby in the cradle [48].

فَاَشَارَتْ اِلَیْهِ ؕ قَالُوْا كَیْفَ نُكَلِّمُ مَنْ كَانَ فِی الْمَهْدِ صَبِیًّا ﴿۲۹﴾

47. This means ask this boy. She had pointed to him with fear and forgot to say the actual words.
48. This means the boy is fit to be cradled, otherwise Hazrat Isa (On whom be peace) was in his mother's arms and not in a cradle. The meaning is Oh Mariam, are you making a fool of us by saying such a thing?

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30. The baby said, I am a bondsman of Allah, he gave me the Book [49] and made me the communicator of unseen news (the prophet) [50].

قَالَ اِنِّیۡ عَبۡدُ اللّٰہِ ۟ اٰتٰنِیَ الۡکِتٰبَ وَ جَعَلَنِیۡ نَبِیًّا ﴿۳۰﴾

49.By this is meant the Injeel (New Testament). This tells us that Hazrat Isa (On whom be peace) was aware of the Injeel before its revelation, just as our Beloved Prophet صلی اللہ علیہ وآلہ وسلم, too, was fully aware of Quranic injunctions before its revelation. It should be remembered that Hazrat Isa (On whom be peace) was blessed with prophethood at the age of thirty. Thus, his duty as Messenger is before his Prophethood (*Tafseer Roohul Bayaan*).

50. From this we learn that prophets are born with the mystical knowledge of Allah Almighty. The Holy QUR'AAN says: "*You did not know the Book before it, nor the details of the laws of the Religion*" (S42:V52). In it there is a negation of understanding, not of knowledge i.e. he did not know this through his intellect. Observe, Hazrat Isa (On whom be peace) at birth had delivered an exquisite talk about the Oneness of Allah Almighty, about his prophethood as well as about the matters regarding his good actions.

31. And he made me blessed wherever I may be [51] and enjoined on me prayer and poor due [52] so long as I live.

وَّ جَعَلَنِیۡ مُبٰرَکًا اَیۡنَ مَا کُنۡتُ ۪ وَ اَوۡصٰنِیۡ بِالصَّلٰوۃِ وَ الزَّکٰوۃِ مَا دُمۡتُ حَیًّا ﴿۳۱﴾ ۖ

51. This means wherever he is, he is the benefactor of people, and I am the provider of good and a beneficial teacher of them. This tells us that the personality of a Prophet is noble and his name is a means of obtaining blessings.

52. This refers to the purity of the body and spirit, because Zakaat of wealth is not obligatory on the Prophets, and Hazrat Isa (On whom be peace) had never accumulated wealth, so how could Zakaat have become obligatory on him? It should be remembered that here, '*living*' refers to living on the earth, because Namaaz is not obligatory upon him in the heaven.

32. And dutiful to my mother [53] and not made me vigorous, unfortunate[54].

وَّ بَرًّۢا بِوَالِدَتِیۡ ۫ وَ لَمۡ یَجۡعَلۡنِیۡ جَبَّارًا شَقِیًّا ﴿۳۲﴾

53. This tells us that he was born without a father; otherwise he would have said one showing kindness to the parents. It is for this reason that the Holy QUR'AAN refers to him as Hazrat Isa (On whom be peace), son of Sayiddah Mariam.

54. This tells us that Prophets are totally innocent in respect of defective beliefs, sinful actions, defective intellect and hard-heartedness, because people of defective beliefs are irreligious and wicked.

33. And the same peace on me the day I was born and the day I die and the day I am raised alive [55].

وَالسَّلٰمُ عَلَیَّ یَوۡمَ وُلِدۡتُّ وَ یَوۡمَ اَمُوۡتُ وَ یَوۡمَ اُبۡعَثُ حَیًّا ﴿۳۳﴾

55. This tells us that Prophets at the time of birth, in their lifetime, at their time of death and in the Hereafter, are under the protection of Allah Almighty. We further learn that these

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gracious personalities are fully aware of their end result. Anyone who says that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had no knowledge about what would be his own result; is rejecting the veracity of these verses. It should be remembered that the first thing which Hazrat Isa (On whom be peace) spoke about was his own servitude or slavehood to Allah Almighty, because people were on the verge of calling him the son of Allah Almighty, which he refuted. Also, he spoke about the innocence and chastity of his mother, because every person would be able to think that such a pure child can only be born from the womb of a pure and chaste mother, because an illegitimate baby and an illegitimate off-spring cannot be a saint. The status of Prophethood is very elevated. The allegation was levelled against the mother, but he spoke about his own attributes and virtues as an expression of Divine favours. This is the way of the Prophets.

34. This is Isa the son of Maryam, [56] a word of truth [57] in which they doubt 58.

ذٰلِكَ عِيْسَى ابْنُ مَرْيَمَ ۚ قَوْلَ الْحَقِّ الَّذِىْ فِيْهِ يَمْتَرُوْنَ ﴿۳۴﴾

56. From this we learn that he was born without a father, otherwise he would have been linked to the father. Says Allah Almighty: "*Call them after their fathers*" (S33:V5).

57. This means the one who speaks the truth - i.e. I am the servant of Allah Almighty.

58. That the Jews were calling Hazrat Isa (On whom be peace) a magician, and the Christians were calling him the son of God.
They forgot his teachings. It should be remembered that Hazrat Isa (On whom be peace) was born fifty-six years after Alexandra the Great had conquered Babel, became Prophet at the age of thirty, and was raised to the heavens at the age of thirty-three. Bibi Mariam lived for six years after him. Bibi Mariam took him to Egypt, due to the fear of King Herodus. He stayed in Egypt until he was twelve years. Then, after the death of Herodus he was brought back to Syria.

35. It is not befitting to Allah that He should take Himself anyone as son, Holy is He. When He decrees anything, thus then He says to it, 'be', it becomes at once [59].

مَا كَانَ لِلّٰهِ اَنْ يَّتَّخِذَ مِنْ وَّلَدٍ ۙ سُبْحٰنَهٗ ؕ اِذَا قَضٰٓى اَمْرًا فَاِنَّمَا يَقُوْلُ لَهٗ كُنْ فَيَكُوْنُ ﴿۳۵﴾ؕ

59. It is the excellence of His Power, but the law is that all the worldly activities take place with a degree of slowness. He made the heavens in six days. Thus, there is no inconsistency in the verse.

36. And Isa said 'undoubtedly Allah is my Lord and your Lord, then worship Him. This path is straight [60].

وَاِنَّ اللّٰهَ رَبِّىْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿۳۶﴾

60. This is the statement of Hazrat Isa (On whom be peace). In between, Allah Almighty states His words as a parenthetical clause.

37. Then the parties differed [61]: then misery is for the infidels from the presence of a great day [62].

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنْ مَّشْهَدِ يَوْمٍ عَظِيْمٍ ﴿۳۷﴾

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61. After Hazrat Isa (On whom be peace) was taken to the heavens, the Christians became divided into many sects. The Yaqubiyah sect claimed that Hazrat Isa (On whom be peace) is God who had personally come upon the earth and has now gone back to the heavens. The Nastooriah sect began to claim that he is the son of God. The Malikaniyah sect was claiming that he was the servant of Allah Almighty, and His Messenger. This sect was made up of believers (*Tafseer Madarik and Khazainul Irfaan*).

62. Because the Christian sects were made up of believers, therefore it is said that there is misery for the infidels, and not for every Christian.

38. How much they will hear and how much they will see[63] the day they will come to Us, but today the unjust are in open error.

اَسْمِعْ بِهِمْ وَ اَبْصِرْ ۙ يَوْمَ يَاْتُوْنَنَا لٰكِنِ الظّٰلِمُوْنَ الْيَوْمَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۳۸﴾

63. This means they would be given so much punishment and they would see so much torment that it would be beyond your imagination.

39. And warn them of the day of regret [64] when the matter would have been decreed [65] and they are in negligence and they believe not [66].

وَ اَنْذِرْهُمْ يَوْمَ الْحَسْرَةِ اِذْ قُضِيَ الْاَمْرُ ۘ وَهُمْ فِيْ غَفْلَةٍ وَّ هُمْ لَا يُؤْمِنُوْنَ ﴿۳۹﴾

64. On the Day of Judgement every pious person and evildoer would express regret; the evildoer for committing sins, and the pious for not doing enough good deeds, as is reported in Ahadith. For this reason the Day of Judgement is also called the Day of Sorrow or Regret.

65. In that the inmates of Paradise would be sent to Paradise, and the inmates of Hell into Hell. Death, too, would be slaughtered. Now, all can stay eternally in their respective abodes without ever experiencing death.

66. This means these people neither believe in the Day of Judgement, nor make any preparations for it.

40. Undoubtedly We shall inherit the earth [67] and whatever is thereon and they shall return towards Us [68].

اِنَّا نَحْنُ نَرِثُ الْاَرْضَ وَ مَنْ عَلَيْهَا وَ اِلَيْنَا يُرْجَعُوْنَ ﴿۴۰﴾ ع ۲ ۲۵ ۵

67. On the Day of Judgement none, besides Allah Almighty, will have apparent ownership of anything. In the world people are kings in a metaphorical sense as well as owners and masters. Here, this is what is meant by inheritance. Otherwise, Allah Almighty is completely free and independent from the actual meaning of inheritance.

68. The believers returned joyfully, and the infidels by force. In short, all have to return to Allah Almighty, but the nature of their going would be different.

SECTION: 3

41. And remember Ibrahim in the book. No doubt, he was truthful [69].

وَ اذْكُرْ فِي الْكِتٰبِ اِبْرٰهِيْمَ ۘ اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۴۱﴾

69. The truthful is he who never has an inclination to utter a lie, a true person never talks a lie. Hazrat Ibrahim (On whom be peace) never spoke a lie. Those three things, which he had spoken from the Tauraat, were not untrue. They were absolutely true, like

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calling his wife Sarah as his religious sister, etc. It should be remembered that a lie by nature is not bad. Sometimes a lie becomes an act of worship, e.g. like an innocent person, out of humility, says, I am a terrible sinner, or I am cruel.

42. When he said to his father [70], 'O my father, why do you worship that which neither hears nor sees and nor it is of any use to you [71].

اِذْ قَالَ لِاَبِيْهِ يٰٓاَبَتِ لِمَ تَعْبُدُ مَا لَا يَسْمَعُ وَلَا يُبْصِرُ وَلَا يُغْنِيْ عَنْكَ شَيْـًٔا ﴿۴۲﴾

70. Here, the word father refers to Hazrat Ibrahim's (On whom be peace) uncle Azar and not his actual father i.e. Taarukh. Uncle is commonly referred to as father, because since the time of Hazrat Adam (On whom be peace) up to Hazrat Abdullah none in the predecessors of the Holy Prophet صلى الله عليه وآله وسلم whether males or females had been polytheists.
Allah Almighty says: "*And your movements among those who offer prayers*" (S26:V219).

We are seeing the movement of your Noor (Light) in pure ancestors and pure stomachs.
71. This means he will not be able to remove difficulties from you in the matters of the world as well as of religion as this is the quality of Allah Almighty. Otherwise, stones and iron are greatly beneficial in this world and are of much utilitarian value. They are our servants, not our lord. Hence, there is nothing objectionable about the verse.

43. 'O my father! Undoubtedly' there has come to me that knowledge which has not come to you [72], then follow me [73], I shall guide you to straight path.

يٰٓاَبَتِ اِنِّيْ قَدْ جَآءَنِيْ مِنَ الْعِلْمِ مَا لَمْ يَاْتِكَ فَاتَّبِعْنِيْٓ اَهْدِكَ صِرَاطًا سَوِيًّا ﴿۴۳﴾

72. Therefore you should not feel ashamed or regard it as below your dignity to acquire knowledge from me. From this we learn than an uneducated father should not feel ashamed to be a student of a learned son, nor should a common father feel the same at becoming a disciple (Mureed) of a Sufi son.

Furthermore, Prophets are blessed with Divinely inspired knowledge (Ilm-e-Laduni). They come to teach and educate the world, not to learn from it.
73. This tells us that even if the prophet's fathers are elder due to fatherhood, they become their followers and remain subordinate to them.

44. O my father! Serve not the devil[74](Shaitaan) Undoubtedly the devil is disobedient against the most affectionate [75].

يٰٓاَبَتِ لَا تَعْبُدِ الشَّيْطٰنَ ؕ اِنَّ الشَّيْطٰنَ كَانَ لِلرَّحْمٰنِ عَصِيًّا ﴿۴۴﴾

74.Do not commit infidelity by worshipping the devil. It should be remembered that an infidel and the polytheist become followers of the devil through their infidelity and polytheism. Here, the word '*serve*' signifies one who serves or worships and does not mean creation, because in this regard even the devil

is the creation and servant of Allah Almighty.
75. He became disobedient by refusing to prostrate to Hazrat Adam (On whom be peace). Obedience to one who is disobedient leads the person towards disobedience. It deprives the person of the bounties and blessings and leads him towards suffering and punishment.

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يٰٓاَبَتِ اِنِّيْٓ اَخَافُ اَنْ يَّمَسَّكَ عَذَابٌ مِّنَ الرَّحْمٰنِ فَتَكُوْنَ لِلشَّيْطٰنِ وَلِيًّا ﴿٤٥﴾

45. O my father! I fear that the torment of the Most Affectionate may reach you [76].Then you become the companion of the devil (Shaitaan).

76. If you do not take refuge in me you will be caught up in Divine punishment. From this we learn that to come under the protection of the Prophets is a means of saving oneself from Divine punishment. From these verses we learn that to address an infidel father and an infidel son with words of honour and respect is permissible. It is important to fulfill their religious rights as fathers. However, they should not be regarded inwardly as your friends, but continue to give guidance to them.

قَالَ اَرَاغِبٌ اَنْتَ عَنْ اٰلِهَتِيْ يٰٓاِبْرٰهِيْمُ ۚ لَئِنْ لَّمْ تَنْتَهِ لَاَرْجُمَنَّكَ وَاهْجُرْنِيْ مَلِيًّا ﴿٤٦﴾

46. He said, ' do you turn your face from my gods O Ibrahim? No doubt, if you would not desist [77]; then I shall stone you, and be away from me for a good long time.

77. By refraining from insulting my idols and preaching unity of Allah Almighty to me.

قَالَ سَلٰمٌ عَلَيْكَ ۚ سَاَسْتَغْفِرُ لَكَ رَبِّيْ ۭ اِنَّهٗ كَانَ بِيْ حَفِيًّا ﴿٤٧﴾

47. He said, 'now enough [78], peace be to you [79], I will beg my lord forgiveness [80] for you, no doubt, he is kind enough to me.

78. By this is meant I extend distant greetings to you. **Religious Issue**: It is forbidden to extend greetings of peace to an infidel, because in it there is a prayer for forgiveness and Paradise while offering a prayer of forgiveness for an infidel is totally forbidden. Says Allah Almighty: "*It is not worthy of the Prophet and the believers to ask forgiveness for the polytheists, even though they may be relatives*" (S9:V113). This greeting was not one of salutation, but one of desertion to express displeasure.

79. I will pray for you at the time of Tahajjud Salaah or at any other which is conducive to the acceptance of Dua. This tells us that the best relationship a son can have with the father is to bring him on the path of guidance through his efforts or prayers.

80. By praying to Allah Almighty to grant his father Divine help to accept faith so that he can become worthy of forgiveness by becoming a believer. Otherwise, such a prayer for an infidel is forbidden.

وَاَعْتَزِلُكُمْ وَمَا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ وَاَدْعُوْا رَبِّيْ ۡ عَسٰٓى اَلَّآ اَكُوْنَ بِدُعَاۗءِ رَبِّيْ شَقِيًّا ﴿٤٨﴾

48. And I shall be apart from you and from from all those whom you worship besides Allah [81] and I shall worship my Lord, it is near that by serving my Lord, I may not be unfortunate [82].

81. From this, emerge two issues:

1. Feigning piety and hypocrisy in Islam is forbidden, because Hazrat Ibrahim (On whom be peace) did not conceal his religion.

2. It is forbidden to keep company with people of irreligious beliefs, because Hazrat Ibrahim (On whom be peace) severed the relationship with his infidel uncle.

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82. This means all worshippers of idols are wretches while worshippers of Allah Almighty are fortunate people. From this we learn that the worship of Allah Almighty is a means of removing misfortune and acquiring good fortune. Therefore, no believer should call himself wretched and unfortunate. If we were unfortunate, we would not have obtained the Kalimah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Peace be upon him whose remembrance, never saturates Peace be upon him in whose gathering destiny never sleeps.

49. Then when he departed from them and from their deities besides Allah[83] We gave him Ishaque and Yaqub [84]. And made each of them Prophets the communicator of unseen news.

فَلَمَّا اعْتَزَلَهُمْ وَ مَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ۙ وَهَبْنَا لَهٗۤ اِسْحٰقَ وَ يَعْقُوْبَ ؕ وَ كُلًّا جَعَلْنَا نَبِيًّا ﴿۴۹﴾

83. By departed means migrated from Babel towards Syria. From this we learn that hypocrisy and pretentious piety is an evil act, for Hazrat Ibrahim (On whom be peace) did not stay in Babel under pretentious cover.

84. From this, emerge a few issues:

1. A pious son is a great favour and bounty of Allah Almighty.
2. Allah Almighty had granted Hazrat Ibrahim (On whom be peace) such a long life that he was able to see his grandson Hazrat Yaqub (On whom be peace).
3. Due to the blessing of an acceptable migration, Allah Almighty grants worldly favours and bounties to the immigrant refugee. It should be remembered that Hazrat Ismail (On whom be peace) is older than Hazrat Is'haq (On whom be peace), but because Hazrat Is'haaq (On whom be peace) is the father of many Prophets, he is mentioned with great distinction.

50. And we gave them our mercy [85] and put for them true lofty renown[86].

وَ وَهَبْنَا لَهُمْ مِّنْ رَّحْمَتِنَا وَ جَعَلْنَا لَهُمْ لِسَانَ صِدْقٍ عَلِيًّا ﴿۵۰﴾

85. Being very wealthy, and the father of blessed Prophets, the honour of constructing the sacred Ka'bah, the honour of having the Holy Prophet صلی اللہ علیہ وآلہ وسلم from his progeny, in short, countless blessings of distinction and all people of religion praise him, in fact even some polytheists, too, respect him by calling him Krishna. One religious Hindu himself said that the person whom you call Hazrat Ebrahim (On whom be peace) is called Krishna by us, and who you call Ismail is known to us as Arjun.

86. The Christians, the Jews, the Muslims

SECTION: 4

51. And remember [87] Musa in the book, no doubt, he was the chosen one and was a messenger the communi- cator of unseen news [88].

وَ اذْكُرْ فِي الْكِتٰبِ مُوْسٰۤى ۫ اِنَّهٗ كَانَ مُخْلَصًا وَّ كَانَ رَسُوْلًا نَّبِيًّا ﴿۵۱﴾

87.Hazrat Musa (On whom be peace) is from the offspring of Hazrat Yaqub (On whom be peace). Here, he is being mentioned before Hazrat Ismail (On whom be peace) so that there would not be a big gap in the listing between the grandfather and the grandson. Otherwise, in terms of time Hazrat Ismail (On whom be peace) appeared long before Hazrat Musa (On whom be peace).

88. Messengers are ours, and Prophets

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belong to the creation. Therefore, Messengers are given priority over the Prophets. It should be remembered that the Apostleship is linked with the Creator, while Prophethood is linked with the creation (*Tafseer Roohul Bayaan, etc*).

52. And We called [89] him from the right side of the Mount (Tur) and drew him near for telling our secrets[90].

وَ نَادَيْنٰهُ مِنْ جَانِبِ الطُّوْرِ الْاَيْمَنِ وَ قَرَّبْنٰهُ نَجِيًّا ﴿۵۲﴾

89. Mount Tur is a small hill along the road between Egypt and Madyan where Hazrat Musa (On whom be peace) was bestowed with Prophethood, while bringing his wife Bibi Safoorah from Madyan to Egypt. This was the call: "*Oh Musa, verily I am Allah*". The word "*Aiman*" refers to either the right side of Hazrat Musa (On whom be peace) coming from Egypt, or a blessed direction.

90. Hazrat Musa (On whom be peace) spoke directly, without the medium of Hazrat Jibraeel (On whom be peace). Therefore, he gained the title of *KALEEMULLAH* (God's interlocutor). It should be remembered that all the words of secret, which Allah Almighty spoke to Hazrat Musa (On whom be peace) were disclosed to the Holy Prophet صلى الله عليه وآله وسلم, but the secret talk that took place between Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raaj were not disclosed to anyone. Instead, it is referred to as "*Now He revealed to His bondsman whatever He revealed*" (S53:V10). This tells us that while all the others are distant friends, the Holy Prophet صلى الله عليه وآله وسلم is an intimate friend.

53. And gave him out of Our mercy his brother, the communicator of unseen news (a prophet) [91].

وَ وَهَبْنَا لَهٗ مِنْ رَّحْمَتِنَآ اَخَاهُ هٰرُوْنَ نَبِيًّا ﴿۵۳﴾

91. This tells us that Prophethood was granted to Hazrat Harun (On whom be peace) due to the prayer of Hazrat Musa (On whom be peace). From this we can understand the greatness of those who are beloved to Allah Almighty. The bounty that you can receive through their prayers will not be found in the treasures of kings. So, if you do obtain children or other worldly favours through their prayers, then what difficulty is there in it?

54. And remember [92] Ismail in the book, undoubtedly, he was true in promise [93] and was a messenger, a communicator of unseen news (prophet).

وَ اذْكُرْ فِي الْكِتٰبِ اِسْمٰعِيْلَ ۫ اِنَّهٗ كَانَ صَادِقَ الْوَعْدِ وَ كَانَ رَسُوْلًا نَّبِيًّا ﴿۵۴﴾ ج

92. Who is the eldest son of Hazrat Ebrahim (On whom be peace) and the Holy Prophet's صلى الله عليه وآله وسلم glorious grandfather.

93. All the promises, which he made with Allah Almighty and the people, will be fulfilled. Although all Prophets are absolutely true to their word, Hazrat Ismail (On whom be peace) stands out prominently in this quality. Once a person said to him till I come back, wait for me here. He stood there waiting for him for three days. At the time of his sacrifice, he fulfilled the promise of exercising patience.

55. And he bade [94] his family

وَ كَانَ يَاْمُرُ اَهْلَهٗ بِالصَّلٰوةِ وَ الزَّكٰوةِ ۪

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members to pray and to give poor due (Zakaat) and was pleasing to his Lord [95].

وَ كَانَ عِنْدَ رَبِّهٖ مَرْضِيًّا ﴿۵۵﴾

94. This command was not only given to his kith and kin, but to his servants and his entire people.

95. This tells us that to order your children to perform their Salaahs is loved by Allah Almighty and is a way of the Prophets. If a person is a regular Musallee but he fails to make his children as such, he is in danger of being punished by Allah Almighty.

56. And remember Idris [96] in the book, undoubtedly he was a man of truth, the communicator of unseen news.

وَاذْكُرْ فِي الْكِتٰبِ اِدْرِيْسَ ز اِنَّهٗ كَانَ صِدِّيْقًا نَّبِيًّا ﴿۵۶﴾ ق لا

96. The name of Hazrat Idris (On whom be peace) is Shareef Akhnokh. He is the great grandfather of Hazrat Nuh (On whom be peace), and is from the children of Hazrat Sheeth (On whom be peace). The genealogy of Hazrat Nuh (On whom be peace) is as follows: Nuh bin Mak, bin Muta wash Lakh, bin Akhnokh (Idris) bin Bard, bin Salos, bin Qainaan bin Anosh bin Sheeth bin Adam (On whom be peace). Hazrat Idris (On whom be peace) was the first person to write with a pen, wear sewn clothes, made scales and measures, wear armour, waged holy war against the children of Qabeel, invented arithmetic and calculation (*Tafseer Khazainul Irfaan. Tafseer Roohul Mu'ani*).

57. And We raised him up to a lofty building [97].

وَّرَفَعْنٰهُ مَكَانًا عَلِيًّا ﴿۵۷﴾

97. After death, giving life and sent him into Paradise with the same body. It should be remembered that four Prophets are alive; two are on the earth: i.e. Hazrat Khizr and Hazrat Ilyas (On whom be peace), one is in the heavens i.e. Hazrat Isa (On whom be peace) and one is in Paradise i.e. Hazrat Idris (On whom be peace).

58. These are they on whom Allah bestowed His blessings [98] from the communicators of unseen news, of the offspring of Adam and of them whom We bore [99] with Nuh and of the offspring of Ibrahim [100] and Yaqub [101] and of them whom We guided and chose. Whenever the verses of the Most Affectionate are recited [102] to them, they fell down prostrating and weeping [103].

اُولٰٓئِكَ الَّذِيْنَ اَنْعَمَ اللّٰهُ عَلَيْهِمْ مِّنَ النَّبِيّٖنَ مِنْ ذُرِّيَّةِ اٰدَمَ ق وَ مِمَّنْ حَمَلْنَا مَعَ نُوْحٍ ز وَّمِنْ ذُرِّيَّةِ اِبْرٰهِيْمَ وَ اِسْرَآءِيْلَ ز وَمِمَّنْ هَدَيْنَا وَاجْتَبَيْنَا ط اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُ الرَّحْمٰنِ خَرُّوْا سُجَّدًا وَّبُكِيًّا ﴿۵۸﴾ سجدة

98. Therefore be with them. Says Allah Almighty: "*Guide us on the Straight Path. The Path of those whom You have favoured*" (S1: Vs5-6).

99. This means Hazrat Ibrahim (On whom be peace) is the grandson of Hazrat Nuh (On whom be peace) and the son of that son of Hazrat Nuh (On whom be peace) who was in

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the ark i.e. Hazrat Saam.

100. Hazrat Is'haaq and Hazrat Ismail (On them be peace).

101. Hazrat Musa, Hazrat Harun, Hazrat Zakariya, Hazrat Yahya and Hazrat Isa (On them be peace). From these verses we learn that parents gain honour through pious children.

102. When those verses, which were in the books of these Prophets, were being recited, people who were on the right path would weep and fall into prostration. Therefore, Oh Muslims you, too, prostrate so that you can imitate them. Therefore, Sajdah of Tilawat here is Wajib on the believers. This tells us

59. Then after them came those degenerate [104] who wasted prayer [105] and followed their lusts, then soon they will encounter a valley of the hell [106].

فَخَلَفَ مِنۡۢ بَعۡدِهِمۡ خَلۡفٌ اَضَاعُوا الصَّلٰوةَ وَاتَّبَعُوا الشَّهَوٰتِ فَسَوۡفَ يَلۡقَوۡنَ غَيًّا ۙ﴿۵۹﴾

104. Christians, Jews and other followers of these pious people who were acting contrary to their teachings.

105. From this we learn that laziness in performing Salaah is the root of all sins. There are many forms of this laziness, e.g. not performing Salaah, performing it out of its prescribed time, not performing it with

60.But those who repented and belie-ved and did good deeds[107] then these people will enter Heaven and they will not be wronged in the least [108].

اِلَّا مَنۡ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا فَاُولٰٓئِكَ يَدۡخُلُوۡنَ الۡجَنَّةَ وَلَا يُظۡلَمُوۡنَ شَيۡـًٔا ۙ﴿۶۰﴾

107. From this verse we learn that it is important, first, to show total disgust for infidelity, then accepting faith, then doing good deeds. This should be the sequence.

61. Gardens of dwelling which the most Affectionate [109] promised to His bondsmen in the unseen [110] undoubtedly His promise to come.

جَنّٰتِ عَدۡنِ ِۨالَّتِىۡ وَعَدَ الرَّحۡمٰنُ عِبَادَهٗ بِالۡغَيۡبِ ؕ اِنَّهٗ كَانَ وَعۡدُهٗ مَاۡتِيًّا ﴿۶۱﴾

109. The use of the word "*merciful*" hints that whoever will receive Paradise will be due to the Mercy of Allah Almighty and not just by his own efforts.

that imitation of the pious is an act of piety.

103. From this, emerge three issues:

1. To recite from the book of Allah Almighty, and to listen to its recitation is the way of the previous Prophets, i.e. their inherent quality.
2. To recite the Holy QUR'AAN with sincerity and humility is an act of piety.
3. To weep out of love for Allah Almighty and His Prophet صلى الله عليه وآله وسلم or due to the fear of Divine punishment at the time of Quranic recitation or listening to its recitation is most beloved to Allah Almighty and the Sunnah of most of the previous Prophets.

congregation without any valid reason, not performing it at all, to perform it for show, etc.

106. Ghai is a name of a valley in Hell from whose heat other regions of hell seek refuge. In here, the adulterers, usurers, those disobedient to parents and those who bear false testimony, would be kept (*Khazainul Irfaan*).

108. In that the reward of their good deeds should be decreased without any reason. If the good deeds of any believer is seized or decreased, it is due to his own doing.

110. This means in that state when Paradise was concealed from the believers, and they were far away from it. Then they believed in this promise.

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لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا اِلَّا سَلٰمًا ؕ وَ لَهُمْ رِزْقُهُمْ فِيْهَا بُكْرَةً وَّ عَشِيًّا ﴿۶۲﴾

62. They will not hear therein any word vain [111], but only greetings of peace [112]. And for them there is their provision morning and evening [113].

111. This means neither will they utter any unlawful and worthless words in Paradise, nor will anyone talk to them in this way. In this, a command is hinted that while in the world safeguard yourselves from all types of worthless talks. Do not speak anything improper.

112. The inmates of Paradise will extend greetings to one another or the angels will greet them, or they will hear greetings extended to them from Allah Almighty. This means greeting of peace in this world is a heavenly speech. There, too, greetings would be extended at the time of meeting and departure.

113. This means eternally, because there will be no morning and evening. Some scholars have said that in this time the angels would be bringing food for the inmates of Paradise according to their honour. Or else, they themselves would be eating whenever they desire food. There will be no restriction placed on this.

تِلْكَ الْجَنَّةُ الَّتِىْ نُوْرِثُ مِنْ عِبَادِنَا مَنْ كَانَ تَقِيًّا ﴿۶۳﴾

63. This is the Garden which We shall cause to inherit to that of Our bondsmen who is duty-bound righteous [114].

114. This means the inherited Paradise will only be granted to the pious people. The inmate of Paradise will include in his share the portion of the infidel. But bestowed Paradise will be obtained without any good deeds, e.g. for the minor children of the believers or to those people who are created to fill it.

وَ مَا نَتَنَزَّلُ اِلَّا بِاَمْرِ رَبِّكَ ۚ لَهٗ مَا بَيْنَ اَيْدِيْنَا وَ مَا خَلْفَنَا وَمَا بَيْنَ ذٰلِكَ ۚ وَ مَا كَانَ رَبُّكَ نَسِيًّا ﴿۶۴﴾ ۚ

64. (And Jibraeel said to the beloved Prophet), 'we angels do not descend but by the command [115] of your honorous Lord. His is whatever is before us and whatsoever is behind us and whatsoever is in between [116] and your honorous Lord is never forgetful.

115. The author of *Roohul Bayaan* states that in this verse Allah Almighty has reproduced those words of Hazrat Jibraeel (On whom be peace), which he had uttered in the presence of the Holy Prophet صلى الله عليه وآله وسلم. Once, when the infidels had enquired from the Holy Prophet صلى الله عليه وآله وسلم about the People of the Cave, he replied that he would inform them the following day. But revelation had not come for fifteen or forty days. Thereafter, when Hazrat Jibraeel (On whom be peace) came with the revelation, the Holy Prophet صلى الله عليه وآله وسلم asked him why he had not come with any revelation during these days. To this he replied: "*I am a commissioned servant of Allah Almighty. Whenever I am ordered, I come to you*".

116. The word '*before*' signifies the Hereafter, '*behind*' signifies the world, and 'in between' signifies the prophecies and state of affairs from the beginning of time until its end.

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رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا فَاعْبُدْهُ وَ اصْطَبِرْ لِعِبَادَتِهٖ ؕ هَلْ تَعْلَمُ لَهٗ سَمِيًّا ﴿۶۵﴾ ع ۷

65. Lord of the heavens and earth and what is in between, then worship Him and remain firm [117] on His worship. Do you know any other of His name [118]?

117. This tells us that worshipping during both happy times and difficult times is an act of excellence, and those who are well liked by Allah Almighty. There is no excellence in the worship performed during happy times only or difficult times only. May Allah Almighty grant us guidance to act upon this.

118. This refers to the glory and dignity of Allah Almighty, that even the infidels had not named any idols as Allah Almighty. It is said here that since no one is associated in His Name, then how would He be associated with a deed? Allah Almighty had not given the name Muhammad to any other Prophet or Saint before the Holy Prophet صلى الله عليه وآله وسلم. This name of the Holy Prophet صلى الله عليه وآله وسلم too, had been kept unused.

SECTION: 5

وَ يَقُوْلُ الْاِنْسَانُ ءَاِذَا مَا مِتُّ لَسَوْفَ اُخْرَجُ حَيًّا ﴿۶۶﴾

66. And the man says, ' shall when I die, then necessarily soon be brought forth alive? [119]

119. Reason for its revelation:
This verse had been revealed regarding Waleed bin Mugheerah and Ubay bin Khalaf who had rejected life after death.

اَوَلَا يَذْكُرُ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ قَبْلُ وَلَمْ يَكُ شَيْـًٔا ﴿۶۷﴾

67. And does the man not remember that We made him before when he was nothing [120].

120. This means Oh Waleed when Allah Almighty had brought you to life, when you were not in existence and did everything for you, then why should it be difficult for Him to bring you back into existence once again after your death? Initial creation is difficult, but recreating it is easy.

فَوَرَبِّكَ لَنَحْشُرَنَّهُمْ وَالشَّيٰطِيْنَ ثُمَّ لَنُحْضِرَنَّهُمْ حَوْلَ جَهَنَّمَ جِثِيًّا ﴿۶۸﴾ ج

68. So by your Lord [121], We shall gather [122] them and the devils together, and shall bring them around the Hell falling on their knees.

121. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is such a beloved, that Allah Almighty takes His Oath through the reference of the Holy Prophet صلى الله عليه وآله وسلم e.g. through the oath of your Lord.

122. This tells us that anyone who is linked with that person; his end will take place with him. The resurrection of those linked with the evil people will take place with the devils, and the resurrection of those linked with the saintly people will take place with the saints of Allah Almighty. It is for this reason that man should keep contact with the pious. On the Day of Judgement every infidel would be chained with that devil with whom he was linked in this world.

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ثُمَّ لَنَنْزِعَنَّ مِنْ كُلِّ شِيْعَةٍ اَيُّهُمْ اَشَدُّ عَلَى الرَّحْمٰنِ عِتِيًّا ﴿۶۹﴾

69. Then We shall pick [123] out from every group those who will be most fearless against the Most Affectionate [124].

123. This means, on the Day of Judgement when the multitude of infidels would be sent to Hell, they would be chained to their leaders, but afterwards they would be separated so that the infidel leaders would be placed into separate regions, and those under them would be kept in another section of Hell.

124. Although infidelity is of a similar type, *'Infidelity is of one group'* but the infidels are of various types. Every type of infidel would be punished according to his infidelity. Abu Talib and Abu Jahl cannot be entitled to similar punishment, because Abu Talib was the Holy Prophet's صلى الله عليه وآله وسلم obedient servant, while Abu Jahl was his enemy. The leaders of the infidels would be separated from the rest of the infidels so as to intensify the severity of their punishment.

ثُمَّ لَنَحْنُ اَعْلَمُ بِالَّذِيْنَ هُمْ اَوْلٰى بِهَا صِلِيًّا ﴿۷۰﴾

70. Then We know very well those who are worthiest to be roasted in the fire [125].

125. This means We are aware of which infidel is suitable for a particular region of Hell so that he would be sent to that particular place, and who will be thrown first and who would be thrown afterwards.

وَ اِنْ مِّنْكُمْ اِلَّا وَارِدُهَا ۚ كَانَ عَلٰى رَبِّكَ حَتْمًا مَّقْضِيًّا ﴿۷۱﴾

71. There is not one of you who may not pass over the Hell [126] this is necessarily a decided thing for your Lord.

126. Because Hell is on the way to Paradise. The extremely narrow bridge (PULSIRAT) is found on Hell, which everyone would be required to cross. The infidels would be unable to cross it. The believers would be able to cross it, some like lightning, some like the wind, some like a swift horse.

ثُمَّ نُنَجِّي الَّذِيْنَ اتَّقَوْا وَّنَذَرُ الظّٰلِمِيْنَ فِيْهَا جِثِيًّا ﴿۷۲﴾

72. Then We shall save [127] the God-fearing; and will leave the unjust in it falling on their knees [128].

127. The heat of the fire of Hell would not be able to touch the believers even when they are crossing the bridge. In fact, the fire would be proclaiming Oh believer cross swiftly because your light has extinguished my flames.

128. Those infidels would fall down from the bridge into Jahannam. They would remain there eternally, while some sinful believers who would also be falling therein, would be taken out of it after they had served their period of punishment. Here, the word 'unjust' denotes infidel, while "*leaving*" signifies to be kept therein eternally.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْٓا ۙ اَيُّ

73. And when our bright verses are recited to them the infidels [129] say to Muslims, which of the groups is

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good and better in assembly [130].

الْفَرِيْقَيْنِ خَيْرٌ مَّقَامًا وَّ اَحْسَنُ نَدِيًّا ﴿٧٣﴾

129. Reason for its Revelation:
The wealthy Quraish of Makkah would dress smartly, groom their hair using oil and out of pride and arrogance say this to the poor believers. To repudiate their claims, this verse was revealed (*Tafseer Khazainul Irfaan*).
130. This means because in this world we are living more comfortable than you i.e. you are poor, we are wealthy, then if, according to you, there is the Day of Judgement, then there too, we will be better than you. Or, it could mean Allah Almighty is pleased with our infidelity, and displeased with your Islam. Therefore, we infidels are more comfortable than you believers. This tells us that to say worldly comforts to be better than the Hereafter is proof of the ways of the infidels. These very luxuries can sometimes turn out to be a cause of burden and misery of the Hereafter.

74. And how many generations We have destroyed before them, that they were better in goods and outward show than them [131].

وَ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَحْسَنُ اَثَاثًا وَّ رِءْيًا ﴿٧٤﴾

131. Like the Pharaoh, Hamaan, Qarun and their companions. Thus, the wealth of this world is no proof for the salvation of the Hereafter.

75. Say you, 'one who is in error, then the Most Affectionate let loose him [132] well until when they see that they are promised [133] with, either the torment of the Hour. Now then they will know [134] whose position is worse and whose force is weak.

قُلْ مَنْ كَانَ فِي الضَّلٰلَةِ فَلْيَمْدُدْ لَهُ الرَّحْمٰنُ مَدًّا ۚ حَتّٰۤى اِذَا رَاَوْا مَا يُوْعَدُوْنَ اِمَّا الْعَذَابَ وَ اِمَّا السَّاعَةَ ؕ فَسَيَعْلَمُوْنَ مَنْ هُوَ شَرٌّ مَّكَانًا وَّ اَضْعَفُ جُنْدًا ﴿٧٥﴾

132. The great Sufis say that despite their sins, infidelity, and rebelliousness, if men are bestowed with wealth, long life, worldly comforts, etc. then those are signs of Divine punishment for them. Stay far away from such people. On the other hand, if one is plunged into worldly miseries despite one's piety and purity, it is a sign of Divine mercy for him. Make your duty to be in their company.
133. At the time of being killed or captured by the believers. Or, at the time of death, or when in the grave, or on the Day of Judgement. Among all these, the punishment of the Hereafter is most severe, because on that day there will be punishment as well as disgrace.
134.Seeing this punishment in its outward form. Some infidels today know in their inner hearts that they are entitled for punishment, but this disclosure will be made on the Day of Reckoning.

76. And those who got guidance, Allah will increase them in guidance [135]. And the abiding good things are excellent with your Lord in respect of reward [136] and in respect of return [137].

وَ يَزِيْدُ اللّٰهُ الَّذِيْنَ اهْتَدَوْا هُدًى ؕ وَ الْبٰقِيٰتُ الصّٰلِحٰتُ خَيْرٌ عِنْدَ رَبِّكَ ثَوَابًا وَّ خَيْرٌ مَّرَدًّا ﴿٧٦﴾

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135. Either in this world, by providing them with firmness of Guidance and death on faith. Or, on the Day of Judgement they would be blessed with positive knowledge from convincing knowledge, so that whatever they had understood from what they had heard, they would be able to witness it today.

136. Every good deed, which will not be ruined in this world, is included in the concept of "*abiding good things*" e.g. accepting faith with sincerity, sincere form of worship, and honesty in the execution of all affairs. All these are included in this verse. May Allah Almighty grant this to us.

137. Therefore, the wealth of the infidel is a burden of the Hereafter for him, while even the poverty of the believers in this world is a means of pleasure of the Hereafter for him. Thus, the poverty of the believers is better than the wealth of the infidel.

77. Have you seen him who has disbelieved in Our Signs and says, 'I shall surely be given wealth and children? [138].

أَفَرَءَيْتَ الَّذِى كَفَرَ بِاٰيٰتِنَا وَ قَالَ لَاُوْتَيَنَّ مَالًا وَّ وَلَدًا ﴿۷۷﴾

138. Reason for its Revelation:
Hazrat Khubab had given a loan to Aas bin Waail. He went to him for its payment. Aas bin Waail replied: "*If you give up Islam, I will pay your debt*". To this, Hazrat Khubab said: "*Even if you were to die and then come back to life, I will not abandon Islam*". Hearing this, Aas enquired "*Will I come back to life after I die?*" *Hazrat Khubab replied in the affirmative. On hearing the reply, Aas said: " How nice it would be if I were to die then come back to life in which I would gain children and wealth from which I would be able to settle your debt*". In response to the above, this verse was revealed. From this we learn that to make fun about the laws of Shariah is the way of the infidels. We further learn, that to expect mercy about committing sins, abstaining from doing good deeds, too, is the way of the infidels.

78. Has he looked into the unseen, or has he taken any covenant with our Most Affectionate?

اَطَّلَعَ الْغَيْبَ اَمِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿۷۸﴾

79. Never [139] now We shall put in writing [140] what he will prolong and for him the torment [141].

كَلَّا ؕ سَنَكْتُبُ مَا يَقُوْلُ وَ نَمُدُّ لَهٗ مِنَ الْعَذَابِ مَدًّا ﴿۷۹﴾

139. This means neither has he admitted this to his Lord, nor has he peeped into the events of the unseen. Or, that he will never receive wealth and children. If Allah wills, believers will receive believing children as well as the reward of their wealth.

140. This means Our Angels Kiraman Katibain. From this we learn that the deeds of the beloved servants of Allah Almighty are indeed deeds of Allah Almighty.

141. Which is eternal, without any end.

80. And for whatever he is speaking, We shall inherit [142] and he will come to Us alone [143].

وَّ نَرِثُهٗ مَا يَقُوْلُ وَ يَاْتِيْنَا فَرْدًا ﴿۸۰﴾

142.This means all these things he is mentioning i.e. wealth, children, etc. would be their heirs after his death, without him receiving any benefit from them. From this we learn that even after death, the wealth and children of the believers are beneficial to them.

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143. This means he will come alone from his wealth and children, although he will be chained to the devil. This verse is not in contradiction with those verses in which it is said that every person will be with his Imam etc.

81. And they have taken other Gods beside Allah that they may give them strength.

وَاتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لِّيَكُوْنُوْا لَهُمْ عِزًّا ﴿٨١﴾

82. Never, soon they will deny their worship and will become their opponents [144].

كَلَّا ؕ سَيَكْفُرُوْنَ بِعِبَادَتِهِمْ وَ يَكُوْنُوْنَ عَلَيْهِمْ ضِدًّا ﴿٨٢﴾

144. From this we learn that the noble Prophets and the blessed saints would testify about the worship and obedience of the believers, not deny them.

SECTION 6

83. Did you not see that We sent the devils [145] upon infidels, that they impel them well (towards sins) [146].

اَلَمْ تَرَ اَنَّاۤ اَرْسَلْنَا الشَّيٰطِيْنَ عَلَى الْكٰفِرِيْنَ تَؤُزُّهُمْ اَزًّا ﴿٨٣﴾

145. From this, emerge three issues:
1. The devil overpowers man due to his evil practices.
2. Evil friends are a form of Divine punishment.
3. To make a person inclined towards doing evil is the work of the devil and his cohorts.

and infidelity, and showed them green pastures for committing sins. When this results in calamity, they separate themselves from those infidels. An example of this is the manner, in which some people instill fear in the Muslims regarding Zakaat, but they themselves, instead of paying their Zakaat, hope for the best, or they stop people from giving charity, but encourage them to spend freely in unlawful wedding customs.

146. This means the devil and his cohorts greatly encouraged the infidels towards polytheism

84. Then be not you in haste against them. We are completing their counting [147].

فَلَا تَعْجَلْ عَلَيْهِمْ ؕ اِنَّمَا نَعُدُّ لَهُمْ عَدًّا ﴿٨٤﴾

147. Calculation of their evil deeds, or their breaths or the term of completion of their punishment.

85. The day We shall carry the duty-bound (pious) towards the Most Affectionate as guests [148].

يَوْمَ نَحْشُرُ الْمُتَّقِيْنَ اِلَى الرَّحْمٰنِ وَفْدًا ﴿٨٥﴾

148. The appearance of the infidels on the Day of Judgement would be like the appearance of criminals in front of the judge, while that of the believers would be like distinguished guests in the presence of their hosts. The concept of appearance is the same, but its form would be different.

86. And will drive the culprits towards the Hell thirsty [149].

وَّنَسُوْقُ الْمُجْرِمِيْنَ اِلٰى جَهَنَّمَ وِرْدًا ﴿٨٦﴾

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149. From this, emerge three issues:
1. The entry of the infidels in Hell would be one of utter disgrace and ignominy, while that of the believers would be with honour and respect.
2. Allah Almighty declares the deeds of angels as His deeds, because urging the inmates of Hell would be the function of the angels, but Allah Almighty declares it as His work.
3. The infidels on Judgement Day would be extremely thirsty, while one tributary of the River of Kauthar will be brought to this place for the believers from which the infidels would be barred.

87. The people are not the owners of intercession [150] but only those who have taken a covenant with the Most Affectionate [151].

لَا يَمْلِكُوْنَ الشَّفَاعَةَ اِلَّا مَنِ اتَّخَذَ عِنْدَ الرَّحْمٰنِ عَهْدًا ﴿۸۷﴾

150. In this verse there is a rejection of either the intercession of the idols, or there is a total negation of intercession for the infidels.
151. This means those who have already been granted permission for intercession. It should be remembered that our Beloved Prophet صلى الله عليه وآله وسلم has been granted permission for intercession by Allah Almighty

in this world already. By prostrating in the court of Allah Almighty is in fact, for the sake of seeking permission to speak. Thus, there is no inconsistency between the verse and the Hadith. Respect of the Royal Court requires that you should seek permission before you speak.

88. The infidels said, 'the Most Affectionate has taken a son'.

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا ﴿۸۸﴾

89. No doubt, you brought a thing of heavy limit. (Most evil)

لَقَدْ جِئْتُمْ شَيْـًٔا اِدًّا ﴿۸۹﴾

90.It is near that the heavens may burst by it and the earth may crack down and the mountains fell down collapsed.

تَكَادُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْهُ وَتَنْشَقُّ الْاَرْضُ وَ تَخِرُّ الْجِبَالُ هَدًّا ﴿۹۰﴾

91. That because they ascribed a son to the Most Affectionate [152].

اَنْ دَعَوْا لِلرَّحْمٰنِ وَلَدًا ﴿۹۱﴾

152. This means it is such a terrible sin to prove children for Allah Almighty that if He were to show His wrath for this type of mischief it will split the sky asunder and the mountains would be torn apart.

92. And it behoves not the Most Affectionate that he should take a son [153].

وَ مَا يَنْۢبَغِيْ لِلرَّحْمٰنِ اَنْ يَّتَّخِذَ وَلَدًا ﴿۹۲﴾

153. From this we learn that children cannot become our slaves because children have rights over the parents, while there are no rights over the master. The learned jurists comment that if a father purchases his son, who was previously a slave of someone else, such a son would immediately be a free person. There, in refutation of the infidels, Allah Almighty has mentioned the slavehood of His creation. It should be remembered that everyone is a slave of Allah Almighty, but there is a difference in servitude. There are

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some slaves whose sole desire is to seek the pleasure of Allah Almighty, while our Holy

93. All who are in heavens and earth, they shall come to the Most Affectionate as bondsmen [154].

154. This means everybody's devotion and servitude would be revealed on the Day of Judgement. Everyone, big and small, would

94. No doubt, He knows their counting and has numbered them one by one.

95. And of them every one will come to Him alone on the day of judgement [155].

155. This means he will not have wealth, children or any helper with him, nor any intercessor. Yes, he will have the devil and the leaders who were misleading him. Thus, there is no inconsistency in the verses. From this we

96. Undoubtedly, those who believed[156] and did good deeds soon the Most Affectionate will make for them love [157].

156. This means We instill the love of Our beloved servants in the hearts of people in a natural way, so that people love them without any apparent reasons.

157. From this we learn that the sign of a saint is that he is known as a saint among them. Likewise, hearts of people are naturally inclined towards them. Says Allah Almighty:

97.So we made this Qur'aan quite easy[158] in your tongue that you may give glad-tidings to the Godfearing and you may warn thereby a contentious people [159].

158. There could be a few explanations to this verse: Made the QUR'AAN easy in your own language i.e. He revealed the QUR'AAN in Arabic, He made it easy as per your own

Prophet صلى الله عليه وآله وسلم is that bondsman whose pleasure is sought by Allah Almighty.

اِنْ كُلُّ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ
اِلَّآ اٰتِي الرَّحْمٰنِ عَبْدًا ﴿٩٣﴾

appear before Allah Almighty like slaves in total humility. Nobody will come as a son or as children.

لَقَدْ اَحْصٰىهُمْ وَعَدَّهُمْ عَدًّا ﴿٩٤﴾

وَ كُلُّهُمْ اٰتِيْهِ يَوْمَ الْقِيٰمَةِ فَرْدًا ﴿٩٥﴾

learn that the presence of the believers will be with the Saints of Allah with their wealth and children. Says Allah Almighty: "*The Day We shall carry the duty bound (pious) towards the Most Affectionate as guests*" (S19:V85).

اِنَّ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
سَيَجْعَلُ لَهُمُ الرَّحْمٰنُ وُدًّا ﴿٩٦﴾

"*For them are glad tidings in the life of the world and in the Hereafter*" (S10:V64). Observe, even today people are inclined towards them while they are sleeping in their Mazaars, though no one has seen them. This is the nature of love bestowed by Allah Almighty. Even sticks have wept out of love for our Beloved Prophet صلى الله عليه وآله وسلم.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لِتُبَشِّرَ بِهِ الْمُتَّقِيْنَ
وَ تُنْذِرَ بِهٖ قَوْمًا لُّدًّا ﴿٩٧﴾

language i.e. Allah Almighty made the Holy QUR'AAN so easy for you, that it was not necessary for you to seek anyone's assistance for its recitation and its understanding.

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recitation of the QUR'AAN, laws of Tajweed refer to its laws and its mystical meanings which Allah Almighty Himself has taught you. Allah Almighty made the Holy QUR'AAN easy through the medium of your language. By this is meant it was impossible for common people to receive the Holy QUR'AAN, as they are earthlings, while the QUR'AAN is heavenly. But through the blessing of your language, the world was able to obtain the QUR'AAN. Allah be praised! Abu Jahl and Abu Lahab, too, knew the literal meaning of the Holy QUR'AAN, but because they had cut off links with the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they remained infidels.

159. From this we learn that the true giver of glad tidings, and the true warner is the Holy Prophet صلی اللہ علیہ وآلہ وسلم, while the Holy QUR'AAN is a means of glad tidings and warning. Anyone who cuts off his link with the Holy Prophet صلی اللہ علیہ وآلہ وسلم and accepts the Holy QUR'AAN, fear and hope, which are the pillars of faith, will not be instilled in his heart.

98. And how many generations We destroyed before them. Do you see any one of them or you hear of them any whisper [160]?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ ؕ هَلْ تُحِسُّ مِنْهُمْ مِّنْ اَحَدٍ اَوْ تَسْمَعُ لَهُمْ رِكْزًا ﴿۹۸﴾

160. This means Oh My Beloved, you do not see these ruined nations in this world, nor are you able to hear their footsteps as they walk. All of them are completely destroyed. However, wherever they are kept in captivity, your blessed eyes are observing them. On the night of Me'raaj, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had seen all types of sinners in Hell. Hence, the Wahabis cannot use this verse to extract any proof.

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آیاتها ۱۳۵ ۲۰ سُوْرَةُ طٰـهٰ مَكِّيَّةٌ ۴۵ رکوعاتها ۸

SURAH TAHA

(MAKKAN) Revealed Before Hijrah

8 Sections and 135 Verses 1641 Words , 5242 Letters

SECTION: 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

طٰهٰ ۚ ﴿۱﴾

1. TAHA [2]

2. The Holy Prophet صلى الله عليه وآله وسلم would engage himself in so much worship that his blessed feet would swell. He would offer Salaah the entire night. The above verse was revealed to reflect this. Or, it could mean the Holy Prophet صلى الله عليه وآله وسلم would be greatly disheartened at the callous attitude of the infidels towards Islam. This verse was revealed in which Allah Almighty comforts the Holy Prophet صلى الله عليه وآله وسلم by saying: "Oh My Beloved Messenger We did not reveal this Holy QUR'AAN in order that you may experience any physical or spiritual hardship through it".

مَآ اَنْزَلْنَا عَلَيْكَ الْقُرْاٰنَ لِتَشْقٰٓى ۙ ﴿۲﴾

2. O beloved! We sent not this Qur`aan upon you that you may be put to trouble. [3]

3. In it there is the highest form of the Holy Prophet's صلى الله عليه وآله وسلم praise. Others are instructed to increase their good deeds, but the Holy Prophet صلى الله عليه وآله وسلم is counselled to decrease them. The reason being the Holy Prophet صلى الله عليه وآله وسلم from the first instance was engaging himself in intense worship.

اِلَّا تَذْكِرَةً لِّمَنْ يَّخْشٰى ۙ ﴿۳﴾

3. Yes as an admonition to him who fears. [4]

4. Because only this type of person would benefit from the Holy QUR'AAN. Otherwise, the Holy QUR'AAN is counselling everybody. Thus, the Aryans cannot raise an objection against the verse.

تَنْزِيْلًا مِّمَّنْ خَلَقَ الْاَرْضَ وَالسَّمٰوٰتِ الْعُلٰى ﴿۴﴾ ؕ

4. A sent down by Him Who has made the earth and the high heavens.[5]

5. This means the physical world or the world of bodies. Because the earth is nearest to us, and the heaven is far away, therefore the earth is mentioned first because we are aware of its details.

اَلرَّحْمٰنُ عَلَى الْعَرْشِ اسْتَوٰى ﴿۵﴾

5. He, The Most Affectionate, is established on the Throne [6] (befitting to His Dignity).

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6. The word *ARSH* denotes the throne of the king, while *ISTAWA* denotes sitting on it. Allah Almighty is free and pure from both of these acts. Hence, this verse is from the ambiguous verses viz. the type of sitting and establishment which is befitting to the dignity of Allah Almighty, and not the manner of sitting like that of ours.

6. His is whatever is in the heavens and whatever is in the earth and whatever is in between and whatever is beneath the wet soil.

لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الۡاَرۡضِ وَ مَا بَیۡنَهُمَا وَ مَا تَحۡتَ الثَّرٰی ۝٦

7. And if you speak the word loudly, then He knows. The secret and that which is more hidden [7] than this.

وَ اِنۡ تَجۡهَرۡ بِالۡقَوۡلِ فَاِنَّهٗ یَعۡلَمُ السِّرَّ وَاَخۡفَی ۝٧

7. "*Secret*" is that which we know, and not the others, while "*hidden*" denotes those things, which even we are unaware of, like the future deeds, which would be done by us. Or, 'secret' means our hidden deeds, which are concealed, from people, while '*hidden*' things are our inner evil suggestions. Or, secrets are our mysteries, which we know of, while Ikhfa is Divine mysteries which none can fathom. What is really meant is you should neither commit sins openly, nor in secret, because Allah Almighty is fully aware of everything. This does not mean that you should not remember Allah Almighty publicly or openly. The Azaan, Talbiyah of Hajj and, Takbeere-e-Tashreek are all recited loudly. However, a person should not engage in loud Zikr with the knowledge that Allah Almighty does not hear the silent Zikr, but he should do this loudly to awake one's own soul, to awaken those who are asleep and to get others inclined towards the remembrance of Allah Almighty.

8. Allah none to be worshipped but He. His are all good names. [8]

اَللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الۡاَسۡمَآءُ الۡحُسۡنٰی ۝٨

8. This tells us that Allah Almighty has many Names, because His Attributes are many. Names reflect the qualities. Also, the needs of people are many; hence His names are just as many. Every needy person should call upon Him according to the name of his need.

9. And has there come to you the tiding of Musa?

وَهَلۡ اَتٰىكَ حَدِیۡثُ مُوۡسٰی ۝٩

10. When he saw a fire, then said to his wife, 'stay [9], I have seen a fire, haply I may bring for you a brand [10] of fire or find a way at the fire'.

اِذۡ رَاٰ نَارًا فَقَالَ لِاَهۡلِهِ امۡكُثُوۡۤا اِنِّیۡۤ اٰنَسۡتُ نَارًا لَّعَلِّیۡۤ اٰتِیۡكُمۡ مِّنۡهَا بِقَبَسٍ اَوۡ اَجِدُ عَلَی النَّارِ هُدًی ۝١٠

9. From this we learn that a wife can be called as a household person because at that point in time only his wife Safoorah was with him, whom he called as a household member. Since the word *AHL* is masculine therefore the verb '*stay*', too, is masculine. Hence, in the progeny of the Holy Prophet صلی اللہ علیہ وآلہ وسلم his wives, too, are certainly included.

10. This tells us that only Hazrat Musa (On whom be peace) has seen that fire, not Bibi Safoorah. We also learn that fire can be taken without permission, perhaps this was said

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because Hazrat Musa (On whom be peace) was not certain of bringing the fire.

11. Then when he came near to the fire [11], a call was made O Musa!

فَلَمَّآ اَتٰىهَا نُوْدِیَ یٰمُوْسٰی ﴿۱۱﴾

11. Here, that incident of Hazrat Musa (On whom be peace) is mentioned when Hazrat Musa had taken permission of his father in-law Hazrat Shuaib (On whom be peace) to take his wife Bibi Safoorah from Madyan to Egypt to meet his beloved mother. He had deviated from the road due to the fear of Syrian kings, and took the road towards the jungles. Bibi Safoorah at that time was pregnant. On arriving near Mount Sinai, at night, her labour pains began. The night was dark and it was bitterly cold and the need arose for fire and medicine. On seeing the light from far, Hazrat Musa (On whom be peace) thought that there was fire there. There, he had seen either a dark red or violet tree, which was bright from top to bottom. But neither the fire had brought about a change in its greenness nor was the fire extinguished through the greenness from the tree.

12. Verily, I am your Lord [12], then take off your shoes, undoubtedly, you are in a sacred valley called Tuwa [13].

اِنِّیْۤ اَنَا رَبُّكَ فَاخْلَعْ نَعْلَیْكَ ۚ اِنَّكَ بِالْوَادِ الْمُقَدَّسِ طُوًی ﴿۱۲﴾

12. This sound was coming from the tree. That tree was not Allah Almighty, but the reflection of His Speech. For example, the box of the radio does not speak, but it reflects the voice of the speaker. Likewise, those great saints engrossed in the meditation of Allah Almighty who said: "*Anal Haq*" (I am the Truth) ("*Ya Subhani Ma Azamu Shaani*") in a state of fervour, did not utter these words out of their own volition, but like this tree they were the reflection of Someone's speech. Thus, Hazrat Mansoor bin Hallaj was a believer, while by saying "*I am your lord*" the Pharaoh became an infidel because he made himself god through his ego.

13. From this, emerge three issues:

1. We show respect to blessed and sacred jungles, like the jungles of Makkah and Madina Munawwarah, which are known as sacred territories.
2. To take off your shoes for the sake of respect is the way of the Prophets. Thus, it is appropriate to take off shoes before entering the mosque, even if it is free of any impurity.
3. The Holy Prophet صلى الله عليه وآله وسلم has been blessed on the night of Me'raaj with Divine Proclamation, but there is no proof anywhere that the Messenger of Allah Almighty صلى الله عليه وآله وسلم was given the order to take off his shoes. This tells us the Holy Prophet's صلى الله عليه وآله وسلم shoes are superior to the Divine Throne, just as his luminous Roza is superior to everything.

13. And I have chosen you [14], now listen carefully to what is revealed to you.

وَ اَنَا اخْتَرْتُكَ فَاسْتَمِعْ لِمَا یُوْحٰی ﴿۱۳﴾

14. These words Hazrat Musa (On whom be peace) heard without the medium of the angel and heard it from every hair of his body. It is for this reason that he is called KALEEMULLAH - the Interlocutor of Allah Almighty.

14. Verily I am Allah there is none worthy of worship but Me, so worship Me and establish Prayer for My remembrance [15].

اِنَّنِیْۤ اَنَا اللّٰهُ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدْنِیْ ۙ وَ اَقِمِ الصَّلٰوةَ لِذِكْرِیْ ﴿۱۴﴾

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15. From this, emerge a few issues:
1. After faith, Salaah is the most important obligation.
2. Salaah should be offered for the remembrance of Allah Almighty and not for showing others.
3. That even Allah Almighty remembers that person who offers Salaah because the meaning of this verse is that you establish prayer, and in return, I will remember you.

15. Undoubtedly, the Hour is to come. It was near that I should conceal [16] it from all, that every soul may be recompensed for his endeavour.

إِنَّ السَّاعَةَ اٰتِيَةٌ اَكَادُ اُخْفِيْهَا لِتُجْزٰى كُلُّ نَفْسٍ بِمَا تَسْعٰى ﴿١٥﴾

16. He did not conceal it, but instead He made its coming and its signs known to everyone through the medium of the Prophets so that people can prepare for that Day. The day and the month of Qiyamah had been made known to the Holy Prophet صلى الله عليه وآله وسلم. Therefore, he had said that Qiyamah would take place on a Friday. According to one tradition it will take place on Friday the 10th Muharram, the Day of Ashurah. He did not reveal the year so as not to divulge this secret, but said: "*I and the Day of Judgement are as close as my two joined fingers*". Just as one neighbour is fully aware of his neighbour, I too am fully aware of when Qiyamah would be taking place.

16. Then let no one who does not believe in it and follows his own desire [17] bar you from believing it lest you may perish.

فَلَا يَصُدَّنَّكَ عَنْهَا مَنْ لَّا يُؤْمِنُ بِهَا وَ اتَّبَعَ هَوٰىهُ فَتَرْدٰى ﴿١٦﴾

17. This means Oh believer do not listen to the infidel. Do not reject the Day of Judgement or else you would be destroyed.

17. 'And what is in your right hand, O Musa?' [18]

وَ مَا تِلْكَ بِيَمِيْنِكَ يٰمُوْسٰى ﴿١٧﴾

18. From this we learn that the asking of the question is not always based on the ignorance of the questioner but there are hidden wisdoms in it. Thus, the occasion when the Holy Prophet (Peace be upon him) asked questions, is no proof to establish that he was not aware of what was under question. Allah Almighty is fully aware that there is a stick in the hands of Hazrat Musa (On whom be peace), yet He asked what is in your hand?

18. He said, 'it is my staff [19], I lean on it, and with it I beat down leaves for my sheep and there are my other works in it' [20].

قَالَ هِيَ عَصَايَ ۚ اَتَوَكَّؤُا عَلَيْهَا وَ اَهُشُّ بِهَا عَلٰى غَنَمِيْ وَ لِيَ فِيْهَا مَاٰرِبُ اُخْرٰى ﴿١٨﴾

19. On the upper portion of this stick there were two points branching out, and its name was NABGHA. The objective for asking the question was to change this stick into a snake at that point to show it to Hazrat Musa (On whom be peace) so that when this miracle is shown to the Pharaoh he does not become frightened of it.
20. From this we learn that when there is a confrontation between love and respect, love is

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always victorious. The reason is that the demand of respect is to keep the talk brief, but the demand of love is to prolong the talk with the beloved so as to establish the dialogue for a longer period. The only question put forward to Hazrat Musa (On whom be peace) was: "*What is in your hand?*" Its reply should have been: "*A stick*". However, the reply to the question was out of love.

19. Said He, 'cast it down O Musa?'

قَالَ اَلْقِهَا يٰمُوْسٰى ﴿١٩﴾

20. Then Musa cast it down and that very moment it became a serpent running [21].

فَاَلْقٰهَا فَاِذَا هِيَ حَيَّةٌ تَسْعٰى ﴿٢٠﴾

21. This means the stick, in size, became like a huge python, but in speed it became like a thin snake. Allah Almighty says: "*It at once became a serpent manifest*" (S7:V107). It is further said: "*As if it were a snake*" (S27:V10). Thus, there is no inconsistency in the verses.

21. Said He, 'pick it up and fear not, now We shall restore it to its former condition [22].

قَالَ خُذْهَا وَ لَا تَخَفْ ۖ وقفة سَنُعِيْدُهَا سِيْرَتَهَا الْاُوْلٰى ﴿٢١﴾

22. From this we learn that this miracle of the stick was from Allah Almighty, but the special stick and the hand of Hazrat Musa (On whom be peace) were the condition for its performance. Another stick in the hand of Hazrat Musa (On whom be peace) or the same stick in someone else's hand could not have become a snake. It is for this reason that the instruction "You hold it" is used. This tells us that blessings and Divine powers are wielded through the hands of those who are beloved of Allah Almighty.

22. And make your hand close to your side [23]; it will become crystal white without any disease as one more sign.

وَاضْمُمْ يَدَكَ اِلٰى جَنَاحِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ اٰيَةً اُخْرٰى ﴿٢٢﴾ لا

23. This means that place your right palm under your left armpit and take it out, it will shine like the sun, not due to any illness, but due to miraculous power. When you place it again at the same place, it will come to its original nature.

23. That We may show you of Our great signs.

لِنُرِيَكَ مِنْ اٰيٰتِنَا الْكُبْرٰى ﴿٢٣﴾ ج

24. Go to Firawn [24] as he has raised the head .

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٢٤﴾ ع ١٠ ع ٢٤

24. This means as a Prophet of Allah Almighty. This tells us that he was the Prophet for the whole of Egypt, whether they were Sibtis or Qibtees.

SECTION: 2

25. He said, 'O my Lord, open my breast for me' [25].

قَالَ رَبِّ اشْرَحْ لِيْ صَدْرِيْ ﴿٢٥﴾ لا

25. That *I* would be able to bear the pressure of prophethood.

26. And make my task easy for me.

وَ يَسِّرْ لِيْٓ اَمْرِيْ ﴿٢٦﴾ لا

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27. And loosen the knot of my tongue [26].

وَ احْلُلْ عُقْدَةً مِّنْ لِّسَانِيْ ﴿٢٧﴾

26. From this we learn that a deaf and dumb person is not fit for the position of a prophet because propagation cannot be made without the use of the tongue and the ears. Fluency of the tongue is a great favour from Allah Almighty.

28. That they may understand my speech [27].

يَفْقَهُوْا قَوْلِيْ ﴿٢٨﴾

27. Hazrat Musa (On whom be peace), in his childhood, had once placed a red-hot coal in his blessed mouth, due to which, his blessed tongue would stutter or lisp. This happened when he was playing in the lap of the Pharaoh, he seized his beard and slapped him on his face. Pharaoh became angry and decided to have him killed. Seeing this, Sayyeda Asiya said that he is still an unintelligent child unable to make a distinction between gold and fire. Hence, the Pharaoh placed before Hazrat Musa (On whom be peace) two trays, one containing fire and in the other a red ruby. He took the redhot coal and placed it in his mouth.

29. And make a minister for me from my family.

وَ اجْعَلْ لِّيْ وَزِيْرًا مِّنْ اَهْلِيْ ﴿٢٩﴾

30. My brother Harun.

هٰرُوْنَ اَخِيْ ﴿٣٠﴾

31. Strengthen my loin by him [28].

اشْدُدْ بِهٖۤ اَزْرِيْ ﴿٣١﴾

28. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through prayer. This is the same prophethood, which some prophets received in inheritance like Hazrat Yahya and Hazrat Sulaiman (On them be peace). In addition, two more issues are understood from this:

1. To obtain power and help from other sources besides Allah Almighty is neither against the concept of trust in Allah Almighty, nor does it negate the concept of *Tauheed* or Unity of Allah Almighty.

2. It is not unlawful to appoint your relative as your deputy. Thus, appointment of Yazid, as his successor, by Amir Muawiyah is not a sinful act, the appointment to Khilafat of Hazrat Umar (May Allah be pleased with him) by Hazrat Abu Bakr (May Allah be pleased with him) is not a sin and the appointment of Hazrat Imam Hassan (May Allah be pleased with him) as his successor by Hazrat Alli (May Allah be pleased with him) is not an act of transgression.

32. And associate him in my task [29].

وَ اَشْرِكْهُ فِيْۤ اَمْرِيْ ﴿٣٢﴾

33. So that we may glorify You much [30].

كَيْ نُسَبِّحَكَ كَثِيْرًا ﴿٣٣﴾

29. In matters of prophethood and propagation, so that I would not have to go alone to the Pharaoh, but with someone who would be able to back me up.

30. Here, the word TASBEEH denotes worship of Allah Almighty and His remembrance signifies propagation of Religion. Or, Tasbeeh would mean the remembrance of Allah Almighty in Salaah, while remembrance of Almighty Allah would denote His remembrance outside of Salaah. This tells us that it is an excellent act to remember Allah

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Almighty in a congregation and in the presence

34. And may remember You in abundance.

35. Undoubtedly, You are seeing us [31].

31. Because I am in need of an assistant, Hazrat Harun (On whom be peace) is the most appropriate person for this purpose. Allah

36. Said He, 'O Musa [32], you are granted your request.'

32. This means all your prayers were answered. From this we learn that Hazrat Harun (On whom be peace) was given prophethood through the prayer of Hazrat Musa (On whom be peace). We further learn that the stuttering of Hazrat Musa (On whom be peace) was largely cured, through which he was able to propagate. Nevertheless, there was still

37. And indeed We favoured you once again [33].

33. Here the word MANNA means to show kindness, and not to admonish kindness. It should be remembered that to return the kindness of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is the means of inclining towards them with gratitude, while reminding another person of kindness is a cause of enduring hardship. Therefore, we are

38. When We inspired to your mother what was to be inspired [34].

34. Either instilled in the heart or through a dream as an inspiration. This tells us that the mother of Hazrat Musa (On whom be peace)

39. That you must put this child into a box and cast it into the river then the river will cast him on the bank [35]. There who is the enemy to Me [36] and who is the enemy of him will pick him up and I cast on you the love from Me [37] and so that you may be brought up before My sight [38].

of the pious servants of Allah Almighty.

وَّ نَذْكُرَكَ كَثِيْرًا ﴿٣٤﴾

اِنَّكَ كُنْتَ بِنَا بَصِيْرًا ﴿٣٥﴾

Almighty accepted all these requests and prayers of Hazrat Musa (On whom be peace).

قَالَ قَدْ اُوْتِيْتَ سُؤْلَكَ يٰمُوْسٰى ﴿٣٦﴾

some effect left behind. For this reason the Pharaoh had said: *"Or am I better than this man who is contemptible and seems not to be clear in speech"* (S43V52). Since prophethood had been received through the prayer of the Prophet, then you can certainly receive children, kingdom, cure, etc. through him as well. Thus, it is beneficial to let them pray for us.

وَلَقَدْ مَنَنَّا عَلَيْكَ مَرَّةً اُخْرٰٓى ﴿٣٧﴾

prohibited from reminding another person of our kindness. The purpose of this is to show that Oh Hazrat Musa (On whom be peace) the prophethood that We have granted you, too, is Our act of kindness. Saving your life from the Pharaoh earlier, too, was due to Our kindness. We are indeed the oldest who show kindness.

اِذْ اَوْحَيْنَآ اِلٰٓى اُمِّكَ مَا يُوْحٰٓى ﴿٣٨﴾

was a saint, as inspiration is the end result of sainthood.

اَنِ اقْذِفِيْهِ فِى التَّابُوْتِ فَاقْذِفِيْهِ فِى الْيَمِّ فَلْيُلْقِهِ الْيَمُّ بِالسَّاحِلِ يَاْخُذْهُ عَدُوٌّ لِّىْ وَ عَدُوٌّ لَّهٗ ؕ وَ اَلْقَيْتُ عَلَيْكَ مَحَبَّةً مِّنِّىْ ۚ وَ لِتُصْنَعَ عَلٰى عَيْنِىْ ﴿٣٩﴾

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35. This command is to denote information, i.e. the river will place you on the shores. This tells us that the mother of Hazrat Musa (On whom be peace) was Divinely informed that your son would not be killed in the River Nile, but instead you would be able to find him safely in the house of the Pharaoh. Thus, his mother Yuhaiz had a box made by Saanom the carpenter, whose joints were firmly covered with a waterproof material. Then, spreading a cotton sheet, she placed her son in it and let it flow in the Nile. One canal of the Nile was flowing towards the Pharaoh's palace. This box flowed through this canal and reached the palace of the Pharaoh. At that point in time Pharaoh was sitting with his wife at the shores of this canal. He took the box out and on opening it, both of them were tremendously enamoured when they saw the baby in it. Allah Almighty be praised! In short, though he had killed eighty thousand Israelite babies, that very baby who was to take the kingdom away was now in his care.

36. From this we learn that the enemy of the servant of Allah Almighty is, in reality, His enemy because Pharaoh who was the enemy of the Israelites, in general, and Hazrat Musa (On whom be peace) in particular, is declared as the enemy of Allah Almighty. Likewise, the one who loves those beloved of Allah Almighty are beloved to Him.

37. From this we learn that being loved and accepted by the creation, too, is a miracle of the Prophets. Our Holy Prophet صلى الله عليه وآله وسلم is eternally loved by the creation. This, too, is the miracle of the Holy Prophet صلى الله عليه وآله وسلم.

38. This tells us that care is taken of others by their parents, but Allah Almighty Himself takes care of His loved ones. He said to the Holy Prophet صلى الله عليه وآله وسلم : "*Verily you are before our eyes*" (S52:V48).

إِذْ تَمْشِيٓ أُخْتُكَ فَتَقُولُ هَلْ أَدُلُّكُمْ
عَلٰى مَنْ يَّكْفُلُهٗ ۖ فَرَجَعْنٰكَ إِلٰٓى أُمِّكَ
كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ ۖ وَقَتَلْتَ
نَفْسًا فَنَجَّيْنٰكَ مِنَ الْغَمِّ وَ فَتَنّٰكَ
فُتُوْنًا ۚ فَلَبِثْتَ سِنِيْنَ فِيْٓ أَهْلِ
مَدْيَنَ ۙ ثُمَّ جِئْتَ عَلٰى قَدَرٍ يّٰمُوْسٰى ﴿٤٠﴾

40. When your sister [39] walked along, then she said, 'Shall I tell you about who will nurse [40] this child'. Then We turned you back to your mother that she may find coolness in her eyes and that she may not be grieved [41]. And you slew a soul, and then We delivered you from sorrow [42] and tested you well. Then you did stay with the people of Madyan [43] for many years, and then you came at a fixed promise O Musa! [44].

39. The name of Hazrat Musa's (On whom be peace) sister was Mariam bint Imraan, and the name of the mother of Hazrat Isa (On whom be peace), too, was Mariam bint Imraan. But that Imraan was another person.

40. The Pharaoh summoned all the midwives of the city who could take care of Hazrat Musa (On whom be peace). But he did not accept anyone's milk. At that point in time, Bibi Mariam suggested that there is a midwife in Egypt whose milk is of a very high quality. So, Hazrat Yuhaiz who is, in reality, the mother of Hazrat Musa (On whom be peace) was called. In this way Allah Almighty fulfilled His promise.

41. In this way she would feed her son, as well as food and reasonable wages would be fixed from the Pharaoh.

42. At the age of twelve Hazrat Musa (On whom be peace) had slapped a Qibtee, and the Qibtee died. Hazrat Musa (On whom be peace), fearing the wrath of the Pharaoh, left for Madyan. Here, he is being reminded of that time.

43. Madyan is about eight travelling stages from Egypt where Hazrat Shuaib (On

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whom be peace) was residing. Hazrat Musa (On whom be peace) stayed there for between eight and ten years and married Bibi Safoorah, the daughter of Hazrat Shuaib (On whom be peace).

41. And I made you particularly for Me [45].

وَ اصْطَنَعْتُكَ لِنَفْسِيْ ﴿٤١﴾

45. From this we learn that the purpose of creation of the people is different. The Prophets are born for the sake of Allah Almighty, while others are created for the purpose of worshipping Allah Almighty. Says Allah Almighty: "*And I have created the jinn and the men only for this sake that they may worship Me*" (S51:V56). There is a marked difference between being for the worship of Allah Almighty and being for Allah Almighty.

42. You and your brother both go taking My signs and do not slacken in My remembrance [46].

اِذْهَبْ اَنْتَ وَ اَخُوْكَ بِاٰيٰتِيْ وَ لَا تَنِيَا فِيْ ذِكْرِيْ ﴿٤٢﴾

46. Because the remembrance of Allah Almighty gives relief from all difficult situations.

43. You both go to Firown, undoubtedly he has raised the head.

اِذْهَبَآ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿٤٣﴾

44. Then speak to him in gentle words [47], haply he may be mindful or he may have some fear [48].

فَقُوْلَا لَهٗ قَوْلًا لَّيِّنًا لَّعَلَّهٗ يَتَذَكَّرُ اَوْ يَخْشٰى ﴿٤٤﴾

47. But Our Prophet is given an order: "*Oh the Communicator of the Unseen (Prophet), strive hard against the infidels and hypocrites and be strict against them*" (S66:V9), because the Holy Prophet صلى الله عليه وآله وسلم himself is compassionate while Hazrat Musa (On whom be peace) is wrathful.

Or, another reason is that the Pharaoh had brought him up, therefore that person was entitled for a kinder treatment.

48. This hope is with regard to the human beings and not for Allah Almighty, Who was fully aware that the Pharaoh would die an infidel.

45. They both submitted, 'O our Lord! Undoubtedly, we may commit excess [49] against us or become before us with mischief.

قَالَا رَبَّنَآ اِنَّنَا نَخَافُ اَنْ يَّفْرُطَ عَلَيْنَآ اَوْ اَنْ يَّطْغٰى ﴿٤٥﴾

49. From this we learn that to fear dangerous motives, dangerous people and dangerous animals is not against the high status of prophethood or against the concept of trust in Allah Almighty. By "*There is no fear upon them*" is either meant the fear of the Day of Judgement, or that fear which causes harm by taking him away from the Creator. Fear of causing injury and pain is from the creation.

46. Allah said, 'I am with you Hearing and Seeing [50].

قَالَ لَا تَخَافَآ اِنَّنِيْ مَعَكُمَآ اَسْمَعُ وَ اَرٰى ﴿٤٦﴾

50. This means My help and victory is with you. The blessed Saints say that from this

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is learnt that Allah Almighty joins with the Prophets, and that the Prophets are a means of locating Allah Almighty. Says Allah Almighty: "*And when they do injustice unto their souls, then Oh Beloved, they should come to you then beg forgiveness of Allah Almighty, and the Messenger should intercede for them, then surely they would find Allah Almighty most Relenting, Merciful*" (S4:V64).

47. Then go to him and say, 'We have been sent [51] by your Lord, then send forth [52] with us the children of Yaqub and torture them not. No doubt, we have brought to you the sign from your Lord. And peace be to him who follows the guidance [53].

فَأْتِيٰهُ فَقُوْلَآ اِنَّا رَسُوْلَا رَبِّكَ فَاَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ۙ وَ لَا تُعَذِّبْهُمْ ؕ قَدْ جِئْنٰكَ بِاٰيَةٍ مِّنْ رَّبِّكَ ؕ وَ السَّلٰمُ عَلٰى مَنِ اتَّبَعَ الْهُدٰى ۝٤٧

51. From this we learn that the recognition of the Prophet is above everything else. First, recognize the Prophet صلى الله عليه وآله وسلم, and then through his medium learn to recognize Allah Almighty. It is for this reason that in the process of propagation the Holy Prophet صلى الله عليه وآله وسلم introduced his personality to the infidels and made them recognize him when he said: "*How do you find me*?"

52. Emancipate them from slavery. It does not mean send all of us out of Egypt. He wanted to stay in Egypt, then "*Torture them not*" is the commentary of this verse.

53. If it becomes necessary to greet the infidels, then greet them with these words, because it is not appropriate to extend a greeting of peace for the infidel. Likewise, to say that he has had Divine mercy, or on him be peace is totally wrong.

48. No doubt, we have been revealed that the torment is on him who belies and turns [54] his face.

اِنَّا قَدْ اُوْحِيَ اِلَيْنَآ اَنَّ الْعَذَابَ عَلٰى مَنْ كَذَّبَ وَ تَوَلّٰى ۝٤٨

54. Through our obedience and the worship of Allah Almighty. Hazrat Musa (On whom be peace) had promised the Pharaoh that if he accepts faith, he would never experience old age, his kingdom will never be taken away from him, he would continue to obtain the taste of food, drink and that of marriage until his death. After death Paradise would be granted to him. Pharaoh had been persuaded towards accepting Faith, but his Prime Minister Hamaan dissuaded him by saying are you going to accept slavehood, after ruling as a god. Are you going to become a worshipper after you had been an object of worship? Hearing these words, the Pharaoh did not accept faith (*Tafseer Khazainul Irfaan*).

49. Firown said, 'who is the Lord of you both O musa?' [55].

قَالَ فَمَنْ رَّبُّكُمَا يٰمُوْسٰى ۝٤٩

55. The Pharaoh spoke only too Hazrat Musa (On whom be peace) because he knew that Hazrat Musa (On whom be peace) was the king and Hazrat Harun (On whom be peace) was his Prime Minister.

50. He said, 'our Lord is He Who gave its proper form to everything [56], then guided [57].

قَالَ رَبُّنَا الَّذِيْٓ اَعْطٰى كُلَّ شَيْءٍ خَلْقَهٗ ثُمَّ هَدٰى ۝٥٠

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56. This means every animal has been given the image suitable for it. The elephant is given a short neck but a long trunk. A trunk is not given to a camel but instead a long neck. Or, it could mean everyone is given a suitable shape.

51. Firown said, 'what is the state of former generations [58]?

58. This means the condition of the people of Aad and Thamud. Pharaoh wanted to turn the attention of Hazrat Musa (On whom be peace) from propagation to one of mere story telling, so that the people would not become

52. He said, ' their knowledge is with my Lord in a book [59], my Lord neither errs nor forgets [60].

59. This means in the Divine Tablet. The reason for not giving the information was not because he was not aware about the condition of these people. Hazrat Musa (On whom be peace) himself had already told Pharaoh: "*I fear for you a day like the day of former groups*" (S40:V30). But its true reason was what we have given.

60. From this we learn that the recording of everything in the Divine Tablet is not because

53. He Who made the earth for you as a bed and laid for you walking paths in it and sent down rain [61] from the sky. And thereby We brought forth varied pairs of vegetation [62].

61. After this, Allah Almighty, as a parenthetical clause, addresses the Makkans in this way to corroborate the words of Hazrat Musa (On whom be peace).

62.From this we learn that for every type of vegetation there is a male and a female pair. Says Allah Almighty: "*And We have made pairs*

54. Eat you and pasture [63] your cattle. No doubt in it there are signs for the men of wisdom.

63. Both these orders are for the purpose

The shape of the foot is different to the hand.

57. Provided the guidance of the world, gave him intelligence, showed him the guidance for the Hereafter, by sending the Prophets.

قَالَ فَمَا بَالُ الْقُرُوْنِ الْاُوْلٰى ﴿۵۱﴾

influenced by his prophetic message. For this reason he did not give any reply to his question, but instead he evaded it and continued with the preaching.

قَالَ عِلْمُهَا عِنْدَ رَبِّيْ فِيْ كِتٰبٍ ۚ لَا يَضِلُّ رَبِّيْ وَ لَا يَنْسَى ﴿۵۲﴾ ز

of any fear of Allah Almighty forgetting anything, but it is there to inform His beloved servants, whose sight is on the Divine Tablet, about these things. Hence, Hazrat Musa (On whom be peace) had said this so that Pharaoh should not be under any misconception. From this there is a hint that although he had full knowledge about these people, he was not willing to divulge it.

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ سَلَكَ لَكُمْ فِيْهَا سُبُلًا وَّ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ؕ فَاَخْرَجْنَا بِهٖۤ اَزْوَاجًا مِّنْ نَّبَاتٍ شَتّٰى ﴿۵۳﴾

of everything that you may reflect" (S51:V49). Or, it could mean Allah Almighty has created opposites of everything; cold and hot; dry and wet; harmful and beneficial; like in the human beings believer and infidel; learned and ignorant, etc.

كُلُوْا وَ ارْعَوْا اَنْعَامَكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّاُولِي النُّهٰى ﴿۵۴﴾ ع ۲ ۱۱

of permission. What it really means is that we

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have created all these things to benefit you. Therefore, it now becomes your obligation to do some deeds for Our sake as well.

SECTION: 3

55. We created you from the earth, and into the same We shall bring [64] you back and from the same We shall bring you forth a second time.

مِنْهَا خَلَقْنٰكُمْ وَ فِيْهَا نُعِيْدُكُمْ وَ مِنْهَا نُخْرِجُكُمْ تَارَةً اُخْرٰى ﴿٥٥﴾

64. This tells us that after death everything will go back into the earth, or that they would be buried into it, or that they would be burned, or they would be devoured by the lion, etc. Then, their original limbs would remain in the earth. Thus, this verse is in no way inconsistent. In fact, even those who dro-wn in the seas and are eaten by the fish have also gone in the earth, because the water of the ocean, too, is on the earth. It is for this reason that man has natural affinity with the earth because it is his source of temporal and spiritual needs. The path of Paradise begins from here.

56. And undoubtedly We showed to him all Our all signs [65], then he belied and refused [66].

وَ لَقَدْ اَرَيْنٰهُ اٰيٰتِنَا كُلَّهَا فَكَذَّبَ وَاَبٰى ﴿٥٦﴾

65. This tells us that the deeds of the blessed Prophets are deeds of Allah Almighty. The miracles were shown by Hazrat Musa (On whom be peace), but Allah Almighty says: "*We have shown them*".

66. By calling the miracles magic, and Hazrat Musa (On whom be peace) as a magician. This tells us that those who fail to achieve guidance through the Prophets; they will not find guidance from any other source.

57. Firawn said, 'Have you come to us for driving us out from our land by your magic O Musa!' [67]

قَالَ اَجِئْتَنَا لِتُخْرِجَنَا مِنْ اَرْضِنَا بِسِحْرِكَ يٰمُوْسٰى ﴿٥٧﴾

67.From this we learn that the Pharaoh was inwardly accepting Hazrat Musa (On whom be peace) as a true Prophet because a mere magician cannot drive a king away from his kingdom. There were many magicians in the land of the Pharaoh and he was never frightened of them at any time, nor did he speak to anyone like this before. All were staying there as his slaves.

58. Then necessarily, we too bring a like magic before you, so make an appointment between us [68] and yourself, neither we change nor you, at an even place [69].

فَلَنَاْتِيَنَّكَ بِسِحْرٍ مِّثْلِهٖ فَاجْعَلْ بَيْنَنَا وَبَيْنَكَ مَوْعِدًا لَّا نُخْلِفُهٗ نَحْنُ وَ لَاۤ اَنْتَ مَكَانًا سُوًى ﴿٥٨﴾

68. That is, to transform the sticks and ropes into snakes because the magicians would show such tricks.

69. Here, the word "*even*" means either an even or spacious ground where people are able to sit conveniently as a large crowd. Or, it could mean a ground in between Pharaoh's palace and Hazrat Musa's (On whom be peace) place. It should be remembered that the Pharaoh had made the people understand that

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the long absence of Hazrat Musa (On whom be peace) from Egypt was to have gone to study magic. Although, in reality, he had gone to Madyan to Hazrat Shuaib (On whom be peace).

59. Musa said, 'your promise is for the day of festival [70] and that the people be assembled late after sunrise'? [71]

قَالَ مَوْعِدُكُمْ يَوْمُ الزِّيْنَةِ وَ اَنْ يُّحْشَرَ النَّاسُ ضُحًى ﴿٥٩﴾

70. By this concourse is meant the special fair organized by the people of the Pharaoh where everyone would gather to decorate the place and celebrate the joyous occasion. From this we learn that at the time of religious necessity it is permissible for the believers to go to the fair of the infidels, as Hazrat Musa (On whom be peace) went to the fair of the infidels for the sake of confrontation. Hazrat Ibrahim (On whom be peace) had gone to the temple to break the idols.

71. This means let there be proclamation about this confrontation in the entire locality. The time for this debate should be mid-morning so that there is sufficient light for the people to behold this actual incident without any doubt in their minds. It should be remembered that the Arabic language has different names to denote the different times of the day: e.g. *FAJR* (daybreak); *SABAH* (early morning); *GHADAH* (approaching dawn); *BUKRAH* (early morning); *DOHA* (lunch time); *ZAHEERA* (midday)
DAHWAH (after lunch time); *MASAH* (approaching evening); *RAWAH* (siesta time); ASR (late afternoon); *ASEEL* (evening – close of day); *HAJIRA* (meridian); *ESHA OOLA* (early night) and *ESHA AKHIRAH* (late night) (*Tafseer Roohul Bayaan, etc*).

60. Then Firown turned back and collected all his plans, [72] thereafter he came back.

فَتَوَلّٰى فِرْعَوْنُ فَجَمَعَ كَيْدَهٗ ثُمَّ اَتٰى ﴿٦٠﴾

72. This refers to the seventy two thousands magicians and their equipment.

61. Musa said to them, ' woe be to you, forge not a lie against Allah [73] that He may destroy you by torment and undoubtedly, he who forged a lie remained unsuccessful'. [74]

قَالَ لَهُمْ مُّوْسٰى وَيْلَكُمْ لَا تَفْتَرُوْا عَلَى اللّٰهِ كَذِبًا فَيُسْحِتَكُمْ بِعَذَابٍ ۚ وَ قَدْ خَابَ مَنِ افْتَرٰى ﴿٦١﴾

73. Do not tell miracles to be magic, as this is a lie. From this we learn to link the Prophets towards falsehood is attributing falsehood to Allah Almighty.

74. From this we learn that disobedience to the Prophet of Allah is a cause of Divine punishment. Observe, up to that point in time Allah Almighty had kept our Holy Prophet صلى الله عليه وآله وسلم in Makkah so that the Makkans would not be able to say that he had gone somewhere to study magic.

62. Then they disputed[75] their affairs among themselves and consulted secretly.

فَتَنَازَعُوْٓا اَمْرَهُمْ بَيْنَهُمْ وَ اَسَرُّوا النَّجْوٰى ﴿٦٢﴾

no Divine punishment had come to the Pharaoh and his followers, although they were indulging in infidelity and polytheism. But now, says Hazrat Musa (On whom be peace) Divine punishment will come to you because you are disobeying me.

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75. They disputed with one another i.e. some of the magicians were saying that Hazrat Musa (On whom be peace) was a magician like us, while others said no, he is a true Prophet. The discussion of the magicians with one another is never interesting or true. Or, they were disputing about the nature of the confrontation i.e. what form should this confrontation take so as to show their victory.

63. They said, 'undoubtedly, these both are necessarily, magicians, they desire to drive you out from your land by the strength of their magic and take away your good religion.[76]

قَالُوْٓا اِنْ هٰذٰنِ لَسٰحِرٰنِ يُرِيْدٰنِ اَنْ يُّخْرِجٰكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهِمَا وَيَذْهَبَا بِطَرِيْقَتِكُمُ الْمُثْلٰى ﴿٦٣﴾

76. By taking you away from the worship of the Pharaoh and engaging you in the worship of Allah Almighty. At that point in time they regarded worship of the Pharaoh as a good act.

64. Make firm your stratagem, [77] then come in ranks and today he who overcome reached to his goal.[78]

فَاَجْمِعُوْا كَيْدَكُمْ ثُمَّ ائْتُوْا صَفًّا ۚ وَ قَدْ اَفْلَحَ الْيَوْمَ مَنِ اسْتَعْلٰى ﴿٦٤﴾

77. So that when Hazrat Musa (On whom be peace) looks at your ranks and file he would be overawed. Thus, they came forward forming seventy-two rows, and in every row there were a thousand magicians (*Tafseer Roohul Bayaan*, etc.).

78. If we overpower him, we would become favourites of the Pharaoh, but, if Hazrat Musa (On whom be peace) gains power over us, then he would become great in the eyes of the Pharaoh.

65. They said, "O Musa! Either you cast first'. [79]

قَالُوْا يٰمُوْسٰٓى اِمَّآ اَنْ تُلْقِيَ وَ اِمَّآ اَنْ نَّكُوْنَ اَوَّلَ مَنْ اَلْقٰى ﴿٦٥﴾

79. Allah Almighty loved this show of respect of the magicians, - they did not immediately attack Hazrat Musa (On whom be peace) with their magic but, first, respectfully sought his permission. Due to this respect they were blessed with the wealth of faith (*Roohul Bayaan, Khazainul Irfaan*).

66. Musa said, ' may you cast, [80] hence their ropes, and staffs looked to him [81] as though they were running by the strength of their magic,[82] according to his imagination

قَالَ بَلْ اَلْقُوْا ۚ فَاِذَا حِبَالُهُمْ وَ عِصِيُّهُمْ يُخَيَّلُ اِلَيْهِ مِنْ سِحْرِهِمْ اَنَّهَا تَسْعٰى ﴿٦٦﴾

80. The purpose of his command was not to grant permission to show magic, but its true object is to destroy magic so that the people could first see the power of falsehood and observe how it is destroyed by the power of truth. Thus, there is nothing objectionable about the verse about why Hazrat Musa (On whom be peace) granted permission for doing a thing, which is unlawful.

81. From this, emerge two issues:

1. Magic does not change reality, but it creates some impression in the eyes of the observers as it is reflected by "*as though they were running towards him*".

2. The effect of magic can take place on the thought and eyes of a prophet. Magic had

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affected the memory of our Holy Prophet صلى الله عليه وآله وسلم. Its effect is like the effect of a sword and of poison. This is not against prophethood.

82. It is obvious that the personal pronoun in *'towards him'* is turning towards Hazrat Musa (On whom be peace) i.e. even he felt as if the staffs and the ropes were moving towards him, because the effect of magic can influence the thinking of the prophet.

67 Then Musa got a fear within himself.[83]

فَاَوْجَسَ فِيْ نَفْسِهٖ خِيْفَةً مُّوْسٰى ﴿٦٧﴾

83. Hazrat Musa (On whom be peace) had no fear of their magic but instead feared that his miracles and magic may create the wrong impressions. Truth may not distinguish itself over falsehood, because my stick would also turn into a snake just as theirs had turned into snakes.

68. We said, ' fear not that undoubtedly you have the dominance[84].

قُلْنَا لَا تَخَفْ اِنَّكَ اَنْتَ الْاَعْلٰى ﴿٦٨﴾

84. From this we learn that Hazrat Musa (On whom be peace) had not become frightened by the snakes, but he was afraid of not gaining victory over the magicians and the erroneous effect of the miracle and magic over the observers.

69. And cast down what is in your right hand, it will swallow [85] their makings. That which they have made is the trick of the magician, and the magician does not prosper, anywhere he comes.

وَ اَلْقِ مَا فِيْ يَمِيْنِكَ تَلْقَفْ مَا صَنَعُوْا ؕ اِنَّمَا صَنَعُوْا كَيْدُ سٰحِرٍ ؕ وَ لَا يُفْلِحُ السّٰحِرُ حَيْثُ اَتٰى ﴿٦٩﴾

85. In this there is a prophecy of the unseen - i.e. in future it would happen like this. Thus, exactly the same took place as prophesized i.e. the staff of Hazrat Musa (On whom be peace) swallowed everything. From this we can understand when the stick assumed the shape of the snake it will eat and drink but it would, in reality remain a stick. This eating and drinking would be due to the effect of the shape that it had assumed. Similarly, the Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty, but when he came in human form, he was an illuminating being. His eating, drinking, marriage and death are the functions of his human nature, while the journey of Me'raaj, not feeling hunger and thirst during his continuous fasts (Saume Visaal) are the manifestations of refulgence. Observe, when the angels Harut and Marut were sent in the world in human form, they were eating and drinking and they even had the desire for a woman. Despite all this, they were angels created from light.

70. Then all the magicians were made to prostrate [86] they said, ' We believe in him who is the Lord of Musa and Harun'. [87]

فَاُلْقِيَ السَّحَرَةُ سُجَّدًا قَالُوْٓا اٰمَنَّا بِرَبِّ هٰرُوْنَ وَ مُوْسٰى ﴿٧٠﴾

86. They did not fall by themselves but they were made to fall through Divine help, for they had shown respect for Hazrat Musa (On whom be peace). This tells us that through the respect of the Prophet one obtains guidance and faith, while disrespect for the Prophet results in the ruination of all one's good deeds. A classical example of this is the incident of the Devil.

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87. This tells us that the Prophets are the means of the identification of Allah Almighty as well as His Proof because the magicians exclaimed we believe in the Lord of Hazrat Musa and Hazrat Harun (On them be peace) i.e. True Lord is He whom these blessed personalities are calling as Lord, and not the Pharaoh, even if all the Pharoites are calling him as such. For this reason, these magicians called Allah Almighty the Lord of Hazrat Musa (On whom be peace) although He is the Lord of everybody.

71. Firawn said, ' did you believe in Him before I permitted [88] you'? Undoubtedly, he is your chief who taught you magic. Then I swear necessarily I will cut off your hands, and feet of alternate side [89] and will crucify [90] you upon the trunks of the palm-trees, and certainly you will know, which of us is more severe and more lasting in punishment. [91]

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ؕ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِیْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَاُقَطِّعَنَّ اَیْدِیَكُمْ وَ اَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُوصَلِّبَنَّكُمْ فِیْ جُذُوْعِ النَّخْلِ ز وَ لَتَعْلَمُنَّ اَیُّنَاۤ اَشَدُّ عَذَابًا وَّ اَبْقٰی ﴿۷۱﴾

88. This means without my permission you are declaring faith, because there was no hope of obtaining permission to believe from the Pharaoh. This is the same as "*The sea would be exhausted and the words of my Lord would not come to an end*" (S18:V109).

89. This is the awesome fear of truth, because Hazrat Musa (On whom be peace) said nothing to the Pharaoh. Whatever he said was to the magicians. In fact, he himself had said that Hazrat Musa (On whom be peace) is your teacher.

90. Either the preposition is used to indicate on, or it means I will keep you on the branches for a long time after crucifying you. That tree would become your house.

91. My punishment or that of the Lord of Hazrat Musa (On whom be peace). In reply to this, the magicians spoke thus.

72. They said, ' we shall never prefer you against these clear evidences [92] that came to us, by our Creator, do what ever you have to do. [93] you will do in the life of this world only.'

قَالُوْا لَنْ نُّؤْثِرَكَ عَلٰی مَا جَآءَنَا مِنَ الْبَیِّنٰتِ وَ الَّذِیْ فَطَرَنَا فَاقْضِ مَاۤ اَنْتَ قَاضٍ ؕ اِنَّمَا تَقْضِیْ هٰذِهِ الْحَیٰوةَ الدُّنْیَا ؕ ﴿۷۲﴾

92. The magicians thought over this that even if the turning of the stick of Hazrat Musa (On whom be peace) had been due to magic, then where have so many of our sticks and ropes disappeared because although this one stick had swallowed everything of ours, its weight has not increased even a wee bit. From this we learn that knowledge no matter of what type it may be is good because some of it leads to obtaining guidance. The magicians came to know the truth about Hazrat Musa (On whom be peace) through their magic and thus, accepted faith.

93. Through one blessed gaze of Hazrat Musa (On whom be peace), these magicians became believers, his companions and then martyrs, all of which happened within one day, all through the altar of love of this blessed school and Teacher. We further learn that the heart of the believer is full of bravery. After accepting faith the magicians told Pharaoh do what you want to, we will not turn away from our faith. Mirza Ghulam Qadyani could not perform Hajj due to fear of people.

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إِنَّآ اٰمَنَّا بِرَبِّنَا لِيَغْفِرَ لَنَا خَطٰيٰنَا وَ مَآ
اَكْرَهْتَنَا عَلَيْهِ مِنَ السِّحْرِ ؕ وَاللّٰهُ خَيْرٌ
وَّاَبْقٰى ﴿٧٣﴾

73. Undoubtedly, we believed in our Lord that He might forgive our sins[94] and also that to which you forced us on magic. [95] and Allah is the Best and Most Lasting.[96]

94. This means through the blessing of this faith may Allah Almighty forgive our sins. This tells us that faith is a means of forgiveness of the sins.

95. From this we learn that all the magicians were not in agreement to oppose Hazrat Musa (On whom be peace). They did so because the Pharaoh forced them. Furthermore, to oppose the Prophet is the worst form of infidelity. These blessed people after pleading for their sin separately and distinctly admitted their fault; otherwise this was included in sinful activity.

96. Hence, the reward and punishment of Allah Almighty would remain for a very long time. This was a reply to that idle talk of the Pharaoh who had said that you would see whose punishment would remain longer.

اِنَّهٗ مَنْ يَّاْتِ رَبَّهٗ مُجْرِمًا فَاِنَّ لَهٗ
جَهَنَّمَ ؕ لَا يَمُوْتُ فِيْهَا وَ لَا يَحْيٰى ﴿٧٤﴾

74. No doubt, he who comes before his Lord as culprit, then necessarily for him is Hell, in which neither he shall die nor live.[97]

97. From this we learn that Allah Almighty granted the magicians inspired knowledge about all the beliefs of Islam as soon as they had declared belief. They explained the issues about beliefs in such an elucidating manner without acquiring their knowledge from anyone.

وَ مَنْ يَّاْتِهٖ مُؤْمِنًا قَدْ عَمِلَ الصّٰلِحٰتِ
فَاُولٰٓئِكَ لَهُمُ الدَّرَجٰتُ الْعُلٰى ﴿٧٥﴾ لا

75. And he who comes to his Lord as a believer having done good deeds, for such are the high ranks.[98]

98. In that, if Allah Almighty wills, admission to Paradise would be due to good deeds. This paradise is for some, and others will obtain through the medium of someone and their status would be raised, like the deceased infants of the believers, and the demented.

جَنّٰتُ عَدْنٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ
خٰلِدِيْنَ فِيْهَا ؕ وَ ذٰلِكَ جَزٰٓؤُا مَنْ تَزَكّٰى ﴿٧٦﴾ ع ٣ ٢٢ ١٢

76. Gardens for habitation, beneath which streams flow, they will abide there in forever and this is the recompense of him who has purified himself.[99]

99.The hearts will be purified of defective beliefs and the bodies of defective deeds. Such people are worthy of Paradise from the beginning, while the one whose heart had been pure, but he was engaged in evil deeds, he would enter Paradise after he had been forgiven of his sins or he had completed his punishment for them. Thereafter, the Pharaoh proclaimed crucifixion for all these blessed men. These were the first people to be crucified by the order of Pharaoh.

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SECTION 4

77. And no doubt, We revealed to Musa that walk away [100] with My bondsmen by night and make a dry way [101] for them in the river. You will have no Firown may overtake nor any danger [102].

وَ لَقَدْ اَوْحَيْنَآ اِلٰى مُوْسٰٓى ۙ اَنْ اَسْرِ بِعِبَادِىْ فَاضْرِبْ لَهُمْ طَرِيْقًا فِى الْبَحْرِ يَبَسًا ۙ لَّا تَخٰفُ دَرَكًا وَّ لَا تَخْشٰى ﴿۷۷﴾

100. Hazrat Musa (On whom be peace) uttered words of curse for the Pharaoh, which was accepted by Allah Almighty. Its acceptance came into reality after forty years and this became a command. This tells us that sometimes the effect of a prayer can be delayed.

101. From this, two issues emerge:

1. The law of Nature and Divine Power is that the power of Allah Almighty should appear through the hands of those beloved to Him, so that in addition to Divine Power, the greatness of these personages, too, would become a certainty. The Divine objective was to dry this sea, but He made this happen through the walking stick of Hazrat Musa (On whom be peace).

2. Miracles of opposite nature took place through the stick of Hazrat Musa (On whom be peace). Through this same stick water flowed from the stone, and through it water of the sea became dry.

102. The fear of drowning in the sea. Thus, after spending the 9th of Muharram, Hazrat Musa (On whom be peace) on the night of Ashurah left for the Red Sea with six hundred and seventy thousand Israelites (*Tafseer Roohul Bayaan*). In the morning, when Pharaoh came to know of this he set out in pursuit of Hazrat Musa (On whom be peace) and the Israelites with a huge army, and by the afternoon had caught up with the Israelites.

78. Then Firown followed them with his host [103], and then the river covered them as to be covered.

فَاَتْبَعَهُمْ فِرْعَوْنُ بِجُنُوْدِهٖ فَغَشِيَهُمْ مِّنَ الْيَمِّ مَا غَشِيَهُمْ ﴿۷۸﴾

103. The advance guard of this army consisted of six hundred thousand paid staff.

79.And Firown misguided his people and showed not the way [104].

وَ اَضَلَّ فِرْعَوْنُ قَوْمَهٗ وَ مَا هَدٰى ﴿۷۹﴾

104. This tell us that the Pharaoh and all his followers died as infidels. The faith of Pharaoh at the time of drowning is of no consequence. Hence, anyone who accepts the Pharaoh to be a believer is rejecting many Quranic verses.

80. O children of Israel! No doubt, We delivered [105] you from your enemy and gave you the promise [106] of the right side of Mount tour and sent down on you Manna and Salwa[107].

يٰبَنِىْٓ اِسْرَآءِيْلَ قَدْ اَنْجَيْنٰكُمْ مِّنْ عَدُوِّكُمْ وَوٰعَدْنٰكُمْ جَانِبَ الطُّوْرِ الْاَيْمَنَ وَ نَزَّلْنَا عَلَيْكُمُ الْمَنَّ وَالسَّلْوٰى ﴿۸۰﴾

105. The word '*ADOO*' (enemy) denotes both singular and plural, and denotes the Pharaoh and all his men.

106. It means part of the mountainous portion

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of the road to the right, which leads from Egypt to Syria. Otherwise, a mountain itself does not have right and left. Allah Almighty had promised Hazrat Musa (On whom be peace) that he should sit for I'tikaaf (sitting in total seclusion) on the right side of Mount Sinai and then take the Tauraat. Because the promise with the Prophet is a promise with the entire Ummah, the promise is linked to everybody.

81. Eat what We provide you of pure things and exceed not [108] therein that My anger may descend on you and he on whom My anger descends falls down [109].

كُلُوْا مِنْ طَيِّبٰتِ مَا رَزَقْنٰكُمْ وَ لَا تَطْغَوْا فِيْهِ فَيَحِلَّ عَلَيْكُمْ غَضَبِيْ ۚ وَ مَنْ يَّحْلِلْ عَلَيْهِ غَضَبِيْ فَقَدْ هَوٰى ﴿٨١﴾

108. *'Do not exceed'* means do not save anything for tomorrow, do not commit sins after eating Manna and Salwa and do not fight with one another.

107. When you were imprisoned in the field of Teeha there was no provision made for your food and drink, at that point in time *MANNA* (sweet meat) and *SALWA* (salty meat balls) were sent for you from heaven to satisfy your hunger and thirst.

109. For the punishment in Hell, or become disgraced in the world, fell from the high position of Divine nearness into the cave of the furthest point of Truth.

82. And undoubtedly, I am the most forgiving to him who repented [110] and believed and did good deeds, then remained on guidance [111].

وَ اِنِّيْ لَغَفَّارٌ لِّمَنْ تَابَ وَاٰمَنَ وَعَمِلَ صَالِحًا ثُمَّ اهْتَدٰى ﴿٨٢﴾

110. This means he repented in accordance with his sins. Repentance from infidelity after accepting Faith, repentance from sin by seeking forgiveness, repentance of infringing human rights by fulfilling these rights, and the rightful person for the delay in the fulfillment of the rights.

111. Hazrat Thabit Bannani (On whom be peace) says, now, guidance is dependent on the love for the family of the Holy Prophet صلى الله عليه وآله وسلم (The Ahle Bait). The same is reported by Hazrat Imam Jaffer Saadiq (May Allah be pleased with him) (SIWAIQ E MUHARRAQA). From this we also learn that only that Faith and repentance are reliable, which provide a successful end. Only that crop is successful which cuts well.

83. And what has made you hasten from your people, O Musa [112]?

وَ مَآ اَعْجَلَكَ عَنْ قَوْمِكَ يٰمُوْسٰى ﴿٨٣﴾

112. At the time when Hazrat Musa (On whom be peace) went to Mount Sinai to speak to Allah Almighty, he was accompanied by seventy Israelites. On arriving closer to the mountains, the urge and desire of talking to Allah Almighty was so great that he left the seventy people behind him and got on the mountain all by himself. At that time Allah Almighty asked this question. This tells us that by asking a question does not serve as a proof about the ignorance of the enquirer. Allah Almighty is All Knowing, yet He asks a question.

84. Submitted he, 'those are they behind me, and O my Lord! I hastened to you so that you may be pleased [113]'.

قَالَ هُمْ اُولَآءِ عَلٰٓى اَثَرِيْ وَ عَجِلْتُ اِلَيْكَ رَبِّ لِتَرْضٰى ﴿٨٤﴾

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113. From this, emerge three issues:
1. The show of desire and the feeling of love are good acts.
2. Interpretation of Islamic law is permissible.
3. Sometimes, even Prophets undertake to interpret juridical laws. Observe, this was the interpretation of Hazrat Musa (On whom be peace) to walk quickly as this would gain the pleasure of Allah Almighty. But, this was not commanded by Allah Almighty.

85. He said, 'We have put your people in the trial [114] after you and the Samari has misled them'[115]

قَالَ فَاِنَّا قَدْ فَتَنَّا قَوْمَكَ مِنْۢ بَعْدِكَ وَ اَضَلَّهُمُ السَّامِرِیُّ ﴿۸۵﴾

114. This means that those Israelites, whom he had left behind in Egypt, were put to a test under Hazrat Harun (On whom be peace).

115. Because Samari was the cause of their going astray, therefore apostasy is linked with him. This tells us that the Friends of Allah Almighty can provide guidance.

86. Then Musa returned full of anger and sorrowful [116] to his people, he said, ' O my people! Did your Lord not promise [117] a fair promise to you'? Did a long time [118] pass on you or did you desire that the anger of your Lord should descend on you, so that you did against my promise' [119].

فَرَجَعَ مُوْسٰۤی اِلٰی قَوْمِهٖ غَضْبَانَ اَسِفًا ۚ قَالَ یٰقَوْمِ اَلَمْ یَعِدْكُمْ رَبُّكُمْ وَعْدًا حَسَنًا ؕ اَفَطَالَ عَلَیْكُمُ الْعَهْدُ اَمْ اَرَدْتُّمْ اَنْ یَّحِلَّ عَلَیْكُمْ غَضَبٌ مِّنْ رَّبِّكُمْ فَاَخْلَفْتُمْ مَّوْعِدِیْ ﴿۸۶﴾

116. From this we learn that to express fear and regret for the sake of Allah Almighty is the way of the Prophets and there is a reward for doing this. In fact, not expressing anger after seeing evil is a criminal act.
117. Here, the word *'good'* denotes the blessed Tauraat. There were one thousand chapters and each chapter consisted of a thousand verses. In it was light as well as guidance and a means of respect and honour for the Israelites.
118. This means that I had been away from you for just a few days, I had stayed at Mount Sinai for just forty days. In this brief period you had forgotten the lesson of Tauheed (Oneness of Allah) and have engaged in polytheism. If this is the case now, what will happen to you after my demise? If you perpetrated this crime intentionally, then, you have now become entitled to receive Divine punishment.
119. They were guilty of breach of promise, because after promising to remain firm on the religious tenets, they failed to remain steadfast.

87. They said, 'we did not break your promise [120] of our own will but we were made to carry some load [121] of these peoples ornaments [122] so we cast them then likewise did the Samri cast [123].

قَالُوْا مَاۤ اَخْلَفْنَا مَوْعِدَكَ بِمَلْكِنَا وَ لٰكِنَّا حُمِّلْنَاۤ اَوْزَارًا مِّنْ زِیْنَةِ الْقَوْمِ فَقَذَفْنٰهَا فَكَذٰلِكَ اَلْقَی السَّامِرِیُّ ﴿۸۷﴾

120. In fact, due to the misguidance of Samari, our thinking was no longer straight and

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thus we became involved in this polytheism.

121. The word '*AWZAAR*' (loads) is the plural of *WIZAR* (load), which means burden. The Minister is called 'Wazeer', because he carries the burden of the state.

122. From this we learn that even if the wealth of a malicious infidel combatant is with you on loan you should seize it after his destruction, because the gold jewellery which the Israelites had asked the people of Pharaoh, on loan, were not returned to them. Returning them would have revealed the secret. Now, after these people were drowned, the Israelites became owners of the jewellery. But because their law had made it unlawful to devour the wealth of the spoils of war, they spent it for the building of the golden calf. The evil gold of the wicked Pharoites sowed seeds of mischief among the Israelites. The wealth of the evildoers, too, is evil.

123. This means we placed the jewellery that was with us into the fire to smelt them, while Samari placed the gold that he had seized into it. Samari was one of the jewellers, and a respectable citizen of the tribe of Samara.

88. Then he brought out for them a calf, a life less [124] body lowing, then they said, 'this is your God and the god of Musa, and Musa forgot [125].

فَاَخۡرَجَ لَهُمۡ عِجۡلًا جَسَدًا لَّهٗ خُوَارٌ فَقَالُوۡا هٰذَاۤ اِلٰهُكُمۡ وَ اِلٰهُ مُوۡسٰى ۙ فَنَسِىَ ؕ﴿۸۸﴾

124. This calf was able to speak due to the hoof of Hazrat Jibraeel's (On whom be peace) horse, and not due to some holes which were made in its nose through which air would pass, and a sound would emanate like that of a whistle. Such a belief is contrary to the verse of the Holy QUR'AAN, which follows this verse.

125. And went to Mount Sinai in search of Allah Almighty, but a god had instead come here.

89. Do they then not see that it does not return reply to them of any word and nor posses any power to hurt or profit them? [126]

اَفَلَا يَرَوۡنَ اَلَّا يَرۡجِعُ اِلَيۡهِمۡ قَوۡلًا ۙ وَّ لَا يَمۡلِكُ لَهُمۡ ضَرًّا وَّ لَا نَفۡعًا ﴿۸۹﴾ ع ۱۳

126. It should be remembered that, here, Allah Almighty has negated about becoming the possessor of profit and loss and not being its benefactor, because everything of the world, especially gold, does provide benefit without any doubt. However, to provide benefit is one thing, but to blame the master of the benefit is totally another thing. The basis of divinity is the second thing, not the first. Thus, there is nothing objectionable about the verse.

SECTION: 5

90. And undoubtedly Harun had told them from before that, 'O my people! You have fallen on temptation on account of it, and undoubtedly, your Lord is the Most-Affectionate [127], therefore follow me and obey my command' [128].

وَ لَقَدۡ قَالَ لَهُمۡ هٰرُوۡنُ مِنۡ قَبۡلُ يٰقَوۡمِ اِنَّمَا فُتِنۡتُمۡ بِهٖ ۚ وَ اِنَّ رَبَّكُمُ الرَّحۡمٰنُ فَاتَّبِعُوۡنِىۡ وَ اَطِيۡعُوۡۤا اَمۡرِىۡ ﴿۹۰﴾

127. By stating Rahman (Most Affectionate) he has revealed that if you, too, would repent, He would accept it because He is Most Affectionate.

128. This tells us that the obedience and loyalty to the Prophet is absolutely necessary for receiving guidance. By opposing the Prophet, Tauheed will not prove beneficial. The

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Rafzis claim that Hazrat Alli (May Allah be pleased with him), after the Holy Prophet صلى الله عليه وآله وسلم was like Hazrat Harun (On whom be peace) after Hazrat Musa (On whom be peace). Then, they also say that Hazrat Alli (On whom be peace) put up a show of piety to swear allegiance to the first Caliphs,

though this was not done by Hazrat Harun (On whom be peace), as he did not join the polytheists. Thus, according to the Rafzis, Hazrat Alli is not like Hazrat Harun (On whom be peace). Hazrat Alli (On whom be peace) at that point in time did not say: "*Follow me and be obedient to my command*".

91. They said, 'we shall remain sitting around it firmly until Musa comes back to us' [129].

قَالُوْا لَنْ نَّبْرَحَ عَلَيْهِ عٰكِفِيْنَ حَتّٰى يَرْجِعَ اِلَيْنَا مُوْسٰى ﴿٩١﴾

Musa (On whom be peace) returned and saw the polytheism of these people, he became extremely angry. Then, holding the hair from the head of Hazrat Haroon (On whom be peace) in the right hand the beard in the left hand he began to speak.

129. This was said as a form of pretentious plea and not as a promise of repentance. If there were the intention of seeking repentance, they would have done it on that day. On hearing this, Hazrat Harun (On whom be peace) with twelve thousand Israelite believers separated from these apostates. When Hazrat

92. Musa said, 'What prevented you from guiding them when you saw them going astray'.

قَالَ يٰهٰرُوْنُ مَا مَنَعَكَ اِذْ رَاَيْتَهُمْ ضَلُّوْٓا ﴿٩٢﴾ اَلَّا تَتَّبِعَنِ ؕ اَفَعَصَيْتَ اَمْرِيْ ﴿٩٣﴾

come to Mount Sinai to inform me of their activities.

93. Do you not follow me? [130]. Are you disobeying my command?

130. That you could have immediately

94. He said, "O son of my mother! Do not hold me by my beard [131] or by the hair of my head. I feared that you would say, 'you have caused dissension [132] amongst the children of Israel and have you not waited for my word" [133].

قَالَ يَبْنَؤُمَّ لَا تَاْخُذْ بِلِحْيَتِيْ وَ لَا بِرَاْسِيْ ۚ اِنِّيْ خَشِيْتُ اَنْ تَقُوْلَ فَرَّقْتَ بَيْنَ بَنِيْٓ اِسْرَآءِيْلَ وَ لَمْ تَرْقُبْ قَوْلِيْ ﴿٩٤﴾

the father, teacher, a Prophet. Although Hazrat Musa (On whom be peace) was hard on Hazrat Harun (On whom be peace) when he was innocent, there was no retaliatory action sought by Hazrat Harun (On whom be peace) against Hazrat Musa (On whom be peace), nor did Allah Almighty command him to seek forgiveness. We further learn that we, common people, have no right to interfere and meddle in the battles of our pious predecessors, which they had fought among themselves. It is not permissible for any believer to speculate in this

131. From this we learn that a beard should be one fistful in length i.e. length of four fingers which one is able to catch. This length was the practice of the Prophets. The Holy Prophet صلى الله عليه وآله وسلم would practise Khilaal of the beard (running fingers through his blessed beard) at the time of making Wudhu, and this is only possible if the beard is long.

132. From this we understand that if a pious person wrongly punishes you, there is no retaliation for it. There is no retaliation upon

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incident between Hazrat Musa (On whom be peace) and Hazrat Harun (On whom be peace). Likewise, no Muslim should wag his tongue concerning the battles that were fought between the Noble Companions. When the Holy Prophet صلى الله عليه وآله وسلم presented himself for the purpose of retaliation, it was for the purpose of teaching justice.

133. It should be remembered that Hazrat Musa (On whom be peace) had caught the beard of Hazrat Harun (On whom be peace) in a fit of anger and in a state of frenzy without investigating what had actually taken place.

قَالَ فَمَا خَطْبُكَ يٰسَامِرِيُّ ﴿٩٥﴾

95. Musa said, ' now what is your position O Samari?'

قَالَ بَصُرْتُ بِمَا لَمْ يَبْصُرُوْا بِهٖ فَقَبَضْتُ قَبْضَةً مِّنْ اَثَرِ الرَّسُوْلِ فَنَبَذْتُهَا وَكَذٰلِكَ سَوَّلَتْ لِيْ نَفْسِيْ ﴿٩٦﴾

96. He said, ' I saw that the people did not see, [134] so I took a handful of dust from the footstep of the angel, then cast it, [135] and this looked fair to my soul.[136]

134. This means that I had seen Hazrat Jibraeel (On whom be peace), or I had also seen the effect of the hoof of his horse with my own eyes. Although on that day Hazrat Jibraeel (On whom be peace) had appeared in outer form so that even the Pharaoh's horse had seen his horse. But the people did not see the growing of grass from its hoofs. Only Samari had seen this. No one's attention was focused on that.

135. By means of which life was bequeathed in the calf. This tells us that the dust from the hoof of Hazrat Jibraeel's (On whom be peace) horse is a life-giving source, but because the gold was that of the Pharaoh, people had gone astray from the calf's voice and had not come on the path of guidance. Likewise, when the Holy QUR'AAN and Hadith emanate from the tongues of irreligious people, they will lead the people astray and they would not come on the path of guidance. From this we further learn that there were no holes in the mouth and nose of the calf from which a sound could emanate like that from a flute, but this was due to the effect of the hoof of Hazrat Jibraeel's horse. If the dust of Hazrat Jibraeel's horse can put life in a lifeless golden calf, then surely the dust of the pious sages can put life in the dead hearts of sinners.

136. This means whatever I had done was out of my physical desires and not on anyone's instructions, nor was I inspired to do it. Because these words of Samari reflect a touch of regret and shame, he was not put to the sword by Hazrat Musa (On whom be peace). Otherwise, the punishment of an apostate is death.

قَالَ فَاذْهَبْ فَاِنَّ لَكَ فِي الْحَيٰوةِ اَنْ تَقُوْلَ لَا مِسَاسَ ۖ وَاِنَّ لَكَ مَوْعِدًا لَّنْ تُخْلَفَهٗ ۚ وَانْظُرْ اِلٰٓى اِلٰهِكَ الَّذِيْ ظَلْتَ عَلَيْهِ عَاكِفًا ۭ لَنُحَرِّقَنَّهٗ ثُمَّ لَنَنْسِفَنَّهٗ فِي الْيَمِّ نَسْفًا ﴿٩٧﴾

97 Musa said, ' then go away that your punishment in the life of this world in this, that you should say, ' touch me not' [137]. And undoubtedly, there is an appointment for you which shall not be averted [138] from you, and look at your god before which you remained sitting devoted for the whole day. Certainly We shall burn it then break it to pieces then cause to flow in the river. [139]

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137. From this we learn that the tongue of the pious is the key of immediate results. Whatever they utter, turns into reality with the permission of Allah Almighty. Thus, this effect was instilled in the body of Samari, that whatever would touch him would get a fever as well as Samari. Thus, Samari would say to the people not to touch him, and to remain aloof from him. He would stay all by himself like an animal. Whatever Hazrat Musa (On whom be peace) *Kaleemullah* had uttered became a reality.

138. This means that the punishment of the Hereafter would be in addition to this. From this we learn that Samari did not repent. Also,

98. Your GOD is only Allah beside whom none to be worshipped. His knowledge encompasses everything.[140]

140. In all probability, this is the utterance of Hazrat Musa (On whom be peace), but it is

99. Thus We relate to you the preceding news [141] and We have given you from Us a remembrance.[142]

141. It is not for your information, but for the purpose of bringing it to the ears of the people, because you have been granted with inspired knowledge, as is stated in the next verse.

142. This tells us that the Holy Prophet صلى الله عليه وآله وسلم was blessed with inspired knowledge, through which he was already fully aware of the affairs of the world. The Holy

100. One who turns his face from it, then undoubtedly he shall bear a burden on the day of judgement.143

143. Carry the burden of his infidelity and sins and those whom he had led astray, he would carry the burden of their apostasy and sins as well. From this we learn that the sinful

101. They shall abide therein forever[144] and what a vile load there will be for them on the Day of Judgement.

that Hazrat Musa (On whom be peace) was fully aware of Samari's end; that he would die an infidel, that he would be severely punished, etc.

139. This tells us that surety is not necessary for breaking the instrument and tools used for carving idols and making instruments of fun. If anyone throws away the alcohol belonging to an alcoholic or destroys a drum, paying their price is not obligatory, because no price was taken from Hazrat Musa (On whom be peace) for destroying this golden calf. Furthermore, destroying these objects is a form of religious propagation, not destroying of wealth.

اِنَّمَآ اِلٰهُكُمُ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَسِعَ كُلَّ شَیْءٍ عِلْمًا ﴿۹۸﴾

possible that these are words of Allah Almighty when addressing the ignorant Arabs.

كَذٰلِكَ نَقُصُّ عَلَیْكَ مِنْ اَنْۢبَآءِ مَا قَدْ سَبَقَ ۚ وَقَدْ اٰتَیْنٰكَ مِنْ لَّدُنَّا ذِكْرًا ﴿۹۹﴾

QUR'AAN is the description of this knowledge as well as a Book for the instructions of the people. Says Allah Almighty: "And He has taught you what you did not know" (S4:V113).The Holy Prophet صلى الله عليه وآله وسلم had said: "*everything became brightened for me*". Allah Almighty further says: "*It is a clear explanation on everything*" (S16:V89).

مَنْ اَعْرَضَ عَنْهُ فَاِنَّهٗ یَحْمِلُ یَوْمَ الْقِیٰمَةِ وِزْرًا ۙ﴿۱۰۰﴾

believers will not carry the burden of all the sins, because if Allah Almighty wills, all or part of their sins would be forgiven.

خٰلِدِیْنَ فِیْهِ ؕ وَسَآءَ لَهُمْ یَوْمَ الْقِیٰمَةِ حِمْلًا ۙ﴿۱۰۱﴾

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144. Eternal punishment is only for the infidels. No matter how sinful a believer may be, he will not be punished eternally.

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ وَ نَحْشُرُ الْمُجْرِمِيْنَ يَوْمَئِذٍ زُرْقًا ﴿١٠٢﴾

102. The day when the trumpet shall be blown and We shall raise the culprits, on that day, blue eyed [145].

145.On the Day of Judgement there will be some clear signs visible about the infidels: their faces will be blackened, their eyes would be blue, their hands would be tied, their deeds would be in their left hand. The condition of the believer on the other hand would be the total opposite. Hence, on the Day of Judgement everyone would be able to differentiate between a believer and an infidel. Those who say that the Holy Prophet صلى الله عليه وآله وسلم could not differentiate between a believer and an infidel, are rejecting this verse.

يَّتَخَافَتُوْنَ بَيْنَهُمْ اِنْ لَّبِثْتُمْ اِلَّا عَشْرًا ﴿١٠٣﴾

103. They will be whispering among themselves that you did not stay in the world but ten nights [146].

146.On the Day of Judgement, the infidels would be fully appraised. On seeing the dreadful things of the Hereafter, the infidels will feel the insignificance of the comforts of the world.

نَحْنُ اَعْلَمُ بِمَا يَقُوْلُوْنَ اِذْ يَقُوْلُ اَمْثَلُهُمْ طَرِيْقَةً اِنْ لَّبِثْتُمْ اِلَّا يَوْمًا ﴿١٠٤﴾ ع ١٥

104.We know well what they will say when they will say when the best of them in judgement will say, 'you had stayed only a day'.

SECTION: 6

وَيَسْئَلُوْنَكَ عَنِ الْجِبَالِ فَقُلْ يَنْسِفُهَا رَبِّيْ نَسْفًا ﴿١٠٥﴾

105. And they ask [147] you regarding mountains, say you; My Lord will squander them breaking into pieces[148].

147.**Reason for its revelation**:
Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says one person from the tribe of Thaqeef asked the Holy Prophet صلى الله عليه وآله وسلم what would be the condition of the mountains at the time of Qiyamah. In response, this verse was revealed. This tells us what great status the Holy Prophet صلى الله عليه وآله وسلم had by Allah Almighty. When a question is asked to the Holy Prophet صلى الله عليه وآله وسلم , Allah Almighty answers it. The author of Tafseer Roohul Bayaan has stated that the number of large mountains found in the world is six thousand six hundred and thirty.

148.By this is meant at the sound of the first trumpet, mountains will break asunder. Then their pieces will fly in the air like cotton wool. Then, they will break into pieces and fall on the ground like tiny particles. Thus, there is no inconsistency in the verses. Different conditions of the mountains have been described in different verses.

فَيَذَرُهَا قَاعًا صَفْصَفًا ﴿١٠٦﴾ لَّا تَرٰى فِيْهَا عِوَجًا وَّ لَآ اَمْتًا ﴿١٠٧﴾

106. Then leave it a level plain.

107. Wherein you will not see any slope or elevation.

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يَوْمَئِذٍ يَّتَّبِعُوْنَ الدَّاعِيَ لَا عِوَجَ لَهٗ ۚ وَخَشَعَتِ الْاَصْوَاتُ لِلرَّحْمٰنِ فَلَا تَسْمَعُ اِلَّا هَمْسًا ﴿١٠٨﴾

108. On that day they will run behind [149] the caller, there will be no crookedness in him, and all voices will be low [150] before the Most Affectionate, then you will not hear but a very low sound [151].

149.This means the voice of Israfeel (On whom be peace), which would be conveyed at the time of the second trumpet and will travel to every nook and cranny of the earth. On hearing it, everyone will come to life and begin to run.

150.This means due to the awe and fear of Allah Almighty, there would be total silence at the Field of Resurrection (*MAHSHAR).* This will be the first condition of the Day of Qiyamah. Petitions, entreaties, interrogations, etc. will come later. Hence, there is no inconsistency in the verses.

151.Sound of the feet, sound of walking from the graves towards the plain of *Mahshar* or in the plain of *Mahshar* itself, in search of the intercessor, or due to any other reason.

يَوْمَئِذٍ لَّا تَنْفَعُ الشَّفَاعَةُ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَرَضِيَ لَهٗ قَوْلًا ﴿١٠٩﴾

109. On that day the intercession [152] of any one will not avail but of him whom the Most Affectionate has permitted [153] and whose word He liked.

152.This means there will be no intercession for the infidels at all. It does not mean that there will be intercession for them but they will not benefit from it. A negative subject, too, does become applicable. It should be remembered that in this verse, intercession denotes intercession of salvation from punishment. Otherwise, some infidels would receive intercession for remission in their punishment. Hazrat Abu Talib would receive a very light punishment.

153.This means that the Holy Prophet صلى الله عليه وآله وسلم has already been granted permission to intercede. He has already been given the title of "intercessor of sinners". On the Day of Judgement, he will fall into prostration to seek permission to begin the conversation. From this we also learn that there are two conditions for intercession:

1.The intercessor should be the beloved of Allah Almighty.

2.The receiver of intercession must be a believer. The reference of the first is found in "*who is given permission*", while the second is mentioned in "*He liked*".

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَمَا خَلْفَهُمْ وَلَا يُحِيْطُوْنَ بِهٖ عِلْمًا ﴿١١٠﴾

110. He knows whatever is before them and whatever is behind them[154] and their knowledge can not encompass Him.

154.This means Allah Almighty is fully aware of all the past and future affairs of the entire creation, but His creation is unable to comprehend His Personality, His Attributes and the extent of His Knowledge, or the Intercessor of Sinners is fully aware of the past and future conditions of the entire creation, but the creation is unable to encompass him. Without this knowledge, intercession is impossible, just as the doctor is unable to prescribe treatment without diagnosing the illness (*Tafseer Roohul Bayaan: Ayat ul Kursi*).

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وَ عَنَتِ الْوُجُوْهُ لِلْحَيِّ الْقَيُّوْمِ ؕ وَ قَدْ خَابَ مَنْ حَمَلَ ظُلْمًا ﴿۱۱۱﴾

111. All faces shall be down cast [155] before the All-Living, the Sustainer. And undoubtedly he who bore the burden of injustice remained unsuccessful.

155.This means every infidel and believer will express his helplessness. No one will be able to show any arrogance. But, this humility

of the infidels will not help them because when they were in the world they were rebellious.

وَ مَنْ يَّعْمَلْ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤْمِنٌ فَلَا يَخٰفُ ظُلْمًا وَّ لَا هَضْمًا ﴿۱۱۲﴾

112. And he who does good works and be a Muslim [156] then neither he will he be afraid neither of excessiveness nor of loss [157].

156.This tells us that faith is a precondition for the acceptance of good deeds. However, after the acceptance of faith, the good deeds of the period of infidelity are also accepted as it is reported in the Hadith. Remember, there is a difference between acceptance and legality.

157.There, even the infidels will not have

the fear of being unjust and cruel, although there will be the danger of loss. Or, by cruelty is meant the cruelty that the infidels did upon themselves and upon others, not the fear of Allah's cruelty. Or, cruelty could mean not obtaining any rewards while the word 'loss' suggests less reward.

وَكَذٰلِكَ اَنْزَلْنٰهُ قُرْاٰنًا عَرَبِيًّا وَّ صَرَّفْنَا فِيْهِ مِنَ الْوَعِيْدِ لَعَلَّهُمْ يَتَّقُوْنَ اَوْ يُحْدِثُ لَهُمْ ذِكْرًا ﴿۱۱۳﴾

113. And thus We have sent down the Qur`aan in Arabic [158] and explained therein various ways of the torments that haply they may fear or it may generate in their hearts some thinking.

158.This means just as Books were revealed on the previous Prophets in their own languages, the Holy QUR'AAN was revealed in

the Beloved Prophet's صلى الله عليه وآله وسلم own language - Arabic.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ وَلَا تَعْجَلْ بِالْقُرْاٰنِ مِنْ قَبْلِ اَنْ يُّقْضٰۤى اِلَيْكَ وَحْيُهٗ ۪ وَقُلْ رَّبِّ زِدْنِيْ عِلْمًا ﴿۱۱۴﴾

114. Allah is the most high the true king, and hasten not[159] with Qur`aan until its revelation is completed to you, and submit, 'O my Lord increase me in knowledge [160]!

159.Reason for its Revelation:
When Hazrat Jibraeel (On whom be peace) would appear with the revelation of the Holy QUR'AAN, the Holy Prophet صلى الله عليه وآله وسلم would sit with him and recite it. He would hasten so as not to forget any word of the Holy QUR'AAN. In response to it, this verse was revealed in which it is promised that the Messenger would not forget any word.

160.From this we learn one should never be fully content with knowledge. The greed for knowledge is a good thing. Observe, although the Holy Prophet صلى الله عليه وآله وسلم is the most knowledgeable person in the entire creation, yet he was commanded to pray for an increase in knowledge. We further learn that

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the knowledge of the Holy Prophet صلى الله عليه وآله وسلم is always in a progressive state. Says Allah Almighty: "*And undoubtedly, the following one is better for you than the preceding one*" (S93:V4). This means every last state is better than the first.

115. And undoubtedly, We had given an emphatic commandment [161] to Adam before this, then he forgot and We did not find his intention [162].

وَ لَقَدْ عَهِدْنَآ اِلٰٓى اٰدَمَ مِنْ قَبْلُ فَنَسِىَ وَ لَمْ نَجِدْلَهٗ عَزْمًا ﴿۱۱۵﴾

161.This order was that let alone eating from this prohibited tree, do not even go near it.

162.From this, emerge a few issues:

1.Hazrat Adam (On whom be peace) did not eat the fruit intentionally, but he erred in understanding the reason of prohibition. Thus, he is not a sinner.

2.For people like us to err is excusable, but the Prophets are censured for it due to their lofty status.

3.No person should regard himself safe from the guiles of the devil. Hazrat Adam (On whom be peace) was totally innocent, and Paradise was a place of safety, yet the devil succeeded in his mischief there. If Hazrat Adam (On whom be peace) was not safe from the devil in Paradise, then certainly we are totally unsafe from him and thus have to be on our guard all the time.

SECTION: 7

116. And when We said angels, 'prostrate before Adam, then all prostrated but Iblees (the devil) he refused [163].

وَ اِذْ قُلْنَا لِلْمَلٰٓئِكَةِ اسْجُدُوْا لِاٰدَمَ فَسَجَدُوْٓا اِلَّآ اِبْلِيْسَ ؕ اَبٰى ﴿۱۱۶﴾

163. He misunderstood the command of Allah Almighty in terms of belief, verbally and practically.

117. Then we said O Adam! Undoubtedly, this is an enemy to you and your wife, so it may not happen that he may drive you both out of the Garden, then you are put to hard labour.[164]

فَقُلْنَا يٰٓاٰدَمُ اِنَّ هٰذَا عَدُوٌّ لَّكَ وَ لِزَوْجِكَ فَلَا يُخْرِجَنَّكُمَا مِنَ الْجَنَّةِ فَتَشْقٰى ﴿۱۱۷﴾

164.So that you could get into the world to earn your living.

118. Undoubtedly, for you in the Garden is this that neither you be hungry nor go naked.

اِنَّ لَكَ اَلَّا تَجُوْعَ فِيْهَا وَ لَا تَعْرٰى ﴿۱۱۸﴾ لا

119. And that neither you feel thirst therein nor be exposed to sun. [165]

وَ اَنَّكَ لَا تَظْمَؤُا فِيْهَا وَ لَا تَضْحٰى ﴿۱۱۹﴾

165.From this we learn that Hazrat Adam (On whom be peace) was kept in this very famous Paradise, which would be granted to the pious people after the Day of Judgement. It was not any worldly garden, because in such a garden there is heat of the sun as well as the pangs of hunger.

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فَوَسْوَسَ اِلَيْهِ الشَّيْطٰنُ قَالَ يٰٓاٰدَمُ هَلْ اَدُلُّكَ عَلٰى شَجَرَةِ الْخُلْدِ وَمُلْكٍ لَّا يَبْلٰى ﴿١٢٠﴾

120. Then the Shaitaan gave evil suggestion [166] to him, he said, ' O Adam! Shall I tell you the tree [167] of eternity and a kingdom that decays not? [168]

166.From this we learn that this entry of Hazrat Adam (On whom be peace) was not for the sake of reward or good deeds but for providing him with training, so that by looking at the system in Paradise, he could come into the world and establish the system he had seen there. It was like the stay of students in the institutions of learning. When he would come there for receiving his reward, he would not be expelled from it, as Allah Almighty says: "*They will be abiding therein for ever*" (S98:V8). Thus, there is no inconsistency in the verses.

167.Until that time Shaitaan was not totally barred from entering Paradise. Sometimes he would sneak into it like a thief. In this way he had reached Hazrat Adam (On whom be peace).

After the arrival of our Holy Prophet صلى الله عليه وآله وسلم he is barred from, even, entering the heavens.

168.It means this is a heavenly tree whose effect is that the one who eats of it will neither experience death, nor be expelled from Paradise. And when your Lord had prohibited you from eating it, it was because your stomach was incapable of digesting it. But now you have acquired sufficient strength and you would be able to digest it as well. Thus, that prohibition was of a temporary nature whose period had expired (*Tafseer Azizi*). Under this condition, this is not an objection against Hazrat Adam (On whom be peace), that when he knew about this prohibition why did he eat it?

فَاَكَلَا مِنْهَا فَبَدَتْ لَهُمَا سَوْاٰتُهُمَا وَ طَفِقَا يَخْصِفٰنِ عَلَيْهِمَا مِنْ وَّرَقِ الْجَنَّةِ ز وَ عَصٰٓى اٰدَمُ رَبَّهٗ فَغَوٰى ﴿١٢١﴾ ص

121 Then they both ate thereof, now their things of shame became apparent [169] to them, and they began to stick the leaves [170] of the Garden over themselves. And Adam slipped the commandment of his lord. Then what he had desired, did not what he had desired, did not get the way to it.[171]

169.From the dual form of the pronominal suffix we learn that Hazrat Adam (On whom be peace) and Hazrat Hawa (On whom be peace) were concealed in Paradise. Or, they were not revealed to the devil but unto themselves only because the dress of Paradise was taken off from them. We further learn that the husband and wife should not appear in nudity in front of each other, as this is a shameful act.

170.The leaves of figs. This tells us that modesty, chastity and concealing the private parts is the practice of the Prophets.

171.This means the purpose for which the fruit was eaten was not achieved i.e. everlasting life. It should be remembered that the errors of the Prophets do not mean acts of sin, but they are mistakes just as having of hand, etc. for Allah Almighty do not mean physical hands and feet. The meaning of some things are necessary, due to the object to which they are linked. Sometimes one word has different meanings, depending on what they are linked with. The Urdu word BAITH means 'to sit' but when it is used with the eye it would mean to be blind, with the throat it would mean to be hoarse, with the ear it would mean to be deaf, with the heart it would mean to have one's heart in one's mouth. The meaning of the word is different in each case.

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ثُمَّ اجْتَبٰهُ رَبُّهٗ فَتَابَ عَلَيْهِ وَهَدٰى ﴿١٢٢﴾

122. Thereafter his Lord chose him and turned towards him with His Mercy and showed him the way towards his favoured nearness [172].

172. When Hazrat Adam (On whom be peace) offered repentance through the medium (WASEELAH) of the Holy Prophet صلى الله عليه وآله وسلم it was accepted in the court of Allah Almighty.

قَالَ اهْبِطَا مِنْهَا جَمِيْعًا بَعْضُكُمْ لِبَعْضٍ عَدُوٌّ ۚ فَاِمَّا يَاْتِيَنَّكُمْ مِّنِّيْ هُدًى ۙ فَمَنِ اتَّبَعَ هُدَايَ فَلَا يَضِلُّ وَلَا يَشْقٰى ﴿١٢٣﴾

123.Allah said,"Get down both of you from Heaven as one is the enemy [173] of the other. Then if there comes a guidance to you all from Me[174], then who so followed My guidance, he is neither misled nor unfortunate[175].

173. This means in your offspring some will be enemies of others. The believers will be the enemies of the infidels regarding their good fortune and wretchedness. Also, in worldly matters, too, some will be enemies of the others.

174. This adverb 'if' is not used for the purpose of doubt regarding Allah Almighty, but it is used for man; because to some the teachings of the Prophet will reach, but for others, it will not. The demented and the naturists will be deprived of this teaching.

175. This tells us that the one who obeys the Prophet صلى الله عليه وآله وسلم will neither go astray in this world, nor will he be unfortunate in the Hereafter. His merciful lap is the means of sheltein worldly and religious matters.

وَمَنْ اَعْرَضَ عَنْ ذِكْرِيْ فَاِنَّ لَهٗ مَعِيْشَةً ضَنْكًا وَّنَحْشُرُهٗ يَوْمَ الْقِيٰمَةِ اَعْمٰى ﴿١٢٤﴾

124. And whoever turned his face from My remembrance, then undoubtedly, for him there is a straightened life [176] and we shall raise him blind on the Day of Judgement [177].

176. Worldly life, or life in the grave or in the Hereafter. The hardship of the worldly life means he will be deprived of guidance to do good deeds as well as from contentment. Due to greed he would not find peace of mind.

177. This means that he would be blind from the time of his resurrection until he reaches the Field of Reckoning, he would be blind and continuously stumbling or would reach there in a headlong state. Thereafter, he would gain his sight. In another place Allah Almighty says: "*We have removed from you the covering, so today your sight is sharp*" (S50:V22). Thus, there is no contradiction between these two verses. Mention is made of separate times and separate places.

قَالَ رَبِّ لِمَ حَشَرْتَنِيْٓ اَعْمٰى وَقَدْ كُنْتُ بَصِيْرًا ﴿١٢٥﴾

125. He will say, 'O my Lord, why have you raised me blind whist I possessed sight?'

قَالَ كَذٰلِكَ اَتَتْكَ اٰيٰتُنَا فَنَسِيْتَهَا ۚ وَكَذٰلِكَ الْيَوْمَ تُنْسٰى ﴿١٢٦﴾

126. Allah will say, "Thus Our signs had come to you [178], and you did forget them and in the like manner no one will take care of you" [179].

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178. The verses of the Book of Allah Almighty or the proofs of the Oneness of Allah Almighty and strong arguments thereof. Oh man, you have forgotten these, you have not pondered over these.

179. From this we learn that just as the punishment of sins befall in the world and the Hereafter, the reward of good deeds, too, are received in both worlds. Any Muslim who adheres to the performance of his five daily prayers with congregation will find blessing in sustenance, spaciousness in his grave, and will be able to cross the Bridge easily. But, the one who abandons congregation, there will be no blessing in his earnings, there will be no signs of piety on his face, people will dislike him; in his hour of death and the grave he will experience severe hunger and thirst as well as tightness of the grave and his reckoning will be difficult.

127. And thus we do recompense him who crosses the limit and believes not in the signs of his Lord. And undoubtedly, the torment of the Hereafter is the severest and forever lasting [180].

وَكَذٰلِكَ نَجْزِیْ مَنْ اَسْرَفَ وَ لَمْ یُؤْمِنْۢ بِاٰیٰتِ رَبِّهٖ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَشَدُّ وَاَبْقٰی ﴿۱۲۷﴾

180. Thus, any one who wants to save himself from this punishment should learn to bear the toil of proper worship and mystical exercise.

128. Has it then not given guidance to them that how many a generation, We have destroyed before them that in whose dwellings they walk? [181]. Undoubtedly therein are signs for men of wisdom [182].

اَفَلَمْ یَهْدِ لَهُمْ كَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ یَمْشُوْنَ فِیْ مَسٰكِنِهِمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیٰتٍ لِّاُولِی النُّهٰی ﴿۱۲۸﴾ ع ۱۶

181. During their mercantile journeys the infidels of Makkah would walk through the devastated colonies of ravaged nations, because no particular people in Makkah Muazzamah had been afflicted by Divine punishment. The punishment on the Companions of the Elephants of Abraha Ashraan was sent in the jungles of Makkah, where there were no buildings.

182. This tells us that the intelligence through which one does not obtain a lesson is, in reality, no intelligence at all, even though this may be very sharp in worldly matters.

SECTION: 8

129. And had not a word of your Lord gone forth [183] and a term determined then necessarily, the punishment would have stuck to them [184].

وَ لَوْ لَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَكَانَ لِزَامًا وَّ اَجَلٌ مُّسَمًّی ﴿۱۲۹﴾

183. By *'a word'* is meant that in matters of propagation, your Ummah will not be afflicted with general punishment of the world. Whatever will be, will be in the Hereafter.

184. On the arrival of the Day of Qiyamah.

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فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ
رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ
غُرُوْبِهَا ۚ وَ مِنْ اٰنَآئِ الَّيْلِ فَسَبِّحْ
وَاَطْرَافَ النَّهَارِ لَعَلَّكَ تَرْضٰى ﴿١٣٠﴾

130. Then be patient [185] over what they say, and praise your Lord proclaiming His Holiness before the rising of the sun [186] and before the sunset. And proclaim His Holiness in the hours of the night and at the ends of the day, haply so that you may be pleased [187].

185. This means you must remain steadfast with patience, because the Holy Prophet صلى الله عليه وآله وسلم was patient from the beginning. This is what Allah Almighty has said: "*Oh believers! Keep faith in Allah*" (S4:V136), which means Oh people of Faith, remain steadfast on Faith. Or, this may be addressed to the believers. If the objective of the verse is to admonish the believer to bear the torments of the infidels steadfastly, then this verse is abrogated by the verses of Jihad.

186. Here TASBEEH and TAHMEED denote Salaah. A part is mentioned to include the whole. Only reciting of Tasbeeh and Tahmeed during these times is a virtuous act, although this is permissible at all times. These two sentences signify Fajr and Asr Salaah. The hours of the night denotes Esha Salaah while 'ends of the day' reflect Fajr and Maghrib Salaah. Because Fajr Salaah is so important, it has been denoted twice.

187. In it, there is a hint towards the Five Daily Prayers. From "*Haply you may be pleased*", it is understood that there is a difference in the purpose of our Salaah and that of the Holy Prophet صلى الله عليه وآله وسلم. Our Salaah is to seek forgiveness for our sins, while that of the Holy Prophet صلى الله عليه وآله وسلم is to gain loftiness of status. Thus, Allah Almighty says: "*Haply you may be pleased*". The Holy Prophet's صلى الله عليه وآله وسلم status should increase to such a degree so as to please him.

وَ لَا تَمُدَّنَّ عَيْنَيْكَ اِلٰى مَا مَتَّعْنَا بِهٖۤ
اَزْوَاجًا مِّنْهُمْ زَهْرَةَ الْحَيٰوةِ الدُّنْيَا ۙ
لِنَفْتِنَهُمْ فِيْهِ ؕ وَ رِزْقُ رَبِّكَ خَيْرٌ
وَّاَبْقٰى ﴿١٣١﴾

131. And O Listener! Stretch not your eyes to what we have given to the pairs [188] of the infidels to enjoy the freshness of the living world, that We may thereby try them. And the provision of your Lord is the best and ever lasting [189].

188. Do not look at the wealth and children of the infidels with a sense of greed and importance. They are indeed a punishment for them in the form of blessing. From this we learn that we should look at the wealth and property of the believers with a sense of pride. If Allah Almighty could grant to us a minute portion of Hazrat Uthman-e-Ghani's wealth, then we too would be able to do charitable work, as is stated in Hadith Shareef.

189. That which is granted to the believers in this world and the Hereafter. This tells us that the sustenance of the believer is eternal, because by giving charity he gains eternally.

وَاْمُرْ اَهْلَكَ بِالصَّلٰوةِ وَ اصْطَبِرْ عَلَيْهَا ؕ
لَا نَسْـَٔلُكَ رِزْقًا ؕ نَحْنُ نَرْزُقُكَ ؕ وَ

132. And bid your family for prayer, and be steadfast [190] over it. We ask not of you any sustenance. We shall

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provide [191] to you. And the good end is for those guarding evil [192].

الْعَاقِبَةُ لِلتَّقْوٰى ﴿١٣٢﴾

190. From this, emerge three issues:
1. All these inmates of the house are included in the family: wives, children, brothers, etc.
2. A true worshipper is not he who only offers his Salaah, but he who offers his Salaah as well as involves the entire household in it.
3. The nature of the command of Salaah is of a varying type: small children and wives should be forcefully made to perform their Salaah, brothers, cousins, etc. should be verbally instructed to perform their Salaah.

191. This means you have not been made responsible for the sustenance of yourself and your children; We are the true supporters and surety of it. This verse does not mean that man should stop earning his living. Numerous commands to do this are found in the Holy QUR'AAN and Hadith. But its true purpose is to show that one should not be neglectful of the Hereafter by just engaging in earning one's living.

192. In it, there is a hint that through good deeds, sustenance is granted through unknown sources. Says Allah Almighty: "*And we will make a way for his deliverance. And will provide for him when he expects not*" (S65: Vs 2-3).

133. And the infidels said, 'Why does he not bring us a sign [193] from his Lord?' And has there not come to them as to what was in the former scriptures? [194].

وَ قَالُوْا لَوْ لَا يَاْتِيْنَا بِاٰيَةٍ مِّنْ رَّبِّهٖ ؕ اَوَلَمْ تَاْتِهِمْ بَيِّنَةُ مَا فِي الصُّحُفِ الْاُوْلٰى ﴿١٣٣﴾

193. This means that which we are seeking, like the mountain of gold, and the land of the holy city of Makkah becoming lush green.

194.This means that the prophecy of the coming of the Holy Prophet صلى الله عليه وآله وسلم is in the previous Books, and the performance of such incredible miracles by him, which were not performed by any of the previous Prophets, are things, which are sufficient proof to bring faith in him.

134. And had we destroyed them before the coming of the Messenger, then they would have necessarily said, 'O my Lord, why you sent not a Messenger [195] that we might have followed your signs before we were disgraced and humiliated' 196.

وَلَوْ اَنَّاۤ اَهْلَكْنٰهُمْ بِعَذَابٍ مِّنْ قَبْلِهٖ لَقَالُوْا رَبَّنَا لَوْ لَاۤ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ مِنْ قَبْلِ اَنْ نَّذِلَّ وَنَخْزٰى ﴿١٣٤﴾

195. This means Oh My Beloved! If We send punishment on the infidels without sending My Prophets to them, then these people can lodge a complaint that Oh our Lord had You sent Your Prophet to us and we had not obeyed him, then we would be entitled to your punishment. Now, they have no opportunity to lodge this complaint.

196. The punishments, which were sent to the polytheists at the time of the Battle of Badr, Battle of the Trench, etc. came after the coming of the Prophet صلى الله عليه وآله وسلم. Thus, there is no objection that can be raised against this verse.

135. Say you, 'All are waiting, then you too wait, then now you will know

قُلْ كُلٌّ مُّتَرَبِّصٌ فَتَرَبَّصُوْا ۚ فَسَتَعْلَمُوْنَ

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مَنْ اَصْحٰبُ الصِّرَاطِ السَّوِيِّ وَ مَنِ اهْتَدٰى ﴿۳۵﴾

that who are the men who are on the straight path and who received guidance' 197.

197. Reason for its revelation:
The polytheists of Arabia were saying that we are awaiting the revolution of time when it would come on the Muslims and they would be destroyed. In response to it, this verse was revealed.

اٰيَاتُهَا ۱۱۲ ۲۱ سُوْرَةُ الْاَنْبِيَآءِ مَكِّيَّةٌ ۷۳ رُكُوْعَاتُهَا ۷

SURAH AL-AMBIA (The Prophets)
(MAKKAN) Revealed before Hijrah
7 Sections and 112 Verses 1186 Words , 4890 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

اِقْتَرَبَ لِلنَّاسِ حِسَابُهُمْ وَ هُمْ فِيْ غَفْلَةٍ مُّعْرِضُوْنَ ﴿۱﴾

SECTION: 1

1. The accountability [1] of the people is near and they have turned their faces in heedlessness [2].

1. Here, people means the infidels as is understood from the subject that follows, while accountability denotes accountability in the grave or accountability on the Day of Judgement. Because the Holy Prophet صلى الله عليه وآله وسلم is the final Prophet, hence now the Day of Judgement would definitely come, or in relation to the previous periods, Day of Judgement is now near. This verse was revealed regarding those who were rejecting the Day of Judgement. We should regard every moment here as a boon because the world is a tillage field and the Hereafter is place of reaping the harvest.
2. From this we learn that to remain fully engaged in the affairs of the world by forgetting the Hereafter is the practice of the infidels. A believer should make this life as a provision for the Hereafter.

مَا يَاْتِيْهِمْ مِّنْ ذِكْرٍ مِّنْ رَّبِّهِمْ مُّحْدَثٍ اِلَّا اسْتَمَعُوْهُ وَهُمْ يَلْعَبُوْنَ ﴿۲﴾

2. Whenever any admonition [3] comes to them from their Lord, they hear it not but playing [4].

3.The book of Allah Almighty is eternal, but its coming to us is new. Here it is referred

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to as an innovater (*Mohdith*) due to its coming.
4. This means these infidels, do not listen to the Holy QUR'AAN with the correct intention.

3. Their hearts have fallen in sport [5]. And the unjust counselled amongst them secretly; that who is this, is he only a man like you [6]? Do you go to magic and while you are seeing? [7]

5. This tells us that to play and joke at the time of reciting the Holy QUR'AAN is a practise of the infidels. Says Allah Almighty: "*And when the QUR'AAN is recited, hear it patiently and be silent so that you may have Mercy* (S7:V204). From this many issues of jurisprudence may be deduced.
6. From this we learn that even the infidels feared and were embarrassed at the time of openly calling him a human being like them, because they were seeing numerous changes with their eyes. Therefore, they were

4. The Prophet said, 'My Lord knows every word of the heavens and the earth. And He is the All-Knowing and the All-Seeing' [8].

8. Thus, these infidels would be given punishment for these secret sayings of theirs,

5. On the contrary, they said, 'These are the perturbed dreams, rather it is his own fabrication, nay, he is a poet[9]. Then let him bring any sign to us as the former had been sent' [10].

9. From this we learn that the liar has no confidence in his own words, therefore he is not firm on his word. It is for this reason that these infidels were calling the words of the Holy Prophet صلى الله عليه وآله وسلم at times as magic, sometimes as a nightmare, at times as fabricated words, sometimes as poetry, etc. It should be remembered that here '*poetry*' does not mean versified words, but words which are

They listen to it attentively only to make fun of it and to reject it. Thus, there is no inconsistency between "*hearing*" and "*jesting*".

لَاهِيَةً قُلُوبُهُمْ ۗ وَأَسَرُّوا النَّجْوَى ۖ الَّذِينَ
ظَلَمُوا ۖ هَلْ هَٰذَا إِلَّا بَشَرٌ مِّثْلُكُمْ ۖ
أَفَتَأْتُونَ السِّحْرَ وَأَنتُمْ تُبْصِرُونَ ﴿٣﴾

saying this secretly. Those who are labelling the Holy Prophet صلى الله عليه وآله وسلم today as an ordinary human being are far worse than these infidels. Also, to call a Prophet an ordinary human being is the root of all forms of infidelities and which are the branches of it.
7. Observe from his physical form, his eating and drinking, life and death then say whether he is an ordinary human being like you. However, they are aware that you do not know witchcraft. (Allah Forbid)

قُلْ رَبِّي يَعْلَمُ الْقَوْلَ فِي السَّمَاءِ
وَالْأَرْضِ ۚ وَهُوَ السَّمِيعُ الْعَلِيمُ ﴿٤﴾

while Muslims would be rewarded for concealed worship.

بَلْ قَالُوا أَضْغَاثُ أَحْلَامٍ بَلِ افْتَرَاهُ
بَلْ هُوَ شَاعِرٌ ۖ فَلْيَأْتِنَا بِآيَةٍ كَمَا
أُرْسِلَ الْأَوَّلُونَ ﴿٥﴾

beautiful and subtle.
10. Like the *'shining hand'*, the walking stick of Hazrat Musa (On whom be peace), the she-camel of Hazrat Saleh (On whom be peace). Or, this is the saying of the infidel people of the People of the Book or that of the polytheists, which they had heard from the priests and monks. Otherwise, the polytheists had not acknowledged these Prophets.

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مَآ اٰمَنَتْ قَبْلَهُمْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا ۚ اَفَهُمْ يُؤْمِنُوْنَ ۝۶

6. No town, which We destroyed, had believed before them; will they then believe[11]?

them. They continued to refer to the miracles as magic. For the purpose of believing, one miracle is enough, while for not believing, thousands of miracles are not enough.

وَ مَآ اَرْسَلْنَا قَبْلَكَ اِلَّا رِجَالًا نُّوْحِيْٓ اِلَيْهِمْ فَسْـَٔلُوْٓا اَهْلَ الذِّكْرِ اِنْ كُنْتُمْ لَا تَعْلَمُوْنَ ۝۷

7. And We did not send before you but men [12] whom we revealed then O People! Ask the men of knowledge if you have no knowledge [13].

peace). Thus, many issues have become clear from these verses and from Ahadith concerning beliefs.

13. From this, the obligation of Taqleed is proven, (Taqleed - following one of the Four Imaams in religious practices) because a thing which one does not understand, it is obligatory to enquire from the one who knows. Thus, it is obligatory upon a non-*Mujtaheed* (one who does not have the necessary knowledge of deducing issues relating to jurisprudence) to enquire from a Mujtaheed (one who has neccessary knowledge of these issues) and to act upon them. It is totally forbidden for such a person to use his own deduction in such issues.

وَ مَا جَعَلْنٰهُمْ جَسَدًا لَّا يَاْكُلُوْنَ الطَّعَامَ وَ مَا كَانُوْا خٰلِدِيْنَ ۝۸

8. And We made them not mere bodies that they may not eat food [14] and nor live in the world forever [15].

concealed from them, Only the believers have knowledge about them. In the same manner, the human nature of the Prophet is visible, but his peculiarities are concealed. The infidels had only seen the human form of the Prophet (Peace of Allah be upon him), while the noble Companions had seen the inner side of him. The one who merely sees the human form of the Holy Prophet صلى الله عليه وآله وسلم is not regarded as a Companion, otherwise Abu Jahl, too, would be regarded as a Companion.

11. It means these are the excuses of the infidels, otherwise those nations to whom their Prophets came with similar miracles which these infidels were asking of the Holy Prophet صلى الله عليه وآله وسلم should they not believe in

12. From this we understand that Prophets had always been humans and males, not a woman, a jinn or an angel. It is understood from a Hadith in Bukhari Shareef, Prophets had always been from lofty families and of noble lineage. From the words of Allah Almighty it is understood that after Hazrat Ibrahim (On whom be peace) all subsequent Prophets were from his progeny. Says Allah Almighty: "*And We placed prophethood and the book in their off-spring*". (S57:V26) It is further said "*I am to make you the leader of the people, and from my off-spring. Said He, My covenant does not reach the unjust*" (S2:V124). From this we understand that prophethood is from the progeny of Hazrat Ibrahim (On whom be

14. This verse is a reply to that idle and worthless talk of the infidels in which they were saying that if the Holy Prophet صلى الله عليه وآله وسلم is the true Prophet of Allah Almighty, then why does he eat and drink, and if he is not a human being like us then why would he be experiencing death? It should be remembered that just as the words of the QUR'AAN are visible, its mystical meanings are concealed. Mere words are visible to the infidels as well, but the mystical meanings are

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15. This means death is necessary for every creation. Death does not negate prophethood, whether it has come already or whether it is still to come. Hazrat Isa (On whom be peace), too, would be experiencing death. Thus, this does not prove that he has already experienced death.

9. Then We made Our promise good[16] to them, so We delivered them and those whom We pleased and destroyed the extravagant.

ثُمَّ صَدَقْنٰهُمُ الْوَعْدَ فَاَنْجَيْنٰهُمْ وَ مَنْ نَّشَآءُ وَاَهْلَكْنَا الْمُسْرِفِيْنَ ۝٩

16. He had destroyed their enemies, and granted these pious souls eternal life.

10. Undoubtedly, We sent towards you a Book in which there is glory for you [17]. Have you then no wisdom?

لَقَدْ اَنْزَلْنَآ اِلَيْكُمْ كِتٰبًا فِيْهِ ذِكْرُكُمْ ؕ اَفَلَا تَعْقِلُوْنَ ۝١٠ ع ١ ١

17. The word *Zikr* denotes admonition, deliberation, memoirs and fame. In the context of this verse, all these meanings are applicable, i.e. Oh people of Arabia, there is admonition for you in the Holy QUR'AAN, or it is a deliberation about your necessities, or that it is a discussion of what has happened and will still take place, or in it there is honour and fame for you. It is due to this QUR'AAN that Arabic, Arabia and the Arabs have gained world wide honour.

SECTION: 2

11. And how many towns that were oppressing [18], We utterly destroyed and raised up another people after them [19].

وَ كَمْ قَصَمْنَا مِنْ قَرْيَةٍ كَانَتْ ظَالِمَةً وَّ اَنْشَاْنَا بَعْدَهَا قَوْمًا اٰخَرِيْنَ ۝١١

18. This means these were towns of the infidels because an infidel oppresses himself and his household. Says Allah Almighty: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13).

19. Your condition will be the same as this, if you do not accept faith. Observe, the leaders of the Quraish did not serve the cause of Allah Almighty, as a result of which He made the poor people like the Ansaar of Madina serve Islam. Abu Jahl, etc. were destroyed in the Battle of Badr.

12. Then when they got Our torment, therefore they began to flee from it[20].

فَلَمَّآ اَحَسُّوْا بَاْسَنَآ اِذَا هُمْ مِّنْهَا يَرْكُضُوْنَ ۝١٢ ؕ

20. It is stated in Khazainul Irfaan that in Yemen there is a locality called *HASOOR* whose residents belied the Prophets of Allah and martyred them. Allah Almighty established the rule of the Bakht Nasar, who either killed or imprisoned these people. Those who managed to save themselves, ran away from this place seeing the condition of these people, the angels said these words sarcastically. But this narration is true under that circumstances, if Prophets had come to Arabia before the advent of our beloved Prophet صلى الله عليه وآله وسلم.

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13. Flee not, and return to those comforts, which were given to you [21] and to your homes, haply, you are to be questioned [22].

لَا تَرْكُضُوْا وَارْجِعُوْٓا اِلٰى مَآ اُتْرِفْتُمْ فِيْهِ وَ مَسٰكِنِكُمْ لَعَلَّكُمْ تُسْـَٔلُوْنَ ﴿۱۳﴾

21. Says Allah Almighty: *"Then bring one chapter like this, and call upon all your helpers"* (S2:V23). Both these are for command of impossibility.

22. So that people enquire from you about your hardship and their causes, and you relate your story to them weepingly and admit your infidelity and polytheism.

14. They said, ah! Woe to us! No doubt, we were unjust [23].

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۱۴﴾

23. These are words of repentance. However, repentance is not acceptable at the time of seeing the punishment, at that point in time it is futile.

15. Then they remained crying so, till We made them cut off, extinguished[24].

فَمَا زَالَتْ تِّلْكَ دَعْوٰىهُمْ حَتّٰى جَعَلْنٰهُمْ حَصِيْدًا خٰمِدِيْنَ ﴿۱۵﴾

24. From this we learn that repentance and acknowledgement of one's guilt at the time of punishment is of no benefit. Only that tree can bear fruit which is cultivated at the right time. Any field which is cultivated out of season will not bear any harvest. Repentance which is offered at the wrong time, cannot ward off punishment.

16. And we made not the heavens and the earth and whatever are between the two in vain [25].

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ ﴿۱۶﴾

25. In fact there are many practical benefits in their creation. Therefore you too are not created as a useless thing, but out of absolute wisdom. If you were created merely for eating and drinking, then these things would have been done better than you by the animals. This tells us that you have been created for something very important which is to understand the mystical knowledge of Allah Almighty and to obey the Prophet of Allah.

17. If We had wished to take any amusement, then We would have taken ourselves [26]; if at all We were to do.

لَوْ اَرَدْنَآ اَنْ نَّتَّخِذَ لَهْوًا لَّا تَّخَذْنٰهُ مِنْ لَّدُنَّآ ۖ اِنْ كُنَّا فٰعِلِيْنَ ﴿۱۷﴾

26. This means if We had an off-spring, as is claimed by the Jews and the Christians, then they would have been residing with us as is the general practice of keeping their children with them, why should they stay with you.

18. Rather We hurl the truth on falsehood, then it takes out its brain, and therefore it vanishes [27]. And woe to you for those utterances, which you fabricate.

بَلْ نَقْذِفُ بِالْحَقِّ عَلَى الْبَاطِلِ فَيَدْمَغُهٗ فَاِذَا هُوَ زَاهِقٌ ؕ وَ لَكُمُ الْوَيْلُ مِمَّا تَصِفُوْنَ ﴿۱۸﴾

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27. This tells us the hue and cry about falsehood is louder, but the strength of truth is greater. Observe! The Holy QUR'AAN came into this world under adverse conditions but it eventually overpowered infidelity and poly

19. And to Him belongs whatever is in the heavens and the earth. And those near Him [28]are not proud to worship Him [29], and nor are they tired [30].

وَ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ مَنْ عِنْدَهٗ لَا يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِهٖ وَ لَا يَسْتَحْسِرُوْنَ ﴿۱۹﴾

28. From this it is hinted that the son, and the wife cannot be the property of the father and the husband because Allah Almighty had said that every creation between the heavens and the earth belong to Me, then how can any one of them be My wife and son?

29. This means those angels who enjoy nearness and who are known as the close and favourite angels to who the affairs of the world are entrusted, they are called "*the managers of the affairs*".

30. Allah Almighty grants this power to some of His favourite beings who are human in

20. They glorify Him night and day and intermit not [31].

يُسَبِّحُوْنَ الَّيْلَ وَ النَّهَارَ لَا يَفْتُرُوْنَ ﴿۲۰﴾

31. To these angels the Tasbeeh (Glorification of Allah Almighty) and Tahleel (declaration of unity of Allah Almighty) is the same as breathing is to us. Just as while we

21. Have they made some such gods from the earth that creates something?

اَمِ اتَّخَذُوْٓا اٰلِهَةً مِّنَ الْاَرْضِ هُمْ يُنْشِرُوْنَ ﴿۲۱﴾

22. If there had been gods besides Allah in the heavens and earth, then necessarily, they would have gone ruined [32]. Therefore Glory is to Allah, the Lord of the Throne, from the utterances which they fabricate.

لَوْ كَانَ فِيْهِمَآ اٰلِهَةٌ اِلَّا اللّٰهُ لَفَسَدَتَا ۚ فَسُبْحٰنَ اللّٰهِ رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿۲۲﴾

32. It is so because if you believe in few such deities in which the polytheists believe, then these are totally helpless, and the world

theism. The stick of Hazrat Musa (On whom be peace) swallowed everything of the magicians. Eventually, truth always prevails and will always prevail.

form but angels in character. Our Holy Prophet صلى الله عليه وآله وسلم on the occasion of continuous fasting would give up food and drink for a number of days but would not reveal any sign of weakness. Hazrat Bayazid Bistami (May Allah be pleased with him) did not drink water for three years without experiencing any adverse effect. Hazrat Sadrul Afadil Moulana Sardar Ahmed (On whom be peace) had said that Ala Hazrat did not eat or drink for a full fifteen days, the sixteenth day was Ramadaan on which he made Iftaar and until his last moments of life ate very little.

breathe we talk, the angels too while reciting Tasbeeh and Tahleel offer prayer to the believers and curse the infidels. Thus, there is no inconsistency in the verse.

would be completely ruined through the divinity of those that are helpless and ignorant just as the kingdom is ruined of a country

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whose king is negligent. Thus, if there were few deities who are possessors of true power and knowledge and they run the affairs of the world in full agreement with one another, then two permanent causes would be necessary for a single routine. This is an impossibility with

23. He is not questioned as to what he does, while they shall all be questioned [33].

33.In this verse to '*enquire*' denotes the enquiry concerning reproof and reckoning. It means none in the creation can dare to enquire from Allah Almighty Himself. As far as questioning or asking i.e. begging is concerned, this matter is opposite to the above, that is the

24. Have they taken other gods besides Allah? Say you, 'bring forth your proof [34]. This Qur`aan is the mention of those with me [35] and the narration of those before me'. Rather most of them do not know the truth; therefore they turn aside [36].

34.A rational or fictitious proof. From this we learn that to ask a liar for a proof to disgrace him is permissible, while seeking proof on the basis of doubt is a criminal act.

35.By *'those with me'* denotes the entire Ummah of the Holy Prophetصلى الله عليه وآله وسلم . This means that the Holy QUR'AAN mentions about good deeds and sins and their reward and punishment about my Ummah. The QUR'AAN has mentioned about the previous Ummahs, that in none of these Ummahs poly

25. And We send not any Messenger before you but We revealed [37] to him that there is no god but I; therefore worship Me alone [38].

37.From this we learn revelation had come upon every Prophet. Revelation is absolutely necessary and obligatory for prophethood. Here Messengers denote Prophets.

Divine Personality. On the other hand if two deities are different, then opposing co-existence would be required which too is impossible in the matter of Divine Personality (*Khazainul Irfaan*).

لَا يُسْـَٔلُ عَمَّا يَفْعَلُ وَ هُمْ يُسْـَٔلُوْنَ ﴿۲۳﴾

entire creation begs of Him. Says Allah Almighty: "*To Him beg all that are in the heavens and in the earth*" (S55:V29). The angels had asked Allah Almighty about the wisdom of creating Hazrat Adam (On whom be peace). That question was of a different nature.

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اٰلِهَةً ؕ قُلْ هَاتُوْا بُرْهَانَكُمْ ۚ هٰذَا ذِكْرُ مَنْ مَّعِيَ وَذِكْرُ مَنْ قَبْلِيْ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ۙ الْحَقَّ فَهُمْ مُّعْرِضُوْنَ ﴿۲۴﴾

theism was regarded as permissible. Thus, this is a fictitious proof about Tauheed (Unity of Allah Almighty.)

36. This is the condition of the common people of the infidels, that they reject the Truth stupidly without any knowledge, while their scholars reject it intentionally and with hate. From this we learn that to be ignorant in matters of religion is a crime, and to have knowledge about them is obligatory.

وَ مَاۤ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ اِلَّا نُوْحِيْۤ اِلَيْهِ اَنَّهٗ لَاۤ اِلٰهَ اِلَّاۤ اَنَا فَاعْبُدُوْنِ ﴿۲۵﴾

At times there is a difference in meaning between the two, while at other times they are of a similar meaning.

38. From this we understand that all the Prophets

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are unanimous in matters of beliefs but different in practice. Polytheism was never made permissible in the religion of any of the Prophets. Hence, prostration of respect is not an act of polytheism, because this has taken place during the time of some of the Prophets.

26. And they said, 'the Most Affectionate has taken for Himself a son'. Holy is He. Nay they are honoured bondsmen [39].

وَ قَالُوا اتَّخَذَ الرَّحْمٰنُ وَلَدًا سُبْحٰنَهٗ ؕ بَلْ عِبَادٌ مُّكْرَمُوْنَ ۙ﴿۲۶﴾

39. From this we learn that do not insult the pious sages for the refutation of the infidels. Instead, refute them in such a way that the greatness of the pious will always remain. When the infidels accepted the angels and some Prophets as children of Allah Almighty and worshipped them, Allah Almighty did not talk ill of these pious sages, but instead spoke of them as honourable. From this, the Wahabis and the Kharijites need to take a lesson. This verse was revealed regarding Bani Khaza'a who were worshipping the angels as daughters of Allah Almighty.

27. They precede Him not in word, and they act only by His Command[40].

لَا يَسْبِقُوْنَهٗ بِالْقَوْلِ وَ هُمْ بِاَمْرِهٖ يَعْمَلُوْنَ ﴿۲۷﴾

40. From this we understand that the angels are innocent and do not commit any sin.

Says Allah Almighty: "*They do not disobey the Commands of Allah*" (S66:V6).

28. He knows whatever is before them and whatever is behind them, and they intercede not but for him whom He is pleased [41] with. And they fear of His awe [42].

يَعْلَمُ مَا بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ لَا يَشْفَعُوْنَ ۙ اِلَّا لِمَنِ ارْتَضٰى وَ هُمْ مِّنْ خَشْيَتِهٖ مُشْفِقُوْنَ ﴿۲۸﴾

41. From this we learn that Allah Almighty is pleased with even the sinful believer on the basis of his faith, because the sinful, too, would be pardoned through intercession. We further understand Allah Almighty is totally displeased with the infidels. If He was totally displeased with the sinful believers, he would not have addressed them with these endearing words: "*Oh those who believe!*"

42. This means that inspite of being innocent, the angels tremble with awe in the presence of Allah Almighty. It should be remembered that Awe is fear out of greatness of a person while *ISHFAAQ* is due to fear of Allah Almighty's independence. Fear of Allah Almighty is a pillar of faith which is acquired by Prophets, Saints and angels. In fact, the stronger the faith, the stronger the fear.

29. And whosoever of them says [43], 'I am a god beside Allah'. Then we shall recompense him with Hell. Thus We recompense the oppressors.

وَ مَنْ يَّقُلْ مِنْهُمْ اِنِّيْۤ اِلٰهٌ مِّنْ دُوْنِهٖ فَذٰلِكَ نَجْزِيْهِ جَهَنَّمَ ؕ كَذٰلِكَ نَجْزِي الظّٰلِمِيْنَ ﴿۲۹﴾ ع ۲ ۱۹ ۲

43. This means that in these angels such a type of utterance is impossible and absurd, like

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when Allah Almighty says: "*If Allah Almighty has a son, I will be the first to worship it.*" Some scholars have said that the speaker of these words is Shaitaan and would be sent to Hell. Because he was staying with the angels, therefore the pronoun *'from them'* is used.

SECTION: 3

30. Did the infidels not consider that the heavens and the earth were closed up, then We opened [44] them out? And We made every living from water [45]. Will they then believe?

أَوَلَمْ يَرَ الَّذِيْنَ كَفَرُوْٓا اَنَّ السَّمٰوٰتِ وَالْاَرْضَ كَانَتَا رَتْقًا فَفَتَقْنٰهُمَا ؕ وَ جَعَلْنَا مِنَ الْمَآءِ كُلَّ شَيْءٍ حَيٍّ ؕ اَفَلَا يُؤْمِنُوْنَ ﴿۳۰﴾

44. *'Were close'* denotes there was no rain, then it began to rain. Or, it means at first all the heavens clung to one another, then they were spaced. In the first instance to see denotes seeing with the naked eye, in the second it denotes seeing with the inner eye e.g. to ponder.

45. This tells us that every animal, is either alive due to water or it is created through a sperm. Everyone's origin is water, so much so that even the heavens and the earth are created from water. The heaven is the vapour of water while the earth is its foam.

31. And we put anchors [46] in the earth lest it should shake with them, and We made thereinwide pathways that haply they may be guided.

وَ جَعَلْنَا فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِهِمْ ۪ وَ جَعَلْنَا فِيْهَا فِجَاجًا سُبُلًا لَّعَلَّهُمْ يَهْتَدُوْنَ ﴿۳۱﴾

46. This tells us that the earth is not in motion, because Allah Almighty has called the mountains as anchors. After placing the anchor, the ship will not move. Likewise, the earth now does not move.

32. And We made the heavens a roof well protected [47]; and they turn away from its signs [48].

وَ جَعَلْنَا السَّمَآءَ سَقْفًا مَّحْفُوْظًا ۚ وَّ هُمْ عَنْ اٰيٰتِهَا مُعْرِضُوْنَ ﴿۳۲﴾

47. Which cannot fall or which cannot rub, although it is neither established on a pillar nor is it hanging on anything. It is established purely through the power of Allah Almighty.

48. This means the infidels do not ponder over these signs of Allah Almighty. This tells us that mathematics and astronomy are superior sciences when they are used as a means of acquiring the mystical knowledge of Allah Almighty. The great saints say that a single moment of inner reflection is better than a thousand years of prayer which is bereft of true concentration.

33. And it is He Who created the night and the day [49] and the sun and the moon. Each one is floating in a circumference [50].

وَ هُوَ الَّذِيْ خَلَقَ الَّيْلَ وَ النَّهَارَ وَالشَّمْسَ وَ الْقَمَرَ ؕ كُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ﴿۳۳﴾

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49. So that you can rest during the night and work during the day. From this we learn that the night comes before the day. This is the very system on which Islamic law is based i.e. after the sunset the date changes. Even human intellect desires this, because darkness precedes light.

50. From this we understand that the sky and the earth are not in motion. In fact, all the stars are floating in the orbit in such a manner as if someone is floating in the water. Thus, the ancient philosophy is false so is the modern philosophy i.e. the claim of science, too, is baseless. We further learn that the liquid-like substance of the sky is fluid and thin like the water or the wind in which the stars are floating. It is not solid and heavy. Thus, the Russian rocket which had presently entered the heavens is not against the teachings of Islam. In fact this verse serves as a proof for this occurence as well as that of Me'raj.

34. And We made not before you for any man to live forever [51] in the world. Will they then live forever if you pass away?

وَ مَا جَعَلْنَا لِبَشَرٍ مِّنْ قَبْلِكَ الْخُلْدَ ؕ اَفَاْىِٕنْ مِّتَّ فَهُمُ الْخٰلِدُوْنَ ﴿۳۴﴾

51. The enemies of the Holy Prophet صلى الله عليه وآله وسلم were awaiting his demise and would joyously say a time will come when the Messenger of Allah Almighty, too, would experience death. This verse was revealed in response to what these infidels were saying in which it is said that no one is out of the reach of death who will not become a victim of it. Hazrat Khizr and Hazrat Isa (On them be peace) and even the cursed Iblees, too would be experiencing death. This verse does not in any way prove that Hazrat Isa (On him be peace) has already experienced death as is claimed by the Qadyanis. In short, having long life is one thing, but eternity and immortality is another thing altogether. No one is granted eternal life in this world.

35. Every soul is to taste death [52]. And We prove you by evil and good for trial. And to Us you are to return[53].

كُلُّ نَفْسٍ ذَآىِٕقَةُ الْمَوْتِ ؕ وَ نَبْلُوْكُمْ بِالشَّرِّ وَ الْخَيْرِ فِتْنَةً ؕ وَ اِلَيْنَا تُرْجَعُوْنَ ﴿۳۵﴾

52. The taste of death is sweet for the true devotees of Allah Almighty, while it is extremely distasteful to those who are negligent. Death is like a vehicle, it transports one to the Beloved, the other to prison.

53. Some will return out of joy, others against their wishes.

36. And when the infidels see you, they take you not but with mockery [54]. Is this he who speaks evil of your gods? [55]. While they are themselves the rejecters [56] of the very remembrance of the Most Affectionate.

وَ اِذَا رَاٰكَ الَّذِيْنَ كَفَرُوْۤا اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ يَذْكُرُ اٰلِهَتَكُمْ ۚ وَ هُمْ بِذِكْرِ الرَّحْمٰنِ هُمْ كٰفِرُوْنَ ﴿۳۶﴾

54.Cause of revelation;
On seeing the Holy Prophet صلى الله عليه وآله وسلم Abu Jahl would laugh, and pass remarks to make fun. In reponse to it, this verse was revealed.

55.This means (Allah Almighty forbid) these Prophets are of a very low standing, while our idols are very prestigious. Being so low they are talking ill of those who are so

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lofty. Here "*they are themselves*" is used for the purpose of showing contempt. From this we learn that to say that the Holy Prophet صلى الله عليه وآله وسلم is a person of low rank is infidelity. These persons are of the highest degree of servitude, and only Divinity is above that.

56. This means those who look at you with contempt cannot give account of Allah Almighty accurately, because you are the highest means of the mystical knowledge of Allah Almighty. In fact, you yourself are the remembrance and description of Allah Almighty. It is for this reason that they have been mentioned as rejectors of the remembrance of Allah Almighty.

37. Man is made hasty [57], and I will show you My signs[58], be not hasty to Me [59].

خُلِقَ الْاِنْسَانُ مِنْ عَجَلٍ ؕ سَاُورِيْكُمْ اٰيٰتِيْ فَلَا تَسْتَعْجِلُوْنِ ﴿۳۷﴾

57. It should be remembered that haste in certain thing is regarded as good: repentance from sins, performance of Salaah, marriage of the daughter when a husband is chosen, burial procedure of the deceased. This haste is excellent, while haste in other matters is detestable.

58. This means that the concrete proofs would be established about the truth of Islam and for the refutation of infidelity, and their bright signs and symbols would be shown by gaining total ascendency by the weak believers over the powerful infidels, the continuous rise of Islam and the fall of infidelity, in spite of the lack of material resources of the believers, while the infidels are fully equipped.

59. Reason for its revelation:
Nadar ibn Harith would say that why does the punishment about which you are instilling fear in us not come to us? When will it come? Regarding it, this verse was revealed. From this we learn to make haste with the Holy Prophet صلى الله عليه وآله وسلم is making haste with Allah Almighty. This is exactly what Nadar had said and Allah Almighty states that do not make haste with Me.

38. And they say, 'when this promise will be (fulfilled) if you are truthful?[60].

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۳۸﴾

60. This is the description of that haste. Thus, this verse is the commentary of the previous verse.

39. And how the infidels knew the time when they will not be able to keep off fire from their mouths and not from their backs [61], neither shall they be helped [62].

لَوْ يَعْلَمُ الَّذِيْنَ كَفَرُوْا حِيْنَ لَا يَكُفُّوْنَ عَنْ وُّجُوْهِهِمُ النَّارَ وَ لَا عَنْ ظُهُوْرِهِمْ وَ لَا هُمْ يُنْصَرُوْنَ ﴿۳۹﴾

61.This means the fire would surround the infidels from all directions in the grave or in the Hereafter and they will not be able to ward off this fire through any means. If the fire does reach the sinful believer it will be (if Allah Almighty wills), extinguished through the blessings of his charities or through his tears which were shed when weeping due to fear of Allah Almighty. Also, fire will not reach a believer from all directions, in fact, his heart, brain and parts of Sajdah will be protected from it.

62. This tells us that being without helpers is for the infidels. Allah Almighty has provided many helpers for the believers. Says Allah Almighty: "*Only Allah is your helper and*

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His Messenger and the believers" (S5:V55). From this you further understand that the fire of Hell would be burning the faces of the infidels, but not that of the sinful believers. The parts of Sajdah would be safe. There, the believer will appear in his human form and infidels in another shape.

40. Rather it will come to them all of a sudden, then it will confound [63] them, and they will not be able to avert it. Nor will they be given respite.

بَلْ تَاْتِيْهِمْ بَغْتَةً فَتَبْهَتُهُمْ فَلَا يَسْتَطِيْعُوْنَ رَدَّهَا وَ لَا هُمْ يُنْظَرُوْنَ ﴿۴۰﴾

63. From this we understand that on the Day of Judgement everybody will not be confounded, the senses of some will be in their place e.g. those of the favourite servants of Allah Almighty. Says Allah Almighty: "*The Great Terror shall not grieve them" (S21:V103). It is further stated: "There is no fear nor any grief upon them*" (S10:V62).

41. And undoubtedly, the Messengers before you [64] were mocked, and then the mockery [65] of the scoffers took themselves in its fold.

وَ لَقَدِ اسْتُهْزِئَ بِرُسُلٍ مِّنْ قَبْلِكَ فَحَاقَ بِالَّذِيْنَ سَخِرُوْا مِنْهُمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۴۱﴾ ع ۴

64. Thus Oh my Beloved صلى الله عليه وآله وسلم do not grieve at the vulgarity and wickedness of these wicked people.

65. This means that the previous infidels were making fun of the Prophets who would inform them about Divine punishment. Then suddenly these punishments would come to them. The same would be the condition of these funmongers.

SECTION: 4

42. Say you, 'who keeps watch upon you from the Most Affectionate [66] by night and by day?' Yet they have turned their faces from the remembrance of their Lord [67].

قُلْ مَنْ يَّكْلَؤُكُمْ بِالَّيْلِ وَ النَّهَارِ مِنَ الرَّحْمٰنِ ؕ بَلْ هُمْ عَنْ ذِكْرِ رَبِّهِمْ مُّعْرِضُوْنَ ﴿۴۲﴾

66. Besides Allah Almighty, i.e. day and night it is We who are taking care of you and protecting you from Divine punishment.

67. It should be the practice of the believer to keep his tongue fully engaged in the remembrance of Allah Almighty at all times. Any person who recites Ayatul Kursi at the time of going to bed, his entire house is protected from burglary, fire, calamities and accidental happenings. Also, the constant remembrance of Allah Almighty will protect the believers from the fire of Hell.

43. Have they some gods who protect them besides us? They cannot protect [68] their own souls, and nor against Us may they have company with [69].

اَمْ لَهُمْ اٰلِهَةٌ تَمْنَعُهُمْ مِّنْ دُوْنِنَا ؕ لَا يَسْتَطِيْعُوْنَ نَصْرَ اَنْفُسِهِمْ وَ لَا هُمْ مِّنَّا يُصْحَبُوْنَ ﴿۴۳﴾

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68. If they cannot save themselves, then how would they save their worshippers? Hence, their worship is not beneficial, but harmful.

44. Nay, We allowed them and their fathers to carry on, until their life grew long [70] upon them. Do they then not observe that We are coming gradually reducing the land from its outlying borders? [71] Will they then overcome?

70. This tells us that a long life span, abundant wealth and excessive comfort are the punishment of Allah Almighty, if they are utilised in sinful activities. And the same are Divine blessings if they are spent in doing pious deeds. The long life span of Shaitaan is a means of excessive punishment for him, while the long life span of Hazrat Nooh (On whom be

45. Say you, 'I only warn you by the revelation [72]; and the deaf do not hear the call when they are warned'[73].

72. In which there is no possibility of errors. He does not instil fear in them regarding estimation and supposition in which there is a possibility of an error.

73. From these are understood two issues:

1. It is obligatory to convey the laws to

46. And if a breath of the torment of your Lord touch them then necessarily, they will say, 'Oh! Alas for us undoubtedly, we were unjust'[74].

74. This tells us that an infidel is very impatient. He talks too much and when the

47. And We shall set up the scales of justice for the Day of Judgement [75], that no soul shall be wronged [76]. anything. And if there be anything,

69. As how assistance and support is provided for the believers and would always be provided for them.

بَلْ مَتَّعْنَا هٰٓؤُلَآءِ وَاٰبَآءَهُمْ حَتّٰى طَالَ عَلَيْهِمُ الْعُمُرُ ؕ اَفَلَا يَرَوْنَ اَنَّا نَاْتِي الْاَرْضَ نَنْقُصُهَا مِنْ اَطْرَافِهَا ؕ اَفَهُمُ الْغٰلِبُوْنَ ﴿۴۴﴾

peace) is positive Divine mercy for him.

71. In that, believers are continuing to capture lands of the infidels. The boundaries of the believers are expanding and that of the infidels are becoming smaller. From this, they should take a lesson. This verse is revealed in Madina because prior to Hijrah, Muslims had not embarked on the path of conquests.

قُلْ اِنَّمَآ اُنْذِرُكُمْ بِالْوَحْيِ ۚ وَ لَا يَسْمَعُ الصُّمُّ الدُّعَآءَ اِذَا مَا يُنْذَرُوْنَ ﴿۴۵﴾

the Prophet verbally, mere revelation in the heart is not sufficient. This is the task of Allah Almighty.

2. Those who are unable to reap benefits through lectures are deaf, blind and dead, although they may possess all these qualities outwardly.

وَ لَئِنْ مَّسَّتْهُمْ نَفْحَةٌ مِّنْ عَذَابِ رَبِّكَ لَيَقُوْلُنَّ يٰوَيْلَنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿۴۶﴾

times comes he is quickly fearstricken.

وَ نَضَعُ الْمَوَازِيْنَ الْقِسْطَ لِيَوْمِ الْقِيٰمَةِ فَلَا تُظْلَمُ نَفْسٌ شَيْـًٔا ؕ وَ اِنْ كَانَ

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even equal to a grain of a mustard seed, then We shall bring it. And We are sufficient to take account [77].

مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ اَتَيْنَا بِهَا ؕ وَ كَفٰى بِنَا حٰسِبِيْنَ ﴿۴۷﴾

75. This scale would be for them who have both good and evil deeds. There is no scale for the infidels as they have no good deeds: Says Allah Almighty: "*We shall not establish any weight for them on the Day of Judgement*" (S18:V105). There is no weight for those who are absolutely pious, as they have no sins. Says Allah Almighty: "*Then they shall enter Paradise and they shall be provided therein without count*" (S40:V40). The scale would be for everybody. If so, the weight of the good deeds would be done with sincerity and more lovingly.

76. This means Allah Almighty will have the scale to weigh the deeds in which the good and the bad deeds would be weighed. Or it means the deeds themselves would be appearing in different forms after which they would be weighed or the book of deeds would be weighed. Weighing on the Day of Judgement is a certainty, its rejection is heresy.

77. Although it is the angels who would be taking the account of man, this would not be due to Allah Almighty's helplessness, but it would be in accordance with Divine Law. Says Allah Almighty: "*None is supporter of Him because of weakness*" (S17:V111).

48. And undoubtedly, We gave Musa and Haroon judgement [78]. and the light and admonition those who fear God.

وَ لَقَدْ اٰتَيْنَا مُوْسٰى وَ هٰرُوْنَ الْفُرْقَانَ وَ ضِيَآءً وَّ ذِكْرًا لِّلْمُتَّقِيْنَ ﴿۴۸﴾

78. The Taurah was given directly to Hazrat Musa (On whom be peace) while to Hazrat Haroon (On whom be peace) it came through Hazrat Musa (On whom be peace). Thus, there is no inconsistency in the verse.

49. Those who fear [79], their Lord, Unseen, and who are dreadful of the Hour.

الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ وَ هُمْ مِّنَ السَّاعَةِ مُشْفِقُوْنَ ﴿۴۹﴾

79. This tells us that fear of Allah Almighty is beneficial, although it is developed without seeing. On seeing even the Devil becomes frightened. On seeing, the angels of punishment at the Battle of Badr, he had said: "*I fear Allah, the Lord of the worlds*" (S5:V28). But this fear of his did not benefit him.

50. And it is the blessed admonition that We have sent [80]. down. Are you the deniers of it?

وَ هٰذَا ذِكْرٌ مُّبٰرَكٌ اَنْزَلْنٰهُ ؕ اَفَاَنْتُمْ لَهٗ مُنْكِرُوْنَ ﴿۵۰﴾ ع

80. This tells us one of the names of the Holy QUR'AAN is *Zikr* narration because it has narrations about those that have come before. Also, it contains regulations regarding the temporal and the spiritual needs, about this world and the Hereafter. There are thirty two names given for the Holy QUR'AAN (*Tafseer Naeemi*).

SECTION 5

51. And undoubtedly, We bestowed over Ibrahim his righteous path [81], from before, and We knew him[82].

وَ لَقَدْ اٰتَيْنَاۤ اِبْرٰهِيْمَ رُشْدَهٗ مِنْ قَبْلُ وَ كُنَّا بِهٖ عٰلِمِيْنَ ﴿۵۱﴾ ج

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81. This means before Hazrat Musa (On whom be peace) was given the Taurah (Tafseer Roohul Bayaan). Or, before Hazrat Ebrahim (On whom be peace) had attained the age of maturity e.g. he was born a pious believer, while prophethood was bestowed upon him much later.

82. From this we understand that Hazrat Ebrahim (On whom be peace) at no time digressed from the path of Truth - neither in belief nor in practice. Anyone who would regard him as a polytheist or sinner during any stage of his blessed life is denying the veracity of this verse because Allah Almighty in this verse has intimated that he is entitled to this piety. He who is guided by Allah Almighty can never go astray.

52. When he said to his father [83] and his people, 'what are these images before which you are sitting firmly' (for worship) [84].

اِذْ قَالَ لِاَبِيْهِ وَقَوْمِهٖ مَا هٰذِهِ التَّمَاثِيْلُ الَّتِيْٓ اَنْتُمْ لَهَا عٰكِفُوْنَ ﴿۵۲﴾

83. From this we learn that the mother of Hazrat Ebrahim (On whom be peace) was a true believer, it is for this reason that her name was not mentioned on such an occasion. No Prophet's mother has ever been a polytheist. Here the word 'father' denotes uncle because his father was Ta'arrukh and his uncle was Azar. Azar was destroyed on that day on which Namrood had ordered Hazrat Ebrahim (On whom be peace) to be thrown in the fire. One flame of this very fire had destroyed him. After his death Hazrat Ebrahim (On whom be peace) had never prayed for his salvation, but he had prayed for his parents when he already had children. "*O my Lord! forgive me and my parents*". (S71:V28). In Arabic the word ABB is used to denote a father, grandfather, uncle, etc. but the word *WAALID* is used only for a father (*Tafseer Naeemi*: *Surah An-aam*.

84. It should be remembered that the people of Babel i.e. the people of Hazrat Ebrahim (On whom be peace) were indulging in the worship of the moon, the sun, the stars, Namrood and the idols sculptured in his image. Namrood was calling himself the big god and the other objects as the small gods. Thus, there is no inconsistency in the verses.

53. They said, 'we found our fathers worshipping them.'

قَالُوْا وَجَدْنَآ اٰبَآءَنَا لَهَا عٰبِدِيْنَ ﴿۵۳﴾

54. He said, 'Undoubtedly, you and your fathers are in manifest error [85'].

قَالَ لَقَدْ كُنْتُمْ اَنْتُمْ وَ اٰبَآؤُكُمْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۵۴﴾

85. From this we understand three issues:

1. No consideration should be given to anyone in matters of Religion. No respect should be given to anyone even if such a person is one's relative or older in age.
2. Taqiyyah feigned piety in matters of religion is not permissible.
3. In matters of religion, view of the majority does not have any credence. Even if the entire world were to say that there are two Gods, they are liars, and the Prophets are true.

55. They said, 'Have you brought truth to us, or you are making a play unintentionally? [86].

قَالُوْٓا اَجِئْتَنَا بِالْحَقِّ اَمْ اَنْتَ مِنَ اللّٰعِبِيْنَ ﴿۵۵﴾

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86. The people said this because they had full faith of being on the path of truth. Oneness of Allah Almighty to them seemed like a very strange thing.

56. He said, 'Nay, your Lord is He Who is the Lord of the heavens and the earth, Who created them [87], and I am of the witness to that [88].

قَالَ بَلْ رَّبُّكُمْ رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ الَّذِیْ فَطَرَهُنَّ ۫ وَ اَنَا عَلٰی ذٰلِكُمْ مِّنَ الشّٰهِدِیْنَ ﴿۵۶﴾

87. Because only that being is worthy of worship who is ancient, unending and eternal and who is a creator. The moon, the stars, the idols nor Namrood had possessed these two attributes. Then, on what other grounds do they become worthy of worship? There is a great difference between obedience and worship. One can obey any great person, but worship is only worthy to One who is the greatest i.e. who is the Creator.

88. Here testimony does not signify testimony based on religious law because the plaintiff himself cannot become a witness. At that point in time Hazrat Ebrahim (On whom be peace) was the claimant of Tauheed.

57. And I swear by Allah, I shall devise bad against your idols after you have turned your backs [89].

وَ تَاللّٰهِ لَاَكِیْدَنَّ اَصْنَامَكُمْ بَعْدَ اَنْ تُوَلُّوْا مُدْبِرِیْنَ ﴿۵۷﴾

89. This tells us that a Prophet has no fear of anyone in his heart. They are not born to be supressed. If Mirza Goolam had been a prophet, he would not have deprived himself of a great obligation like Hajj because of his fear for the Pathaans. We further learn that sometimes the '*device*' is used to mean something good as well i.e. a secret plan. Furthermore, Prophets never practise hypocrisy. Taqiyyah feigning piety is the practise of the devil. Says Allah Almighty: "*And he swore to them both that I am the well wisher of you both*" (S7:V21).

58. Then he broke them in to pieces[90], but the big one of them, that haply they may ask to it something [91].

فَجَعَلَهُمْ جُذٰذًا اِلَّا كَبِیْرًا لَّهُمْ لَعَلَّهُمْ اِلَیْهِ یَرْجِعُوْنَ ﴿۵۸﴾

90. These people were holding their annual fair. On that day they would be in the jungle to indulge in revelry and gaiety. When they would return in the evening, they would first go to the temple to worship the idols then go home. By coincidence, the day after this incident had taken place was the day of their funfair. They, therefore said to Hazrat Ebrahim (On whom be peace) that tomorrow he should accompany them to see their funfair. Thereafter, a discussion would take place about it. The next day, he made an excuse and remained behind in the city, while the rest of the people had left for the *fun-fair*. In their absence he broke all their idols and placed the axe on the shoulders of the biggest idol.

91. From this big idol or from Hazrat Ebrahim (On whom be peace).

59. They said, 'Who has done this to our gods?' undoubtedly, he is unjust.

قَالُوْا مَنْ فَعَلَ هٰذَا بِاٰلِهَتِنَاۤ اِنَّهٗ لَمِنَ الظّٰلِمِیْنَ ﴿۵۹﴾

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قَالُوْا سَمِعْنَا فَتًى يَّذْكُرُهُمْ يُقَالُ لَهٗٓ اِبْرٰهِيْمُ ﴿٦٠﴾

60. Some of them said, 'We have heard a youth called Ibrahim [92]. saying bad to them'.

92.When the news of this incident reached Namrood and his people, they said these words.

قَالُوْا فَاْتُوْا بِهٖ عَلٰٓى اَعْيُنِ النَّاسِ لَعَلَّهُمْ يَشْهَدُوْنَ ﴿٦١﴾

61. They said, 'Then bring him before the people, haply they may bear witness [93].

93. That these people had seen the destruction of the idols, or heard the evil words spoken about the idols. This tells us that even a cruel and tyrant king like Namrood would pass judgement in a case after listening to the testimony of the witnesses. Today's officials who give one sided judgement without listening to the testimony of both sides should take a lesson from this.

قَالُوْٓا ءَاَنْتَ فَعَلْتَ هٰذَا بِاٰلِهَتِنَا يٰٓاِبْرٰهِيْمُ ﴿٦٢﴾

62. They said, 'have you done this to our gods O Ibrahim?'

قَالَ بَلْ فَعَلَهٗ ۖ كَبِيْرُهُمْ هٰذَا فَسْـَٔلُوْهُمْ اِنْ كَانُوْا يَنْطِقُوْنَ ﴿٦٣﴾

63. He said, 'Rather this big one [94], of them would have done this, so ask them, if they can speak'.

94. By *'this big one'* is meant Allah Almighty because they would call Allah Almighty as the Big God and the idols as small gods. Because the deed of Hazrat Ebrahim (On whom be peace) was like the work of Allah Almighty, he had linked his work to Allah Almighty. Or its meaning is that which the blessed translator (On whom be peace) has outlined that this was derisive talk i.e. it must have been done by the big idol. In the statement of derision and suspicion there is no lie and falsehood. This is an expression of uncertainty. Allah Almighty will tell the infidels: "*Taste it Yes, you are the honourable, the benignant*" (S44:V49). In any case, Hazrat Ebrahim (On whom be peace) had not spoken a lie.

فَرَجَعُوْٓا اِلٰٓى اَنْفُسِهِمْ فَقَالُوْٓا اِنَّكُمْ اَنْتُمُ الظّٰلِمُوْنَ ﴿٦٤﴾ لا

64. They turned to themselves and said, 'Undoubtedly you yourselves are the unjust' [95].

95. That they were worshipping such lifeless and helpless objects. Hazrat Ebrahim (On whom be peace) is on the path of Truth, yet it is not sufficient to think as such for the purpose of faith until there is no admission and acknowledgement about it. Thus, they remained polytheists.

ثُمَّ نُكِسُوْا عَلٰى رُءُوْسِهِمْ ۚ لَقَدْ عَلِمْتَ مَا هٰٓؤُلَآءِ يَنْطِقُوْنَ ﴿٦٥﴾

65. Then they were layed downwards on their heads [96] that you know well that these do not speak.

96. Either by the devil or by their baser self. They were once again returned to

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downward infidelity, but because their first thought was not based on faith, therefore this turning of theirs was not declared as apostasy.

66. He said, 'Do you then worship beside Allah that which neither profits you and nor hurts you' [97].

قَالَ اَفَتَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا يَنْفَعُكُمْ شَيْـًٔا وَّ لَا يَضُرُّكُمْ ﴿٦٦﴾

97. This means their worship is not beneficial, and breaking and destroying does not cause any harm. Observe, I had broken them yet they did not say anything to me

Otherwise, there is both benefit and harm derived from stones. From them buildings are constructed and if you hit anyone with them, they can break a person's head.

67. Woe upon you and those deities, which you worship besides Allah, do you then have no wisdom? [98].

اُفٍّ لَّكُمْ وَ لِمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿٦٧﴾

98. From this we learn that a Prophet does not have fear for people. "*They have no fear*" (S10:V62). Also, they do not have consideration for the people when in the path of Allah Almighty, neither for a king nor for a father or other relatives. Observe, Hazrat Ebrahim (On whom be peace) is boldly and fearlessly speaking to the infidels all by himself.

Also rebuking and scolding the infidels at times is the Sunnah of Hazrat Ebrahim (On whom be peace) for he said to them: Fie on you" Says Allah Almighty: "*And be strict to them*" (S9:V73) Those who propagate that we should regard every one as our brother should take heed from this.

68. They said, 'Burn him and help your gods, if you have to do' 99.

قَالُوْا حَرِّقُوْهُ وَ انْصُرُوْٓا اٰلِهَتَكُمْ اِنْ كُنْتُمْ فٰعِلِيْنَ ﴿٦٨﴾

99. Thus Namrood and his people imprisoned him and Hazrat Ebrahim (On whom be peace) was collecting wood for a month at a place called KOTI. Then a huge fire was lit and as a result of its intensity, birds were unable to fly over it. Thereafter, he was placed in a catapult and thrown towards the fire. At that point in time, he was reciting this verse: "*Allah is sufficient for us and what an excellent disposer of Affairs*" (S3:V173). He met Hazrat Jibraeel (On whom be peace) on the way, who had enquired whether he was in need of anything. The reply was "I do not need anything from you. My need is with Allah, Who is fully aware of it." Hazrat Ebrahim (On whom be peace) was under the impression that at the time of a problem, seeking Allah's assistance would perhaps be looked upon as impatience on his part. The woodpecker, was bringing water in its beak to put off the fire, but the chameleon was trying to fan the fire from a distance. Neither did the fire get extinguished by the woodpecker nor was the chameleon successful in brightening the fire. However, this revealed what was in their hearts i.e. Hazrat Ebrahim (On whom be peace) was able to distinguish between a friend and an enemy. It is for this reason that there is an order to kill the chameleon.

69. We said, 'O Fire! Be cool and a safety for Ibrahim' [100].

قُلْنَا يٰنَارُ كُوْنِيْ بَرْدًا وَّ سَلٰمًا عَلٰٓى اِبْرٰهِيْمَ ﴿٦٩﴾

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100. This means it turns from hot to cold and becomes secure through coolness. If Allah Almighty had not used the word '*safe*',

70. And they desired evil for him, but We made them the worst losers [101].

101. In that He had saved you from the fire

71. And We delivered [102], him and Lut, towards the land in which We had placed the blessings for the worlds [103].

102. This tells us that if a believer wishes to spend a proper life in this world, then he should, like Hazrat Ebrahim (On whom be peace), build his house in the fire, Allah Almighty will change it into a garden.

72. And We bestowed him Ishaaq and as grandson, Ya`qoob, and We made all of them able for Our special favour [104].

104. This tells us that pious children are a special mercy of Allah Almighty. Pious children

73. And We made them leaders [105], who called by Our Command and We revealed to them the doing of good deeds [106], and establishing prayer and the paying of Zakaat (poor-due) [107]. and they constantly served Us.

105. It is about the people of that period. On every one of them his obedience was obligatory. Or that he had been made the Prophet of the entire world for all times, so that He had made it compulsory on everyone to accept faith through the Prophets of Allah Almighty.

106. In it there is a hint that the Prophets from their infancy are people who are pious and doers of pious deeds.

the fire would have become very cold and could have become a means of destruction.

وَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَخْسَرِيْنَ ﴿۷۰﴾

and destroyed Namrood through a mosquito.

وَنَجَّيْنٰهُ وَلُوْطًا اِلَى الْاَرْضِ الَّتِيْ بٰرَكْنَا فِيْهَا لِلْعٰلَمِيْنَ ﴿۷۱﴾

103. This means the land of Syria where the blessings of this world and the Hereafter are found. It is the resting place of many Prophets. There are many types of fruit and rivers therein. Its weather is very mild.

وَوَهَبْنَا لَهٗۤ اِسْحٰقَ ؕ وَيَعْقُوْبَ نَافِلَةً ؕ وَكُلًّا جَعَلْنَا صٰلِحِيْنَ ﴿۷۲﴾

are those fruits which would be beneficial in both the worlds.

وَجَعَلْنٰهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا وَاَوْحَيْنَاۤ اِلَيْهِمْ فِعْلَ الْخَيْرٰتِ وَاِقَامَ الصَّلٰوةِ وَاِيْتَآءَ الزَّكٰوةِ ۚ وَكَانُوْا لَنَا عٰبِدِيْنَ ﴿۷۳﴾

107. That he should order people to pay their Zakaat, as this is not obligatory upon the Prophets. Or Zakaat could refer to cleanliness and purity of the heart. Hazrat Isa (On whom be peace) had said: "*Wherever I may be and enjoined in prayer and poor tax (Zakaat) so long as I live* (S19: V31). Although he had, not paid Zakaat at any stage of his life. In fact, he had never accumulated wealth.

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وَ لُوْطًا اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا وَّ نَجَّيْنٰهُ مِنَ الْقَرْيَةِ الَّتِيْ كَانَتْ تَّعْمَلُ الْخَبٰٓئِثَ ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فٰسِقِيْنَ ۙ﴿۷۴﴾

74. And to Lut We gave government and Knowledge [108], and delivered him from that town which had been doing foul deeds [109]. Undoubtedly, those evil people were disobedient.

108. Hazrat Lut (On whom be peace) was the son of Hazrat Haroon (On whom be peace) and the nephew of Hazrat Ebrahim (On whom be peace). He had become a Prophet due to the Prayer of these great Prophets.

109. This means evil action from the boys. These people were from Sodom and places close to it. From this we learn that though the infidels are not duty-bound to worship, but they are dutybound to affairs of friendship.

وَ اَدْخَلْنٰهُ فِيْ رَحْمَتِنَا ؕ اِنَّهٗ مِنَ الصّٰلِحِيْنَ ﴿۷۵﴾ ع

75. And We caused him to enter Our Mercy. Undoubtedly, he is of those able for Our special favour.

SECTION: 6

وَ نُوْحًا اِذْ نَادٰى مِنْ قَبْلُ فَاسْتَجَبْنَا لَهٗ فَنَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۚ﴿۷۶﴾

76. And to Nuh when he called Us before this, then We listened to his prayer and delivered him and his family [110]. from severe torture [111].

110. It means his one wife and the believing children. From this we learn that a wife is included in the household.

111. This means from the non-believing people, or from heavy floods. From this we learn that the destruction of the infidels is a mercy of Allah Almighty at which one should be happy.

وَ نَصَرْنٰهُ مِنَ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِنَا ؕ اِنَّهُمْ كَانُوْا قَوْمَ سَوْءٍ فَاَغْرَقْنٰهُمْ اَجْمَعِيْنَ ﴿۷۷﴾

77. And We helped him against a people who belied our signs [112]. Undoubtedly they were evil people, so We drowned them all [113].

112.By giving miracles to the progeny of Hazrat Nooh (On whom be peace) and thereafter drowning these people. The mention of the second information comes a little further.

113.In that not a single infidel was left in the entire world. This was due to the effect of this prayer of his: *"Oh my Lord! leave not of the infidels any inhabitant upon the earth"* (S71:V26).

وَ دَاوٗدَ وَ سُلَيْمٰنَ اِذْ يَحْكُمٰنِ فِي الْحَرْثِ اِذْ نَفَشَتْ فِيْهِ غَنَمُ الْقَوْمِ ۚ وَ كُنَّا لِحُكْمِهِمْ شٰهِدِيْنَ ۙ﴿۷۸﴾

78. And remember Dawood and Sulaiman [114], when they gave decision regarding a feud of tillage when the sheep of certain people strayed therein by night, and We were present at the time of their judgement.

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114.At that time Hazrat Dawood (On whom be peace) was the king and the Prophet, while Hazrat Sulaiman (On whom be peace) was still young - he was only eleven years old.

79. We made Sulaiman [115], to understand the matter and bestowed to both of them government and knowledge [116], and We made the mountains subservient to celebrate Our Praises with Dawood. And so the birds [117]. and these were Our doings.

فَفَهَّمْنٰهَا سُلَيْمٰنَ ۚ وَ كُلًّا اٰتَيْنَا حُكْمًا
وَّعِلْمًا ۡ وَّسَخَّرْنَا مَعَ دَاوٗدَ الْجِبَالَ
يُسَبِّحْنَ وَالطَّيْرَ ؕ وَكُنَّا فٰعِلِيْنَ ﴿۷۹﴾

115. This case was decided by Hazrat Dawood (On whom be peace) by saying that the goats must be given to the owner of the land because the value of these goats was equal to the crop devoured by them. When the Plaintiff and the defendant left there, Hazrat Sulaiman (On whom be peace) said that there could be a simpler solution to this. Hazrat Dawood (On whom be peace) told him "*Please do tell me about it*" To this, Hazrat Sulaiman (On whom be peace) replied that the owner of the field should be given the goats conditionally, and the owner of the goats should cultivate his land. When the crop reaches that stage when it had been devoured, the owner of the field should return the goats to the owner and take possession of the land. During this period, the owner of the field can make use of the milk, etc. of these goats. Hazrat Dawood (On whom be peace) gave the order according to it.

116. From this emerge a few issues:

1. Authoritative interpretation of Islamic Law is fully justifiable and those who have the capacity for it should do so;
2. Prophets, too, are authoritative interpretators because the order of both these Prophets was based on authoritative interpretation and not through revelation.
3. Even if there is an error in the interpretation of a prophet, the possibility of such errors is far greater in the non-prophets;
4. A mujtahid will not be regarded as sinful due to an error in interpretation. Observe, Hazrat Dawood (On whom be peace) had erred in the interpretation but he was not censured for it;
5. One interpretation can cancel another interpretation but the categorical order cannot be cut off from the interpretation;
6. Prophets do not stick to faulty interpretation Allah Almighty corrects this error;
7. In the Law of Hazrat Dawood (On whom be peace) this was the judgement of loss of crop, but in our Law of Shariah, if the shepherd is not with the flock, the owner of the goats will not be implicated or liable for payment of the damage.

117. In that the mountains and the birds would recite the glorification of Allah Almighty with him in such a manner that those who could hear would hear their recitation. Otherwise, trees and stones are continuously engaged in glorifying Allah Almighty.

A case came to Hazrat Dawood (On whom be peace) that without the shepherd, how did the goats of the people get to the field belonging to a person, causing destruction of its crop.

80. And We taught [118] him the making of garments for you so that it may protect you against your violence. Will you then be grateful?[119].

وَ عَلَّمْنٰهُ صَنْعَةَ لَبُوْسٍ لَّكُمْ لِتُحْصِنَكُمْ
مِّنْۢ بَاْسِكُمْ ۚ فَهَلْ اَنْتُمْ شٰكِرُوْنَ ﴿۸۰﴾

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118. This means to make an armour. Iron would melt in his blessed hand and he would mould it as he desired it. He would make armour in this way, which was used in battles.
119. Oh believers express gratitude to Allah Almighty that He provided for you armour through Hazrat Dawood (On whom be peace). Or oh people of Dawood (On whom be peace) express gratitude that He granted this bounty to your Prophet. It should be remembered that Hazrat Dawood (On whom be peace) would make the armour and sell them from which he was making his living. He took nothing from the
state treasury for his personal needs (*Tafseer Roohul Bayaan*). Hazrat Dawood (On whom be peace) is the inventor of armour.

81. And to Sulaiman We made subservient the violent wind that it blew at his biding [120]. to the land in which We had placed Our blessings[121]. And We are in known of every thing.

وَ لِسُلَيْمٰنَ الرِّيْحَ عَاصِفَةً تَجْرِىْ بِاَمْرِهٖۤ اِلَى الْاَرْضِ الَّتِىْ بٰرَكْنَا فِيْهَا ؕ وَكُنَّا بِكُلِّ شَىْءٍ عٰلِمِيْنَ ﴿۸۱﴾

120. From this emerge two issues:
1. The kingdom of Hazrat Sulaiman (On whom be peace) was a general one, he was the ruler over the jinns and the air as well.
2. It is not polytheism to say that this work is done through such a person. Observe, Allah Almighty had said that the wind blows through the order of Hazrat Sulaiman (On whom be peace).
Thus, one can say that the moon was split by the order of the Holy Prophet صلى الله عليه وآله وسلم the sun came back, the rain fell, etc through his command. This order is from that which is bestowed by Allah Almighty.
121. That Hazrat Sulaiman (On whom be peace) would by means of his throne fly every morning and evening in the air completing a journey of a month. Here, earth, refers to the ground of Syria.

82. And of the devils, those who dived [122], for him and did other work beside that [123], and We had a check over them [124].

وَ مِنَ الشَّيٰطِيْنِ مَنْ يَّغُوْصُوْنَ لَهٗ وَيَعْمَلُوْنَ عَمَلًا دُوْنَ ذٰلِكَ ۚ وَكُنَّا لَهُمْ حٰفِظِيْنَ ۙ﴿۸۲﴾

122. To take out pearls, etc.
123. To construct buildings to prepare and manufacture astounding objects.
124. That they had not rebelled against his orders, and were not damaging things they would manufacture, as was their custom.

83. And remember Ayyub [125], when he called his Lord that distress has touched me and you are the Most Merciful of the merciful [126].

وَ اَيُّوْبَ اِذْ نَادٰى رَبَّهٗۤ اَنِّىْ مَسَّنِىَ الضُّرُّ وَاَنْتَ اَرْحَمُ الرّٰحِمِيْنَ ۚ﴿۸۳﴾

125. Hazrat Ayoob (On whom be peace) is from the progeny of Hazrat Ishaque (On whom be peace). He was a prophet of Harraan, which was one of the areas of Damascus. He had seven sons, seven daughters, countless animals and other wealth. He was very handsome.

Allah Almighty tested him by causing all his children to die, his buildings to fall, his animals to perish, his harvest to be ruined. He himself became ill. His entire body was full of worms and wounds. Besides his wife, all had deserted him. This test lasted for seven years.

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Thereafter he offered this dua (prayer.)
126. From this we learn that to present your need, too, is a form of prayer, and the expression of glory and praise of Allah Almighty is also a prayer. Furthermore, at the time of offering prayer, one should always recite praises of Allah Almighty. We also know that in the dua the praises of Allah Almighty should be such which should be suitable to the prayer itself. One should not say Oh Vanquisher, have mercy upon me, or Oh most Benificient and Merciful, destroy the infidels. Instead, remember Allah Almighty in the most sublime form according to your dua.

84. Then We responded to him and We removed the distress which he had and we gave him his family and along with them the like thereof as a mercy [127]. from Us. And as an admonition to the devotees.

فَاسْتَجَبْنَا لَهٗ فَكَشَفْنَا مَا بِهٖ مِنْ ضُرٍّ وَّاٰتَيْنٰهُ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنْ عِنْدِنَا وَذِكْرٰى لِلْعٰبِدِيْنَ ﴿۸۴﴾

127. By this is meant a fountain came into existence from an unknown source through the rubbing of his feet. By drinking and bathing in this water all inner and outer diseases were removed. All his deceased children came back to life, his wife became young once again and he was granted additional children.

85. And remember Ismail and Idrees[128]. and Zul-Kifl. They were all men of patience [129].

وَ اِسْمٰعِيْلَ وَ اِدْرِيْسَ وَذَا الْكِفْلِ ؕ كُلٌّ مِّنَ الصّٰبِرِيْنَ ﴿۸۵﴾

128. The blessed name of Hazrat Idries (On whom be peace) is Akhnooq ibn Burda, ibn Mahla Beel. He had come before Hazrat Nooh (On whom be peace) and was sent to Paradise alive. Says Allah Almighty: "*And We have raised him up to a lofty place*" (S19:V57).
129. Worship of Allah Almighty; hardship caused by the people; being patient at the natural calamities.

86. And we got them to enter into Our Mercy. Undoubtedly, they are of the righteous ones.

وَ اَدْخَلْنٰهُمْ فِيْ رَحْمَتِنَا ؕ اِنَّهُمْ مِّنَ الصّٰلِحِيْنَ ﴿۸۶﴾

87. And remember Zun-Noon [130]. And when he departed in anger [131], he imagined that We would not cause him any distress [132], and then he cried out in the darkness [133], there is none worthy of worship but You, Glory is to you. Undoubtedly, I did improper act [134].

وَذَا النُّوْنِ اِذْ ذَّهَبَ مُغَاضِبًا فَظَنَّ اَنْ لَّنْ نَّقْدِرَ عَلَيْهِ فَنَادٰى فِي الظُّلُمٰتِ اَنْ لَّاۤ اِلٰهَ اِلَّاۤ اَنْتَ سُبْحٰنَكَ ۖ اِنِّيْ كُنْتُ مِنَ الظّٰلِمِيْنَ ﴿۸۷﴾

130. His blessed name is Yunoos ibn Matta, his title is Zun-Nun i.e. the Prophet linked with the fish, because he had spent some time in the belly of the fish. He was a Prophet sent to a place called Neiniwai, which is a territory of Mosul.
131. Becoming displeased with the people of Neiniwai, because these people did not act

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on his advice i.e. did not bring faith in him.

132. This means I will not censure you. This was an error of interpretation on his behalf by not waiting for Divine command before leaving this territory. When he had reached the middle of the Mediterranean Sea, his ship came to a halt at which the sailors began to say that it seems as if there is a person in our midst who has run away from his Master. Lots were drawn in which was revealed the name of Hazrat Yunoos (On whom be peace). At this he admitted that it is him, and then dived into the sea where he was swallowed by the fish.

88. Then We responded to his call and delivered [135]. him from the grief and We shall likewise deliver the Muslims [136].

135. After forty days, the fish threw him out on the shores. The belly of this fish is more sacred than the Arsh (Throne) of Allah Almighty because it had been the abode of a Prophet. Due to the blessings of this prayer, he had obtained light and air in the belly of the fish.

136. In this there is a hint that whoever recites this prayer as a Wazeefa at the time of difficulty, he would obtain salvation.

89. And to Zakariyah when he called his Lord, O my Lord! Leave me not alone and you are the best inheritor[137].

137. From this emerge two issues:

1. To pray and desire for a son for the purpose of serving the Religion is the way of the Prophets.
2. Use names of Allah Almighty inaccordance with the Dua you are offering. Because his son was destined to become the heir of his virtues, hence he remembered Allah Almighty with the attribute of the Inheritor.

90. Then We responded to his call and We bestowed him Yahya and cured his wife [138]. for him. Undoubtedly, they used to hurry in good deeds and use to call us with hope and fear. And they humble themselves before Us [139].

138. Allah Almighty accepted his prayer for a son, although his wife was barren, and made her capable of bearing children, and not transforming her old age to youth, because Allah Almighty had already sent revelation: "*And He said be, so it is*". (S19:V9) i.e. you would beget a son in a state of old age.

139. From this we learn that he who wishes

133. Darkness of the night, of the sea and of the belly of the fish.

134. If another person uses this word for a Prophet, he would come out of the fold of Islam. By using this on themselves shows their greatness. Here the word tyranny denotes an improper act, a deed against expectation, because Hazrat Yunoos (On whom be peace) had not infringed any Divine command. In this verse, there is such an effect that its continuous recitation relieves all those difficulties which are tricky and obstinate, because words uttered by a Prophet are full of effect.

فَاسْتَجَبْنَا لَهٗ ۙ وَنَجَّيْنٰهُ مِنَ الْغَمِّ ؕ وَكَذٰلِكَ نُـْۨجِى الْمُؤْمِنِيْنَ ﴿۸۸﴾

وَزَكَرِيَّآ اِذْ نَادٰى رَبَّهٗ رَبِّ لَا تَذَرْنِىْ فَرْدًا وَّ اَنْتَ خَيْرُ الْوٰرِثِيْنَ ﴿۸۹﴾

فَاسْتَجَبْنَا لَهٗ ۙ وَ وَهَبْنَا لَهٗ يَحْيٰى وَاَصْلَحْنَا لَهٗ زَوْجَهٗ ؕ اِنَّهُمْ كَانُوْا يُسٰرِعُوْنَ فِى الْخَيْرٰتِ وَيَدْعُوْنَنَا رَغَبًا وَّ رَهَبًا ؕ وَ كَانُوْا لَنَا خٰشِعِيْنَ ﴿۹۰﴾

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to become a person whose Dua would be acceptable in the court of Allah Almighty, he should do these three deeds: not delay in doing good deeds; pray (make dua) to Allah Almighty at all times, and make himself humble in the presence of Allah Almighty.

91. And as to she who guarded her chastity [140], then breathed into her of Our spirit [141], and made her and her son a sign for the world [142].

وَالَّتِیْۤ اَحْصَنَتْ فَرْجَهَا فَنَفَخْنَا فِیْهَا مِنْ رُّوْحِنَا وَجَعَلْنٰهَا وَ ابْنَهَاۤ اٰیَةً لِّلْعٰلَمِیْنَ ﴿۹۱﴾

140. This means Sayyeda Mariam who is eternally a virgin, and absolutely pure and chaste. This tells us that chastity is the greatest virtue of a woman.

141. From this emerge two issues:

1. To blow on a person for the purpose of blessing is the way of the angels.
2. The deeds of pious people can be linked with Allah Almighty. Although Allah Almighty is free and pure of blowing and breathing, when Hazrat Jibraeel (On whom be peace) had blown, Allah almighty says "*We had blown.*" Likewise a person who has gained total nearness with Allah Almighty, too, can link Divine deeds to him. Hazrat Jibraeel (On whom be peace) said: "*That I may give you a pure son*" (S19:V19).

142. The birth of Hazrat Isa (On whom be peace) without the father, and Bibi Mariam giving birth as a virgin are both signs of Allah Almighty.

92. Undoubtedly, this religion of yours is a single religion [143], and I am your Lord, so worship Me [144].

اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً ۖ وَّ اَنَا رَبُّكُمْ فَاعْبُدُوْنِ ﴿۹۲﴾

143. This means the Religion of every Prophet was Islam. All are unanimous in their beliefs.

144. This means the religion that was sent through the Prophets is pure and worthy of acceptance, and therefore you should first accept it. Thereafter, worship Me, because beliefs have priority over deeds. It should be remembered that the word *Ummah* is used to denote a group, an organization, a society as well, as well as for the leader of the group i.e. the *Imaam*, and the beliefs of the group i.e. their religion. Here the third meaning is applicable. Says Allah Almighty: "*No doubt, Hazrat Ebrahim was a leader, obedient to Allah*" (S16:V120). Hence the meaning of the verse is clear.

93. And others split up their affairs among themselves. All are to return to Us [145].

وَتَقَطَّعُوْۤا اَمْرَهُمْ بَیْنَهُمْ ؕ كُلٌّ اِلَیْنَا رٰجِعُوْنَ ﴿۹۳﴾ ع ۶ ۱۸ ۲

145. This means people had forsaken the Divine religion and fabricated different religions according to their own thinking. As a result, they also became divided and their deeds became different. All of them are entitled for punishment. It should be remembered that the religious deeds of the Prophets have been different but this was due to the command of Allah Almighty. In this there were thousands of practical philosophies and wisdoms. Those differences were not liable for punishment. But their self-invented differences are a cause of Divine punishment. Hence, the verse is very clear.

SECTION: 7

94. Then whosoever does righteous

فَمَنْ یَّعْمَلْ مِنَ الصّٰلِحٰتِ وَ هُوَ مُؤْمِنٌ

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deeds and becomes a believer, then his efforts [146]. are not disregarded and We are recording it [147].

فَلَا كُفْرَانَ لِسَعْيِهٖ ۚ وَاِنَّا لَهٗ كٰتِبُوْنَ ﴿۹۴﴾

146. Those who do good deeds after accepting faith would be rewarded. This tells us that no deed would be accepted without faith, and if Allah Almighty wills, no good deeds of a believer will be in vain, instead their efforts will obtain their goal.

147. From this we learn that the deeds of the beloved of Allah Almighty are indeed deeds of Allah, because recording of the deeds is the work of the angels, yet Allah Almighty says: "*I am writing them*".

95. And it is forbidden to town, which We have destroyed, that they returned [148].

وَ حَرٰمٌ عَلٰى قَرْيَةٍ اَهْلَكْنٰهَاۤ اَنَّهُمْ لَا يَرْجِعُوْنَ ﴿۹۵﴾

148. Here the word unlawful denotes something impossible while "*that they shall not return*" is the explanation of it. What it means is that the infidels shall not be allowed to return in the world after their demise, to do good deeds. Whatever good they can do should be done in their worldly lives i.e. accept Faith become believers. Thus, there is nothing objectionable about the verse. Or, it could mean that those who are destined to be wretched will be debarred from returning to the path of Truth.

96. Until [149], when Ya`jooj and Ma`jooj [150]. would be let loose and they would be coming down from every height.

حَتّٰۤى اِذَا فُتِحَتْ يَاْجُوْجُ وَ مَاْجُوْجُ وَهُمْ مِّنْ كُلِّ حَدَبٍ يَّنْسِلُوْنَ ﴿۹۶﴾

149. This means the continuous destruction of the infidels will be until the time of Gog and Magog's (Yajooj, Majooj) release from captivity. This is the furthest point of their destruction. Several other meanings of this have been listed by others.

150. Gog and Magog are two tribes. Numerically, they constitute ninety % and the rest of the humans form only ten %. When they will be released, they would drink the water of all the oceans.

97. And the true promise drew near, then the eyes of the infidels [151]. will remain staring and woe to us. Undoubtedly, we were headless of this and rather we were unjust [152].

وَ اقْتَرَبَ الْوَعْدُ الْحَقُّ فَاِذَا هِيَ شَاخِصَةٌ اَبْصَارُ الَّذِيْنَ كَفَرُوْا ؕ يٰوَيْلَنَا قَدْ كُنَّا فِيْ غَفْلَةٍ مِّنْ هٰذَا بَلْ كُنَّا ظٰلِمِيْنَ ﴿۹۷﴾

151. Due to severe terror and fear. From this we learn that if Allah Almighty wills, believers would be saved from this terror. Says Allah Almighty: "*And they are secure on that Day from bewilderment*" (S27:V89).

152. At first these people would call themselves as negligent, then they would say no, we had become polytheists knowingly. But at that time the admission of their sin would not help them.

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98. Undoubtedly, you and whatever you worship besides Allah, all are the fuel [153], of the Hell, and you have to enter therein.

إِنَّكُمْ وَمَا تَعْبُدُونَ مِنْ دُونِ اللَّهِ حَصَبُ جَهَنَّمَ ۖ أَنْتُمْ لَهَا وَارِدُونَ ﴿٩٨﴾

153. It means those lifeless things which are the deities of the polytheists, would be sent into Hell e.g. the moon, the sun, the stars, some trees and stones which are being worshipped. But these objects would not be sent there for the sake of punishment, but to give punishment to the polytheists because the fault was of these people and not of these lifeless objects. Thus,those Prophets who had been made the object of worship e.g. Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace) are not connected to this verse because the word whatever, that which, etc. are used with inanimate objects. Also, these Prophets had not been worshipped, but their false photos, the Cross, etc had been worshipped which would also be sent into Hell.

99. If these had been gods, they would not have gone to Hell [154], and all shall abide therein [155].

لَوْ كَانَ هَٰؤُلَاءِ آلِهَةً مَا وَرَدُوهَا ۖ وَكُلٌّ فِيهَا خَالِدُونَ ﴿٩٩﴾

154. There are two reasons for sending these worshipped objects into Hell. One is to increase the punishment of the infidels i.e. the heat of the sun will increase the heat of the fire of Hell. The second reason is to let the infidels see the helplessness of the things they had accepted as deities. In this verse, the second purpose is mentioned, i.e. if these objects were gods why did they come into Hell?

155. This means the deities as well as their worshippers. The worshippers to receive punishment and the false gods like the sun, etc to administer the punishment.

100. They will groan therein and they will hear nothing in it [156].

لَهُمْ فِيهَا زَفِيرٌ وَهُمْ فِيهَا لَا يَسْمَعُونَ ﴿١٠٠﴾

156. This means that they will not be able to hear the screams of one another due to either the noise of Hell or their own frightening voices. Or that every infidel would be locked in a box of fire, as a result of which he will not be able to hear the voice of another.

101. Undoubtedly, those for whom Our promise of good has already gone forth, they have been kept away [157] from the Hell.

إِنَّ الَّذِينَ سَبَقَتْ لَهُمْ مِنَّا الْحُسْنَىٰ ۙ أُولَٰئِكَ عَنْهَا مُبْعَدُونَ ﴿١٠١﴾ ۙ

157. This means even if the pious persons are made an object of worship, they will have nothing to do with Hell. Only those deities would be sent into Hell who are either lifeless or they themselves are infidels i.e. the leaders of infidelity. Thus, no objection can be raised against the verse.

102. They will not hear the faintest sound of it and they will abide [158] in that which their souls desire.

لَا يَسْمَعُونَ حَسِيسَهَا ۚ وَهُمْ فِي مَا اشْتَهَتْ أَنْفُسُهُمْ خَالِدُونَ ﴿١٠٢﴾ ۚ

158. This means that let alone these pious people going to Hell, they will not even hear its voices and sounds. It should be remembered that loud screams and boiling sound of Hell is

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heard from a distance of forty years. But these pious people will not be able to hear this.

لَا يَحْزُنُهُمُ الْفَزَعُ الْاَكْبَرُ وَ تَتَلَقّٰىهُمُ الْمَلٰٓئِكَةُ ؕ هٰذَا يَوْمُكُمُ الَّذِیْ كُنْتُمْ تُوْعَدُوْنَ ﴿۱۰۳﴾

103. The Great terror [159], shall not grieve them and the angels will come to greet them saying, 'This is your day which you were promised' [160].

159. This tells us that everybody will be experiencing the fears and anxieties of the Day of Judgement, except those who are pious, because they have already experienced these in the world out of the fear of Allah Almighty.

160. Reason for its revelation:
When the verse "*Undoubtedly you and whatever you worship besides Allah Almighty, all are the fuel of Hell*" (S21:V98) Ibn Zohri said then Hazrat Isa (On whom be peace), Hazrat Uzair (On whom be peace), all the angels are inmates of Hell because they were also being worshipped. On that occasion this verse was revealed.

يَوْمَ نَطْوِی السَّمَآءَ كَطَیِّ السِّجِلِّ لِلْكُتُبِ ؕ كَمَا بَدَاْنَاۤ اَوَّلَ خَلْقٍ نُّعِیْدُهٗ ؕ وَعْدًا عَلَیْنَا ؕ اِنَّا كُنَّا فٰعِلِیْنَ ﴿۱۰۴﴾

104. The Day when We shall roll up the heavens as the angel Sajil rolls up[161]. the record of deeds. As We made it first, We shall restore [162]. it. This is a promise on Us; We shall definitely do it.

161. The angel recording the deeds folds the record when that person dies.

162. Naked and without circumcision. On the Day of Judgement everyone will be raised naked and without circumcision. It should be remembered that our Holy Prophet صلی اللہ علیہ وآلہ وسلم is excluded from this as is recorded in books of commentaries. But due to total fear and anxiety, no one will be looking at another person.

وَ لَقَدْ كَتَبْنَا فِی الزَّبُوْرِ مِنْۢ بَعْدِ الذِّكْرِ اَنَّ الْاَرْضَ یَرِثُهَا عِبَادِیَ الصّٰلِحُوْنَ ﴿۱۰۵﴾

105. And undoubtedly, We wrote [163]. in the Zaboor after the admonition that My righteous bondman will inherit this land [164].

163. This means in the Psalms of Dawood i.e. Zaboor, first their people were counselled, thereafter this prophecy was recorded. Or by Admonition is meant Taurat i.e. Zaboor was revealed after Taurat in which this was written.

164.This means the ground of Paradise. Says Allah Almighty: "*And they will say, all praise to Allah Who has made good His promise to us, and made us inherit this land*" (S39:V74). This is the earth of Syria which the Ummah of the Final Prophet صلی اللہ علیہ وآلہ وسلم would be conquering. This prophecy was fulfilled. This does not mean that the one who becomes the owner of the land should be pious. This temporary ownership was even given to Namrood and Pharoah. It should be remembered all those believers who would be receiving their share in Paradise would, in addition be taking the share of the infidels as well, because Allah Almighty has created a place for every human being in Paradise, as well as in hell.

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إِنَّ فِي هَٰذَا لَبَلَاغًا لِّقَوْمٍ عَابِدِينَ ﴿١٠٦﴾

106. Undoubtedly, this Qur`aan is sufficient for the worshippers [165].

165. This means the Holy QUR'AAN is sufficient for the guidance and leadership of believers and worshippers on condition that these persons are taught and instructed in accordance with the teachings of the Possessor of the book, The Holy Prophet صلى الله عليه وآله وسلم. Mere intellectual explanation is not enough.

وَمَا أَرْسَلْنَاكَ إِلَّا رَحْمَةً لِّلْعَالَمِينَ ﴿١٠٧﴾

107. And We did not send you but as a Mercy for all worlds [166].

166. It should be remembered that Allah Almighty has called Himself 'Lord of the worlds', while for the Holy Prophet صلى الله عليه وآله وسلم He has used 'Mercy unto the worlds.' This tells us that he whose Lord is Allah Almighty, the Prophet صلى الله عليه وآله وسلم is a mercy unto him. Thus, his mercy is absolute, complete and in its entirety. It includes everything and it is for everything. It is within the surrounds of Allah Almighty, the Knower of everything, hidden and open and Omnipresent eternally in both the worlds (*Tafseer Roohul Bayaan*). In addition, the general mercy of the Holy Prophet صلى الله عليه وآله وسلم his sustenance, etc. is received by the believers and the infidels, but his specific mercy i.e. faith and mystical knowledge, etc is received by the believers only. Says Allah Almighty "*is the most kind and merciful to the believers*" (S9:V128). If any person makes this mercy a punishment for himself, it is his own doing. Some of the plants are destroyed by the rain, but most of them flourish. The bat is blinded by the brightness of the sun. But, this is not due to the fault of the sun or the rain.

قُلْ إِنَّمَا يُوحَىٰ إِلَيَّ أَنَّمَا إِلَٰهُكُمْ إِلَٰهٌ وَاحِدٌ ۖ فَهَلْ أَنتُم مُّسْلِمُونَ ﴿١٠٨﴾

108. Say you, 'I am revealed only so for this that you have no god but One[167] Allah; do you then become Muslims?

167. In this word the accountability is relative or supplementary i.e. I am given revelation about Tauheed and not about Shirk or polytheism. It does not mean that besides Tauheed (*Oneness of Allah*) I have not received revelation about any other commandments.

فَإِن تَوَلَّوْا فَقُلْ آذَنتُكُمْ عَلَىٰ سَوَاءٍ ۖ وَإِنْ أَدْرِي أَقَرِيبٌ أَم بَعِيدٌ مَّا تُوعَدُونَ ﴿١٠٩﴾

109. But if they turn away their faces, they say, 'I have proclaimed war against you on equal basis [168] and I do not know whether that which you are promised [169] is near or far.

168. This means I have given you information about the battle long before it and did not attack you all of a sudden so that like us, you too can prepare for it. Or I preached to all of you in the same manner. Thus in this verse there is a refutation of the false sects.

169. This means without Divine revelation I do not, just, understand whether the punishment of Allah Almighty is far or near from mere conjecture and analogy. Thus these verses "*And the true promise drew near*" (S21:V97) and "*The accountability of the people is near*" (S21:V1), are not contrary to the above verse. The Holy Prophet knew that the Day of Judgement is near. He himself had said "*Qiyamat and I are joined like the first and second fingers*" (*after the thumb*).

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110. Undoubtedly, Allah knows concerning loud talk and whatever you conceal [170].

إِنَّهُ يَعْلَمُ الْجَهْرَ مِنَ الْقَوْلِ وَيَعْلَمُ مَا تَكْتُمُونَ ﴿١١٠﴾

conspiracies against the believers and He will punish you for all of these evils.

170. This means that Allah Almighty is fully aware about your open infidelity, inner jealousy and hatred as well as your secret

111. And I know not, haply it may be a trial [171] for you and the provision for a fixed time.

وَ إِنْ أَدْرِىْ لَعَلَّهُ فِتْنَةٌ لَّكُمْ وَمَتَاعٌ إِلٰى حِيْنٍ ﴿١١١﴾

despite your rebellious actions, is not Allah's mercy to you but it is His intense punishment.

171. This means the extension of time granted to you, and the delay of punishment for you

112. The Prophet submitted, 'O my Lord; decide with truth [172]. And the assistance of my Lord the Most Affectionate is needed against what you utter.

قٰلَ رَبِّ احْكُمْ بِالْحَقِّ ؕ وَ رَبُّنَا الرَّحْمٰنُ الْمُسْتَعَانُ عَلٰى مَا تَصِفُوْنَ ﴿١١٢﴾ ع

infidels, they were defeated. These victories of the few and ill-equipped Muslims were indeed the decisive judgement of Allah Almighty in favour of Truth.

172. Allah Almighty has mentioned the effect of a special Dua of the Holy Prophet صلى الله عليه وآله وسلم which was truly perceived in the Battle of Badr and Hunain, that despite the numerical and material superiority of the

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INDEX

VOL.1

Marfat.com

Marfat.com

ALLAH ALMIGHTY

S2: V28	-	S2: V29	-	S2: V164	-	S2V189	
S2:V259	-	S3:V26	-	S3: V109	-	S3:V189	
S4:V126	-	S4:V170	-	S5:V17	-	S5:V120	
S6:V12	-	S6:V13	-	S6:V95	-	S6:V96	
S6: V97	-	S6:V98	-	S6:V99	-	S7:V10	
S7:V26	-	S7:V54	-	S7:V57	-	S7:V158	
S7:V180	-	S10:V3	-	S10:V4	-	S10:V5	
S10:V6	-	S10:V18	-	S10:V22	-	S10:V31	
S 10:V32	-	S10:V34	-	S10:V35	-	S 11: V6	
S11:V7	-	S11:V14	-	S13:V2	-	S13:V3	
S1 3:V16	-	S14:V33	-	S15:V16	-	S15:V20	
S15:V22	-	S16:V2	-	S16:V5	-	S16:V18	
S16:V28	-	S16:V50	-	S16:V51	-	S16:V52	
S 16:V66	-	S16:V67	-	S16:V68	-	S16:V69	
S i6:V70	-	S16:V72	-	S16:V79	-	S16:V80	
S17:V11	-	S17:V12	-	S17:V44	-	S17:V66	
S18:Vi	-	S18:V2	-	S18:V7	-	S20:V53	
S21:V16	-	S21:V17	-	S21:V22	-	S21:V25	
S21:V30	-	S21:V33	-	S21:V108	-		

KNOWLEDGE OF ALLAH

S1:V3	-	S2:V11	-	S2:V29	-	S2:V33	
S2:V77	-	S2:V107	-	S2:V115	-	S2:V116	
S2:V117	-	S2:V127	-	S2:V142	-	S2:V158	
S2:V231	-	S2:V233	-	S2:V235	-	S2:V237	
S2:V244	-	S2:V247	-	S2:V261	-	S2:V267	
S2:V268	-	S2:V274	-	S2:V282	-	S2:V283	
S2:V284	-	S3:V5	-	S3:V6	-	S3:V26	

Marfat.com

S3:V29 - S3:V34 - S3:V83 - S3:V109
S3:V189 - S4:V11 - S4:V12 - S4:V17
S4:V26 - S4:V70 - S4:V94 - S4:V104
S4:V111 - S4:V148 - S5:V7 - S5:V8
S5:V116 - S5:V117 - S5:V120 - S6:V1
S6:V3 - S6:V14 - S6:V61 - S6:V73
S6:V95 - S6:V96 - S6:V97 - S6:V98
S6:V101 - S6:V102 - S6:V115 - S6:V124
S7:V7 - S7:V187 - S8:V42 - S8:V43
S8:V47 - S8:V53 - S8:V61 - S9:V97
S9:V98 - S9:V105 - S10:V61 - S11:V5
S11:V6 - S11:V123 - S12:V6 - S12:V100
S13:V8 - S13:V9 - S13:V10 - S13:V11
S14:V38 - S14:V42 - S15:V24
S15:V26 - S15:V86 - S16:V19 - S16:V77
S17:V54 - S17:V55 - S17:V96 - S20:V7
S20:V110 - S21:V110

ALMIGHTY ALLAH IS THE CREATOR AND MASTER OF EVERYTHING

S1:V3 - S2:V29 - S2:V107 - S2:V115
S2:V116 - S2:V117 - S2:V142 - S2:V267
S2:V274 - S3:V6 - S3:V26 - S3:V83
S3:V109 - S3:V189 - S5:V117 - S5:V120
S6:V1 - S6:V14 - S6:V73 - S6:V95
S6:V96 - S6:V97 - S6:V98 - S6:V101
S6:V102 - S7:V11 - S7:V54 - S9:V116
S10:V55 - S10:V66 - S10:V68 - S14:V2
S14:V19 - S15:V21 - S15:V23 - S15:V86
S19:V40 - S19:V65 - S20:V50

Marfat.com

ALMIGHTY ALLAH HAS POWER OVER EVERYTHING

S2:V 102	-	S2:V106	-	52:V109	-	S2:V117
S2:V129	-	S2:V148	-	S2:V165	-	S2:V209
S2:V229	-	S2:V245	-	S2:V247	-	S2:V249
S2:V253	-	S2:V259	-	S2:V260	-	S2:V284
S3:V6	-	S3:V26	-	S3:V27	-	S3:V29
S 3: V40	-	S3:V47	-	S3:V126	-	S3:V156
S3 :V 160	-	S3:V165	-	S4:V84	-	S4:V133
S5:V1	-	55:V17	-	56:V12	-	S6:V13
S6:V14	-	S6:V15	-	56:V16	-	S6:V17
S6:V 18	-	S6:V60	-	S6:V61	-	S6:V62
S6:V63	-	S6:V64	-	S6:V65	-	S6:V95
S6:V96	-	S6:V97	-	S6:V98	-	S6:V99
S6:V133	-	S6:V144	-	S7:V54	-	S8:V23
S8 :V41	-	S10:V56	-	S10:V107	-	S11:V34
S11:V56	-	S12:V21	-	S13:V27	-	S14:V4
S14:V27	-	S16:V40	-	S16:V77	-	S16:V78
S17:V30	-	S17:V97	-	S 18:V7	-	S19:V9
S19:V21	-	S19:V35	-	S21:V33		

MERCY AND FORGIVNESS OF ALLAH ALMIGHTY

S1:V2	-	S2:V22	-	S2:V26	-	S2:V54
S2:V105	-	S2:V128	-	S2:V143	-	S2:V144
S2:V163	-	S2:V173	-	52:V199	-	S2:V207
S2:V218	-	S2:V235	-	S2:V243	-	S2:V251
S3:V30	-	S3:V31	-	S3:V89	-	S3:V108
S3:V129	-	S3:V157	-	53:V174	-	53:V182
S3:V195	-	S4:V23	-	S4:V25	-	S4:V64

Marfat.com

S4:V96	-	S4:V100	-	S4:V106	-	S4:V110	
S4:V119	-	S4:V129	-	S4:V140	-	S4:V141	
S4:V149	-	S4:V152	-	S6:V12	-	S6:V102	
S6:V147	-	S6:V160	-	S7:V56	-	S7:V156	
S7:V157	-	S7:V196	-	S9:V117	-	S9:V118	
S10:V25	-	S10:V53	-	S10:V60	-	S11:V90	
S12:V96	-	S12:V98	-	S13:V6	-	S14:V34	
S15:V49	-	S15:V50	-	S16:V7	-	S16:V61	
S16:V119	-	S17:V15	-	S18:V58	-	S19:V2	
S19:V50	-	S20:V82					

WHOM ALLAH DOES NOT LOVE AND WHO IS DEVOID OF GUIDANCE

S7:V28	-	S7:V31	-	S7:V33	-	S7:V55	
S7:V56	-	S7:V87	-	S7:V180	-	S7:V205	
S8: V24	-	S8:V37	-	S8:V45	-	S8:V46	
S8:V53	-	S8:V58	-	S8:V63	-	S9:V24	
S9:V32	-	S9:V96	-	S9:V109	-	S10:V65	
S10:V68	-	S11:V3	-	S13:V28	-	S14:V27	
S16:V36	-	S16:V37	-	S17:V77	-	S17:V110	

PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

S2:V36	-	S2:V119	-	S2:V129	-	S2:V252	
S2:V253	-	S2:V285	-	S3:V3	-	S3:V61	
S3:V164	-	S4:V170	-	S5:V14	-	S5:V67	
S5:V99	-	S6:V20	-	S7:V157	-	S7:V158	
S8:V64	-	S10:V15	-	S10:V16	-	S10:V47	
S12:V108	-	S12:V110	-	S13:V7	-	S14 :V1	
S14:V4	-	S16:V43	-	S17:V55	-	S19:V58	
S21:V7	-	S21:V9					

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MERCY AND THE MOST EXCELLENT CHARACTER OF HAZRAT MUHAMMAD ﷺ

S3:V103	-	S3:V159	-	S3:V176	-	S4:V63	
S4:V105	-	S4:V106	-	S4:V107	-	S5:V113	
S6:V23	-	S6:V24	-	S6:V35	-	S6:V90	
S6:V159	-	S7:V199	-	S7:V200	-	S8:V33	
S9:V27	-	S10:V49	-	S12:V91	-	S15:V85	
S18:V6	-	S18:V28	-	S19:V85	-	S20:V128	

STATUS OF HAZRAT MUHAMMAD ﷺ

S2:V144	-	S2:V146	-	S2:V151	-	S2:V253	
S3:V20	-	S3:V31	-	S3:V68	-	S3:V81	
S3:V84	-	S3:V164	-	S4:V64	-	S4:V175	
S5:V14	-	S5:V15	-	S5:V48	-	S6:V14	
S6:V163	-	S7:V44	-	S7:V157	-	S7:V196	
S8:V17	-	S8:V24	-	S9:V24	-	S9:V40	
S9:V59	-	S9:V62	-	S 9:V74	-	S18:V1	
S18 :V109	-	S18:V110	-	S19:V2	-	S19:V87	
S20:V1	-	S20:V39	-	S20:V130	-	S21:V7	
S21:V107							

KNOWLEDGE OF HAZRAT MUHAMMAD ﷺ

S3:V7	-	S3:V44	-	S3:V159	-	S3:V169	
S3:V161	-	S4:V113	-	S5:V49	-	S7:V77	
S7:V187	-	S7:V188	-	S8:V70	-	S9:V64	
S9:V102	-	S9:V84	-	S9:V105	-	S10:V1	
S10:V64	-	S11:V18	-	S12:V102	-	S12:V111	
S15:V22	-	S16:V89	-	S17:V12	-	S17:V85	
S18:V83	-	S20:V114					

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OBEDIENCE OF HAZRAT MUHAMMAD ﷺ

S2:V104 - S2:V108 - S2:V144 - S3:V31
S3:V32 - S3:V132 - S4:V13 - S4:V14
S4:V42 - S4:V46 - S4:V59 - S4:V64
S4:V65 - S4:V68 - S4:V79 - S4:V80
S4:V115 - S5:V41 - S5:V92 - S6:V159
S7:V157 - S7:V158 - S7:V203 - S8:V1
S8:V13 - S8:V20 - S8:V22 - S8:V23
S8:V24 - S8:V46 - S9:V61 - S10:V36
S10:V104 - S16:V44 - S16:V64

HUMILITY OF HAZRAT MUHAMMAD ﷺ

S2:V145 - S3:V144 - S4:V105 - S6:V14
S6:V15 - S6:V19 - S6:V50 - S6:V56
S6:V91 - S6:V161 - S6:V162 - S6:V163
S6:V164 - S7:V2 - S7:V188 - S7:V196
S8:V67 - S9:V40 - S9:V84 - S11:V12
S13:V36 - S13:V37 - S13:V38 - S15:V98
S15:V99 - S17:V86 - S18:V110

PROPHETS

PROPHET ADAM

S 2: V 30 - S2:V31 - S 2: V 32 - S2:V34
S 2: V 35 - S2:V36 - S 2: V 37 - S7:V11
S 7: V 12 - S7:V13 - S 7: V 14 - S7:V15
S 7: V 16 - S7:V17 - S7: V 18 - S7:V19
S 7: V 20 - S7:V21 - S7: V 22 - S7:V23

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S 7: V 24 - S 7: V 25 - S14:V10 - S15: V 31
S 15: V 32 - S15: V 33 - S15:V34 - S15:V35
S 15: V 36 - S15:V37 - S15:V38 - S15:V39
S 17: V 61 - S17:V62 - S17:V63 - S17:V64
S 17: V 65

PROPHET EBRAHIM عليه السلام

S2: V 125 - S2:V126 - S2:V127 - S2:V128
S2: V 129 - S2:V130 - S2:V131 - S2:V132
S2: V 258 - S2:V260 - S3:V67 - S3:V68
S4:V54 - S4:V125 - S6:V74 - S6:V75
S6:V76 - S6:V77 - S6:V78 - S6: V 79
S6:V80 - S6:V81 - S6:V83 - S6:V84
S9:V114 - S11:V69 - S11:V70 - S11:V71
S11:V72 - S11:V73 - S11:V74 - S11:V75
S14:V35 - S14:V36 - S14:V37 - S14:V 39
S14:V40 - S14:V41 - S15:V51
S15:V52 - S15:V53 - S15:V54 - S15:V55
S15:V56 - S15:V57 - S15:V58 - S15:V59
S15:V60 - S16:V120 - S16:V121 - S16:V122
S16:V123

PROPHET ISA عليه السلام

S2: V 253 - S3:V6 - S3:V36 - S3:V42
S3: V 45 - S3:V49 - S3:V51 - S3:V55
S3: V59 - S3:V61 - S3:V64 - S3:V144
S4: V158 - S4:V171 - S4:V172 - S5:V75
S5: V 110 - S5:V116 - S5:V117 -

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PROPHET DAWOOD عليه السلام

S2:V102	-	S2: V 251	-	S3: V38	-	S3: 39	
S3:V40	-	S3: V 41	-	S17: V55			

PROPHET SHUAIB عليه السلام

S7: V 85	-	S7: V 86	-	S7:V87	-	S2:V88	
S7:V89	-	S7: V 90	-	S7:V91	-	S7:V92	
S7:V93	-	S7: V 94	-	S7:V95	-	S11:V84	
S11:V85	-	S11:V86	-	S11:V87	-	S11:V88	
S11:V89	-	S11: V 90	-	S11:V91	-	S11:V92	
S11:V93	-	S11: V 94	-	S11:V95	-	S15:V78	

PROPHET SALEH عليه السلام

S7:V73	-	S7: V 74	-	S7:V75	-	S7:V76	
S7:V78	-	S7: V 79	-	S11:V61	-	S11:V62	
S11:V63	-	S11: V 64	-	S11:V65	-	S11:V66	
S11:V67	-	S11:V68	-	S15:V81	-	S15:V82	
S15: V 83	-	S15: V 84					

PROPHET LUT عليه السلام

S7:V80	-	S7: V 81	-	S7:V82	-	S7: V 83	
S7:V84	-	S11: 78	-	S15:V61	-	S15: V 62	
S15:V63	-	S15:V64	-	S15:V65	-	S15:V66	
S15:V67	-	S15:V68					

PROPHET MUSA عليه السلام

S2: V 49	-	S2:V50	-	S2: V 51	-	S2:V54	
S2: V 60	-	S2:V67	-	S2: V 68	-	S2:V69	
S2: V 70	-	S2:V71	-	S2: V 72	-	S2:V73	
S5: V 20	-	S6:V91	-	S6: V 152			

Marfat.com

PROPHET NUH عليه السلام

S7: V 58	-	S7:V59	-	S7: V 60	-	S7:V61	
S7: V 62	-	S7:V63	-	S7: V 64	-	S10:V71	
S10: V 72	-	S10:V73	-	S10: V74	-	S11:V25	
S11: V 26	-	S11:V27	-	S11: V 28	-	S11:V29	
S11: V 30	-	S11:V31	-	S11: V 32	-	S11:V33	
Sl1:V34	-	S11:V35	-	S11:V37	-	S11:V38	
S11:V41	-	S11: V 42	-	S11: V 43	-	S11:V46	
S11: V49							

PROPHET HAROON عليه السلام

S7: V 103	-	S7:V105	-	S7:V106	-	S7:V107	
S7: V 108	-	S7:V109	-	S7:V110	-	S7:V111	
S7: V 112	-	S7:V113	-	S7:V114	-	S7:V115	
S7: V 116	-	S7:V117	-	S7:V118	-	S7:V119	
S7: V 127	-	S7: V 128	-	S7:V129	-	S7:V130	
S7: V 131	-	S7: V 132	-	S7:V133	-	S7:V134	
S7: V 135	-	S7: V 136	-	S7:V137	-	S7:V138	
S7: V 139	-	S7: V 140	-	S7:V141	-	S7:V142	
S7: V 143	-	S7: V 145	-	S7:V148	-	S7:V150	
S7: V 158	-	S7: V 160	-	S7:V162	-	S10:V75	
S10:V76	-	S10: V 78	-	S10:V79	-	S10:V80	
S10: V 81	-	S10: V 82	-	S10:V84	-	S10:V85	
S10: V 86	-	S10: V 88	-	S10:V90	-	S10:V91	
S10: V 92	-	S10:V93	-	S11:V96	-	S11:V97	
S11:V98	-	S11: V 99	-	S11:V100	-	S14:V5	
S14: V6	-	S14: V7	-	S14:V8	-	S14:V9	
S17: V102							

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PROPHET HUD

S7:V66 - S7:V67 - S7:V68 - S7:V69
S7:V70 - S7:V71 - S7:V71 - S11:V50
S11:V51 - S11:V52 - S11:V53 - S11:V54
S11:V55 - S11:V56 - S11:V57 - S11:V58
S11:V59 - S11:V60

PROPHET YUNUS

S10:V98

PROPHET YUSUF

S 12:V4 - S12:V5 - S12:V7 - S12:V8
S 12:V9 - S12:V10 - S12:V11 - S12:V12
S 12: V 13 - S 12: V 14 - S12:V15 - S12:V16
S 12: V 17 - S 12: V 18 - S12:V21 - S12:V23
S12:V24 - S 12:V25 - S12:V26 - S12:V27
S12:V28 - S 12: V 29 - S12:V30 - S12:V32
S12:V35 - S 12: V 36 - S12:V37 - S12:V38
S 12: V 39 - S 12:V40 - S12:V42 - S12:V53
S 12: V 54 - S 12: V 55 - S12:V58 - S12:V59
S 12:V60 - S 12:V61 - S12:V62 - S12:V63
S 12:V64 - S 12:V65 - S12:V68 - S12:V69
S 12:V76 - S 12: V 84 - S12:V87 - S12:V88
S 12: V 89 - S 12: V 90 - S12:V91 - S12:V92
S 12:V99 - S12:V100 - S12:V101

ISLAM

S2:V81 - S2:V82 - S2:V112 - S2:V154
S2:V155 - S2:V157 - S2:V208 - S2:V213
S2:V256 - S3:V19 - S3:V20 - S3:V83

Marfat.com

S3:V85	-	S 3: V 103	-	S3:V104	-	S3:V119	
S4:V8	-	S 5:V3	-	S6:V126	-	S7:V31	
S7:V32	-	S 7: V 96	-	S8:V61	-	S9:V11	
S9:V32	-	S 9: V 108	-	S11:V28	-	S13:V11	
S13: V17	-	S 13:V21	-	S14:V24	-	S14:V25	
S16:V90	-	S 16:V91	-	S16:V94	-	S16:V125	
S16: V 126	-	S 16: V 127	-	S16:V128	-	S17:V16	
S1: V 18							

MAN AND HIS EXCELLENCE IN THE LIHT OF THE QUR'AN

S 2: V 29	-	S2:V30	-	S2:V32	-	S2:V34	
S 2: V 62	-	S2:V81	-	S2:V213	-	S2:V14	
S 2: V 165	-	S2:V177	-	S4:V1	-	S4:V28	
S 6: V 30	-	S6:V165	-	S7:V10	-	S7:V11	
S 7: V 12	-	S7:V19	-	S7:V26	-	S7:V31	
S 7: V 32	-	S7:V172	-	S7:V179	-	S8:V1	
S 8: V 28	-	S10:V11	-	S10:V12	-	S10:V14	
S 10: V 19	-	S10:V24	-	S11:V9	-	S11:V10	
S 11: V 11	-	S11:V32	-	S11:V98	-	S11:V105	
S13: V4	-	S14:V32	-	S14:V34	-	S15:V36	
S 15:V29	-	S15:V30	-	S15:V31	-	S15:V32	
S 15:V33	-	S15:V34	-	S15:V35	-	S16:V4	
S 16:V5	-	S16:V6	-	S16:V7	-	S16:V8	
S 16: V11	-	S16:V12	-	S16:V13	-	S16:V65	
S 16:V67	-	S16:V69	-	S16:V78	-	S16:V79	
S17: V11	-	S17:V13	-	S17:V15	-	S17:V21	
S 17:V23	-	S17:V61	-	S17:V70	-	S17:V83	
S 17: V 84	-	S17:V100					

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COMMANDS AND PROHIBITIONS

S 2: V 21 - S2: V 22 - S 2: V 40 - S 2: V41

S 2: V 42 - S 2: V 45 - S 2: V 60 - S 2: V 65

S 2: V 109 - S 2: V 133 - S 2: V 147 - S 2: V 148

S 2: V150 - S 2: V 152 - S 2: V 153 - S 2: V 159

S 2: V 168 - S 2: V 172 - S 2: V 175 - S 2: V 187

S 2: V 188 - S 2: V 195 - S 2: V 208 - S 2: V 231

S 2: V 232 - S 2: V 233 - S 2: V 237 - S 2: V 238

S 2: V 243 - S 2: V 264 - S 3: V 102 - S 3: V 103

S 3: V 104 - S 3: V 105 - S 3: V 131 - S 3: V 133

S 3: V 148 - S 3: V 150 - S 3: V 180 - S 3: V 186

S 4: V 02 - S 4: V 29 - S 4: V 32 - S 4: V 37

S 4: V 38 - S 4: V 48 - S 4: V 86 - S 4: V 102

S 4: V 114 - S 4: V 123 - S 4: V 131 - S 4: V 148

S 5: V 07 - S 5: V 35 - S 5: V 48 - S 5:V57

S 6: V 68 - S 6: V 70 - S 6: V 108 - S 6: V 116

S 6: V 120 - S 6: V 121 - S 6: V 150 - S 6: V 153

S 7: V 03 - S 7: V 33 - S 7: V 56 - S 7: V 85

S 7: V 105 - S 7: V 131 - S 7: V 164 - S 7: V 165

S 7: V 166 - S 8:V01 - S 8:V27 - S 8: V 29

S 8:V47 - S 8: V 65 - S 9:V119 - S 9: V 122

S 11: V 112 - S 11: V 113 - S 11:V114 - S 11: V 115

S 11: V 123 - S 14: V 31 - S 16:V36 - S 16: V 90

S16:V92 - S 16:V95 - S 16:V123 - S 16: V 125

S 16: V 126 - S 16: V 127 - S 16:V128 - S 17:V23

S17:V26 - S 17: V 31 - S 17:V32 - S 17:V34

S17:V37 - S 17:V53 - S 17:V110

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HOLY WAR

S 2: V 154	-	S 2: V 157	-	S 2:V190	-	S 2:V191	
S 2: V 192	-	S 2: V 194	-	S 2:V195	-	S 2:V216	
S 2: V 217	-	S 2: V 244	-	S 2:V245	-	S 2:V249	
S 2:V251	-	S 2: V 261	-	S 2:V267	-	S 3:V13	
S 3:V92	-	S 3: V 121	-	S 3:V123	-	S 3:V124	
S 3: V 125	-	S 3: V 126	-	S 3:V127	-	S 3:V140	
S 3: V 141	-	S 3: V 152	-	S 3:V153	-	S 3:V154	
S 3: V 155	-	S 3: V 159	-	S 3:V 166	-	S 3:V167	
S 3: V 125	-	S 3: V 127	-	S 3:V126	-	S 3:V121	
S 3: V 153	-	S 3: V 140	-	S 3:V141	-	S 3:V166	
S 3: V 167	-	S 3: V 169	-	S 3:V172	-	S 3:V173	
S 3: V 174	-	S 3: V 175	-	S 4:V71	-	S 4:V74	
S 4:V75	-	S 4: V 90	-	S 4:V91	-	S 4:V95	
S 4:V96	-	S 4: V 100	-	S 8:V01	-	S 8:V07	
S 8:V09	-	S 8: V 10	-	S 8: V11	-	S 8:V12	
S 8:V13	-	S 8: V 14	-	S 8:V15	-	S 8:V16	
S 8:V17	-	S 8: V 19	-	S 8:V39	-	S 8:V40	
S 8:V41	-	S 8: V 42	-	S 8:V43	-	S 8:V45	
S 8:V47	-	S 8: V 48	-	S 8:V49	-	S 8:V60	
S 8: V 65	-	S 8:V67	-	S 9:V12	-	S 9:V13	
S 9: V 14	-	S 9:V15	-	S 9:V25	-	S 9:V26	
S 9: V 27	-	S 9:V29	-	S 9:V38	-	S 9:V41	
S 9: V 43	-	S 9:V44	-	S 9:V45	-	S 9:V46	
S 9: V 47	-	S 9:V48	-	S 9:V49	-	S 9:V50	
S 9:V51	-	S 9:V52	-	S 9:V53	-	S 9:V54	
S 9: V 55	-	S 9:V56	-	S 9:V57	-	S 9:V58	
S 9: V 59	-	S 9:V81	-	S 9:V82	-	S 9:V83	
S 9: V 84	-	S 9:V85	-	S 9:V86	-	S 9:V87	

Marfat.com

S 9: V 91 - S 9:V92 - S 9: V 93 - S 9: V 94
S 9: V 95 - S 9:V96 - S 9: V 111 - S 9: V 117
S 9: V 118 - S 9:V120 - S 9: V 121 - S 9: V 123

SUPPLICATIONS

S 1:V5 - S 1:V6 - S 1:V7 - S 2:V45
S 2: V 127 - S 2: V 128 - S 2:V129 - S 2:V186
S 2: V 200 - S 2: V 201 - S 2:V250 - S 2:V286
S 3:V8 - S 3:V9 - S 3:V16 - S 3:V27
S 3: V 38 - S 3:V147 - S 3:V191 - S 3:V192
S 3:V 193 - S 3: V 194 - S 3:V195 - S 4:V75
S 5: V 83 - S 5:V114 - S 7:V47 - S 7:V55
S 7: V 56 - S 7:V89 - S 7:V126 - S 7:V151
S 7: V 150 - S 7: V 155 - S 7:V156 - S 7:V200
S 7:V201 - S 8: V 24 - S 10:V85 - S 10:V86
S 11:V51 - S 12: V 67 - S 12:V101 - S 13:V13
S 13:V39 - S 14: V 27 - S 17:V24 - S 17:V45
S 17: V 80

POLITICAL MATTERS

POLYTHEISM

S 2: V 178 - S 2: V 205 - S 2:V246 - S 2:V251
S 3: V 26 - S 3: V 28 - S 3:V103 - S 4:V8
S 4: V 58 - S 4: V 60 - S 4:V83 - S 4:V144
S 5: V 51 - S 5: V 53 - S 8:V58 - S 8:V61
S 8: V 62 - S 8:V67 - S 8:V72 - S 9:V1
S 9: V 02 - S 9:V4 - S 9:V06 - S 9:V8
S 9: V 10 - S 9:V12 - S 9:V13 - S 9:V14
S 9: V 15 - S 9:V29 - S 9:V74 - S 10:V14
S 10:V78 - S 10:V83 - S 10:V87 - S 12:V55

Marfat.com

SPECIALITIES OF SHARIAH

S 2:V185 - S 2:V237 - S 4:V28 - S 5:V6
S 5:V52 - S 6:V150 - S 6:V152

LAWS OF SHARIAH

SALAAH, ZAKAAT, SADAQAH AND ROZA

S 2: V 110 - S 2:V158 - S 2:V177 - S 2:V183
S 2: V 184 - S 2:V185 - S 2:V187 - S 2:V196
S 2: V 198 - S 2:V199 - S 2:V200 - S 2:V201
S 2: V 202 - S 2:V203 - S 2:V215 - S 2:V254
S 2: V 260 - S 2:V261 - S 2:V262 - S 2:V263
S 2: V 264 - S 2:V265 - S 2:V266 - S 2:V267
S 2: V 268 - S 2:V269 - S 2:V270 - S 2:V271
S 2: V 272 - S 2: V 273 - S 2:V274 - S 2:V276
S 3: V92 - S 3:V97 - S 3:V134 - S 5:V01
S 5: V 94 - S 5:V95 - S 5:V96 - S 9:V32
S 9:V37 - S 9: V 60 - S 9:V99

CRIME AND PUNISHMENT

S 2:V178 - S 2: V 179 - S 2:V219 - S 4:V15
S 4:V16 - S 4: V 25 - S 4:V43 - S 4:V92
S 4:V93 - S 5:V3 - S 5:V32 - S 5:V38
S 5:V39 - S 5: V 45 - S 5:V90 - S 5:V91
S 7:V84 - S 12:V29 - S 12:V30 - S 12:V31
S 12: V 32 - S 12: V 33 - S 12:V34 - S 12:V35
S 17:V32 - S 17: V 33

Marfat.com

MATTERS

S 2: V 224 - S 2: V 225 - S 2:V233 - S 2: V 234
S 2: V 270 - S 2: V 282 - S 2: V 283 - S 4:V6
S 4: V 135 - S 5: V 89 - S 5:V106 - S 5: V 107
S 5: V 108 -

HALAAL AND HARAAM

S 2: V 172 - S 2: V 173 - S 2:V174 - S 5:V3
S 5: V4 - S 5: V 5 - S 5: V 87 - S 5: V 103
S 6: V 118 - S 6: V 119 - S 6: V 145 - S 10:V32
S 10:V59 - S 16:V115 - S 16: V 116

SHAYTAAN

S 2: V 34 - S 2: V 168 - S 2: V 169 - S 2: V208
S 2: V 268 - S 3: V 175 - S 4: V 38 - S 4: V 60
S 4: V 119 - S 4: V 120 - S 5:V91 - S 6: V 121
S 7: V11 - S 7: V 12 - S 7: V 13 - S 7: V 14
S 7: V 15 - S 7: V 16 - S 7: V 17 - S 7: V 20
S 7: V 27 - S 7: V 200 - S 7: V 202 - S 8: V 48
S 12:V5 - S 12:V9 - S 14:V22 - S 15:V31
S 15: V 32 - S 15: V 33 - S 15: V 34 - S 15: V 35
S 15: V 36 - S 15: V 37 - S 15: V 38 - S 15: V 39
S 16: V63 - S 16: V 98 - S 16: V 100 - S 17: V 52
S 17: V 53 - S 17:V61 - S 17: V 62 - S 17:V63
S 17:V64 - S 17: V 65

Marfat.com

FOLLOWERS OF HAZART MUHAMMD ﷺ

S 2:V143 - S 2:V151 - S 2:V154 - S 2:V157
S 2:V207 - S 2:V218 - S 3:V61 - S 3:V103
S 3:V110 - S 3:V111 - S 3:V134 - S 3:V135
S 3:V136 - S 3:V140 - S 3:V152 - S 3:V153
S 3:V154 - S 3:V155 - S 3:V171 - S 3:V172
S 3:V173 - S 3:V174 - S 3:V175 - S 3:V195
S 3:V198 - S 5:V55 - S 6:V54 - S 7:V32
S 7:V79 - S 7:V157 - S 7:V158 - S 7:V181
S 8:V74 - S 8:V89 - S 9:V20 - S 9:V21
S 9:V22 - S 9:V25 - S 9:V26 - S 9:V27
S 9:V40 - S 9:V88 - S 9:V117 - S 9:V118
S 9:V100 - S 10:V62 - S 10:V64 - S 11:V15
S 11:V16 - S 12:V56 - S 12:V57 - S 12:V108
S 13:V23 - S 13:V24 - S 16:V41 - S 16:V42
S 16:V75 - S 16:V107 - S 16:V110 - S 17:V26
S 17:V68

THE HOLY QUR'AAN

S 2:V2 - S 2: V 23 - S 2:V24 - S 2:V30
S 2:V97 - S 2: V 106 - S 2:V185 - S 3:V3
S 3:V7 - S 3: V 138 - S 4:V82 - S 4:V166
S 4:V175 - S 5: V 48 - S 6:V6 - S 6: V 11
S 6: V 42 - S 6: V 43 - S 6:V44 - S 6:V45
S 6: V 90 - S 6: V 92 - S 6: V 99 - S 6:V155
S 6: V 156 - S 6: V 157 - S 7:V2 - S 7:V3
S 7:V52 - S 7: V 203 - S 7: V 204 - S 8:V31
S 9: V 124 - S 9: V 125 - S 10: V 1 - S 10:V7

Marfat.com

S 10:V8 - S 10: V 37 - S 10:V57 - S 10:V58
S 11:V13 - S 11: V 14 - S 11: V 44 - S 11:V120
S 12: V 104 - S 12: V111 - S 13: V 1 - S 15:V9
S 16: V 64 - S 16: V 89 - S 16:V90 - S 16:V102
S 16: V 103 - S 17: V 3 - S 17:V9 - S 17:V82
S 17: V 88 - S 17: V 89 - S 17: V 106

MIRACLES

S 2:V50 - S 3:V37 - S 3: V 49 - S 3:V50
S 5:V110 - S 7:V107 - S 7: V 108 - S 17:V1

DIVINE REVEALED BOOKS

S 5: V 44 - S 5:V48 - S 6: V 46 - S 6: V 154
S 7: V 52 - S 7:V145 - S 7: V 154 - S 11: V 17
S 11:V40 - S 17:V2

DAY OF JUDGEMENT

S 2:V48 - S 2: V 113 - S 2:V259 - S 2:V281
S 3: V 106 - S 3: V 107 - S 3:V185 - S 3:V194
S 4: V 87 - S 6:V12 - S 6:V36 - S 6:V60
S 7:V8 - S 7:V57 - S 10:V4 - S 12:V109
S 13:V 5 - S 14:V31 - S 14:V48 - S 14:V49
S 14:V 50 - S 14:V51 - S 16:V1 - S 16:V38
S 16:V 39 - S 17:V13 - S 17:V14 - S 17:V49
S 17:V50 - S 17:V51 - S 17:V98 - S 17:V99

Marfat.com

BELIEVERS AND THE PIOUS

S 2:V3	-	S 2:V4	-	S 2:V5	-	S 2:V 25	
S 2: V 38	-	S 2:V153	-	S 2:V154	-	S 2:V155	
S 2: V 156	-	S 2:V157	-	S 2:V165	-	S 2:V207	
S 2: V 208	-	S 2:V254	-	S 2:257	-	S 2:V277	
S 2:V285	-	S 3:V17	-	S 3:V37	-	S 3:V100	
S 3: V 101	-	S 3:V102	-	S 3:V134	-	S 3:V135	
S 3: V 136	-	S 3: V 139	-	S 3:V146	-	S 3:V150	
S 3: V 162	-	S 3: V 164	-	S 3:V186	-	S 4:V57	
S 4:V77	-	S 4: V 125	-	S 4:V131	-	S 4:V176	
S 5:V9	-	S 5: V 16	-	S 5:V54	-	S 5:V105	
S 5: V 199	-	S 6: V 127	-	S 7:V35	-	S 7:V42	
S 7: V 43	-	S 7:V44	-	S 7:V45	-	S 7:V46	
S 7: V 47	-	S 7:V48	-	S 7:V49	-	S 7:V89	
S 7: V 96	-	S 7:V201	-	S 8:V2	-	S 8:V3	
S 8: V4	-	S 8:V19	-	S 8:V26	-	S 8:V28	
S 8: V 29	-	S 9:V16	-	S 9:V23	-	S 9:V24	
S 9:V71	-	S 9:V72	-	S 9:V88	-	S 9:V112	
S 10:V6	-	S 10:V9	-	S 10:V10	-	S 10:V63	
S 10:V64	-	S 10:V103	-	S 11:V13	-	S 11:V23	
S 11: V 24	-	S 11: V 46	-	S 11:V108	-	S 12:V87	
S 12:V90	-	S 12:V96	-	S 12:V97	-	S 12:V106	
S 13: V 3	-	S 13: V 18	-	S 13:V19	-	S 13:V20	
S 13: V 21	-	S 13: V 22	-	S 13:V23	-	S 13:V24	
S 13:V28	-	S 13:V29	-	S 13:V35	-	S 13:V39	
S 13: V 41	-	S 14: V 23	-	S 14:V27	-	S 15:V40	
S 15: V 41	-	S15: V42	-	S 15:V45	-	S 15:V46	
S 15: V47	-	S 15: V48	-	S 15:V56	-	S 15:V75	

Marfat.com

S 16: V 30 - S 16:| V 31 - S 16: V 32 - S 16: V75
S 16:V96 - S 16: V 97 - S 16:V99 - S 16: V 110
S 17: V 19 - S 17:V46 - S 17: V 57 - S 17:V64
S 17:V65 - S 17: V 71

SOCIAL MATTERS

WOMEN

S 2: V 187 - S 2: V 221 - S 2: V 222 - S 2: V 223
S 2: V 226 - S 2: V 227 - S 2: V 228 - S 2: V 229
S 2: V 230 - S 2: V 231 - S 2: V 232 - S 2: V 234
S 2: V 235 - S 2:V236 - S 2: V 237 - S 2: V 240
S 2:V241 - S 4:V3 - S 4: V4 - S 4: V7
S 4: V 19 - S 4: V20 - S 4: V 21 - S 4: V 22
S 4: V 23 - S 4: V 24 - S 4: V 25 - S 4: V 32
S 4: V 34 - S 4: V 129 - S 4:V221 - S 5:V5

SINNERS

S 2: V 27 - S 2:V81 - S 2: V 99 - S 2: V 100

QIBLAH

S 2:V115 - S 2:V 125 - S 2:V142 - S 2:V143
S 2:V144 - S 2:V148 - S 2:V149 - S 2:V150
S 3:V96 - S 5:V97 - S 8:V34 - S 9:V17
S 9:V18 - S 9:V19 - S 9:V28

HYPOCRITES

S 2:V8 - S 2:V9 S 2: V 10 - S 2:V11
S 2: V 12 - S 2:V13 S 2: V 14 - S 2:V15

Marfat.com

S 2:V16	-	S 2:V17	-	S 2:V18	-	S 2:V19	
S 2:V20	-	S 2:V76	-	S 2:V204	-	S 2:V205	
S 2:V206	-	S 2:V264	-	S 3:V156	-	S 3:V167	
S 3:V168	-	S 3:V179	-	S 3:V188	-	S 4:V4	
S 4:V61	-	S 4:V62	-	S 4:V72	-	S 4:V73	
S 4:V77	-	S 4:V78	-	S 4:V81	-	S 4:V89	
S 4:V139	-	S 4:V140	-	S 4:V141	-	S 4:V142	
S 4:V143	-	S 4:V145	-	S 4:V146	-	S 5:V52	
S 5:V53	-	S 5:V61	-	S 9:V42	-	S 9:V43	
S 9:V44	-	S 9:V45	-	S 9:V46	-	S 9:V47	
S 9:V48	-	S 9:V49	-	S 9:V50	-	S 9:V51	
S 9:V52	-	S 9:V53	-	S 9:V54	-	S 9:V55	
S 9:V56	-	S 9:V57	-	S 9:V58	-	S 9:V59	
S 9:V64	-	S 9:V65	-	S 9:V66	-	S 9:V67	
S 9:V68	-	S 9:V69	-	S 9:V70	-	S 9:V73	
S 9:V74	-	S 9:V75	-	S 9:V76	-	S 9:V77	
S 9:V78	-	S 9:V79	-	S 9:V80	-	S 9:V81	
S 9:V82	-	S 9:V83	-	S 9:V84	-	S 9:V85	
S 9:V86	-	S 9:V87	-	S 9:V90	-	S 9:V94	
S 9:V95	-	S 9:V96	-	S 9:V106	-	S 9:V107	

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THE FOLLOWING INDEX IS COMPILED BY THE AUTHOR OF NURUL IRFAAN MUFTI AHMED YAAR KHAN NAEEMI

FINALITY OF PROPHET HOOD

S 2:V89 - S 5:V3

HAZRAT MUHAMMAD ﷺ NABI OF ENTIRE CREATION

S7:V58 - S 21: V 107

HAZRAT MUHAMMAD ﷺ IS LIGHT (NUR)

S 5: V 15 - S 9: V 32

HAZRAT MUHAMMAD ﷺ REMEMBERANCE OF ALLAH

S 13:V28

HAZRAT MUHAMMAD ﷺ IS PROOF OF ALLAH

S 4:V174

HAZRAT MUHAMMAD ﷺ IS OMNIPRESENT

S 2: V 143 - S 3: V 101 - S 3: V 103 - S 4:V41

S 4:V64 - S 8: V 33 - S 9: V 128

HAZRAT MUHAMMAD ﷺ IS GRANTED KNOWLEDGE OF THE UNSEEN

S 3: V 179 - S 4:V113 - S 6: V 38 - S7: V 59

S 10: V 37 - S 16: V 89

HAZRAT MUHAMMAD ﷺ RESPECT IS IMAAN

S 4:V65 - S 5: V 12 - S 7:V157 - S 8:V24

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TO INSULT THE HOLY PROPHET ﷺ IS KUFR

S 2: V 104 - S 9: V 61 - S 9: V 66

PROPHETS ARE TRUTHFUL IN THEIR WORD

S 2: V 126 - S 2:V129 - S 10: V 88 - S 12:V41

S 14: V37 - S 20: V 97

THOSE WHO HAVE ATTACHMENT WITH THE HOLY PROPHET ﷺ ARE BEARERS OF EXCELLENCY

S 2: V 143 - S 3:V110 - S 15:V72

ALLAH DESIRES THE PLEASURE OF THE HOLY PROPHET ﷺ

S 2: V 144

VIRTUES OF THE COMPANIONS OF THE HOLY PROPHET ﷺ

S 2:V2 - S 2: V 13 - S 2:V129 - S 2: V 137

S 2:V218 - S 3:V152 - S 5:V7 - S 8:V4

S 9: V 100 - S 9:V117

VIRTUES OF THE DESCENDENTS OF THE HOLY PROPHET ﷺ

S 3: V 33 - S 3:V61 - S 3:V103 - S 4: V 54

S 8: V 33 - S 20: V 82

THE HOLY WIVES OF THE HOLY PROPHET ﷺ ARE FROM THE HOUSEHOLD OF THE PROPHETS ﷺ

S 2:V196 - S 3: V 121 - S 11: V 73 - S 16: V 10

S 20: V 10 - S 21:V76

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VIRTUES OF HAZRAT ABUBAKAR SIDDIQ (MAY ALLAH BE PLASED WITH HIM)

S2:V274 - S3:V159 - S7:V43 - S9:V40

VIRTUES OF HAZRAT UMAR FAROOQ (MAY ALLAH BE PLASED WITH HIM)

S2:V125 - S2:V187 - S8:V62 - S8:V64

VIRTUES OF HAZRAT UTHMAN GHANI (MAY ALLAH BE PLASED WITH HIM)

S 2:V261

VIRTUES OF HAZRAT AYESHA SIDDIQAH (MAY ALLAH BE PLASED WITH HER)

S 4: V 43

KHILAFAT OF HAZRAT ABU BAKAR SIDDIQ (MAY ALLAH BE PLASED WITH HIM)

S5:V54 - S24:V55 - S48:V16 - S59:V8

THE FOLLOWERS OF THE HOLY PROPHET ARE THE BEST NATION صلى الله عليه وآله وسلم

S2:V143 - S3:V52 - S4:V115 - S4:V153

VIRTUES OF FRIENDS OF ALLAH

S 8:V34 - S 10:V62

MIRACLES OF THE SAINTS ARE TRUE

S3:V37 - S18:V18 - S18:V71 - S18:V84
S 19: V 25

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RELICS OF THE PIOUS SERVANTS OF ALLAH PROVE BENEFICIAL

S 2: V 248 - S 12:V92 - S 19:V26 - S 20:V96

S 38: V42

HELPERS OF THE BELIEVERS ARE IN ABUNANCE

S 2: V 87 - S 3: V 52 - S 4:V75 - S 5: V 2

S 5: V55 - S 8:V64 - S 17: V 80 - S 18: V 95

S 26: V 89 - S 26:V100 - S 66: V 4

NO HELPERS FOR THE DISBELIEVERS

S2:V107 - S2:V120 - S 2:V270 - S 3:V91

S 4:V17 - S 4:V52 - S 4:V123 - S 6:V172

S 7:V51 - S 9:V74 - S 11:V20 - S 11:V113

S 13:V37 - S 17:V97 - S 18:V17 - S 21:V4

THE DECEASED IS ABLE TO HEAR

S 7:V79 - S 7:V93

THE BELOVED SERVANTS OF ALLAH HELP AFTER THEIR DEMISE

S 2:V89 - S 3:V81 - S21:V107

THE BELOVED SERVANTS DO HEAR FORM FOR, ARE ABLE TO SEE AND HELP

S 3: V 49 - S 6:V75 - S 12:V24 - S 12: V 94

S 22: V 27

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THE FRIENDS OF ALLAH ARE ABLE TO REMOVE DIFFICULTIES

S 2:V60 - S 2:V248 - S 3:V49 - S 8:V33
S 12:V24 - S 12:V96 - S 19:V19

IN TH CLOSENESS OF THE PIOUS, SUPPLICATIONS ARE ACCEPTED

S 2:V58 - S 3:V38 - S 4:V64

RESPECT SACRED PLACES

S 2:V58 - S 2:V158 - S 20:V12

TO ESTABLISH A PROCESS OF REMEMBRANCE

S 2:V185 - S 5:V7 - S 5:V114 - S 10:V58
S 14: V 5

THE PUNISHMENT OF THE GRAVE IS A REALITY

S 8:V50 - S 52:V47

IMITATION OF THE IMAMS IS A PROVEN REALITY

S 1:V6 - S 4:V83 - S 4:V115 - S 9:V11
S 9:V122 - S 21:V7

SUBTERFUGE (TAQIYAH) IS FORBIDDEN

S 2:V76 - S 3:V64 - S 4:V97 - S 5:V67
S7:V21 - S 10:V104 - S 21:V52

TEMPORARY MARRIAGE IS FORBIDDEN

S 4:V24 - S 24:V33

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PHYSICAL ASSENTION OF THE HOLY PROPHET ﷺ

S 17:V1 - S 17:V60

GAYISM IS FORBIDDEN

S 2:V222 - S 7:V80 - S 7:V84

THERE ARE FIVE DAILY SALAAH

S 2:V238

THE PUNISHMENT OF AN APOSTATE IS DEATH

S 2:V54 - S 4:V91

NEGATION ALSO REQUIRES PROOF

S 6:V150

TRADITIONS OF THE HOLY PROPHET ﷺ IS REQUIRED

S 2:V26 - S 2:V129 - S 3:V32 - S 4:V65
S 4:V80 - S 5:V15 - S 7:V157

TO CALL UNTO THE DECEASED

S 2:V260 - S 7:V93

SELF BEATING IS THE WAY OF NON-BELIEVERS

S 5:V32

FRIENDSHIP WITH THOSE WHO ARE AGAINST ALLAH IS AN ACT OF SHAITAN

S 2:V25 - S 7:V27 - S 7:V36 - S 16:V63
S 18:V50

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THROUGH THE PIOUS, THE SINNER WILL BE SPARED

S 4:V69 - S 18:V82

THERE IS INTERCESSION FOR THE BELIEVERS

S 2:V255 - S 4:V65 - S 9:V 103

RABB, IN THE MEANING OF UP-BRINGING COULD BE USED FOR MANKIND

S 12:V23 - S 12:V42 - S 12:V50 - S 17:V24

NO INTERCESSION FOR THE NON-BELIEVERS

S 2:V254 - S 3:V254 - S 16:V06

S 19:V87 - S 19:V100

NON-BELIEVERS ARE DEAF, DUMB, BLIND AND DEAD

S 2:V18 - S 16:V21 - S 17:V72

MESSENGER AND QUR'AAN GIVE GUIDANCE

S 3:V164 - S 9:V103 - S 14:V1 - S 17:V9

ESAAL-E-SAWAAB IS A PROVEN FACT

S 4:V69 - S 9:V99

MESSENGER ARE FREE FROM DEFCTS AND SINS

S 2:V124 - S 3:V33 - S 6:V124 - S 7:V61

S 12:V38 - S 12:V53 - S 17:V65 - S 17:V74

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BODILY WORSHIP CANNOT BE OFFERED ON BEHALF OF SOME ONE ELSE

S 2:V286

THERE IS A DIFFERENCE IN THE STATUS OF THE MESSENGERS

S 2:V107 - S 12:V76

IN THE ORIGNAL PROPHETHOOD, PROPHETS ARE EQUAL

S 2:V285 - S 4:V152

THOSE ANIMALS LEFT IN THE NAME OF IDOLS ARE LAWFUL IF SLAUGHTERED IN THE NAME OF ALLAH

S 5:V103 - S 6:V145 - S 8:V69 - S 16:V116

THE SLAUGHTER OF ANIMALS BESIDES IN THE NAME OF ALLAH ARE FORBIDDEN

S 2:V173 - S 5:V3

WITHOUT BEING INFORMENT BY ALLAH, NONE HAS KNOWLEDGE OF THE UNSEEN

S 5: V116 - S 7:V188

NONE CAN BE DONE WITHOUT THE WILL OF ALLAH

S 1:V4 - S 2:V62 - S 2:V107 - S 7:V188
S 12:V67 - S 12:V68

CELEBRATION OF MEELAAD IS THE WAY OF ALLAH

S 3:V124 - S 4:V174 - S 5:V15 - S 9:V33
S 9:V128 - S 19:V16

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KNOWLEDGE IS A GREAT BOUNTY FROM ALLAH

S 2: V 31 - S 2: V 269 - S 3: V 18 - S 4: V 114
S 9: V 122 - S 18:V65 - S 18:V66 - S 20: V 114
S 21:V7

TO CALL THE MESSENGERS AS HUMAN BEINGS IS THE MANNER OF KUFFAR

S 15:V33 - S 18:V34

ALLAH IS FREE FROM SPEAKING LIES

S 3:V9 - S 3: V 61 - S 3:V194 - S 4: V 87
S 4: V 122

BECAUSE OF THE PIOUS, THE SINNERS DO NOT RECEIVE CALAMATIES

S 8: V 33

THE MEDIUM OF THE FRIENDS OF ALLAH IS IMPORTANT

S 2:V37 - S 2: V 61 - S 2: V 89 - S 2: V 144
S 3:V38 - S 5: V 45 - S 7:V135 - S 9: V 103
S 17:V57 - . S 18: V21

PERMISSABILITY IS THE ORIGIN IN ALL MATTERS UNLESS PROVEN OTHERWISE

S 2:V29 - S 5: V 87 - S 6: V 88 - S 6: V 119
S 6: V 140 - S 6: V 143 - S 6:V145 - S 6: V 150
S 7: V 32

DEATH IS THE MEANING OF THE REMOVAL OF THE SOUL FOR EVERY ONE

S 3:V144 - S 3: V 175 - S 21: V34

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SOME GO ASTARY EVEN THROUGH QUR'AAN

S 2:V26 - S 5:V64

HOLY PROPHETS ﷺ BESTOWS GUIDANCE

S 3:V164 - S 14:V1

THE FRIENDS OF ALLAH, ARE ALIVE EVEN WHEN THE SOUL DEPARTS FROM THE BODY

S 2:V154 - S 3:V169 - S 3:V170

BY THE SUPPLICATIONS OF THE PIOUS SERVANTS OF ALLAH, THE BARREN WOMEN AND ELDERLY WOMEN CAN BEAR CHILDREN

S 3:V36 - S 3:V40 - S 11:V72 - S 15:V54
S 19:V7

PROPHETS HAVE AUTHORITY IN MATTERS OF SHARIAH

S 3:V50 - S 7:V157 - S 9:V29

TO BRING TOGETHER ALLAH AND HIS RASOOL IS IMAAN

S 4:V59 - S 5:V100 - S 9:V59 - S 9:V62
S 9:V74 - S 9:V88 - S 9:V105

TO SEPARATE ALLAH AND HIS RASOOL IS KUFR

S 4: V 150

UNCONCIOUS AND ABSTRACTED ARE NOT THE RECIPIENTS OF THE LAWS OF SHARIAH

S 4:V43 - S 7:V143 - S 7:V150 - S 12:V31

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ON THE DAY OF JUDGEMNT, YOUR ACCOUNT ABILITY WILL BE WITH RELIGIOUS LEADERS

S 11:V98 - S 17:V71

ASSLAM O ALAIKAM IS FOR ALL BELIEVERS

S 13: V 24

THINGS TO BE CAN BE DELEGATED TO SOME SERVANTS

S 3: 49 - S 19:V25 - S 20: V 97

SHIA ARE NON-BELIEVERS AND MISCHIEF MAKERS

S 6: V 65 - S 6: V 159 - S 19:V69

THE BELOVED SERVANTS OF ALLAH ARE THE OWNERS OF THE LAND OF ALLAH AND ARE ENTITLED TO USE AS DESIRED

S 3:V26 - S 3: V49 - S 4: V 54 - S 12:V101
S 18:V84 - S 21: V81

VEILING IS IMPORTANT FOR THE WOMEN

S 4: V 15

THROUGH THE SUPPLICATION OF THE PIOUS, THE DEAD CAN BE BROUGHT BACK TO LIFE

S 2:V56 - S 2: V 243 - S 2: V 259 - S 2: V 260
S 3: V 49

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رجسٹریشن سرٹیفکیٹ

محکمہ اوقاف حکومت پنجاب لاہور

رجسٹریشن نمبر ۹۳ تاریخ اجرائی۔ ۱۸ مارچ ۱۹۷۸ء

ترتیب نمبر۔ڈی۔یو۔اے۔ ۲(۱۴)الف،ر،ن،ک/ ۱۹۳

تصدیق کی جاتی ہے کہ میسرز ضیاء القرآن پبلی کیشنز گنج بخش روڈ، لاہور کو اشاعت قرآن پاک (طباعتی اغلاط سے مبرا) ایکٹ ایل آئی وی (۱۹۷۳ئ) کے تحت بطور ''ناشر قرآن'' رجسٹرڈ کرلیا ہے۔

دستخط ناظم اعلیٰ

محکمہ اوقاف پنجاب لاہور

عرض ناشر

اللہ رب العزت کی کرم نوازی سے ادارہ ضیاء القرآن پبلی کیشنز نے تھوڑے عرصہ میں قرآن پاک کی اشاعت میں جو اعلیٰ معیار قائم کیا ہے وہ ادارہ کے کارکنوں کی محنت شاقہ پر شاہد عادل ہے۔ ہماری ہر ممکنہ کوشش ہوتی ہے کہ قرآن پاک کی طباعت، کتابت وجلد بندی میں کسی قسم کی کوئی غلطی نہ ہو۔ پھر بھی اگر کوئی قاری اس میں غلطی پائے تو مہربانی فرما کر ادارہ کو مطلع فرمائے اور قرآن پاک کی درست اشاعت میں ادارہ کی مدد فرما کر ممنون فرمائے اور دارین کی نعمتیں حاصل کرے۔

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز، لاہور

استدعا

قرآن پاک کے ہر قاری سے استدعا ہے تلاوت قرآن مجید کے بعد رب العالمین کے حضور دعا فرماتے وقت ادارہ ضیاء القرآن کے اراکین معاونین اور ان کے والدین کے لئے بھی مغفرت اور بخشش کی دعا فرمائیں اللہ تعالیٰ آپ کے درجات بلند فرمائے۔ آمین ثم آمین

طابع: جمال القرآن پرنٹرز، لاہور

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اِنَّہٗ بِسْمِ اللّٰہِ وَبِہٖ

مُحَمَّدٌ صلی اللہ علیہ وآلہ وسلم تعریف والا	اَحْمَدُ صلی اللہ علیہ وآلہ وسلم سب سے زیادہ حمد کرنیوالا	حَامِدٌ صلی اللہ علیہ وآلہ وسلم اللہ کی حمد کرنے والا	مَحْمُوْدٌ صلی اللہ علیہ وآلہ وسلم جس کی تعریف سب کریں	قَاسِمٌ صلی اللہ علیہ وآلہ وسلم بانٹنے والا
عَاقِبٌ صلی اللہ علیہ وآلہ وسلم پیچھے آنے والا	فَاتِحٌ صلی اللہ علیہ وآلہ وسلم کھولنے والا	شَاهِدٌ صلی اللہ علیہ وآلہ وسلم گواہی دینے والا	حَاشِرٌ صلی اللہ علیہ وآلہ وسلم مردوں کو اٹھانیوالا	
رَشِيْدٌ صلی اللہ علیہ وآلہ وسلم نیک	مَشْهُوْدٌ صلی اللہ علیہ وآلہ وسلم گواہی دیا گیا	بَشِيْرٌ صلی اللہ علیہ وآلہ وسلم خوشخبری دینے والا	نَذِيْرٌ صلی اللہ علیہ وآلہ وسلم ڈرانے والا	دَاعٍ صلی اللہ علیہ وآلہ وسلم بلانے والا
شَافٍ صلی اللہ علیہ وآلہ وسلم شفا دینے والا	هَادٍ صلی اللہ علیہ وآلہ وسلم ہادی	مَهْدٍ صلی اللہ علیہ وآلہ وسلم راہ دکھانے والا	مَاحٍ صلی اللہ علیہ وآلہ وسلم محو کرنے والا	
مُنْجٍ صلی اللہ علیہ وآلہ وسلم نجات والا	نَاهٍ صلی اللہ علیہ وآلہ وسلم منع کرنیوالا	رَسُوْلٌ صلی اللہ علیہ وآلہ وسلم اللہ کے فرستادہ	نَبِيٌّ صلی اللہ علیہ وآلہ وسلم اللہ کے نبی	اُمِّيٌّ صلی اللہ علیہ وآلہ وسلم اُمی
تِهَامِيٌّ صلی اللہ علیہ وآلہ وسلم تہامی	هَاشِمِيٌّ صلی اللہ علیہ وآلہ وسلم ہاشمی	اَبْطَحِيٌّ صلی اللہ علیہ وآلہ وسلم ابطح والا	عَزِيْزٌ صلی اللہ علیہ وآلہ وسلم غالب	
حَرِيْصٌ عَلَيْكُمْ صلی اللہ علیہ وآلہ وسلم حرص کرنیوالا (تمہارے ایمان کے لئے)	رَءُوْفٌ صلی اللہ علیہ وآلہ وسلم نرم دل	رَحِيْمٌ صلی اللہ علیہ وآلہ وسلم رحم والا	طٰهٰ صلی اللہ علیہ وآلہ وسلم چودھویں کا چاند	مُجْتَبًى صلی اللہ علیہ وآلہ وسلم برگزیدہ
طٰسٓ صلی اللہ علیہ وآلہ وسلم طس	مُرْتَضًى صلی اللہ علیہ وآلہ وسلم برگزیدہ	حٰمٓ صلی اللہ علیہ وآلہ وسلم حم	مُصْطَفًى صلی اللہ علیہ وآلہ وسلم چنا ہوا	
يٰسٓ صلی اللہ علیہ وآلہ وسلم یٰس	اَوْلٰى صلی اللہ علیہ وآلہ وسلم بہتر	مُزَّمِّلٌ صلی اللہ علیہ وآلہ وسلم کملی والا	وَلِيٌّ صلی اللہ علیہ وآلہ وسلم اللہ کے دوست	مُدَّثِّرٌ صلی اللہ علیہ وآلہ وسلم چادر اوڑھنے والا
مَتِيْنٌ صلی اللہ علیہ وآلہ وسلم مضبوط	مُصَدِّقٌ صلی اللہ علیہ وآلہ وسلم سچ بولنے والا	طَيِّبٌ صلی اللہ علیہ وآلہ وسلم پاک	نَاصِرٌ صلی اللہ علیہ وآلہ وسلم مدد دینے والا	
مَنْصُوْرٌ صلی اللہ علیہ وآلہ وسلم مدد دیا گیا	مِصْبَاحٌ صلی اللہ علیہ وآلہ وسلم چراغ	اَمِرٌ صلی اللہ علیہ وآلہ وسلم حکم دینے والا	حِجَازِيٌّ صلی اللہ علیہ وآلہ وسلم حجاز والا	نِزَارِيٌّ صلی اللہ علیہ وآلہ وسلم مضر بن نزار کی اولاد سے

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لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

قُرَشِیٌّ قریشی	مُضَرِیٌّ مضر والا	نَبِیُّ التَّوْبَةِ در توبہ کھولنے والے نبی	حَافِظٌ یاد رکھنے والا	کَامِلٌ کامل (پورا)
صَادِقٌ سچا	اَمِیْنٌ امانت دار	عَبْدُاللّٰہِ اللہ کا بندہ	کَلِیْمُ اللّٰہِ اللہ سے کلام کرنیوالا
حَبِیْبُ اللّٰہِ اللہ کا دوست	نَجِیُّ اللّٰہِ اللہ کا راز دار	صَفِیُّ اللّٰہِ اللہ کا مخلص دوست	خَاتَمُ الْاَنْبِیَآءِ انبیاء کو ختم کرنیوالا	حَسِیْبٌ کافی
مُجِیْبٌ قبول کرنے والا	شَکُوْرٌ شکر گزار	مُقْتَصِدٌ میانہ روی سے چلنے والا	رَسُوْلُ الرَّحْمَةِ مہربانی والا رسول
قَوِیٌّ طاقت والا	حَفِیٌّ خبر رکھنے والا	مَّامُوْنٌ امن والا	مَّعْلُوْمٌ علم والا	حَقٌّ سچا
مُبِیْنٌ ظاہر	مُطِیْعٌ تابع دار	رَسُوْلُ الرَّاحَةِ راحت والا رسول	اَوَّلٌ اوّل
اٰخِرٌ پیچھے	ظَاهِرٌ ظاہر	بَاطِنٌ پوشیدہ	نَبِیُّ الرَّحْمَةِ مہربانی والا نبی	یَتِیْمٌ یتیم
کَرِیْمٌ سخی	حَکِیْمٌ حکمت والا	خَاتِمُ الرُّسُلِ رسولوں کو ختم کرنیوالا	سَیِّدٌ سردار
سِرَاجٌ آفتاب نبوت کے	مُنِیْرٌ روشن کرنیوالا	مُحَرَّمٌ قابل عزت	مُکَرَّمٌ عزت والا	مُبَشِّرٌ خوشخبری سنانے والا
مُذَکِّرٌ نصیحت کرنیوالا	مُطَهَّرٌ پاکیزہ	قَرِیْبٌ قریب	خَلِیْلٌ گہرا دوست
مَدْعُوٌّ دعوت دیا ہوا	جَوَّادٌ سخی	خَاتِمٌ ختم کرنیوالا	عَادِلٌ عدل کرنیوالا	شَهِیْرٌ شہرت والا
شَهِیْدٌ گواہ	رَسُوْلُ الْمَلَاحِمِ جنگوں کے پیامبر

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بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

اِنَّهٗ مِنْ سُلَيْمَانَ وَاِنَّهٗ

هُوَ اللّٰهُ وہ اللہ	الَّذِیْ لَآ اِلٰهَ کہ نہیں کوئی معبود	اِلَّا هُوَ مگر وہ	الرَّحْمٰنُ بڑا مہربان	الرَّحِيْمُ نہایت رحم والا
الْمَلِكُ بادشاہ حقیقی	الْقُدُّوْسُ ہر عیب سے پاک	السَّلَامُ سلامت رکھنے والا	الْمُؤْمِنُ امن دینے والا	
الْمُهَيْمِنُ نگہبان	الْعَزِيْزُ سب سے غالب	الْجَبَّارُ ٹوٹے دلوں کو جوڑنے والا	الْمُتَكَبِّرُ بڑائی والا	الْخَالِقُ پیدا کرنے والا
الْبَارِئُ پیدا کرنے والا	الْمُصَوِّرُ صورت بنانے والا	الْغَفَّارُ بخشنے والا	الْقَهَّارُ سب سے طاقتور	
الْوَهَّابُ بہت دینے والا	الرَّزَّاقُ رزق دینے والا	الْفَتَّاحُ کھولنے والا	الْعَلِيْمُ جاننے والا	الْقَابِضُ بند کرنے والا
الْبَاسِطُ کشادہ کرنے والا	الْخَافِضُ پست کرنے والا	الرَّافِعُ بلند کرنے والا	الْمُعِزُّ عزت دینے والا	
الْمُذِلُّ خوار کرنے والا	السَّمِيْعُ خوب سننے والا	الْبَصِيْرُ خوب دیکھنے والا	الْحَكَمُ فیصلہ کرنے والا	الْعَدْلُ عدل کرنے والا
اللَّطِيْفُ باریک بین	الْخَبِيْرُ خبردار	الْحَلِيْمُ بردبار	الْعَظِيْمُ بہت بڑا	
الْغَفُوْرُ بخشنے والا	الشَّكُوْرُ بڑا قدردان	الْعَلِيُّ بلند مرتبہ	الْكَبِيْرُ سب سے بڑا	الْحَفِيْظُ سب کا محافظ
الْمُقِيْتُ قوت دینے والا	الْحَسِيْبُ کفایت کرنے والا	الْجَلِيْلُ بزرگ	الْكَرِيْمُ کرم کرنے والا	
الرَّقِيْبُ نگاہ رکھنے والا	الْمُجِيْبُ قبول کرنے والا	الْوَاسِعُ وسعت دینے والا	الْحَكِيْمُ حکمت والا	الْوَدُوْدُ محبت کرنے والا

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لَا اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

اَلْمَجِیْدُ جل جلالہ بزرگ	اَلْبَاعِثُ جل جلالہ بھیجنے والا	اَلشَّهِیْدُ جل جلالہ مشاہدہ کرنیوالا	اَلْحَقُّ جل جلالہ سچا	اَلْوَكِیْلُ جل جلالہ کارساز
اَلْقَوِیُّ جل جلالہ طاقت والا	اَلْمَتِیْنُ جل جلالہ مضبوط	اَلْوَلِیُّ جل جلالہ دوست	اَلْحَمِیْدُ جل جلالہ قابل تعریف	
اَلْمُحْصِیُ جل جلالہ گننے والا	اَلْمُبْدِئُ جل جلالہ آغاز کرنیوالا	اَلْمُعِیْدُ جل جلالہ دوبارہ لوٹانے والا	اَلْمُحْیِیْ جل جلالہ زندہ کرنے والا	اَلْمُمِیْتُ جل جلالہ مارنے والا
اَلْحَیُّ جل جلالہ زندہ	اَلْقَیُّوْمُ جل جلالہ ہمیشہ رہنے والا	اَلْوَاجِدُ جل جلالہ پانے والا	اَلْمَاجِدُ جل جلالہ بزرگی والا	
اَلْوَاحِدُ جل جلالہ اکیلا	اَلْاَحَدُ جل جلالہ یکتا	اَلصَّمَدُ جل جلالہ بے نیاز	اَلْقَادِرُ جل جلالہ قدرت والا	اَلْمُقْتَدِرُ جل جلالہ قوت والا
اَلْمُقَدِّمُ جل جلالہ آگے کرنے والا	اَلْمُؤَخِّرُ جل جلالہ پیچھے کرنے والا	اَلْاَوَّلُ جل جلالہ سب سے پہلے	اَلْاٰخِرُ جل جلالہ سب سے پیچھے	
اَلظَّاهِرُ جل جلالہ آشکارا	اَلْبَاطِنُ جل جلالہ پوشیدہ	اَلْوَالِیْ جل جلالہ مالک	اَلْمُتَعَالِیْ جل جلالہ سب سے بلند	اَلْبَرُّ جل جلالہ احسان کرنیوالا
اَلتَّوَّابُ جل جلالہ توبہ قبول کرنے والا	اَلْمُنْتَقِمُ جل جلالہ بدلہ لینے والا	اَلْعَفُوُّ جل جلالہ معاف فرمانے والا	اَلرَّءُوْفُ جل جلالہ بہت مہربان	
مَالِكُ الْمُلْكِ جل جلالہ سارے ملکوں کا مالک	ذُوالْجَلَالِ وَالْاِكْرَامِ جل جلالہ بزرگی اور انعام والا	اَلْمُقْسِطُ جل جلالہ انصاف کرنے والا	اَلْجَامِعُ جل جلالہ جمع کرنے والا	اَلْغَنِیُّ جل جلالہ غنی
اَلْمُغْنِیُ جل جلالہ دولت مند کرنے والا	اَلْمَانِعُ جل جلالہ منع کرنے والا	اَلضَّارُّ جل جلالہ ضرر دینے والا	اَلنَّافِعُ جل جلالہ نفع دینے والا	
اَلنُّوْرُ جل جلالہ روشنی والا	اَلْهَادِیْ جل جلالہ راہ دکھانے والا	اَلْبَدِیْعُ جل جلالہ نیا پیدا کرنیوالا	اَلْبَاقِیْ جل جلالہ ہمیشہ رہنے والا	اَلْوَارِثُ جل جلالہ مالک
اَلرَّشِیْدُ جل جلالہ سب کی رہنمائی کرنیوالا	اَلصَّبُوْرُ جل جلالہ بڑا تحمل کرنے والا			

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السلام علیکم ورحمۃ اللہ!

اللہ رب العزت کا خاص فضل وکرم ہے کہ جس نے آپ کو اپنے پاکیزہ اور نجات آفریں کلام کی تلاوت کا شرف عطا فرمایا اور ہمیں اپنی مقدس کتاب کی خدمت کی سعادت سے بہرہ اندوز کیا۔

ایک مسلمان کے لئے اس سے بڑھ کر خوش نصیبی کا اور کون سا مقام ہوسکتا ہے کہ وہ اللہ تعالیٰ کی بابرکت کتاب کی طباعت واشاعت کے ذریعے سے اس کے دینِ مبین کے پیغام کو عام کرنے میں حصہ لے۔ اس نعمت عظمیٰ پر اس بندہ ناچیز کا سر اپنے رحیم اور کریم پروردگار کے حضور میں اظہار تشکر کے لئے خم ہے۔

ادارہ کے کارکنان کی ہر ممکن کوشش ہوتی ہے کہ قرآن پاک کے صوری حسن میں کسی بھی قسم کی خامی نہ رہ جائے۔ اس وقت جو مبارک نسخہ آپ کے ہاتھوں میں ہے، میں اس کے بارے میں آپ کو یقین دلاتا ہوں کہ اس کی صحت کتابت کے لئے ہر ممکن کوشش کی گئی ہے اور بفضلہٖ تعالیٰ یہ نسخہ ہر قسم کی غلطی سے پاک ہے۔ طباعت اور بائنڈنگ کے معیار کو مکمل طور پر درست رکھنے پر بھرپور توجہ دی گئی ہے۔ لیکن بایں ہمہ کوشش وکاوش کسی بھی قسم کی بشری فروگزاشت کا امکان ہوسکتا ہے۔ اگر خدانخواستہ آپ کی نظر میں ایسی کوئی غلطی گزرے تو براہ کرم آپ ہمیں فوراً مطلع فرمائیں۔ ادارہ اس امر کا پابند ہے کہ بلا تاخیر آپ کی شکایت کا ازالہ کرے اور آپ کو متبادل نسخہ فراہم کرے۔

یہ ضروری نہیں کہ کسی غلطی کی صورت میں ہی آپ ادارہ سے رابطہ کریں آپ اپنی تلاوت میں رہنے والے نسخہ کو امعان نظر سے ملاحظہ فرمائیں۔ اس کی کتابت، حسن ترتیب، کاغذ، جلد بندی، سرورق کی ڈیزائننگ کے بارے میں کسی بھی قسم کا مشورہ خاکسار کے لئے انتہائی فرحت ومسرت کا باعث ہوگا۔ آپ کی جانب سے یہ شراکت میرے اور میرے جملہ رفقاء کے لئے انتہائی فخر کا موجب ہوگی۔

امید ہے کہ آپ اپنی توجہ سے بھی نوازیں گے اور دعاؤں سے بھی مستفید فرماتے رہیں گے۔

والسلام مع الاکرام

محمد حفیظ البرکات شاہ

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داتا گنج بخش روڈ، لاہور۔ فون:۔ 042-37221953-37220479

9۔ الکریم مارکیٹ اردو بازار، لاہور۔ فون:۔ 37247350-37225985

14۔ انفال سنٹر، اردو بازار، کراچی۔ فون:۔ 021-32210212-32212011

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Title:	**Commentary of The Holy Qur'an**
Urdu Translation:	A`laa Hazrat Imam Ahmad Raza Khan
Urdu Commentary:	Mufti Ahmad Yar Khan Naeemi
Translated into English:	Maulana Muhammad Husain Mukaddam
Initiated by:	Mufti Muhammad Akbar Hazarvi
1st Edition:	2003
2nd Edition:	Feb. 2010
3rd Edition:	Feb. 2012
Published by:	Muhammad Hafeez-ul-Barkat Shah
	Zia-ul-Quran Publications, Lahore-Pakistan.

Available at:

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Darul Uloom Pretoria
P.O.Box 14296
Laudium 0037
R.S.A.
Tel: 27-12-374-1721
Fax: 27-12-374-0861

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FOREWORD

All praise and glory is due to Allah Almighty, our Creator and Master, Revealer of the Holy Qur'aan for our guidance, and choicest Darood and Salaams on Hazrat Muhammadur Rasulallah Sallallahu Alaihi Wasallam, the noblest creation of Allah Almighty, the Holy Qur'aan personified, the absolute guide for our success in this world and the Hereafter.

The Holy Qur'aan is Allah Almighty's final message for the guidance of mankind. Before one can put its message into practice, one has to understand it. Thus, it is an incumbent duty of every Muslim to read this message, understand it and then act upon it. This task is proving very difficult for us because there is no translation or commentary in English, which is Sunni orientated, other than a translation of Ala Hazrat's translation — Kanzul Imaan. This, too, is just a translation without commentary. All the other translations and commentaries that we have in English are not only scanty, but they are full of inconsistencies. In short, they do not cater for our needs. Many renowned commentators of the Holy Qur'aan like Imam Baidawi, Imam Jalaluddeen Suyuti, Maulana Abdul Haq Muhaddith Dehlvi (May Allah be pleased with them) and the like, are of the opinion that the Holy Qur' aan can only be understood if the commentator of it has a deep love for Allah Almighty - its Revealer, the Holy Prophet Sallallahu Alaihi Wasallam —its teacher, his illustrious Companions — the direct recipients of its message and the pious saints who are an embodiment of the Holy Qur' aan.

With this in mind, Hazrat Mufti Muhammad Akbar Hazarvi Saheb, the religious and educational head of the Darul Uloom Pretoria, in consultation with renowned international Sunni scholars like Hazrat Allama Shaikli ul Qur' aan and Hadith Maulana Sayed Haseenuddeen Shah Saheb, the Chancellor of Islamic University Jamia Razvia Rawalpindi (Pakistan) and Hazrat Ustadhul Ulama Mufti Gui Rahman Saheb of Birmingham (UK) showed a keen desire to have TAFSEER NOORUL IRFAAN of Mufti Ahmad Yaar Khan Badayuni translated into English, as it is a brief, but comprehensive, commentary based on the Sunni way of life. After much effort, trying to convince the officials of the Darul Uloom and the Pretoria Sunni Institute, it was finally decided to undertake this monumental task. Mufti Saheb then approached me for this important work. A meeting was then arranged between the officials, Hazrat Mufti Saheb and my self, in which this onerous and highly responsible task was placed on my shoulders.

It is purely through the Grace of Allah Almighty and the Bounties of the Holy Prophet Sallallahu Alaihi Wasallam that I have embarked on this huge task. How it came to my lot to be chosen for this blessed work, is beyond my imagination.

This translation is thus a humble effort made possible through the infinite Mercy and Grace of Allah Almighty, as well as through the constant assistance and guidance of Hazrat Mufti Akbar Hazarvi Saheb. May Allah Almighty and His Beloved Nabi Sallallahu Alaihi Wasallam shine the torch of guidance upon me to complete the task that I have undertaken. Aameen!

Mohamed Hoosain Mukaddam
A humble student of Mufti M. Akbar Hazarvi
Darul Uloom Pretoria

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The under mentioned Mashaa'ikh and Ulama share similar sentiments regarding this Translation and Commentary of the Holy Qur'aan.

Mashaa'ikh-e-Izaam

- Hazrat Pir Soofi Muhammad **Abdullah** Sahib, founder of Ghamgolia Centre, Birmingham, U.K.
- Hazrat Khwaja Pir Mohammad **Abdullah Jan**, Murshidabad, Peshawar, Pakistan
- Hazrat Pir Allama Mufti **Abdul Malik** Luqmanvi, Haripur, Pakistan.
- Hazrat Allama Pir Mufti Muhammad **Akhtar Raza** Khan Al-Azhary, great grandson of A'la Hazrat Imam Ahmad Raza Bereily (may Allah be pleased with him) the author of the orignal Urdu trnslation Kanzul Imaan.
- Hazrat Allama Pir **Allauddin Siddique**, Neiriyaan Sharief, Azad Kashmir.
- Hazrat Qiblah Pir Sayed Muhammad **Ameen Mia**, Darbar Aliyah Mahrehra Sharief, India.
- Hazrat Allama Maulana Muhammad **Ebrahim Khushtar**, Founder and Patron of Sunni Razvi Society International
- Hazrat Allama Pir **Habib-ur-Rehman** Mahboobi, Bradford U.K.
- Hazrat Allama Pir **Ameen-Ul-Hasanaat Shah**, son of Zia-ul-Ummat Pir Muhammad Karam Shah Sahib (May Allah be pleased with him), Bheira Sharief, Pakistan.
- Ghaazi-e-Miljat Hazrat Allama Sayed Muhammad **Hashmi Mia** Ashrafi, Khachaucha Sharief, India.
- Hazrat Qiblah Pir **Harun-ar-Rashid**, Mora Sharief, Pakistan.
- Hazrat Allama Pir Muhammad **Jilani Ashrafi**, Kachauchwi, Spiritual Foundation International.
- Hazrat Pir Sayed **Ma'roof Hussain** Shah Arif Qaderi Noushahi, founder and Patron Jamiat Tabligh-ul-Islam, Bradford U.K.
- Hazrat Professor Mohammad **Maqsood Elahi** Naqshbandi, Founder Islami Roohani Mission.
- Hazrat Allama Pir Sultan **Niyaaz-ul-Hassan** Sultan Bahu Trust, Birmingham UK

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- Hazrat Sheikh Khalifa **Saeed Ahmed** Chopdat, Sultan Bahu Centre, Johannesburg South Africa
- Hazrat Pir Soofi Muhammad **Saeed**, Soofi Darbar, Durban, South Africa.
- Hazrat Qiblah Pir Sayed **Shabier Alli** Shah Gilani, Chief Patron Jamaat Ahie Sunnat UK, (Choorah Sharief, Pakistan).
- Hazart Qiblah Pir **Tayyab-ur-Rahman**, Chauher Sharief, Haripur, Pakistan.

Internationally acclaimed Ulama-e-Kiraam

- Hazrat Allama Mufti Muhammad **Abdul Qayyum** Hazarvi, President Tanzeemul Madaaris Ahie Sunnat Wa Jama'at, Pakistan
- Hazrat Allama Mufti **Abdur Rasool** Mansoor, Redditch UK
- Hazrat Allama **Shah Ahmed Noorani** Siddique, President World Islamic Mission.
- Hazrat Allama Sahibzada **Faizul Aqtaab** Siddique, Principal Hijaaz College, U.K.
- Hazrat Allam **Ghulam Muhammad** Siyalvi, Member of Islamic Ideological Council of Pakistan
- Hazrat Allama Doctor Mufti **Ghulam Sarwar** Qaderi, Principal Jamia Razvia Model Town Lahore, Pakistan.
- Hazrat Ailama Mufti Muhammad **Gul Rahman**, Patron, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Haamid Saeed** Kazmi, son of Ghazaali-e-Doraan,Allama Sayed Ahmed Saeed Kazmi (May Allah be pleased with him), Multan, Pakistan.
- Hafizul Hadith Hazrat Allama Muhammad **Hussain Abul Haqqani**, India.
- Hazrat Allama Pirzada **Imdaad Hussain**, Founder and Patron of Jamiah Al-Karam U.K.
- Hazrat Allama Mufti **Iqtidaar Ahmed Khan**, the son of Mufti Ahmed Yaar Khan (May Allah be pleased with him), the author of this commentary *"Noorul Irfaan"*
- Hazrat Allama Qari **Javed Akhtar**, Chairman International Na'at Association.
- Hazrat Allama Doctor **Kaukab Noorani** Okarvi, Founder and Patron, Okarvi Academy International.

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- Hazrat Allama Qari **Khalil Ahmed** Haqqani, General Secretary, Jamaat Ahie Sunnat, U.K.
- Hazrat Allama Sayed **Lakht-eHasanain** Shah, Founder, Muslim Hands International.
- Hazrat Allama Sahibzada **Misbahul Malik** Luqmanvi, Idara Misbahul Qur'aan, Birmingham, UK
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- Hazrat Allama Sayed Muhammed **Zaakir Hussain Shah**, Founder and Principal Jamia Zahra Ahle Sunnat, Rawalpindi, Pakistan.
- Hazrat Allama Sayed **Zia-ul-Haq Shah**, Principal Jamia Muhammadiyah, Rawalpindi Pakistan.

The under mentioned also expressed keenness to ensure fruition of this Publication

- Hazrat Allama **Abdul Gafoor** Chishti, Sheffield, UK
- Hazrat Allama Hafiz **Abdul Gafoor**, Edenborough UK
- Hazrat Qari **Abdul Ghani** Saeedi, Bartley, UK
- Hazrat Allama Qazi **Abdul Khabier Abbasi**, Harrow, UK
- Hazrat Allama **Abdul Khalick** Mujaddidi, Hanslough, UK
- Hazrat Allama Qazi **Abdul Mateen** al-Azhari,Derby,Uk
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- Hazrat Allama Pirzada **I'jaaz-ul-Hasanain**, Woking UK
- Hazrat Allama Sayed **I'jaaz Hussain** Shah, Dundee, UK
- Hazrat Allama **Imtiaz Raza**, Harare, Zimbabwe
- Hazrat Hafiz **Inayat Alli**, Dudley, UK
- Hazrat Allama Muhammad **Ishaq** Naeemi, UK
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- Hazrat Allama Hafiz Qari **Jamshed**, Illford, UK
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- Hazrat Qari **Muhammad Anvar** Qamar, Leigh Cross, UK
- Hazrat Allama **Muhammad Arshad** Misbahi, Manchester, UK
- Hazrat Allama Pir **Muhammad Arshad**, Birmingham, UK
- Hazrat Moulna **Muhammad Aslam**, Maputo Mozambique
- Hazrat Allama **Muhammad Habib**, Watford, UK
- Hazrat Maulana **Muhammad Musaddiq**, Gabarone, Botswana
- Hazrat Maulana **Muhammad Nadeem**, Maputo Mozambique
- Hazrat Allama **Muhammad Sabir**, Scotland, UK
- Hazrat Allama **Muhammad Salim**, Watford, UK
- Hazrat Hafiz **Muhammad Salim**, Ayelsbury, UK
- Hazrat Qari **Muhammad Siddiq**, Acton, UK
- Hazrat Allama **Muhammad Siddiq** Hazarvi, Lahore, Pakistan
- Hazrat Allama **Muhammad Siddiq**, Slough, UK
- Hazrat Qari **Muhammad Sultan**, Birmingham, UK
- Hazrat Allama **Muhammad Tayyab**, Manchester, UK
- Hazrat Hafiz **Muhammad Yaqoob**, Ayelsbury, UK
- Hazrat Allama Sayed **Mujtaba Shah**, Fiji Islands
- Hazrat Allama **Munir Ahmed** Chishti, Wales, UK
- Hazrat Allama Mufti **Munir-uz-Zamaan**, Sheffield, UK
- Hazrat Allama Sayed **Muzammil Shah** Jama'ati, Manchester UK
- Hazrat Hafiz Muhammad **Naseem**, London, UK
- Hazrat Allama Qari **Nazir Ahmed** Qaderi, London UK
- Hazrat Allama **Nisaar Ahmed** Sulaimani, London, UK
- Hazrat Allama Hafiz **Niyaaz Ahmed** Siddique, Birmingham UK
- Hazrat Allama Sayed **Noor Ahmed** Shah, London, UK
- Hazrat Hafiz Qari **Noor Hashim** Sahib, Dewsburry, UK
- Hazrat Allama **Omar Farooq** Saeedi, Mansehra, Pakistan
- Hazrat Hafiz **Qaisar Masood** Sahib, Dallas, USA
- Hazrat Shahzada **Raashid-ul-Malik**, Harrow, UK
- Hazrat Aflama **Rahid-ur-Rahman** Rashid, Mansehra, Pakistan
- Hazrat Allama **Rasool Baksh** Saeedi, Birmingham, UK

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- Hazrat Allama Mufti **Saeed Ahmed** Bandhialvi, Birmingham, UK
- Hazrat Allama Pirzada **Sardar Ahmad** Qaderi, Manchester, UK
- Hazrat Allama Sayed **Shafqat Hussain** Shah, Texas, USA
- Hazrat Allama Muhammad **Shahjehan Madani**, Manchester, UK
- Hazrat Allama **Shahid Raza**, Leicester, UK
- Hazrat Allama **Sher Muhammad** Qaderi, Gabarone, Botswana
- Hazrat Allama Mufti **Tahir**, Birmingham, UK
- Hazrat Allama Sayed **Tanveer Hussain** Shah, Hallifax, UK
- Hazrat Allama Sahibzada **Tayyab-ur-Rehman**, Birmingham, UK
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- Hazrat Allama **Yazdani Raza** Misbahi, London, UK
- Hazrat Allama Mufti **Yunus** Kashmiri, London, UK
- Hazrat Allama Doctor **Zafar Iqbal Nooni**, Virginia, USA
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- Hazrat Allama **Zia-ul-Islam**, Birmingham, UK

Some South African based Ulama, who have expressed their kind sentiments regarding the publication of this Translation and Commentary.

- Hazrat Allama Dr. **Abbas Khan**, Sunni Jamiat-ul-Ulama, Kwa Zulu Natal.
- Hazrat Allama **Abdul Haadi** Qaderi Razvi, Chairman Raza Academy, Durban.
- Hazrat Allama **Abdun Nabi** Hamidi, Chairman Sunni Ulama Council, Gauteng.
- Hazrat Allama **Ahmed Mukaddam** Al-Qaderi, Islamic College of South Africa, Cape Town.
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- Hazrat Qari **Ahmed Raza**, Laudium, Pretoria
- Hazrat Aliama Sayed **Aleemuddin Misbahi**, Principal Dami Uloom Qaderiyya Gharieb Nawaz, Ladysmith.
- Hazrat Maulana **Aurangzeb Raja**, Madressa Rasooliah, Durban

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- Hazrat Khalifa **Casim Zalgonker** Ashrafi, Grassypark Cape Town.
- Maulana **Dawood Ahmed** Barakati Roshnee Muslim Jammaat, Vereeniging.
- Hazrat Maulana **Faizal Khan**, Sunni Jamiat-ul-Ulama, KZN
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- Hazrat Maulana **Ismail Peerbhai**, Escourt, KZN
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- Maulana **Muhammad Alli** Osman, Ghausia Masjid, Laudium
- Hazrat Maulana **Muhammad Asghar** Zahidi, Zia-ul-Islarn, Lenasia South.
- Hazrat Maulana **Muhammad Aslam** Suliman, Jumrnah Masjid Laudium Pretoria
- Hazrat Moulna **Muhammad Ishaq**, Central Soofi Mosque, Pietermaritzburg.

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- Hazrat Maulana **Muhammad Taahir**, Jummah Masjid, Merebank, Durban
- Hazrat Allama **Naushad Alam** Misbahi, Principal Jamia Razvia, Lenasia, Johannesburg.
- Hazrat Maulana **Noor Alli Nooni**, Mahadin Masjid, Potcheftsroom
- Hazrat Imam **Saeed Ahmed**, Queen Street, Pretoria
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- Hazrat Hafiz **Shahid Alli** Meera, Darn! Uloom Ashrafia, Durban
- Hazrat Maulana **Sher Muhammad** Saeedi, Principal Hidayatul Islam, JHB.
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- Hafiz **Tahir Ahmed** Saleh Mohammed, Worcester, Cape Town
- Hazrat Maulana **Turaab Alli** Qaderi, Jummah Masjid Sparks Rd, Durban
- Hazrat Allama **Yusuf Sayed**, Prinipal Zia-ul-Uloom Saberi Chishti, Lenasia, Johannesburg.
- Hazrat Ailama **Yusuf Sialvi**, Central Mosque, Tongaat KZN

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ABOUT THIS PUBLICATION

In the Name of Allah, the Most Compassionate the Most Merciful

All Praise be to Allah Almighty and choicest blessings and salutations on the Final Prophet and Messenger, Hazrat Muhammad Sallallahu Alaihi Wasallam and upon his Family and Companions (May Aiiah be pleased with them).

The Holy Qur'aan is undoubtedly the Word of Allah Almighty, communicated to humanity through the Beloved Prophet Sallallahu Alaihi Wasallam and is from the Heavenly Books. It is still in its original form and is protected, and will always be protected against any change, to this effect, that not even a single dot has or will be removed form it, because Allah Almighty has taken it upon Himself to protect the Holy Qur'aan. Since Hazrat Muhammad Sallallahu Alaihi Wasallam is the Final Messenger of Allah Almighty, the Holy Qur'aan is the closing episode of Divine revelation. It is a proclamation that, now humanity has no other choice but to receive guidance from the Holy Qur'aan. The beautiful style of language and order of the Holy Qur'aan is unique and there is none second to it.

The Holy Qur'aan challenged all its opponents, Arab and non-Arab alike, to produce a single verse like that of the Holy Qur'aan, but they had to decline. It is a glittering miracle, which removes the darkness of evil and sin.

The Holy Qur'aan is certainly the most read book in the world and its many translations and exegesis have been written hitherto. Imam Ahie Sunnah Maulana Ahmad Raza Khan's (May Allah be pleased with him) translation Kanzul Imaan is considered to be the best in Urdu translations. It deserves to be translated into other languages, particularly into English. This was accordingly carried out by Professor Shah Faridul Haq of Pakistan. Maulana Naeemuddeen Muradabadi wrote brief, but valuable notes on this rendering, which were later developed by Mufti Ahmad Yaar Khan (Rahmatullah Alaihe) under the title "Noorul Irfaan". The credit for presenting this worthwhile work goes to Maulana Mufti Muhammad Akbar Hazarvi and his colleagues, especially Br. Mohamed Hoosain Mukaddam, who is the translator of this work.

Maulana Mufti Muhammad Akbar Hazarvi's origination is from Ghazi Khot in Mansehra, Pakistan. He completed his Dars-e-Nizami course at Jamia Razvia Zia-ul-Uloom (Rawalpindi) and obtained his M.A. degree in Arabic from the

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International Islamic University in Islamabad (Pakistan). On the invitation of the late Abdul Haq Saleh Muhammad of Lenasia (Johannesburg), he travelled with me to South Africa in 1988 and I was asked to allow him to stay on in Laudium (Pretoria) for the education of the Muslims there. This was done on condition that a Darul Uloom is established, and the Darul Uloom Pretoria, of which Mufti Hazarvi is Principal, is now doing remarkable Islamic work.

They have commenced with the publication of books and this translation is a masterpiece in this series. Congratulations must go to the translator Mohamed Hoosain Mukaddam for the sterling work he has done, as well as to Mufti Muhammad Akbar Hazarvi and Hafez Muhammad Ismail Hazarvi and Maulana Abdul Wahhab Wookay.

I pray that Allah Almighty, through the intercession of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts the efforts of Mufti Hazarvi, Mohamed Hoosain Mukaddam, their colleagues as well as the officials of Darul Uloom Pretoria in producing this work. May Allah Almighty always keep them safe and under His Protection. Furthermore, I advise the purchase and distribution of this Tafseer as a means of sending Esaale Sawaab on the souls of your kindred, who have departed from this world.

Abul Khair Sayed Haseenuddeen Shah
Principal, Jamia Razvia Zia-ul-Uloom
Rawalpindi,
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A Brief Profile on Maulana Shah Ahmad Raza Khan

Ala Hazrat, Imam Ahmad Raza Khan, a great jurist and a learned scholar of Islam, was born in 1858 at Bareilly (India) and died in 1921.

Imam Ahmad Raza Khan was a born genius. He read the Holy Qur'aan when he was oniy four years old. Later, he became astonishingly well-versed in more than fifty branches of learning pertaining to the Ancient and Modern Sciences, Hadith, Fiqh, Islamic Jurisprudence, Mathematics, Economics and many more. He left contributions in all these academic disciplines. He was a prolific writer and wrote about one thousand books relating to various aspects of Islam. He is considered to be the most learned and authentic authority on the Qur'aan, Sunnah and jurisprudence.

Although he was well versed in scores of branches of knowledge, yet in his later years, he restricted his interest to the following branches of religious learning:

1. To support and defend the Holy Prophet Sallallahu Alaihi Wasallam.
2. To uproot and rectify the innovations prevalent in Muslim Society.
3. To issue religious decrees according to the Hanafi School of jurisprudence.

Ala Hazrat's religious works have no parallel in his time. His ability, farsightedness and depth of thought have been recognized by the Ulama of the four schools of jurisprudence. Although he has written a large number of books on numerous topics, his two most famous works are the translation of the Holy Qur'aan in Urdu and Fatawa Razvia in twelve volumes.

It is an accepted fact that the revealed Arabic words of the Holy Our'aan cannot be actually transformed in any other language. A literal translation of the Arabic Qur'aan conveying the same meaning is not only difficult, but also impossible. Therefore, the translation of the Holy Qur' aan in any other language is usually an explanatory translation.

Ala Hazrat's Urdu translation, known as **KANZUL IMAAN** is an explanatory translation. This explanatory translation of the Holy Qur'aan into Urdu was completed in 1910. It is the most famous and accepted Urdu translation in the world. In his translation, Ala Hazrat has tried to assign such meanings to the words of the Holy Qur' aan that there may not be any contradiction in the meaning of the words and verses of the Holy Qur'aan. The other thing which he has kept in mind while translating the Holy Qur'aan is that such a meaning should be selected that may not slight the status and dignity of Almighty Allah and His Prophets.

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A Brief Profile on Mufti Ahmad Yaar Khan

Tafseer Noorul Irfaan is the first complete and comprehensive exegesis written in Urdu. Its author, Hazrat Mufti Ahmad Yaar Khan, the son of Maulana Muhammad Yaar Khan was born in 1906 and passed away on the 3rd of Ramadaan, 24 October 1971 in Gujarat (Pakistan). He received his primary education from his learned father and then studied at Madressa Shamsul Uloom in Badayun, India. Thereafter, he proceeded to Muradabad, also in India, to study under Sayed Muhammad Naeemuddeen at Jamia Naeemia

Besides this prominent work, he produced several other scholarly works mentioned hereunder:

1. Naeemul Ban Fi Inshirah-al-Bukhari
2. Mirat Sharah Mishkaat
3. Jaa Al-Haq
4. IlmulMiraas
5. Shaan-e-Habibur Rahman
6. Islami Zindagi
7. Ilmul Qur'aan
8. Risala-e-Noor

A true commentary of the Holy Qur'aan requires a thorough knowledge of Arabic grammar, semantics, lexicology, tradition, jurisprudence as well as various other branches of knowledge. Sheikhui Tafseer Hakeem ul Ummah, Mufti Ahmad Yaar Khan Naeemi was no doubt qualified in all the required branches of knowledge. The author studied all previously written exegesis and his work sums up concisely the major points discussed in these commentaries. Further, he has particularly summarized the contents of Tafseer Khazainul Irfaan of Maulana Sayed Muhammad Naeemuddeen Muradabadi. A great number of religious scholars have paid tribute and benefited from his immense knowledge.

Professor G.A. Haq Muhammad
Islamic Research Institute
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APPEAL TO READERS

It is the Grace and Bounty of Allah Almighty that he chooses some of His servants for His work. This has nothing to do with that person's level of education, his expertise in the field or his experience. Allah Almighty chooses whom He wills.

The task of printing and publishing is not an easy one. It is accompanied by a huge responsibility of maintaining good standards in respect of quality of work, accuracy of the subject matter, cohesion in its presentation and appropriateness of its format.

Taking into account the above requirements, we have made every possible effort to present this volume to the best of our ability. Nevertheless, no one can claim perfection besides our Supreme Lord, Allah Almighty. Thus, there may be errors terms of expression and presentation If you detect any, we humbly appeal to you to bring them to our notice.

The purpose of this effort is to make the Message of the Holy Qur'aan in accordance with the Sunni Aqaaid accessible to the Muslims globally. We therefore make a request to all our readers to make Dua that Allah Almighty, through the Waseela of His Beloved Prophet Sallallahu Alaihi Wasallam, accepts this humble effort of ours in His Supreme Court so that it becomes a source of salvation for our Hereafter Aameen.

May Allah Almighty grant all of us the guidance to become active Muslims for promoting and glorifiing of Allah's Deen! Aameen

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Gratitude

The Darul Uloom Pretoria wishes to place on record its sincerest Thanks and Gratitude to the Zeeshan Siddiq & Family UK, for having acknowledged this tremendous work and effort of the Darul Uloom Pretoria. An effort of 14 years could only be made possible to reach the greater masses is through publication df this masterpiece of work. Having recognized this effort and to ensure that this is shared with the English speaking Muslim communities, the Zeeshan Siddiq & Family accepted responsibility to bear the cost of the printing of these two volumes,

Says Allah Almighty in the Holy Qur'aan:

> ***"The parable of those who spend their wealth in the way of Allah, is likened to a grain of corn which grows seven ears, and each ear bears a hundred grains. Allah gives manifold increase to whomsoever he pleases. And Allah cares for all and He is knower of all things."***

This is certainly a means of obtaining continuous rewards (Sadaq-e-Jariah). Whosoever would be reading this valuable translation and the commentary would be a recipient of rewards as well as those who made it possible for them to read. For as long as this is existent, members of the Zeeshan Siddiq & Family will be the recipients of equal rewards.

May Allahu Ta'ala aceept this efforts of the and we request you, the reader to remember them in your kind duas.

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Acknowledgements

We would like to place on record our sincerest appreciation to those who assisted in any way to ensure fruition of this publication, especially the following individuals:

Hafiz Mohammed Ismail Hazarvi — Deputy Principal, Darul Uloom Pretoria. Mazhar Iqbal Anjum, for the designing and composing of this publication. Arifah Khamker, for the typesetting, proof reading and various other related tasks. Br. Sadullah Khamker, for continuous proof reading. Dr. Noor Ahmed Shahtaaz, for the co-ordination of the printing, Moulana Abdul Wahab Wookay, Br. Goolam Mohideen Hasware for proof reading. Mrs. Fatima Khan, Br. Iqbal Allimia, Maulana Habibur Rehman Sulaimani, Maulana Sarfaraz Rehmatullah, Qari Noor Alam Ibraheem, Qari Sher Zaman, Maulana Imran Sayed, Mohammed Tahir Sheikh, Idris Rajab, Naveed Ahmed, Ameen Iqbal, Faqir Pitse, Ahmed Khorollo, Wasim Siddiq, Nasik Ahmed, Haroon Sayed, Hafez Siaf-ur-Rehman, Hafez Rashid-ur-Rehman Sulaimani, Hafez Jamil Ahmad, Hafez Ikram, Hafez Faisal Javed Akhtar, for proofreading, Qari Abdul Qader, for proof reading.

We would also like to place on record our sincerest thanks and gratitude to the Zeeshan Siddiq & Family who accepted responsibility to bear the cost of printing of these two volumes.

(Mufti Muhammad Akbar Hazarvi)

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اياتها ٧٨ ٢٢ سُوْرَةُ الْحَجِّ مَدَنِيَّةٌ ١٠٣ ركوعاتها ١٠

SURAH AL-HAJJ (Pilgrimage)
(MADANI) Revealed After Hijrah
10 Sections and 78 verses1 1291 Words , 5075 Letters

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Allah in the name of the most affectionate. the merciful.

يٰٓاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ ۚ اِنَّ زَلْزَلَةَ السَّاعَةِ شَيْءٌ عَظِيْمٌ ۝١

1. O people! Fear [2] your Lord undoubtedly, the tremor of the Hour is a thing very hard [3]

tremor which would be taking place near the time of Qiyamah, prior to the rising of the sun from the west. It would be severer than all the tremors. Or it could denote the very tremor of the Day of Judgement.

يَوْمَ تَرَوْنَهَا تَذْهَلُ كُلُّ مُرْضِعَةٍ عَمَّآ اَرْضَعَتْ وَ تَضَعُ كُلُّ ذَاتِ حَمْلٍ حَمْلَهَا وَ تَرَى النَّاسَ سُكٰرٰى وَ مَا هُمْ بِسُكٰرٰى وَ لٰكِنَّ عَذَابَ اللّٰهِ شَدِيْدٌ ۝٢

2. Fear should be inculcated by becoming believers and giving up infidelity, the sinners should become pious and the pious should remain steadfast on their piety. Every person should fear Allah Almighty.

3. By this tremor is meant a specific

2. The day when you would see it. Every suckling woman shall forget [4] her infant whom she suckled, and every pregnant shall cast away her burden and you will see men as they are drunk [5] and they will not be drunk, but the torment of Allah is severe.

4. This means the condition of the fear of Qiyamah would be such that if there were any pregnant or foster mothers at that point in time they would have lost their babies and would have forgotten about them. Otherwise, on that day there will neither be anyone pregnant nor any suckling baby, because forty years before the Day of Judgement child birth would have come to an end. If by this tremor is meant the tremor at the time of the rising of the sun from the west prior to the Day of Judgement, then there is no need for any explanation because at that point in time there will be taking place to pregnancies, etc.

5.Rather it is due to the Fear of Allah Almighty that people would have lost their senses. Even from this, too, the special devotees of the Holy Prophet صلى الله عليه وآله وسلم are excluded.

وَمِنَ النَّاسِ مَنْ يُّجَادِلُ فِى اللّٰهِ بِغَيْرِ عِلْمٍ وَّ يَتَّبِعُ كُلَّ شَيْطٰنٍ مَّرِيْدٍ ۙ۝٣

3. And there are some who dispute [6] about Allah without knowledge[7], and follow every rebellious devil.

6. Like Nadar ibn Harith who had accepted the angels as the daughters of Allah

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Almighty and was always having an argument with the believers over this issue. From this we learn that in a debate, the one who is false will always be arguing to prove his point, while the one who is on the path of truth will not waver from the Truth. Both cannot be called quarrelsome persons. This verse was revealed concerning Nadar bin Harith.

7. From this we learn that to debate about the Personality and Attributes of Allah Almighty is not proper. Believe in Him without any arguments. Have full trust in the words of the Holy Prophet صلى الله عليه وآله وسلم. However, the religious scholars discuss about the Personality and Attributes of Allah Almighty for the sake of verification on condition that its purpose is not to go into any argument, and that the aim of such a discussion is to remove any objections and establish affirmation about these matters. Thus, science of oratory is not bad but good.

4. For whom it has been written that who will befriend [8] him, then he will necessarily misguide him and will guide him towards the torment of Hell.

كُتِبَ عَلَيْهِ اَنَّهٗ مَنْ تَوَلَّاهُ فَاَنَّهٗ يُضِلُّهٗ وَ يَهْدِيْهِ اِلٰى عَذَابِ السَّعِيْرِ ۝٤

8. By keeping evil beliefs, or doing evil deeds, or keeping friendship with evil people. In short, having a liking for evil things, and keeping friendship with evil people is equal to loving the devil, just like having love for the friends of Allah Almighty is equal to loving Allah Almighty.

5. O people! [9] if you have any doubt the Resurrection, then consider that We created you from dust [10], We from a drop of water (sperm). Then from the clot of blood, [11] then from a piece of flesh fashioned and unfashioned [12], so that We may manifest [13] to you Our signs. And We cause whom We will to remain in the womb of mothers till an appointed time [14], then we bring you out as infant [15], then in order that you may reach [16] your maturity, and of you is one who dies [17] early and is one who is put to a worthless age [18] so that after knowing knows nothing [19] And you see the earth withered up then when We sent down water upon it, it was freshened and swelled up and grew every beauteous pair [20].

يٰٓاَيُّهَا النَّاسُ اِنْ كُنْتُمْ فِيْ رَيْبٍ مِّنَ الْبَعْثِ فَاِنَّا خَلَقْنٰكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ مِنْ مُّضْغَةٍ مُّخَلَّقَةٍ وَّ غَيْرِ مُخَلَّقَةٍ لِّنُبَيِّنَ لَكُمْ ؕ وَنُقِرُّ فِي الْاَرْحَامِ مَا نَشَآءُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ نُخْرِجُكُمْ طِفْلًا ثُمَّ لِتَبْلُغُوْٓا اَشُدَّكُمْ ۚ وَ مِنْكُمْ مَّنْ يُّتَوَفّٰى وَ مِنْكُمْ مَّنْ يُّرَدُّ اِلٰٓى اَرْذَلِ الْعُمُرِ لِكَيْلَا يَعْلَمَ مِنْۢ بَعْدِ عِلْمٍ شَيْـًٔا ؕ وَ تَرَى الْاَرْضَ هَامِدَةً فَاِذَآ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَ رَبَتْ وَ اَنْۢبَتَتْ مِنْ كُلِّ زَوْجٍۭ بَهِيْجٍ ۝٥

9. This means Oh infidels! and rejectors of the Day of Judgement! because the topics

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which follow are in accordance with these.
10. This means Hazrat Adam (On whom be peace), because creation of the father is indirectly the creation of the children. Or it means a person's creation is from a sperm, the sperm is from blood, the blood is from nourishment, the nourishment is from the sand.
11. In this verse the procedure of the creation of man is described, while in the creation of Hazrat Adam (On whom be peace) and Hazrat Iesa (On whom be peace) is done by the Hand of Providence. Hence, there is no inconsistency in the verses. This verse cannot be used to prove that Hazrat Iesa (On whom be peace) was created from a father, as is understood by the Qadiyanis.
12. By this is meant that at first the clot of blood does not have any form, then it assumes form. By this is not meant any miscarried pregnancy, fashioned or unfashioned because through this, no birth takes place. Hence, the verse is crystal clear.
13. These are things for you to ponder over, that what you were at conception and what you have become now. How did these changes take place?
14. From this we learn that during pregnancy, the period of keeping the foetus is not restricted to any given length of time. This is left entirely to the wishes of the Almighty. Some children remain in the wombs for six months and some as long as two years. In it there is a hint that the mother's womb was not a permanent place of rest for you but a temporary one. Likewise, this world, too, is not a permanent place of abode, but it is just a transitory place which you have to leave. You were placed in the mother's womb so that your physical structure could be fully formed, while in the world for your spiritual development.
15. Upto the first six years the child is called an infant, thereafter he is called SABEE - infant boy (*Tafseer Roohul Bayaan*).
16. The prime of life is from the time of puberty until the age of thirty, during which one obtains full maturity.
17. Prior to the prime age or after this age comes to an end i.e. some die in their infancy and others in the prime of their age.
18. This means until old age. It should be remembered that the true meaning of age is the habitation of the body.
19. Hazrat Ikramah (May Allah be pleased with him) says any believer who is a habitual reciter of the Holy Qur'aan, will not experience this i.e. worthless age. Hence, the august Prophets and the chosen friends of Allah Almighty are not included in this law. If the blessed Prophets of Allah Almighty in their old age had experienced this condition, then propagation would not have remained obligatory on them and Prophethood would have been taken away from them. Otherwise, there would have been a possibility of an error in propagation. But these great personalities remain Prophet's by receiving revelation till their very end. Thus these great Prophets are protected from this.
20. This means even if all types of seeds are sown in the ground, but if the ground is not watered, it will remain dry. Likewise, even if a person may perform many deeds, without the blessings, of Prophethood, it would be useless. The earth remains lush green with water and the heart with the blessings of the pious. After Hijrah and prior to the conquest of Makkah, Muslims were deprived from living in this holy city. Migration was obligatory, because although the Ka'ba is the house of Allah Almighty, at that point in time it had not been brightened by the light of Prophethood.

6. This is so because Allah is the Truth and that it is He who Will give life to the dead and that He can do all things 21.

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَ اَنَّهٗ يُحْيِ الْمَوْتٰى وَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۙ﴿٦﴾

21. The essence of this comparison is to show that just as the parched earth becomes lush green through rain water, in the same manner, the sound of the trumpet will bequeath life into the lifeless bodies.

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وَّ اَنَّ السَّاعَةَ اٰتِيَةٌ لَّا رَيْبَ فِيْهَا ۙ وَ اَنَّ اللّٰهَ يَبْعَثُ مَنْ فِي الْقُبُوْرِ ۝٧

7. And because the Hour is to come, there is no doubt in it and because Allah will raise those who are in the graves. [22]

22. By grave is meant the world of Barzakh which is between death and the Day of Judgement and not just a hollow or a cave which is the burial place of the corpses. Thus, all these bodies which had been burned or drowned, etc. will all be resurrected. Thus, there is no inconsistency in the verses.

وَ مِنَ النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّ لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ۙ ۝٨

8. And from mankind there are those who disputes about Allah with out having any knowledge and without any guidance [23] and with out any enlightening Book. [24]

23. From this we learn that to enter into battle with the infidels in support of the Religion for the sake of Allah Almighty is better by having full knowledge. The teaching and learning of knowledge in a systematic way is beneficial, it equips you to debate with the infidels for the sake of Allah Almighty. We further learn that the real disputers are those who are on the path of falsehood and not the one who is on the path of Truth, as such a person is the supporter of Truth. If there is a battle between the police and the robbers, the police would be the upholders of the law, while the robbers are the breakers of the law.

24.This verse was revealed concerning Abu Jahl and the infidels, like him, who would argue with the believers about Tauheed. Here, knowledge denotes natural sciences while guidance indicates knowledge of reason and argumentation. By book is meant knowledge of revelation. All this shows that their nature and vision is evil, and away from revelation. If this is the case then, from where will they obtain intelligence and understanding.

ثَانِيَ عِطْفِهٖ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ ؕ لَهٗ فِي الدُّنْيَا خِزْيٌ وَّ نُذِيْقُهٗ يَوْمَ الْقِيٰمَةِ عَذَابَ الْحَرِيْقِ ۝٩

9. Turning his neck [25] from truth o that he may mislead others from the path of Allah For him there is humiliation. [26] in the world and on the Day of Judgement. We shall make him taste the torment of burning.

25. This means such a person proudly leaves the august gathering tries his best to mislead the believers, and prevent the infidels from accepting faith. From this we learn that those who run away from the gatherings of the pious will not come on the path of guidance.

26. Death in the Battle of Badr and curse of the believers until the Day of Judgement.

ذٰلِكَ بِمَا قَدَّمَتْ يَدٰكَ وَ اَنَّ اللّٰهَ لَيْسَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝١٠ ع ١٠ ٨

10. This is because of what your Hands [27] sent forth and Allah oppresses not His bondmen.

27. From this we learn that the minor children of the infidels who die in this condition, will not go into Hell, because this is set aside for those who die in infidelity and doing evil deeds. These children are not guilty of either thing. Also, sending those into Hell without being guilty of sin is declared here by Allah Almighty as an act of injustice, and that Allah Almighty is indeed pure of any form of injustice.

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SECTION 2

وَمِنَ النَّاسِ مَنْ يَّعْبُدُ اللّٰهَ عَلٰى حَرْفٍ ۚ فَاِنْ اَصَابَهٗ خَيْرُ ِۨاطْمَاَنَّ بِهٖ ۚ وَاِنْ اَصَابَتْهُ فِتْنَةُ ِۨانْقَلَبَ عَلٰى وَجْهِهٖ ۚ خَسِرَ الدُّنْيَا وَالْاٰخِرَةَ ۭ ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ⑪

11. And some men worship Allah on an edge, [28] then if any good reaches him, then he is content [29] their with and if trial befalls, turn round on his face; there is loss of the world and hereafter both. This as I manifest loss [30].

28. This verse was revealed regarding those Bedouin converts who would accept faith. If after accepting Islam, they would obtain children, wealth and health, they would say Islam is a true religion. If things were contrary to this, then they would say Islam is a bad religion (May Allah forbid) i.e. ever since we have accepted Islam we found ourselves in difficulties.

29. Here the word '*good*' denotes all worldly bounties, and contentment denotes contentment of the heart i.e. these people have understood the comforts of the world as the proof of Truth and slightest hardship makes them disgusted with Islam.

30. From this we learn that sometimes the pious servants of Allah Almighty, too, have to endure hardships in the form of a test. Says Allah Almighty "*And necessarily We shall put you to test with something of fear and hunger and with some loss of wealth and lives and fruits: and glad tidings to the patient*" (S2:V155). Without, doubt piety and purity ward off calamities and are a means of obtaining mercy of Allah Almighty. Says the Holy QUR'AAN: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not*" (S65:V2-3).

يَدْعُوْا مِنْ دُوْنِ اللّٰهِ مَا لَا يَضُرُّهٗ وَمَا لَا يَنْفَعُهٗ ۭ ذٰلِكَ هُوَ الضَّلٰلُ الْبَعِيْدُ ⑫

12. They worship beside Allah such that which can neither do no bad or good to them [31]. This in indeed straying a-far

31. This means to call upon them and worship them, is bereft of any worldly benefit or loss. These deities will neither provide benefit by worshipping them, nor cause any loss by not worshipping them. However, their worship will prove extremely disastrous in the Hereafter. On the contrary, the moon, the sun, the rocks, etc. provide benefit as well as loss.

Numerous tasks are completed through the use of stones, but if these are used to harm someone, these can cause great damage. Likewise, there are thousands benefits derived from the sun, while at times this very sun can cause harm as well. Thus, there can be no objection raised at the verse.

يَدْعُوْا لَمَنْ ضَرُّهٗٓ اَقْرَبُ مِنْ نَّفْعِهٖ ۭ لَبِئْسَ الْمَوْلٰى وَلَبِئْسَ الْعَشِيْرُ ⑬

13. They worship such that whose harm is more [32] expected than his benefit. No doubt, what an evil patron and no doubt what as evil comrade!

32. In this verse the word 'harm' denotes harm in the true sense of the word i.e. death in the world, and Hell in the Hereafter, while

benefit indicates their imaginary benefits (eg. intercession of the idols, etc.) This means the hope of benefits these idol worshippers are

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having from these idols is very remote and impossible, while the harm of their foolishness of the idols worship they will see in a near future. This verse does not contradict the previous verse in any way in which it is said that these idols will not provide any benefit nor any harm. Also, this verse in no way gives the belief that is a hope of receiving benefits from the idols, but perhaps in some distant future. Such belief is totally without any substance.

14. Undoubtedly, Allah will cause those who believed and did good deeds to enter gardens beneath which rivers [33] flow. No doubt, Allah does what He will.

إِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ اِنَّ اللّٰهَ يَفْعَلُ مَا يُرِيْدُ ﴿١٤﴾

33. It should be remembered that Faith is the cause of entry into Paradise, while good deeds are the means of obtaining its bounties and high status. The mention here is made of acquiring Paradise i.e. Paradise acquired through one's effort of faith and good deeds. because conferred Paradise would be awarded to the minor Muslim children and, we, sinners through some good deeds.

15. Whosoever imagines that Allah will not help His prophet in the world and the hereafter[34]: let him stretch a rope upward and let him see that for which his heart so buring.[35]

مَنْ كَانَ يَظُنُّ اَنْ لَّنْ يَّنْصُرَهُ اللّٰهُ فِى الدُّنْيَا وَ الْاٰخِرَةِ فَلْيَمْدُدْ بِسَبَبٍ اِلَى السَّمَآءِ ثُمَّ لْيَقْطَعْ فَلْيَنْظُرْ هَلْ يُذْهِبَنَّ كَيْدُهٗ مَا يَغِيْظُ ﴿١٥﴾

34. This tells us that Allah Almighty will give assistance to the Holy Prophet صلى الله عليه وآله وسلم in this world as well as in the Hereafter. The assistance in the world would be to make his religion prevail over all other religions, and provide honour for his devotees, while in the Hereafter, He would accept the Holy Prophet's صلى الله عليه وآله وسلمintercession and grant him the Lofty Place and the Desired Status promised to him.

35. From this we learn that if anyone becomes enraged or talks nonsense he will not cause any harm to the Holy Prophet's صلى الله عليه وآله وسلم personality. No matter how much nonsense you may talk about the sun it will continue to shine brightly. The devotees of the Holy Prophet صلى الله عليه وآله وسلم will continue to prosper in this world and the Hereafter.

16. And thus we have sent down this Quran as Manifest signs and that Allah guides whom He will. [36]

وَكَذٰلِكَ اَنْزَلْنٰهُ اٰيٰتٍۢ بَيِّنٰتٍ ۙ وَّاَنَّ اللّٰهَ يَهْدِىْ مَنْ يُّرِيْدُ ﴿١٦﴾

36. This tells us that the desire for guidance is not for everybody but permission for guidance is for all i.e. Allah Almighty loves that everyone should come on the path of guidance, but His intention is that some person should be on the path of guidance and some person should remain misled.There is a big difference between intention, love and pleasure. It is for this reason that everyone is given the command to seek guidance, but everyone is not provided with guidance. Many times a command is given against one's intention. Hazrat Ebrahim (On whom be peace) was given the command to sacrifice his son, but that was not His intention.

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إِنَّ الَّذِيْنَ اٰمَنُوْا وَالَّذِيْنَ هَادُوْا وَ
الصّٰبِئُوْنَ وَ النَّصٰرٰى وَ الْمَجُوْسَ وَالَّذِيْنَ
اَشْرَكُوْٓا ۛ اِنَّ اللّٰهَ يَفْصِلُ بَيْنَهُمْ يَوْمَ
الْقِيٰمَةِ ۭ اِنَّ اللّٰهَ عَلٰي كُلِّ شَيْءٍ شَهِيْدٌ ۝١٧

17. Undoubtedly, Muslims and Jews and the sabians and the Christians [37] and the Magians and the polytheist [38], verily Allah the polytheists , verily Allah will judge [39] between them on the Day of judgement. Undoubtedly, every thing is before Allah.

Hell all other Prophets, the Personality of Allah Almighty and many of His Attributes, but they have not been called as believers. The Holy Prophet صلى الله عليه وآله وسلم is the basis of Faith.

38. This means the worshippers of stones and trees. Thus there is no contradiction in the verse because, although, the Jews and Christians are polytheists, they do not worship stones.

39. This means practical decision i.e.the believers will be sent to Paradise and the infidels to Hell. Otherwise, the verbal judgement has been made in this world as well. Thus, there is no objection against the verse.

اَلَمْ تَرَ اَنَّ اللّٰهَ يَسْجُدُ لَهٗ مَنْ فِي
السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ وَ الشَّمْسُ
وَ الْقَمَرُ وَ النُّجُوْمُ وَ الْجِبَالُ وَ الشَّجَرُ
وَالدَّوَاۗبُّ وَكَثِيْرٌ مِّنَ النَّاسِ ۭ وَكَثِيْرٌ حَقَّ
عَلَيْهِ الْعَذَابُ ۭ وَ مَنْ يُّهِنِ اللّٰهُ فَمَا لَهٗ
مِنْ مُّكْرِمٍ ۭ اِنَّ اللّٰهَ يَفْعَلُ مَا يَشَاۗءُ ۝١٨

18. Have you not seen [40] that to Allah prostrates who so ever is in the heavens and in the earth, and the sun, and the moon, and the stars, and the mountains, and the trees, and the beast, and many [41] are those upon whom the torment is already justified, [42] none [43] is there to give him honour. Undoubtedly, Allah does what He pleases.

40.This tells us that every creation between the heavens and the earth is visible to the Holy Prophet صلى الله عليه وآله وسلم and he is seeing their worship and deeds. The Holy Prophet صلى الله عليه وآله وسلمhimself, says "your Rukus and Sujoods, your fear of Allah Almighty and humility are not hidden from me". In short, he is aware of every action and movement of the believers until the Day of Judgement. Regarding the two inmates of the grave, the Holy Prophet صلى الله عليه وآله وسلم had informed that one was a backbiter, and the other was a shepherd who would not protect himself from the chintz of urine.

41. From this we learn that besides man and jinn there is no infidelity among any other creation. All prostrate and worship Allah Almighty. Regarding man Allah Almighty has used the word '*many*' This restriction is not used as a relative pronoun that it may contradict this verse: "*And there are few in My bondsmen that are thankful*" (S34:V13), but it is used to state the actual condition i.e. there are many believers and many infidels. Also, the purpose of the Sajdah in this verse is not the subservience to affairs of creation, because

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even the infidel does that. This Sajdah signifies Sajdah of worship.
42. It is important that one should offer Sajdah after reciting this verse so that you would be included in the first '*many*' i.e. believers and not in the second many i.e. infidels. May Allah Almighty bless us!

19. There are two parties who disputed [44] concerning their Lord. As for those who disbelieved, the garments of fire were cut out for them, and boiling water will be poured down on their heads.

هٰذٰنِ خَصْمٰنِ اخْتَصَمُوْا فِيْ رَبِّهِمْ ۫ فَالَّذِيْنَ كَفَرُوْا قُطِّعَتْ لَهُمْ ثِيَابٌ مِّنْ نَّارٍ ؕ يُصَبُّ مِنْ فَوْقِ رُءُوْسِهِمُ الْحَمِيْمُ ۚ﴿۱۹﴾

44. This means these five types of infidels and believers are enemies among themselves and their enmity is linked with the Personality of Allah Almighty. From this emerge two issues:
1. There can never be real unity between an infidel and a believer because Allah Almighty has called them enemies.
2. Dispute regarding the Holy Prophet صلى الله عليه وآله وسلم is in reality dispute regarding Allah Almighty, because the Jews and the Christians had not rejected Allah Almighty but they had rejected the Holy Prophet صلى الله عليه وآله وسلم. The friend of the Holy Prophet صلى الله عليه وآله وسلم is indeed the friend of Allah Almighty and the enemy of the Holy Prophet صلى الله عليه وآله وسلم is indeed the enemy of Allah Almighty.

20. Where by that which is in their bellies will be melted and their skins too.

يُصْهَرُ بِهٖ مَا فِيْ بُطُوْنِهِمْ وَالْجُلُوْدُ ؕ﴿۲۰﴾

21. And for them are the maces of iron. [45]

وَ لَهُمْ مَّقَامِعُ مِنْ حَدِيْدٍ ﴿۲۱﴾

45. This tells us that clothes of fire, bathing in boiling water, drinking boiling water, being beaten with iron mace, are punishments of the infidels. May Allah Almighty protect the believers from these. Some sinful believers would be sent into Hell to purify themselves of their sins just as impure gold is purified in fire.

22. When they will wish to greet out [46] of it due to anguish, again they will be turned back into it and it will be commanded to them, taste the torment of the fire.

كُلَّمَاۤ اَرَادُوْۤا اَنْ يَّخْرُجُوْا مِنْهَا مِنْ غَمٍّ اُعِيْدُوْا فِيْهَا ۫ وَذُوْقُوْا عَذَابَ الْحَرِيْقِ ﴿۲۲﴾ ع ۲ ۱۲ ۹

46. Sometimes it will happen that the gate of Hell would open and its inmates would run towards it to escape. After much difficulties when they would reach there, the gate would close. This will always take place.

SECTION 3

23. No doubt, Allah will cause those who believed and did good deeds to enter Gardens beneath which

اِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا

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الْاَنْهٰرُ يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّ لُؤْلُؤًا ؕ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿٢٣﴾

streams flow [47], they will be made to wear bracelets [48] of gold and pearls. And their apparel there is of silk.

47. Four rivers of water, milk, honey and pure drink, as mention of these is made in the other verses.

48. Upto where the water of Wudu would be reaching, they would be made to wear the bangles i.e. upto their elbows.

وَ هُدُوْٓا اِلَى الطَّيِّبِ مِنَ الْقَوْلِ ۚ وَ هُدُوْٓا اِلٰى صِرَاطِ الْحَمِيْدِ ﴿٢٤﴾

24. And they were guided to pure speech and were guided [49] to the path of the All- Praiseworthy. [50]

49. This tells us that evil is spoken by people themselves while pious things are spoken through Divine guidance, in this world, in the grave as well as in the Hereafter. "*They were guided*" tells us that pure speech was due to Divine inspiration. This *'pure speech'* includes Kalima Tayyibah, recitation of the Holy QUR'AAN, Darood Shareef, Na'at recitals, true and pious talks.

50. This is the same Path which is followed by the Prophets and the Saints of Allah Almighty. Says Allah Almighty: "*The Path of those whom Thou hast favoured*" (S1:V6). Allah Almighty further says: "*And be with the truthful*" (S9:V119). Only by treading in this Path will you find Allah Almighty. May Allah Almighty guide us on this path and keep us firmly on it.

اِنَّ الَّذِيْنَ كَفَرُوْا وَ يَصُدُّوْنَ عَنْ سَبِيْلِ اللّٰهِ وَ الْمَسْجِدِ الْحَرَامِ الَّذِيْ جَعَلْنٰهُ لِلنَّاسِ سَوَآءَ ۨ الْعَاكِفُ فِيْهِ وَالْبَادِ ؕ وَ مَنْ يُّرِدْ فِيْهِ بِاِلْحَادٍ بِظُلْمٍ نُّذِقْهُ مِنْ عَذَابٍ اَلِيْمٍ ﴿٢٥﴾

25. Undoubtedly, those who disbelieve and hinder from the way of Allah [51] and from the sacred Mosque [52]which We have appointed equal for all, both for dwellers there in and visitors [53].And whoso seek any excessiveness in it unjustly[54],we shall cause them to taste painful torment.[55]

51. Prevent the infidels from accepting faith, the believers from worshipping Allah Almighty or those believers who wanted to perform their Umrah prevent them from this. Under the third condition this verse refers to abu Sufyaan and his companions who had prevented the believers from entering the sacred city of Makkah on the occasion of the Treaty of Hudaibiya. This verse is of Madinite period. From this we learn that nobody should stop anyone from entering the sacred Mosque. It is for this reason that even at night, the doors of the Haraam Shareef are kept open.

52. The Sacred Mosque is referred to as the Ka'ba as well, as well as the Mosque in which the Holy Ka'ba is situated, to the entire city of Makkah as well as to boundaries of the Haram. According to those of Hanafi school the place referred to here as Makkah Muazzamah, while to those of Shafaee school it refers to the sacred Mosque only. It is for this reason in the Hanafi school the sale and rental of the places of Makkah is unlawful, but the Shafaees regard it as lawful.

53. The citizens and non-citizens all have the right to perform Tawaaf and Salaah there at all times (*Sawaafe*) or the citizens and the non-citizens both have residential rights in Makkah (Hanafi).

54. Reason for its revelation:
The Holy Prophet صلى الله عليه وآله وسلم sent one of his Companions Hazrat Abdullah ibn Anees with an Ansari. They discussed their family greatness between themselves which angered Abdullah ibn Anees and he killed the Ansari and abandoning his faith, he fled to

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Makkah. This verse was revealed at that occasion (*Tafseer Khazainul Irfaan*).
55. From this we learn that you can be punished for the intention of sin in Makkah Muazzamah. Religous Issue: The reward of one good deed in Makkah is one hundred thousand, the punishment for one sin is also one hundred thousand, while intention of sin, too, is liable for punishment. In Madina Munawwarah the reward of one good deed is fifty thousand, the punishment of one sin is one, while the intention of sin is not liable for punishment.

SECTION 4

26. And when We informed Abraham the right [56] place of the house and ordained, associate [57] not anything with Me and keep My House clean for persons making round of it and those who bow and prostrate. [58]

وَ اِذْ بَوَّاْنَا لِاِبْرٰهِيْمَ مَكَانَ الْبَيْتِ اَنْ لَّا
تُشْرِكْ بِیْ شَیْـًٔا وَّ طَهِّرْ بَیْتِیَ لِلطَّآىِٕفِیْنَ
وَ الْقَآىِٕمِیْنَ وَالرُّكَّعِ السُّجُوْدِ ﴿۲۶﴾

56. This means at the time of the construction of the sacred Ka'ba i.e. Allah Almighty appointed a portion of the cloud to remain at the place of the Ka'ba while the wind cleansed that much place from which Hazrat Ebrahim (On whom be peace) understood as a place for the construction of the Ka'ba. It should be remembered that Hazrat Adam (On whom be peace) was the first person to construct the Ka'ba which had disappeared in the Flood of Hazrat Nooh (On whom be peace). Thereafter Hazrat Ebrahim (On whom be peace) was commanded again to rebuild it and in this way that place was shown.
57. This means they should firmly refrain from polytheism. Otherwise, the Prophets of Allah Almighty do not commit polytheism for even a single moment. They are totally innocent and sinless as well.
58. From this we learn that to sweep inside the mosques, to maintain their cleanliness and to beautify them is the Sunnah of Hazrat Ebrahim (On whom be peace) and an excellent act of worship. Says Allah Almighty: "*They only inhabit the mosques of Allah who believe in Allah and the Last Day*" (S9:V18). Also, that Salaah, Tawaaf, I'tikaaf are an-cient acts of worship, and that trustees of the mosque should be pious people.

27. ' And proclaim [59] among people the pilgrimage. They will come [60] to you on foot and on every lean camel coming from every distant track.'[61]

وَ اَذِّنْ فِی النَّاسِ بِالْحَجِّ یَاْتُوْكَ رِجَالًا وَّ عَلٰی
كُلِّ ضَامِرٍ یَّاْتِیْنَ مِنْ كُلِّ فَجٍّ عَمِیْقٍ ﴿۲۷﴾

59. Thus Hazrat Ebrahim (On whom be peace) stood on Mount Abu Qubais, called out once in all four directions that "Oh servants of Allah Almighty come towards the House of Allah". Every soul that would be born until Qiyamah heard this call. The Number of times each soul responded with LABBAIK 'I am present', that is the number of Hajj the person would be performing. Any soul which had remained silent will not be performing Hajj (*Tafseer Roohul Manani, Tafseer Khazainul Irfaan*).From this we learn that call in absentia from far is permissible. Thus we can say YA RASOOLALLAH. Hazrat Umar (May Allah be pleased with him) called Hazrat Saria from Madina Munawwarah, although he was engaged in Holy War in Nihawand. Or this is a command to the Holy Prophet صلى الله عليه وآله وسلم to declare the obligation of Hajj to the believers.
60. This tells us that going to the Holy Ka'ba is like going to Hazrat Ebrahim (On whom be peace). Furthermore, the effect of the call of Hazrat Ebrahim (On whom be peace)

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would remain until the Day of Qiyamah. Also, this is a miracle of our beloved Prophet صلى الله عليه وآله وسلم that his blessed voice will reach East and West and would be heard by those present and those not yet in existence. Such a miracle has been made manifest by some saints as well. It should be remembered that the sacred Ka'ba has been constructed five times: Hazrat Adam (On whom be peace) first constructed it; then by Hazrat Ebrahim (On whom be peace); then by Qureish about fifteen years prior to the prophethood of the Holy Prophet , thereafter by Hazrat Abdullah ibn Zubair (May Allah be pleased with him) and finally by Hajjaj bin Yusuf. The present structure of the Ka'ba is the construction of Hajjaj (*Tafseer Roohul Manani*).

28. ' That they may get their own benefits [62] of it and may mention the name of Allah during the known days [63] over the mute quadrupeds that He has provided for them. So eat yourself there-of and feed the distressed needy. [64]

لِّيَشْهَدُوْا مَنَافِعَ لَهُمْ وَ يَذْكُرُوا اسْمَ اللّٰهِ فِيْٓ اَيَّامٍ مَّعْلُوْمٰتٍ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ۚ فَكُلُوْا مِنْهَا وَ اَطْعِمُوا الْبَآئِسَ الْفَقِيْرَ ۞٢٨

62. Hajj provides religious as well as material benefits. Trade, accommodation, travelling, etc. are material benefits, while obtaining salvation, being cleansed of sins, and doing worship, etc. are religious benefits.

63. To recite the Takbir *BISMILLAH ALLAHO AKBAR* at the time of slaughtering the sacrificial animal from the 10th till the late afternoon of the 12th of Zill Hajj. The *Zikr* here does not mean *TALBIYA* because recitation of *Talbiya* ends with the pelting of *Jamaratul Aqabah*.

29. Then let them cleanse [65] their dirt and fulfil their vows [66] and make round [67] of the free House.

ثُمَّ لْيَقْضُوْا تَفَثَهُمْ وَ لْيُوْفُوْا نُذُوْرَهُمْ وَ لْيَطَّوَّفُوْا بِالْبَيْتِ الْعَتِيْقِ ۞٢٩

65. This means to take a haircut, cut the nails, shave the hair below the navel because at the time of coming out of the Ihraam it is obligatory to take a haircut while all the other things mentioned are desirable.

66. To fulfil the supplication (*MANNAT*) is obligatory - provided it is for Allah Almighty and for which a thing is made obligatory. The

30. The thing is this, and who so respects [68]

ذٰلِكَ ۗ وَ مَنْ يُّعَظِّمْ حُرُمٰتِ اللّٰهِ فَهُوَ خَيْرٌ

61. From this we learn that the walking Hajj is superior to Hajj in a conveyance. Hajj performed through hardship is superior to Hajj done in comfort and Hajj of those who come from far is superior to the Hajj performed by those who live nearby (*Tafseer Roohul Ma'ani*).

64.From this emerge a few issues:

1. The meat of the Qurbani of *HADY*, of *Qiraan* and of *Tamattoo* can be eaten by the one offering sacrifice, while the meat offered in sacrifice of atonement cannot be eaten by the offerer of sacrifice.

2. It is better not to eat all the meat of Qurbani.

3. All its meat should not be given away in charity, some should be eaten, others given in charity.

mannat of Giyarwi Shareef, etc. is not a religious supplication but a verbal supplication i.e. a gift whose fulfilment is a virtuous act.

67. Here Tawaaf refers to Tawaafe-Ziyaarat which is performed after coming out of the Ihraam, once the haircut is taken. Its time begins from the 10th Zill Hajj until the late afternoon of the 12th Zil Hajj.

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لَّهٗ عِنْدَ رَبِّهٖ ؕ وَاُحِلَّتْ لَكُمُ الْاَنْعَامُ
اِلَّا مَا يُتْلٰى عَلَيْكُمْ فَاجْتَنِبُوا الرِّجْسَ
مِنَ الْاَوْثَانِ وَاجْتَنِبُوْا قَوْلَ الزُّوْرِ ۙ﴿۳۰﴾

the sacred things of Allah, then it is good [69] for him with his Lord. And the mute quadrupeds are made lawful to you save those whose prohibition are being rehearsed [70] to you, the filth of the idols and avoid the word that is false [71]

68. Those things which are worthy of veneration, should be shown full respect. In it all these things are included: the Holy Ka'ba, the Holy Qur'aan, the month of Ramadaan, the sacred Mosque of Makkah, every nook and corner of Madinatul Munawwarah, every blessed Sunnat of the Holy Prophet صلى الله عليه وآله وسلم . Their respect is in reality showing resepct for Allah Almighty.

69. This tells us that the veneration for the things of Allah Almighty is the root of all worship. If there is veneration and love in the heart then that worship is worthy of acceptance. If the heart is bereft of these virtues then that worship has no worth in the eyes of Allah Almighty. The worship of the devil was rejected solely because he had no respect for Hazrat Adam (On whom be peace) in his heart.

70. This verse points out to the following verse of Surah Ma'idah "*You are forbidden (to eat) the dead, and blood*" (S5:V3).

71. By having defective beliefs, devouring unlawful wealth, and by speaking lies.

حُنَفَآءَ لِلّٰهِ غَيْرَ مُشْرِكِيْنَ بِهٖ ؕ وَمَنْ
يُّشْرِكْ بِاللّٰهِ فَكَاَنَّمَا خَرَّ مِنَ السَّمَآءِ
فَتَخْطَفُهُ الطَّيْرُ اَوْ تَهْوِيْ بِهِ الرِّيْحُ فِيْ
مَكَانٍ سَحِيْقٍ ﴿۳۱﴾

31. Being one for Allah, associate [72] none with Him. And who so associates anything with Allah it is as he fell down from the sky and the birds have snatched him away or the wind blows him away to a distant place.[73]

72. Just as gold, milk, etc is wholesome which is pure, so is that faith accepted which is in its pristine purity, free of any mixture of infidelity of an infidel.

73. This is a compound comparison: Faith is loftiness while infidelity is a deep cave, whoever falls into infidelity the devils of the bases soul cut it to shreds, let him wander in every evil spot, without letting him find any sanctuary.

ذٰلِكَ ۚ وَمَنْ يُّعَظِّمْ شَعَآئِرَ اللّٰهِ فَاِنَّهَا
مِنْ تَقْوَى الْقُلُوْبِ ﴿۳۲﴾

32. The thing is this and who so respects the signs of Allah, and then it is from the piety of hearts [74]

74. This tells us that the external acts of Ibadaat are the piety of the external body, while veneration for the pious and their blessed relics in one's heart is the inner piety. May Allah Almighty bless us with it! Further, any animal and stone which is associated with the venerated they become the symbols of Allah Almighty. The Holy Qur'aan has called the sacrificial animals of Hajj as symbols of Allah Almighty because they are associated with the Holy Ka'ba, and the Hills of Safa and Marwa as symbols of Allah Almighty because of the blessings of Bibi Hajirah (May Allah be pleased with her) who is linked with the Holy Ka'ba. It is stated in Tafseer Roohul Bayaan that the graves of the pious, too, are symbols of Allah Almighty, and those who get linked with the beloved personages of Allah Almighty all become His symbols.

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لَكُمْ فِيْهَا مَنَافِعُ اِلٰٓى اَجَلٍ مُّسَمًّى ثُمَّ مَحِلُّهَآ اِلَى الْبَيْتِ الْعَتِيْقِ ﴿٣٣﴾

33. For you there is benefit in quadrupeds for an appointed term, then they are to reach [75] to the fee house. [76]

different. The issue of Udhiyya is different and normal Qurbani is different. The Holy Prophet صلى الله عليه وآله وسلم always offered his Qurbani in Madina Tayyibah.

75. Here those sacrificial animals are menitoned which can be slaughtered at the Haram Shareef only. This is the accepted ruling according to the Hanafi school. Qurbani which is obligatory upon the wealthy can be offered anywhere says Allah Almighty: "*Therefore offer prayer for your Lord and do the sacrifice*" (S107:V2). Neither is there any place stipulated for Salaah, nor there is restriction of place for Qurbani. These act can be performed everywhere. However, the Qurbani of the Hajj is different issue and the DHAMM or penalty for contravening the Wajibaat is

76. This means those Hady animals which you take to slaughter at the Haram Shareef, you can ride on them out of necessity, drink their milk, etc. and after slaughtering them you are allowed to eat their meat, use their skins and wool, etc. It should be remembered, that before sacrizicing the Hady animals they should not be ridden unnecessarily nor you should drink their milk.

SECTION 5

وَ لِكُلِّ اُمَّةٍ جَعَلْنَا مَنْسَكًا لِّيَذْكُرُوا اسْمَ اللّٰهِ عَلٰى مَا رَزَقَهُمْ مِّنْۢ بَهِيْمَةِ الْاَنْعَامِ ؕ فَاِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَلَهٗٓ اَسْلِمُوْا ؕ وَ بَشِّرِ الْمُخْبِتِيْنَ ﴿٣٤﴾ۙ

34. And for every nation We Appointed [77] a sacrifice that they might mention the name of Allah over the mute quadrupeds that He has provided to them, but your God is one God [78], then submit to Him only and O beloved! Give glad tidings to the humble.

any other name is joined with the name of Allah Almighty, that animal will become unlawful. If one omits to take the name of Allah Almighty unintentionally, that animal is lawful for consumption but if it is done intentionally then that animal becomes unlawful.

77. From this we understand that before Islam, too, Qaabeel had also offered Qurbani. Says Allah Almighty: "*And narrate you to them the true news of the two sons of Adam, when they each offered an offering*" (S5:V27).

78. Thus at the time of slaughtering take His name only.

Religious Issue: At the time of slaughtering, if

الَّذِيْنَ اِذَا ذُكِرَ اللّٰهُ وَجِلَتْ قُلُوْبُهُمْ وَ الصّٰبِرِيْنَ عَلٰى مَآ اَصَابَهُمْ وَالْمُقِيْمِى الصَّلٰوةِ ۙ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٣٥﴾

35. That when Allah is mentioned [79] their hearts are filled with fear and bear whatever befalls them and they, observe prayer and spend [80] out of what we have Provided.

79. The following are all included in this: recitation of the Holy Qur'aan, religious lectures, collective Zikr, remembrance of Allah on individual basis.

80. In this spending are included the expenditure on Zakaat, Sadaqatul Fitr, Qurbani, constructing mosques, upbringing of children,

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spending on parents and relatives, etc. But you must not spend the entire wealth - just part of

وَالْبُدْنَ جَعَلْنٰهَا لَكُمْ مِّنْ شَعَآئِرِ اللّٰهِ
لَكُمْ فِيْهَا خَيْرٌ ۖ فَاذْكُرُوا اسْمَ اللّٰهِ عَلَيْهَا
صَوَآفَّ ۚ فَاِذَا وَجَبَتْ جُنُوْبُهَا فَكُلُوْا
مِنْهَا وَ اَطْعِمُوا الْقَانِعَ وَ الْمُعْتَرَّ ؕ
كَذٰلِكَ سَخَّرْنٰهَا لَكُمْ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۳۶﴾

36. And we made the sacrificial bulky animals camel and cow [81] among the symbols [82] of Allah for you. In them there is good for you [83]. So mention the name of Allah over them while standing in line with three legs [84] and ties up with one leg, then when their sides fall down,eat thereof yourself and contented and feed [85] the beggars, thus we have subjected [86] them to you may be thankful.

it, as is understood by the preposition '*from*'.

81. This means the cows and camels are symbols of Allah Almighty and therefore show them respect. From this emerge a few issues:
1. That a cow, too, is a *Qurbani* animal as it is used in the word *'bulk animals'*;
2. That *Qurbani* can be offered everywhere, not just in Makkah Muazzamah;
3. It is permissible to decorate *Qurbani* camels, cows and to display them as this is showing respect for the symbols of Allah Almighty. Those who we reject the sacrifice of cows, or say that Qurbani can only be made in Makkah Muazzamah should take a lesson from this.

82. From this we learn a thing which is linked with a venerated object becomes a symbol of Allah Almighty - Safa, Marwa have become worthy of respect because of the blessed feet of Bibi Hajira, and the Hady animals through their association with the Holy Ka'ba. The respect of the symbols of Allah Almighty is the basis of true faith. The respect of Qurbani is to make the animal fat and corpulent, slaughter it with joy, refrain from riding it unnecessarily, refrain from drinking its milk, after slaughtering it, eat its meat as a benediction.

83. Qurbani is beneficial both in this world as well as in the Hereafter. Eating its meat, using its hair, skin, wool, etc. are its worldly benefits, while Sawaab in the Hereafter is its religious reward.

84. When slaughtering the camel, it is Sunnat that its one foot should be tied to the thigh and let him stand on three feet and cleave its neck in its length. This is called Nahr. This procedure is not followed in the case of cows and goats.

85. If you so wish, because neither is it obligatory upon oneself to eat the Qurbani meat nor to feed it to others. This is desirable in both cases. Even if no one eats the meat, one would still be relieved of the obligation of *Qurbani*.

86. That despite having strength, these animals still walk to obey you, they do not oppose you. Observe, the fly and mosquito are not within our control, but the camel, elephant and horse are within our control. Allah Almighty did not place strength and boldness together. If this was the case, we would have been destroyed.

لَنْ يَّنَالَ اللّٰهَ لُحُوْمُهَا وَ لَا دِمَآؤُهَا وَ لٰكِنْ
يَّنَالُهُ التَّقْوٰى مِنْكُمْ ؕ كَذٰلِكَ سَخَّرَهَا لَكُمْ

37. Neither their flesh reaches to Allah nor their blood, but your piety reaches [87] Him. Thus We subjected them to you that you may glorify Allah for that He has Guided

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لِتُكَبِّرُوا اللّٰهَ عَلٰى مَا هَدٰىكُمْ ؕ وَ بَشِّرِ الْمُحْسِنِيْنَ ﴿۳۷﴾

you. And O beloved! Give glad tiding to the righteous.

87. From this there is a hint that if your intention is to convey the reward of the food to some. the actual food will not reach him, only its reward will, which is due to the result of one's piety. Those who mock at the concept of IESAALE SAWAAB should take a lesson

from this verse. The conveying of reward through charity has been proven by inference as well as traditions. For a detailed discussion on the subject consult *JAA-AL-HAQ*. We further learn that no good deed is accepted without intention.

اِنَّ اللّٰهَ يُدٰفِعُ عَنِ الَّذِيْنَ اٰمَنُوْا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ خَوَّانٍ كَفُوْرٍ ﴿۳۸﴾ ع

38.Undoubtedly, Allah removes the calamities of Muslims [88]. Verily, Allah loves not anyone who is treacherous and ungrateful.

88. Calamities are warded off due to the blessings of one's good deeds or through the medium of the pious servants of Allah Almighty or Allah Almighty does this through

His own kindness and will do so in the Hereafter as well as is proven from Quranic verses and authentic Ahadith.

SECTION 6

اُذِنَ لِلَّذِيْنَ يُقٰتَلُوْنَ بِاَنَّهُمْ ظُلِمُوْا ؕ وَ اِنَّ اللّٰهَ عَلٰى نَصْرِهِمْ لَقَدِيْرُ ۙ﴿۳۹﴾

39. Permission is given to them with whom the infidels fight because they were oppressed [89]. And no doubt, Allah is necessarily Powerful to help them.

89. The infidels were persecuting the Noble Companions in the sacred city of Makkah. Everyday the Noble Companions would come in the presence of the Holy Prophet صلى الله عليه وآله وسلم in a state where either someone's head was broken, or hand was badly damaged, or someone's foot was bandaged. They were trying to seek permission from the Holy Prophet صلى الله عليه وآله وسلم to retaliate but the Messenger of Allah صلى الله عليه وآله وسلم would exhort them to exercise patience as Allah Almighty had not as yet

granted permission for Jehad - to wage war against the infidels. After the arrival in Madina, this verse was revealed after which permission was granted to the Noble Companions for Jehad (Tafseer Khazainul Irfaan). From this we learn that without Divine permission, Jihad is not permissible. When Hazrat Musa (On whom be peace) struck one Qibti prior to Divine order he expressed regret for his action, although striking an infidel is a rewardable act.

الَّذِيْنَ اُخْرِجُوْا مِنْ دِيَارِهِمْ بِغَيْرِ حَقٍّ اِلَّاۤ اَنْ يَّقُوْلُوْا رَبُّنَا اللّٰهُ ؕ وَ لَوْ لَا دَفْعُ اللّٰهِ النَّاسَ بَعْضَهُمْ بِبَعْضٍ لَّهُدِّمَتْ صَوَامِعُ وَ بِيَعٌ وَّ صَلَوٰتٌ وَّ مَسٰجِدُ يُذْكَرُ فِيْهَا اسْمُ اللّٰهِ كَثِيْرًا ؕ وَ لَيَنْصُرَنَّ اللّٰهُ

40.those who were driven out from their homes without right only on this pretext that they said, ' Our Lord is Allah. [90] and if Allah had not removed men one by means of other, then necessarily, the cloisters and churches91 and synagogues and mosques where in the name 92 of Allah is mentioned much would have

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been pulled down. And undoubtedly, Allah will necessarily help him who will help His religion verily Allah is necessarily, Powerful, Dominant.

مَنْ يَّنْصُرُهٗ ؕ اِنَّ اللّٰهَ لَقَوِیٌّ عَزِیْزٌ ﴿۴۰﴾

90. This means the believers spoke the truth for which they were unjustly persecuted by the infidels and banished from the land of their birth.

91. This is in respect of that period when religions of Hazrat Isa or Hazrat Musa (On them be peace) were not as yet abrogated. Synagogues and churches were still worthy of respect. Now, they are neither worthy of respect, nor is there prohibition for demolishing them. If Christians of any locality accept Islam, they can demolish their church and construct a mosque in its place. However, Muslims are not allowed to demolish places of worship of others. What it means is, if holy wars had not been waged in the past, then neither the places of worship of the Christians nor that of the Jews would have remained protected.

92. This means that in the previous times, too, churches, synagogues, monasteries etc. too had been protected from the infidels due to the blessing of Jihad. Now, too, these places of worship can remain safe through Jihad. For the protection of the human beings kill the serpents and scorpions, while for the protection of the faith wage holy war. Break the glass of the acquaintance with his own stone.

41. Those, if We give them control [94] in the land they, would establish [95] prayer and pay the zakat (poor-due) and command good and forbid [96] evil. And for Allah is the end of all affairs. [97]

اَلَّذِیْنَ اِنْ مَّكَّنّٰهُمْ فِی الْاَرْضِ اَقَامُوا الصَّلٰوةَ وَ اٰتَوُا الزَّكٰوةَ وَ اَمَرُوْا بِالْمَعْرُوْفِ وَ نَهَوْا عَنِ الْمُنْكَرِ ؕ وَ لِلّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۴۱﴾

94. By granting them victory over the infidels made them kings and rulers over them.

95. From this we understand that the empire of the believers is not for personal glory but for the establishment of Allah's religion. The war of kings is revolution and devastation. The war of believers is based on Prophetic Sunnah. Thus, the nature of war differs from people to people.

96. Through power and strength because the ruler should stop through power and the religious scholar through oral communication, and the general public should shun evil with heart and soul. Thus, the verse does not mean that if the believers do not have a kingdom they should not engage in doing propagation work. If you want to see the commentary of this verse, then study the rule of the *Khulafa-ur-Rashideen* as they are the living example of it.

97. The meaning of the verse is that the assistance of these Muslim warriors is the responsibility of Allah Almighty. These warriors do not engage in lustful activities after obtaining a kingdom. But they fill the land of their kingdom with the worship of Allah Almighty and stop the people from sinful activities. The people of Pakistan should take a lesson from it. They should seriously think that after gaining Pakistan, what have they really done to render services to Islam?

42. And if they belie you, then no doubt, before them the people on Nuh and Aad and Thamud have already belied.

وَ اِنْ یُّكَذِّبُوْكَ فَقَدْ كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ ثَمُوْدُ ﴿۴۲﴾

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وَ قَوْمُ اِبْرٰهِيْمَ وَ قَوْمُ لُوْطٍ ﴿٤٣﴾

43. And the people of Ibrahim and the people of Lut.

وَّاَصْحٰبُ مَدْيَنَ ۚ وَ كُذِّبَ مُوْسٰى فَاَمْلَيْتُ لِلْكٰفِرِيْنَ ثُمَّ اَخَذْتُهُمْ ۚ فَكَيْفَ كَانَ نَكِيْرِ ﴿٤٤﴾

44. And the dwellers of Madyan [98] and Musa too was belied, [99] then I let loose the infidels, then I seized them, so how was My torment.

98. Madyan is the name of the colony/settlement of Hazrat Shuabe (On whom be peace) which was established by Madyan ibn Ebrahim.
99. He was falsified by people of the Pharoah and not by the Israelites. For this reason the word '*nation*' is not used here. It means this is the old practice of the infidels. Hence, this should not make you despondent.

فَكَاَيِّنْ مِّنْ قَرْيَةٍ اَهْلَكْنٰهَا وَ هِيَ ظَالِمَةٌ فَهِيَ خَاوِيَةٌ عَلٰى عُرُوْشِهَا وَ بِئْرٍ مُّعَطَّلَةٍ وَّ قَصْرٍ مَّشِيْدٍ ﴿٤٥﴾

45. And how many towns We destroyed [100] that they were unjust, so now they are fallen down on their roofs, [101] and how many wells are lying neglected and how many places are deserted.

100. This tells us that due to the evil deeds of people, the other creations get destroyed as well, because on whichever localities Divine punishment had come, the animals therein, too, had been destroyed. Says Allah Almighty: "*The mischief has appeared in the land and sea because of the evils earned by the hands of men*" (S30:V41). Because the real object in creation is man, and they are the object of destruction, then it will serve no purpose to preserve the other things in creation.
101. They are in the same condition to this day, and these people constantly have a look at them during their journeys.

اَفَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَتَكُوْنَ لَهُمْ قُلُوْبٌ يَّعْقِلُوْنَ بِهَآ اَوْ اٰذَانٌ يَّسْمَعُوْنَ بِهَا ۚ فَاِنَّهَا لَا تَعْمَى الْاَبْصَارُ وَلٰكِنْ تَعْمَى الْقُلُوْبُ الَّتِيْ فِي الصُّدُوْرِ ﴿٤٦﴾

46. Have they not travelled in the land [102] that they should have hearts with which to understand, or ears with which to hear? [103] Certainly it is not the eyes that becomes blind but hearts [104] which are in the breasts.

102. This is a negative question i.e. these people always pass through these destroyed localities, yet they fail to take a lesson from what they observe. From this we understand that we should always visit the Mazaars of the Friends of Allah Almighty so that the beauty and splendour of these blessed places will instil in us the desire to do good deeds. For the sake of instilling fear, go to the places of Divine punishment of the infidels. To attain hope, visit the graves of the pious where Divine blessings had descended.
103. This means that although the infidels have eyes, they are bereft of insight. Sight is obtained from outer eyes but insight is gleaned from the eyes of the heart. Guidance is based on insight. The collyrium of insight is the remembrance of Allah Almighty, companyionship of the pious, recitation of the Holy Qur'aan, hunger, Tahajjud Salaah, the recitation of Istighfaar in the morning (*Tafseer Roohul Ma'ani*).

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104. This verse is commentary of the following verse: "*And you cannot guide the blind from their error*" (S27:V81). Here by 'blind' is meant those who are blind of insight i.e. whose hearts are blind. Similarly, it is a commentary of the following verse: "*And whoso ever is blind in this world, he is blind in the Hereafter*" (S17:V72). Thus even if the infidel has eyes, he is seeing blind, while even if the believer is physically blind, he sees with the inner eye. The living infidel is dead, while the slain martyr is alive.

وَيَسْتَعْجِلُوْنَكَ بِالْعَذَابِ وَ لَنْ يُّخْلِفَ
اللّٰهُ وَعْدَهٗ ؕ وَاِنَّ يَوْمًا عِنْدَ رَبِّكَ
كَاَلْفِ سَنَةٍ مِّمَّا تَعُدُّوْنَ ﴿۴۷﴾

47. And they ask you to hasten the torment, and Allah shall never fail in His promise [105], and undoubtedly, there is with your Lord such a day like a thousands years in your reckoning [106]

punishment of the Hereafter is still to be meted out to them.

106. It should be remembered that in this world the days of winter are shorter, but the days of summer are longer. Likewise, one day of the Hereafter is equal to one thousand years and the duration of the Day of Judgement is fifty thousand years. Thus there is no inconsistency in the verses. Yet, some people will feel this day to be a few minutes.

105. From this emerge two issues:
1. That the punishment on the infidel is a mercy for the believers, therefore the word promise is used and not censure
2. That breach of censure is not possible for the infidels, just as breach of promise is not possible for the believers. However, breach of censure is not impossible for the believer but a matter of fact (Roohul Ma'ani). Thus the promise of punishment for the infidels was fulfilled at the Battle of Badr, while the

وَكَاَيِّنْ مِّنْ قَرْيَةٍ اَمْلَيْتُ لَهَا وَ هِيَ
ظَالِمَةٌ ثُمَّ اَخَذْتُهَا ۚ وَ اِلَيَّ الْمَصِيْرُ ﴿۴۸﴾ ع ۱۰ ۱۲

48. And how many towns that we let them loose that they were unjust [107], then I seized [108] them and to Me is the return.

of tyrants and on the coming of the Divine punishment, all were destroyed.

107. This means the dwellers in these places were tyrants, i.e. they were infidels. Because man is highest and noblest in the creation of Allah Almighty, and the rest of the creation are subservient to him, these localities

108. Thus, you should not be deceived by the delay. Though the wheel of wrath grinds slowly, it grinds very fine.

SECTION 7

قُلْ يٰۤاَيُّهَا النَّاسُ اِنَّمَاۤ اَنَا لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۴۹﴾ ج

49. Say you, ' O mankind; I am but a clear warner [109] to you'.

is a warner for all, but his prophecy is for the specific people. He warns some from the punishment of the fire of Hell and some from separation of the Beloved.

109. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire creation. His prophethood is not restricted to any specific people.
2. The Holy Prophet صلى الله عليه وآله وسلم

فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَهُمْ

50. Then those who believed and did

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مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ﴿٥٠﴾

good works for them. Is forgiveness and an honourable [110] provision.

110. Guidance to do good deeds in the world; to make the person the object of honour and respect in the eyes of people: to grant him Paradise in the Hereafter; the vision of Allah Almighty; the intercession of the Holy Prophet صلى الله عليه وآله وسلم.

وَ الَّذِيْنَ سَعَوْا فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿٥١﴾

51. And those who strive in our signs with the intention of victory and defeat, they are inmates of Hell. [111]

111. From this there is a hint that if any stubborn scholar tries to prove a false thing as true and try to substantiate this with verses of the Holy Qur'aan will be an inmate of Hell. Similarly to enter into debate for the purpose of personal victory and which is not intended for the proclamation of truth and the service of religion. is the work of the infidels. However, debate for the expression of Truth is the way of the life of Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*And argue with them in a way that is best*" (S16:V125). Allah Almighty further says: "*Who quarreled with Ebrahim about his Lord because Allah gave him Kingdom*" (S2:V258).

وَمَآ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ رَّسُوْلٍ وَّ لَا نَبِيٍّ اِلَّآ اِذَا تَمَنّٰٓى اَلْقَى الشَّيْطٰنُ فِيْٓ اُمْنِيَّتِهٖ ۚ فَيَنْسَخُ اللّٰهُ مَا يُلْقِي الشَّيْطٰنُ ثُمَّ يُحْكِمُ اللّٰهُ اٰيٰتِهٖ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۙ﴿٥٢﴾

52. And we sent as many Messenger [112] or Prophets, on all this incident has occurred sometimes, that when they recited then the devil added [113] something from his own side in their recital towards the people. But Allah removes what the devil casts forth, then Allah firmly establishes His signs [114] And Allah is Knowing, wise.

112. There is a difference between a NABI and a RASOOL. Prophet is general, Messenger is specific i.e. every Messenger is a Prophet but every Prophet is not a Messenger. Thus, it is said that there are approximately one hundred and twenty four thousand Prophets, while Rasools are three hundred and thirteen.

113. From this we learn that Iblees can never assume the facial appearance of theHoly Prophet صلى الله عليه وآله وسلم but he can make his voice sound like that of the Holy Prophet صلى الله عليه وآله وسلم . The Holy Prophet صلى الله عليه وآله وسلمsaid: "*He who has seen me has in reality seen me, because Shaitaan cannot assume my form*". But when even the Devil tries to imitate voice to place you in an error, then Allah Almighty removes this doubt, and thereafter no doubt remains.

114. Reason for Revelation.

When Surah Najm was revealed, the Holy Prophet صلى الله عليه وآله وسلم recited it in Masjide Haraam slowly so that the people could listen to it attentively and ponder over it. When he recited "*And the third Manaat*" (S53:V20). and waited, the devil whispered in the ears: "These idols are of a lofty status, and there is a hope of their intercession". The infidels mistook this to have been said by the Holy Prophet صلى الله عليه وآله وسلم . They therefore prostrated with joy and gratitude saying that the Holy Prophet صلى الله عليه وآله وسلم had praised our idols. At that time, this verse was revealed. This is the authentic saying on which there is no objection. It should be remembered that at that time people would hear the voice of the devil, and at times they would be deceived by it. In the battle of Badr the devil had told the infidels: "*No man is to*

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prevail against you today" (S8:V48), while in the Battle of Uhud he had uttered that the Holy Prophet صلى الله عليه وآله وسلم is martyred.

لِّيَجْعَلَ مَا يُلْقِي الشَّيْطٰنُ فِتْنَةً لِّلَّذِيْنَ
فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّ الْقَاسِيَةِ قُلُوْبُهُمْ ؕ
وَ اِنَّ الظّٰلِمِيْنَ لَفِيْ شِقَاقٍۭ بَعِيْدٍ ۙ﴿۵۳﴾

53. That He may make what the devil casts forth a trial [115] for those in whose hearts is a disease and whose hearts are hardened. And undoubtedly the oppressors and quarrelsome [116] to the end.

115. Thus the polytheists and the infidels were placed in further doubt and confusion by this incident when the Holy Prophet صلى الله عليه وآله وسلم refuted their idols saying that the Messenger of Allah صلى الله عليه وآله وسلم had gone back against his words. May Allah forbid. However, this did not worry the believers at all, because they were not deceived by the voice of the devil. It should be remembered that the voice of the devil in this incident did not resemble the voice of the Holy Prophet صلى الله عليه وآله وسلم because everything about the Prophet of Allah صلى الله عليه وآله وسلم is unique and without any comparison. Thus, despite the difference in voice the infidels were deceived by their own error of judgement. Therefore the Holy QUR'AAN has said: "What the devil casts". Hence, this verse does not cast an objection about the uniqueness of the Holy Prophet صلى الله عليه وآله وسلم i.e. he is beyond comparison.

116. This means that they are such staunch enemies that they can never become your friends. Thus, do not even try to make them your friends.

وَّ لِيَعْلَمَ الَّذِيْنَ اُوْتُوا الْعِلْمَ اَنَّهُ الْحَقُّ
مِنْ رَّبِّكَ فَيُؤْمِنُوْا بِهٖ فَتُخْبِتَ لَهٗ
قُلُوْبُهُمْ ؕ وَ اِنَّ اللّٰهَ لَهَادِ الَّذِيْنَ اٰمَنُوْۤا
اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۵۴﴾

54. And so that those who have been given knowledge may know that it is the truth from your Lord, so they believed in it, then their hearts [117] may submit to it, and undoubtedly, Allah guides the believers to the straight path.[118]

117. This means that this mischief of the devil became the means of strengthing the faith of the believers, because they know that the devil had behaved in the same way with the previous Prophets as well, which Allah Almighty had rendered useless. This is the proof of the Truth of the Holy QUR'AAN.

118. This means in the Hereafter He guides towards Paradise, and in the world He guides towards doing good deeds. Otherwise, they have already been guided towards correct beliefs and they have become believers. Further acquisition is not possible.

وَ لَا يَزَالُ الَّذِيْنَ كَفَرُوْا فِيْ مِرْيَةٍ
مِّنْهُ حَتّٰى تَاْتِيَهُمُ السَّاعَةُ بَغْتَةً اَوْ
يَاْتِيَهُمْ عَذَابُ يَوْمٍ عَقِيْمٍ ﴿۵۵﴾

55. And the infidels will remain in doubt about it. Until the Hour comes on them suddenly [119] or there comes to them the torment of a day the fruit of which may not be good for them.

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110. From this emerge two issues:
1.For an eternal infidel, no proof would be beneficial, He will be continously wandering in doubt and uncertainty;

56. The Kingdom on that Day is of Allah's only [120] He will judge between them. Then those who believed [121] and did good deeds, they are in the gardens of comfort.

اَلْمُلْكُ يَوْمَئِذٍ لِّلّٰهِ ؕ يَحْكُمُ بَيْنَهُمْ ؕ فَالَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فِيْ جَنّٰتِ النَّعِيْمِ ﴿٥٦﴾

120. In that on that day nobody will lay any claim to kingship, and no king will be laying any rules, besides the rule of Allah Almighty. Otherwise, the true kingship even today is that of Allah Almighty.

121. This means their end was also on Faith because in Shariah credibility is given to the person's end (death). Also, it should be

57. And those who disbelieved, and belied our signs, for them is the torment of humiliation. [122]

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا فَاُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ﴿٥٧﴾ ع ١٢

122. From this we learn that although Allah Almighty will punish some Muslims in Hell, but He will not disgrace them there, because

SECTION 8

58. And those who left their homes, in the way of [123] Allah, and were then slain or died, Allah will necessarily provide them with a goodly provision. And undoubtedly, the provision [124] of Allah is the best.

وَ الَّذِيْنَ هَاجَرُوْا فِيْ سَبِيْلِ اللّٰهِ ثُمَّ قُتِلُوْٓا اَوْ مَاتُوْا لَيَرْزُقَنَّهُمُ اللّٰهُ رِزْقًا حَسَنًا ؕ وَ اِنَّ اللّٰهَ لَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿٥٨﴾

123. This leaving of the homes is prior to the Conquest of Makkah when migration was obligatory upon the believers in Makkah. Or it would be in respect of that period when the believers would be besieged in police state (DARUL HARB) where they would not find religious freedom. Otherwise, migration is not a condition for Jehad. The object of the verse is to show that when a believer migrates to an Islamic state, then whether he is martyred in Jehad, or dies a natural death Allah Almighty

2. The infidels try to accept faith at their time of death, or on the Day of Judgement or on seeing Divine punishment. But this holds no credibility by Allah Almighty.

remembered that entry in to paradise is based on the person's faith and the status therein is dependent on one's good deeds. This Paradise is an acquired property, otherwise some people will go into it without doing any good deeds, eg minor children of the believers, or that new convert to Islam who dies after accepting Islam.

disgrace is the punishment of the infidels. If Allah Almighty wills, no one will be aware about the punishment of the believer.

will reward him. This tells us that at that time migration was necessary and anyone who did not migrate without a valid reason was a sinner.
124. Here "Provider of sustenance" means one who stands surety for sustenance. In accordance with this meaning some become the providers of sustenance of others like the parents are providers of the children, the master stands responsible for the slave. However, the surety of Allah Almighty is greater than all of them, as He provides without any limit, without

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any displeasure and at all times. The verse does not mean that there are too many creators

59. Most certainly, He will carry them to such place, which they will like. And undoubtedly Allah is Knowing, forbearing [125].

them. This meaning is absolute polytheism.

لَيُدْخِلَنَّهُمْ مُّدْخَلًا يَّرْضَوْنَهٗ ؕ وَاِنَّ اللّٰهَ لَعَلِيْمٌ حَلِيْمٌ ﴿۵۹﴾

125. Reason for its Revelation:
Some Companions had asked the Holy Prophet صلى الله عليه وآله وسلم that those who had been martyred in Holy Wars had achieved great status. But we are with you in all the battles, and will continue to do so, if Allah Almighty wills. So if we die without gaining martyrdom, then what is the order regarding us. In response to it, this, verse was revealed in which Allah Almighty tells us that the Companions need not worry about it. Whether you die on the battlefield or die a natural death you have already been allocated with abundant sustenance and Paradise Allah Almighty is pleased with you and He will grant you such things which will please you.

60. The thing is this, and who so takes revenge the like of which he was tortured, and again he is transgressed again then surely Allah will help him. Undoubtedly Allah is Pardoning, Forgiveness.[126]

ذٰلِكَ ۚ وَمَنْ عَاقَبَ بِمِثْلِ مَا عُوْقِبَ بِهٖ ثُمَّ بُغِيَ عَلَيْهِ لَيَنْصُرَنَّهُ اللّٰهُ ؕ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ﴿۶۰﴾

126. Reason for its Revelation:
On, at the end of Muharram, the polytheists had attacked the believers. Because during those days battles were prohibited in the sacred months like Muharram, etc. the believers did not want to fight. But the polytheists would not listen and began the war, forcing the believers in to it. Through the help of Allah Almighty, the believers became victorious. This verse was revealed regarding the above incident in which the believers were comforted that they were not at any fault for defending themselves in this confrontation.

61. And that is because Allah causes the night to enter into the day, and causes the day into the night and that Allah is all hearing, all Seeing. [127]

ذٰلِكَ بِاَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ وَاَنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿۶۱﴾

127. In this there is a hint that just as the day at times is longer than the nights, similarly, at times the infidels are in control and sometimes this control is in the hands of the believers. Thus this vicissitude should not dishearten the believers. Allah Almighty is ever Watchful and all Seeing, and there is a wisdom in whatever he does.

62. And that is because Allah is the only truth, and whom so ever they worship beside Him, it is the false, [128] and because Allah is the High, the Great

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ هُوَ الْبَاطِلُ وَ اَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ﴿۶۲﴾

of sustenance and Allah Almighty is better than

128. This means that these false deities are

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fictitious. This verse has no connection with the Prophets and saints as they are true because they belong to the One who is Truth. Says Allah Almighty: "*The Truth has come to you from your Lord*" (S10:V108). The Holy Prophet said: "*Whoever sees me has seen the Truth*", because the relative pronoun '*that*' is used to denote inanimate and none-thinking things. Thus although Hazrat Isa (On whom be peace) and Hazrat Uzair (On the infidels, this would not result in these two great personalities to be called false. They are indeed Truth. Every action of theirs is true. Or the verse means that the worship of those other than Allah Almighty by the infidels is false. In that case the pronoun *MA* would be an active noun. Or you could say that the People of the Book in reality were not worshipping the Prophets but rather their statues, pictures and the cross and all these things in reality are false.

63. Have you not seen that Allah sent down water [129] from the sky, then in the morning the earth became [130] green? Undoubtedly, Allah is Holy, Aware.

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً فَتُصْبِحُ الْاَرْضُ مُخْضَرَّةً ؕ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ﴿٦٣﴾

129. He let the rain come down from the sky or due to heavenly causes. Otherwise, truly speaking, rain does not come from the sky, rather through the heat of the sun, the water of the oceans goes up in vapour form. Then, due to condensation it forms into clouds. But all this takes place at the command of Allah Almighty.

130. Likewise, on the Day of Judgement, the dead will be raised to life, and if Allah Almighty will, the believers after their weak-ness will gain strength just as the dry earth becomes lush green after it receives rain. However, due to the rain water this vegetation changes into different forms. Fruit grows, due to it. In the same manner, a man may earn temporary honour and power, but the permanent and true greatness is achieved through the blessings of Allah Almighty only.

64. To Him belongs all that is in heavens and all that is in the earth [131]. And undoubtedly, Allah is the Self-Sufficient the laudable.

لَهٗ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اِنَّ اللّٰهَ لَهُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٦٤﴾ ع ٩ ١٥

131. True and permanent sovereignity belongs to Allah Almighty. But due to His bounty, some gain temporary ownership.

SECTION 9

65. Have you not seen that Allah has subjected to you what ever is in the earth [132]. And that the boat runs in the river by His command? And He has withheld [133] the sky that it may not fall on the earth but by His command undoubtedly, Allah is most Loving, most Affectionate towards human beings [134]

اَلَمْ تَرَ اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي الْاَرْضِ وَالْفُلْكَ تَجْرِيْ فِي الْبَحْرِ بِاَمْرِهٖ ؕ وَ يُمْسِكُ السَّمَآءَ اَنْ تَقَعَ عَلَى الْاَرْضِ اِلَّا بِاِذْنِهٖ ؕ اِنَّ اللّٰهَ بِالنَّاسِ لَرَءُوْفٌ رَّحِيْمٌ ﴿٦٥﴾

132. Animals, fire, water, minerals, etc. as whom be peace) are being worshipped by

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these provide benefit for you.
133. This verse can be the commentary of the following verse: "*Undoubtedly Allah has withheld the heavens and the earth lest they move*" (S35:V41). This means the sky cannot come into complete motion just before the Day of Judgement, when it will come into movement and fall on the earth. What this means is neither is the sky placed upon anything, nor is it hung on anything, yet it does not fall. Who has held it together besides Us.
134. That He bestows bounties and favours upon them and protects them from calamities, and for the sake of worldly comforts He bestows upon them Heavenly bounties through the blessed Prophets and His True Friends (the Saints of Allah Almighty).

66. And it is He Who gave life [135] to you, then He will cause to die, again He will give life to you. Undoubtedly the human being most ungrateful. [136]

وَ هُوَ الَّذِیۡۤ اَحۡیَاکُمۡ ۫ ثُمَّ یُمِیۡتُکُمۡ ثُمَّ یُحۡیِیۡکُمۡ ؕ اِنَّ الۡاِنۡسَانَ لَکَفُوۡرٌ ﴿۶۶﴾

135. Creating sperm from lifeless sand, then creating a human being through this sperm and gave him life for action and practical activities. Then, on termination of life, will cause him to die. Thereafter, He will grant him eternal life for the purpose of reward or punishment.

136. Here *'human beings'* denote infidels or negligent Muslims or the human race, but the blessed Prophets and the Saints of Allah Almighty are excluded from it. Says Allah Almighty: " *No doubt, he was a great thankful bondsman*" (S17:V3).

67. To every nation We made principles of worship that they should observe [137], so they neglect let not dispute with you in this matter and call them towards your Lord. [138] undoubtedly, you are on the straight path. [139]

لِکُلِّ اُمَّۃٍ جَعَلۡنَا مَنۡسَکًا ہُمۡ نَاسِکُوۡہُ فَلَا یُنَازِعُنَّکَ فِی الۡاَمۡرِ وَادۡعُ اِلٰی رَبِّکَ ؕ اِنَّکَ لَعَلٰی ہُدًی مُّسۡتَقِیۡمٍ ﴿۶۷﴾

137. Reason for its Revelation:
Budail ibn Waraqa, Bashar ibn Sufyan, etc. had said that you are very strange people! because those animals which are slaughtered by you, you call them lawful but these which are killed by Allah Almighty you regard them as unlawful. This verse was revealed as an answer to these people (*Tafseer Khazainul Irfaan*). What it means is this type of issues were found in all Divine religions. So why are you raising the objection against the Muslims only? It should be remembered, that every animal is given death by Allah Almighty, but that animal whose blood flows in the name of Allah Almighty is lawful. Other than this, the rest are unlawful.
138. The great Saints say that all the Prophets invite the creation towards the attributes of Allah Almighty, but the Holy Prophet صلی اللہ علیہ وآلہ وسلم calls them towards the Personality of Allah Almighty. It is for this reason that Allah Almighty has called him And an "*inviter towards Allah*" (S33:V46). It should be remembered that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is giving this invitation until the Day of Judgement. The propagation of all the Saints and the Ulama is the invitation of the Messenger of Allah Almighty صلی اللہ علیہ وآلہ وسلم.
139. This means the Path on which you are treading is indeed the Straight Path. Oh Prophet, you are the proof that it is the straight Path. "*Undoubtedly my Lord has shown me the straight Path*" (S6:V161). This tells us that the Holy Prophet's صلی اللہ علیہ وآلہ وسلم blessed personality and character is indeed the Straight Path. Or, Oh My Beloved Rasool, those people will reach you who are on the straight Path. Thus those who want to reach you should be on the Straight Path.

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وَ اِنْ جٰدَلُوْكَ فَقُلِ اللّٰهُ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿٦٨﴾

68 And if they dispute with you, them say, 'Allah knows well what you do'. [140]

person. Allah Almighty did not give reply to the proofs of the devil, but instead said: "*Get out from Paradise, for you are rejected*" (S15:V34).

140. This means, do not enter into debate with them. Just warn them of the Divine Punishment. This tells us one should not enter into debate with every talkative, quarrelsome

اَللّٰهُ يَحْكُمُ بَيْنَكُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كُنْتُمْ فِيْهِ تَخْتَلِفُوْنَ ﴿٦٩﴾

69. Allah will judge between you, on the Day of judgement regarding that you are differing. [141]

follow the Truth are not the disputers. If there is a fight between the police and the dacoits, then the disputers are the dacoits, not the police.

141. Now, in this world at the time of death, and on the Day of Resurrection, he will not enter into a quarrel. All will accept Islam. From this we learn that the quarrelsome person is he, who rejects the Truth, while those who

اَلَمْ تَعْلَمْ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمَآءِ وَ الْاَرْضِ ؕ اِنَّ ذٰلِكَ فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿٧٠﴾

70. Did you not know that Allah knows whatever is in the heaven and is in the earth? Undoubtedly, all this is in a Book. Verily this is easy for Allah. [142]

this Divine Tablet can now be given information about the Unseen. Otherwise, there is no danger of Allah Almighty forgetting it.

142. That all the unseen incidents have been recorded on the Divine Tablet and this writing is there so that those pious devotees of Allah Almighty who have the power to read

وَ يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَمْ يُنَزِّلْ بِهٖ سُلْطٰنًا وَّ مَا لَيْسَ لَهُمْ بِهٖ عِلْمٌ ؕ وَ مَا لِلظّٰلِمِيْنَ مِنْ نَّصِيْرٍ ﴿٧١﴾

71. And they worship beside Allah that for which He has not sent down any authority and that of which they have themselves no knowledge [143]. And for the oppressors there is no helper.[144]

their knowing of this was not called knowledge.

144. This tells us that Allah Almighty has provided helpers for the believers, because the absence of helpers is a punishment for the infidels.

143. From this we understand that any knowledge which is not in accordance with actual happening is ignorance, which is called "*False Pretentions to Knowledge*", because in their knowledge they know few deities. But

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ تَعْرِفُ فِيْ وُجُوْهِ الَّذِيْنَ كَفَرُوا الْمُنْكَرَ ؕ

72. And when Our bright signs are recited to them, them you will see symptoms of denial in the faces of those who have disbelieved. [145] it is

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يَكَادُوْنَ يَسْطُوْنَ بِالَّذِيْنَ يَتْلُوْنَ عَلَيْهِمْ اٰيٰتِنَا ؕ قُلْ اَفَاُنَبِّئُكُمْ بِشَرٍّ مِّنْ ذٰلِكُمْ ؕ اَلنَّارُ ؕ وَعَدَهَا اللّٰهُ الَّذِيْنَ كَفَرُوْا ؕ وَبِئْسَ الْمَصِيْرُ ﴿۷۲﴾ ع ۹ ۸ ۱۲

near that they may attack on those who recite Our signs to them. Say you, ' shall I inform you of what is worse[146] than of your this condition? That is the Fire. Allah has promised it to the infidels, And what an evil place of return? [147]

145. From this we learn that the face is the mirror of the heart. Feelings of the heart appear on the face. Furthermore, the recognition of the believer is on his face. On hearing the Hamd (Praises of Allah Almighty) and Praises of the Holy Prophet صلى الله عليه وآله وسلم i.e. Na'at Shareef the face of a believer glows with joy, while that of the infidel distorts with displeasure.

146. This means that at the moment you become enraged on just hearing about Hell, etc. but when you will actually see Hell you will be exceedingly enraged. The condition of the inmate of Paradise is opposite to this, its mention makes the believer happy, while its sight will make him totally elated.

147. Here the word promise is used to denote warning. Allah Almighty has given those who die as infidels, a positive promise of Hell. Although the sinful believers have been warned about Hell, they have also been given hope of forgiveness. He says: "*Undoubtedly Allah forgives not that infidelity be done with Him, and whatever is besides infidelity He shall forgive whomsoever He pleases*" (S4:V48). Thus this verse is applicable to the infidels only.

SECTION 10

يٰٓاَيُّهَا النَّاسُ ضُرِبَ مَثَلٌ فَاسْتَمِعُوْا لَهٗ ؕ اِنَّ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَنْ يَّخْلُقُوْا ذُبَابًا وَّ لَوِ اجْتَمَعُوْا لَهٗ ؕ وَ اِنْ يَّسْلُبْهُمُ الذُّبَابُ شَيْـًٔا لَّا يَسْتَنْقِذُوْهُ مِنْهُ ؕ ضَعُفَ الطَّالِبُ وَ الْمَطْلُوْبُ ﴿۷۳﴾

73. O people! A similitude is related, listen to it attentively. [148] there whom a fly though they should all gather [149] for it. And if they fly snatch away something from them then they would not be able to recover it from it [150]. How weak is the desire and that which was desired [151]

148. It means ponder over it. This tells us that the excellence lies not in the listening of the Qur'aan but in pondering over it. Says Allah Almighty: "*Hear it patiently and be silent that you may have mercy*" (S7:V204).

149. This verse is revealed concerning the polytheists. Here, prayer denotes worship and not to call, because calling upon those other than Allah Almighty is permissible, Allah Almighty has called upon the mountains and the earth. He has commanded us: "*Call them after their fathers*" (S33:V5). Therefore, to apply this verse to the blessed Prophets and Saints of Allah is an irreligious act.

150. Thus, the infidels would rub saffron and honey on the idols as a result of which flies were buzzing over them. Hence, to worship such helpless things is an act of stupidity. Worship Him who is All-Powerful and controls everything. It should be remembered that nobody worships the Holy QUR'AAN, the Holy Ka'ba, the Black Stone, the Mazaars (Shrines) of the pious - These sacred things are shown the highest respect. Says Allah Almighty: "*And whoso respects the signs of Allah, then it is from the piety of hearth*"

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(S22:V32). The Wahabis apply this verse to the shrines of the pious, yet they themselves not only venerate the Holy QUR'AAN, the Holy Ka'ba and even the worn out flag of Molvi Ismail Dehlvi, but they kiss and suck

74. They valued not Allah as He should be Valued [152]. Undoubtedly, Allah is Powerful, Dominant.

152. Therefore they had accepted that Allah Almighty cannot maintain administration of such a huge universe all by Himself. He certainly requires helpers and partners (Allah forbid) Though these infi-dels looked at the world they did not ponder over the majestic status of Allah Almighty. Their example is like that primitive village lad who after seeing the

75. Allah chooses Messengers from amongst the angles and from amongst the men.[153] Undoubtedly, Allah is Hearing, seeing.

153. For the purpose of revelation, some angels brought revelation to the Prophets and these Prophets have received the revelation in order to assist the religion of Allah Almighty and thereby gain lofty status. This tells us that Jinns do not become prophets. This selection is an eternal habit of Allah Almighty. This does not mean that in future we would be selecting them to show the possibility of the continuation of prophethood. Those whom He wanted to choose He had chosen, and those who He had

76. He knows what is before them and what is behind [154] them. And the return of every affair is towards Allah.

154. Therefore, whatever status a person has been given is granted to one who is capable of it and not to one not fit for it. Allah Almighty is totally pure of this. Also, anything bestowed upon those who are not worthy of it will not benefit from it. In fact, it will waste

77. O believers! Bow and prostate[155] and worship your

these. When doing this why do they forget this verse?.

151. This means either the polytheists, and the idol, or the bee and the honey or the bee and the idols.

مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ؕ اِنَّ اللّٰهَ لَقَوِیٌّ عَزِیْزٌ ﴿۷۴﴾

seventy carriages of a goods train, says that it cannot be propelled by just one engine. He has seen the carriages, but not the power of the engine. Those who have gained some understanding of Allah Almighty say that the Almighty has the power to create and run hundreds of worlds like these.

اَللّٰهُ یَصْطَفِیْ مِنَ الْمَلٰٓئِكَةِ رُسُلًا وَّ مِنَ النَّاسِ ؕ اِنَّ اللّٰهَ سَمِیْعٌۢ بَصِیْرٌ ﴿۷۵﴾

chosen have become Prophets for eternity, because the status and greatness of a Prophet is never abrogated. However, neither the greatness of our Holy Prophet صلى الله عليه وآله وسلم is abrogated nor his Shariat. Just as there is no possibility now of selecting an angel for this work, in a like manner there is no possibility of selecting any man for prophethood now. Thus, the Qadyanis cannot use this verse as a proof for continuation of prophethood.

یَعْلَمُ مَا بَیْنَ اَیْدِیْهِمْ وَ مَا خَلْفَهُمْ ؕ وَ اِلَی اللّٰهِ تُرْجَعُ الْاُمُوْرُ ﴿۷۶﴾

the bestowal.

"Just as pure water filtering through an unbaked container soils the earth, likewise, the company of the worthless tarnish the image of the intelligent.

یٰۤاَیُّهَا الَّذِیْنَ اٰمَنُوا ارْكَعُوْا وَ اسْجُدُوْا

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Lord, and do good deeds [156] haply you may be relieved.

وَاعْبُدُوْا رَبَّكُمْ وَافْعَلُوا الْخَيْرَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۷۷﴾

السجدة منالثانية

155. It should be remembered that whenever the command for Sajdah in the Qur'aan appears with Ruku, then it denotes Sajdah of a Salaah. Thus, here according to the Hanafi school Sajd-e-Tilawat is not obligatory.

but not according to S*hafaee*.

156. This means excellent manners and correct information. Hence there is no repetition in mentioning worship and good separately.

78. And strive in the path of Allah as is for striving [157]. He has chosen [158] you and has not laid upon you any narrowness [159] in religion, the faith of your father Ibrahim. Allah has named you Muslim in earlier books [160] and in this book too, so that Messenger may be your custodian and witness [161] and that you may be witness against mankind; so establish the prayer and pay the poor-due (zakat) [162] and hold fast the rope of Allah. He is your Protector, and what an Excellent Helper.

وَجَاهِدُوْا فِي اللّٰهِ حَقَّ جِهَادِهٖ ؕ هُوَ اجْتَبٰىكُمْ وَمَا جَعَلَ عَلَيْكُمْ فِي الدِّيْنِ مِنْ حَرَجٍ ؕ مِلَّةَ اَبِيْكُمْ اِبْرٰهِيْمَ ؕ هُوَ سَمّٰىكُمُ الْمُسْلِمِيْنَ ۙ مِنْ قَبْلُ وَفِيْ هٰذَا لِيَكُوْنَ الرَّسُوْلُ شَهِيْدًا عَلَيْكُمْ وَتَكُوْنُوْا شُهَدَآءَ عَلَى النَّاسِ ۚ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَاعْتَصِمُوْا بِاللّٰهِ ؕ هُوَ مَوْلٰىكُمْ ۚ فَنِعْمَ الْمَوْلٰى وَنِعْمَ النَّصِيْرُ ﴿۷۸﴾ ع ۱۰ ۶ ۱۷

157. Strive against your baser self, your evil friends and bad children to bring them on the Straight Path. And strive against the infidels with the sincerity and correctness of intention, which should not be for mere show and territorial aggrandizement.

158.For the sake of holy war and for ones acts of worship because you are the Ummah-(followers) of the beloved Prophet of Allah صلى الله عليه وآله وسلم.

159. As it was placed on the previous Ummahs. You have been given easy and convenient laws. The entire earth is made as a mosque for you, Tayammum with sand is made permissible for you, you are presented with Qasr in your Raka'ats of Fard Salaahs during a journey.

160. From this emerge two issues:

1. The name of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم was also recorded in the previous scriptures as Muslims.
2. Muslims can only be referred to as the Ummah of the Holy Prophet صلى الله عليه وآله وسلم. Others, have been called by it in terminological sense. Says Allah Almighty: "*Verily, only Islam is the Deen (Religion) before Allah*" (S3:V19). It is further stated: "*Then O Beloved! by your Lord, they shall not be Muslims until they make you judge in all disputes among themselves*" (S4:V65). Besides us, all those who were called Muslims were only in terms of language.

161. At this place the preposition '*on*' is not used for loss, and testimony does not denote adverse testimony. In fact, testimony would be in accordance with the Ummah. At the same

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time it would give verification of the Ummah, that this Ummah is just and not sinful. Hence, the preposition on is used. On the Day of Judgement the Ummah will give testimony in favour of all the previous Prophets, that Oh Allah! these Prophets had conveyed Your message to their people. These people are liars who say that Your Messengers had not come to us. Thereafter, the Holy Prophet صلى الله عليه وآله وسلم will testify that the testimony of these Muslim is correct.

162. So that you would be worthy of giving testimony on the Day of Judgement, because the testimony of the transgressors is not acceptable.

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اياتها ١١٨ ٢٣ سُوْرَةُ الْمُؤْمِنُوْنَ مَكِّيَّةٌ ٧٤ ركوعاتها ٦

SURAH AL-MOMINOON (The Believers)

(MAKKAN) Revealed Before Hijrah

6 Sections and 118 Verses 1840 Words , 4802 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

قَدْ اَفْلَحَ الْمُؤْمِنُوْنَ ۙ﴿۱﴾

1. Undoubtedly, the believers [1] reached to their goal.

1. They achieved faith and thus became entitled to Paradise and its bounties, deserving of the vision of Allah Almighty. Or, in the world they became people whose Dua was accepted in the court of Allah Almighty and their lives became successful. This tells us that faith and piety are a means of obtaining success of both worlds. Through these the prayers get accepted, calamities are warded off and all the desires are fulfilled. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance*" (S65:V2).

الَّذِيْنَ هُمْ فِيْ صَلَاتِهِمْ خٰشِعُوْنَ ۙ﴿۲﴾

2. Those who beseech in their prayers [2].

2. By weeping in Salaah means, their hearts are filled with the fear of Allah Almighty in the state of Salaah, their limbs are in a state of peace, their sight is rivetted to the place of Sajdah, they do not engage in any useless activity in it, their attention is fully focussed in Salaah. This is the true meaning of establishing Salaah. May Allah Almighty bless us with this type of Salaah.

وَ الَّذِيْنَ هُمْ عَنِ اللَّغْوِ مُعْرِضُوْنَ ۙ﴿۳﴾

3. And those who turn away from vain talk [3].

3. This means they do not engage in those types of activities in which there is no worldly or religious benefits. It should be remembered that detrimental activities are futile, and useless activities are absurd. For the sake of developing piety, both of these activities should be avoided.

وَالَّذِيْنَ هُمْ لِلزَّكٰوةِ فٰعِلُوْنَ ۙ﴿۴﴾

4. And those who are active in paying Zakaat (poor-due) [4].

4. This means they always give Zakaat.

وَ الَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿۵﴾

5. And those who guard their private parts 5.

5. By protecting their private parts means they safeguard themselves from adultery and other sexual activities so much so that they do not cast a glance on the private parts of a stranger.

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إِلَّا عَلَىٰٓ أَزْوَاجِهِمْ أَوْ مَا مَلَكَتْ أَيْمَانُهُمْ فَإِنَّهُمْ غَيْرُ مَلُومِينَ ۝٦

6. But from their wives and from their lawful handmaids who are the property [6] of their hand for (in their case) they are not to be blamed.

but an independent lady cannot establish such relations with her slave.

6. From this we understand that a believer can cohabit with his legal maid slave

فَمَنِ ابْتَغَىٰ وَرَآءَ ذَٰلِكَ فَأُولَٰٓئِكَ هُمُ الْعَادُونَ ۝٧

7. Then who so desires anything more than these two, they are the transgressors [7].

We further learn that sodomy, masturbation, etc are all forbidden, because these too, are included in the above concept of "who so desires anything more than these two". One can only fulfil ones carnal desires with ones wife or legal maid slave. All other means to gratify these desires are forbidden. Under helpless condition one should keep fast as this will break the power of lust. Due to masturbation one of the previous Ummahs have been afflicted by Divine punishment (Khazainul Irfaan).

7. From this we learn that Mut'a or tempor ary marriage is forbidden, because any woman married according to Mut'a is neither a maid slave nor a legal wife. Thus, there is no divorce: Khula - divorce obtained on wife's initiative; Zihaar - divorce effected by elevating the wife to the status of a mother, sister, etc. Iela, with such a woman, nor is she entitled for inheritance. Since she has no legal status turning to her is included in "*whoso desires anything more than these two*". After, Hijrah Mut'a was allowed for a little while, just as permissibility of alcohol was a temporary one.

وَالَّذِينَ هُمْ لِأَمَانَاتِهِمْ وَعَهْدِهِمْ رَاعُونَ ۝٨

8. And those who regard their trusts and their covenant [8].

Likewise, the promises that we have made with Allah Almighty, His beloved Prophet صلى الله عليه وآله وسلم and with our fellow human beings should all be fulfilled.

8. In that they never breach the trust of Allah Almighty and their fellow human beings. It should be remembered that our limbs are trusts of Allah Almighty. To commit sins with them is a breach of trust with the Almighty.

وَالَّذِينَ هُمْ عَلَىٰ صَلَوَاتِهِمْ يُحَافِظُونَ ۝٩

9. And those who are watchful over their prayers [9].

means to refrain from such sins which cause the ruination of pious deeds. To earn wealth is good, but after earning it, to look after it is much better. May Allah Almighty guide us to safeguard our Salaah, Fasting, Hajj, etc. until the time of death. May these possessions reach their destination safely.

9. There are three ways of safeguarding Salaah: To perform it regularly; to perform it punctually; to perform it accurately; with all its requirements of Wajibaat, Sunnats, Mus'tahabbats. The excellence is not in just performing Salaah, but in establishing it as a pillar of Religion and safeguarding it. In the way of life of a Sufi, the safeguarding of Salaah

أُولَٰٓئِكَ هُمُ الْوَارِثُونَ ۝١٠

10. They are indeed the inheritors [10].

father Hazrat Adam (On whom be peace).

10. The inheritance of our illustrious

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Hence Paradise is only for human beings. Or that believers would take the infidel's share of Paradise as well. It should be remembered that inheritance is the highest means of gaining property which can neither be anulled nor be made null and void, nor be lost. For this reason, the word inheritance is used.

11. Who shall inherit the Paradise, they shall abide therein [11].

الَّذِيْنَ يَرِثُوْنَ الْفِرْدَوْسَ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿۱۱﴾

11. By everlasting, means neither will they die nor will they be expelled from it.

12. And assuredly, We made man from the extract of clay [12].

وَلَقَدْ خَلَقْنَا الْاِنْسَانَ مِنْ سُلٰلَةٍ مِّنْ طِيْنٍ ﴿۱۲﴾

12. By this is meant nourishment is made from sand, from the nourishment, blood is made, from blood sperm is made and from sperm the human being is made.

13. Then We made him a drop of water and put it in a strong serenity [13].

ثُمَّ جَعَلْنٰهُ نُطْفَةً فِيْ قَرَارٍ مَّكِيْنٍ ﴿۱۳﴾

13. This means the sperm was placed safely in the womb of the mother. Therein it underwent different changes and it eventually developed into a human.

14. Then We made the drops of water a clot, then We made the clot a piece of flesh, then We made the bones [14], then We developed it into another shape [15]. So blessed is Allah, the Best Creator [16].

ثُمَّ خَلَقْنَا النُّطْفَةَ عَلَقَةً فَخَلَقْنَا الْعَلَقَةَ مُضْغَةً فَخَلَقْنَا الْمُضْغَةَ عِظٰمًا فَكَسَوْنَا الْعِظٰمَ لَحْمًا ثُمَّ اَنْشَاْنٰهُ خَلْقًا اٰخَرَ ؕ فَتَبٰرَكَ اللّٰهُ اَحْسَنُ الْخٰلِقِيْنَ ﴿۱۴﴾

14. It should be remembered that the above mentioned changes take place after every forty days. A forty day period is indeed a very blessed thing.

15. Then the soul was breathed into it and granted him the power to hear and see. Allah be praised!

16. Here the word ' made' denotes to give it a form and shape. Says Allah Almighty: Hazrat Iesa (On whom be peace) has said: "*I make a form out of clay for you*" (S3:V49). If it is used for creating them, no comparison nor contrast is intended here because to describe the excellence of an object in Arabic this grammatical tense is used. Says Allah Almighty: "*Allah is the best of providers*" (S63:V11). This verse does not mean there are many creators from whom Allah Almighty is the best. This would amount to absolute polytheism. It is important to respect Arabic idiomatic usage because the Holy Qur'aan has been revealed in this language.

15. Then after this necessarily you are to die [17].

ثُمَّ اِنَّكُمْ بَعْدَ ذٰلِكَ لَمَيِّتُوْنَ ﴿۱۵﴾

17. After completing his life span, and at that point in time the life span of Hazrat Iesa (On whom be peace) had not been completed, hence he had not experienced death. Age is

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completed by living in this world. Therefore, the period spent in the mother's womb is not included when calculating a person's age.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ تُبْعَثُوْنَ ﴿۱۶﴾

16. Then you all shall be raised up on the Day of Judgement [18].

in contradiction with the raising from the grave for the purpose of questioning therein.

18. Raised from the grave to go to the place of reckoning for the purpose of receiving reward and punishment. Thus, this verse is not

وَ لَقَدْ خَلَقْنَا فَوْقَكُمْ سَبْعَ طَرَآئِقَ ۖ وَ مَا كُنَّا عَنِ الْخَلْقِ غٰفِلِيْنَ ﴿۱۷﴾

17. And assuredly, We made seven ways [19] above you, and We are not heedless of creation [20].

is not unmindful of him. The servant is far from Him, but He is not, the servant may not reach Him, but He is close to him.

19. This means seven skies in which there are routes for the angels to move to and fro.

20. This tells us that the servant is unmindful of Allah Almighty, but Allah Almighty

وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ فَاَسْكَنّٰهُ فِي الْاَرْضِ ۚ وَ اِنَّا عَلٰى ذَهَابٍۭ بِهٖ لَقٰدِرُوْنَ ﴿۱۸﴾

18. And We sent down water from the heavens according to an estimate [21], then caused it to stay in the earth [22]; and undoubtedly, We are potent to take it away [23].

according to its need and time. Only Allah Almighty, knows what is the actual need is.

21. From this emerge two issues:

1. The original source of water is the sky. Says Allah Almighty: "*And in heaven is your provision that you are promised*" (S51:V22), while the ocean is its reservoir or treasury. Money is kept in a treasury, but it is not manufactured in it - it is manufactured in the mint.

2. Allah Almighty sends that much rain to every country which would be sufficient for its needs. That is why Bengal receives greater rainfall than Punjab. During every period, "Allah Almighty has been sending rainfall

22. By *'to stay'* means neither the water on the earth became dry, nor, did it became bad and unpleasant, but it remained accumulated to fulfil your needs. In many places, only rain water is used for drinking. In fact, water in the wells, too, is accumulated through rain.

23. This means Allah Almighty can make the remainder of the water become dry or become bad, that it is no longer good for drinking. Therefore be grateful to Him.

فَاَنْشَاْنَا لَكُمْ بِهٖ جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ اَعْنَابٍ ۫ لَكُمْ فِيْهَا فَوَاكِهُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ﴿۱۹﴾

19. Then We created therewith your gardens of dates and grapes for you therein. For you are abundant [24] fruits, and you eat from there [25].

24. There is a Great variety of fruit. This could be the proof of Hazrat Imaam Abu Hanifa (May Allah be pleased with him) to exclude grapes and dates from fruit, because they have nutritional value.Thus, if anyone who has vowed not to eat any will not be committing perjury if he eats grapes or dates because Allah Almighty has separated them from the other fruit.

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25. This means some portions of fruit are eaten by you, while others become fodder for your animals. You throw away their skins and pits. It is subtly hinted that a portion of your wealth should be given away as Zakaat - do not try to eat the entire wealth.

20. And created a tree that springs a forth from the Mount Sinai [26], that grows oil and a sauce for those who eat [27].

وَشَجَرَةً تَخْرُجُ مِنْ طُوْرِ سَيْنَآءَ تَنْۢبُتُ بِالدُّهْنِ وَ صِبْغٍ لِّلْاٰكِلِيْنَ ﴿۲۰﴾

26. This means olive trees because these are more beneficial than others. Although these trees grow in many places its original place of growth is a hill or a mount i.e. Mount Sinai. Hence, this tree and this place has been mentioned with such distinction.

27. Olive oil is used to burn the lamp. It is used for medicine. It is eaten like a curry. These are some of its wonderful qualities.

21. And undoubtedly, in there is a lesson for you. We give you to drink of what is in their bellies [28], and you have in them many [29] benefits and of them you have your food [30].

وَ اِنَّ لَكُمْ فِي الْاَنْعَامِ لَعِبْرَةً ؕ نُسْقِيْكُمْ مِّمَّا فِيْ بُطُوْنِهَا وَ لَكُمْ فِيْهَا مَنَافِعُ كَثِيْرَةٌ وَّ مِنْهَا تَاْكُلُوْنَ ﴿۲۱﴾ لا

28. This means when dry chaff and grass reached its stomach, these helped to produce milk. If this very fodder is eaten by another animal, it will not help to produce milk. This is the Power of Allah Almighty.

29. This means their hair, skin, bones all are beneficial for you.

30. In this there is a hint that some parts of the lawful animal are unlawful like their blood, gall bladder, testicles, etc. because in 'of them' the preposition 'from' is used for part of the limbs. This means that you do eat some limbs of these animals. It could also mean that although external benefits are received from all the animals, from these, only a few are lawful for you.

22. And upon them and on a boat you are borne [31].

وَعَلَيْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿۲۲﴾ ع ۱۱

31. This means Allah Almighty makes it possible for you to be transported on these animals and ships. By yourself you cannot be transported. It should be remembered that you cannot transport things on every animal. Only camels, oxen, etc. are suitable for this.

SECTION: 2

23. And undoubtedly, We sent Nuh towards his [32] people, and he said, 'O my people! Worship [33] Allah, there is no god for you besides Him. Do you not then fear?

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۲۳﴾

32. At that point in time all human beings were the people of Hazrat Nooh (On whom be peace) because human beings were very a few. Thus, Hazrat Nooh and Hazrat Adam (On them be peace) were the Prophets of all human beings.

33. This means first accept faith, or do good deeds after accepting faith, because no acts of worship are obligatory upon an infidel prior to faith in Islam.

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فَقَالَ الْمَلَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَوْمِهٖ مَا هٰذَآ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يُرِيْدُ اَنْ يَّتَفَضَّلَ عَلَيْكُمْ ۭ وَلَوْ شَاۗءَ اللّٰهُ لَاَنْزَلَ مَلٰۗىِٕكَةً ۚ مَّا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَاۗىِٕنَا الْاَوَّلِيْنَ ۚ﴿۲۴﴾

24. Then the chiefs of his people who disbelieved said, 'He is not but a man [34] like you, he desires to become superior to you. And if Allah wills, He would have sent down His angels [35], we have not heard this amongst our forefathers [36].

34. This tells us that to regard the Prophets as people like us and to disregard their special attributes is the way of the infidels. It is for this reason that they continued committing infidelity.

35. From this we learn that infidelity destroys one's intelligence. The polytheists were accepting trees, stones, etc. as their deities, yet they were wavering to accept a human being as a Prophet. They were under the impression that a weak creation like man is unable to bear the heavy burden of prophethood.

25. He is not but a mad man, wait, therefore, concerning him for a period [37].

37. In which they could obtain cure for this madness of theirs, and they could refrain

26. Nuh submitted, 'O my Lord, help[38] me for that they belied me.'

38. Helping him by destroying his people. It should be remembered that he did not pray for their faith, but for their destruction because he knew that they would not become believers.

27. Then We sent revelation to him, 'make the [39] ark within Our sight and by Our Command. Then when Our Command comes and the [40]oven boils take into it two of every pair and your [41] family. But those of them against whom the word has [42]already gone forth; and do not talk [43] to me regarding those who are unjust. They shall be surely drowned 44.

They failed to understand that Prophets were sent to propagate the religion of Allah Almighty and that only man was most suitable to propagate to his fellow men as he could mingle with them easily.

36. From this we understand that between Hazrat Idrees and Hazrat Nooh (On them be peace) there is a huge length of time in which the teachings of Hazrat Idrees (On whom be peace) was lost. Otherwise, the people would not have said this.

اِنْ هُوَ اِلَّا رَجُلٌۢ بِهٖ جِنَّةٌ فَتَرَبَّصُوْا بِهٖ حَتّٰى حِيْنٍ ﴿۲۵﴾

from saying these non sensible things.

قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿۲۶﴾

He himself had said: "*They will beget none but an evil doer, an ungrateful*" (S71:V27). This tells us that Prophets are fully aware of how people will meet their end i.e. their death.

فَاَوْحَيْنَآ اِلَيْهِ اَنِ اصْنَعِ الْفُلْكَ بِاَعْيُنِنَا وَوَحْيِنَا فَاِذَا جَاۗءَ اَمْرُنَا وَفَارَ التَّنُّوْرُ ۙ فَاسْلُكْ فِيْهَا مِنْ كُلٍّ زَوْجَيْنِ اثْنَيْنِ وَاَهْلَكَ اِلَّا مَنْ سَبَقَ عَلَيْهِ الْقَوْلُ مِنْهُمْ ۚ وَلَا تُخَاطِبْنِيْ فِي الَّذِيْنَ ظَلَمُوْا ۚ اِنَّهُمْ مُّغْرَقُوْنَ ﴿۲۷﴾

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39. This means construct an Ark in accordance with Our teachings, guidance and safety. It should be remembered that Hazrat Nooh (On whom be peace) is the inventor of ships. He built this ship in accordance with Divine knowledge and not from manmade knowledge.
40. When water begins to boil by natural means from the oven near the Central Mosque of Kufa, then immediately board the ark, as this is the sign of coming of the deluge.
41. Wife, children, or all the believers. These are the most obvious people in the family.

28. Then when you have firmly seated yourself and those with you[45] in the Ark, then say, 'All praise is to Allah who has delivered us from these unjust people' [46].

45. This tells us that the infidels are worse than the dogs and cats, because permission had been granted for these animals to go on board the Ark, while the same was denied for the infidels.
46. This tells us that the punishment and destruction of the infidels is a blessing from

29. And submit, 'O my Lord, disembark me to a [47] blessed land and You are the Best of those who Disembark.

47. Where sustenance of the body and soul can be obtained. Thus his Dua (prayer) was accepted. Said Allah Almighty: "*O Nooh get out from the Ark with peace*" (S11:V48). And there was so much blessing in his offspring

30. Undoubtedly, in this necessarily are [48] signs, and verily We were necessarily to test you.

48. For the believers as well as for the infidels. The infidels should understand that the opposition of the blessed Prophets will result in this type of destruction. Believers should firmly believe that devotion to the

42. Your son Kan'aan and his mother Waeela too are among the infidels who would be destroyed.
43. Either Hazrat Nooh (On whom be peace) had forgotten that Prophet, or had made an error in interpretation by regarding Kan'aan as his family. By this he regarded other people. Thus, he had uttered those words which are mentioned in detail in Surah Hud.
44. This means Oh Hazrat Nooh (On whom be peace)! Do not intercede now for any other infidel because the drowning of all of them is fully decided.

فَاِذَا اسْتَوَيْتَ اَنْتَ وَ مَنْ مَّعَكَ عَلَى الْفُلْكِ فَقُلِ الْحَمْدُ لِلّٰهِ الَّذِىْ نَجّٰنَا مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٨﴾

Allah Almighty for the believers, for which they should be grateful. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم had offered Sajdah of thanks-giving at the death of Abu Jahl and observed fast on the Day of Ashoorah i.e. 10th Muharram because on this day the Pharoah was drowned.

وَ قُلْ رَّبِّ اَنْزِلْنِىْ مُنْزَلًا مُّبٰرَكًا وَّاَنْتَ خَيْرُ الْمُنْزِلِيْنَ ﴿٢٩﴾

that all human beings, thereafter, are from his progeny. It is thus obligatory upon every traveller to recite this Dua when reaching his destination.

اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ وَّ اِنْ كُنَّا لَمُبْتَلِيْنَ ﴿٣٠﴾

Prophets of Allah Almighty is means of salvation. Also, it is necessary to migrate from evil places. It is for this reason that most Prophets had emigrated. Furthermore, infidels do not benefit from the greatness and eminence

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other benefits of this as well.

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قَرْنًا اٰخَرِيْنَ ﴿۳۱﴾

the present day infidels, too, who are showing hostility and enmity towards our Holy Prophet صلى الله عليه وآله وسلم are entitled to be destroyed.

of their parents and children. There are many

31. Then after them We produced another generation [49].

49. This means that after Hazrat Nooh (On whom be peace) many nations came into this world to whom Prophets had come, and due to their hostility to these Prophets they had been destroyed by Allah Almighty. Likewise,

فَاَرْسَلْنَا فِيْهِمْ رَسُوْلًا مِّنْهُمْ اَنِ اعْبُدُوا اللّٰهَ مَا لَكُمْ مِّنْ اِلٰهٍ غَيْرُهٗ ؕ اَفَلَا تَتَّقُوْنَ ﴿۳۲﴾

were different in matters of practical aspects of worship. Any act which is found in the legal code of any Prophet does not become an act of polytheism, because Prophets had not come to teach polytheism.

32. Then We sent to them a messenger from [50] amongst themselves saying that [51], 'Worship Allah, there is no god for you besides Him. Do you then not fear?'

50. Like Hazrat Hud and Hazrat Saleh (On them be peace). The majority of the Prophets were sent to their own people.

51. From this we learn that all the Prophets are unanimous in matters of belief but

SECTION: 3

وَ قَالَ الْمَلَاُ مِنْ قَوْمِهِ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِلِقَآءِ الْاٰخِرَةِ وَ اَتْرَفْنٰهُمْ فِي الْحَيٰوةِ الدُّنْيَا ۙ مَا هٰذَاۤ اِلَّا بَشَرٌ مِّثْلُكُمْ ۙ يَاْكُلُ مِمَّا تَاْكُلُوْنَ مِنْهُ وَ يَشْرَبُ مِمَّا تَشْرَبُوْنَ ﴿۳۳﴾ ۙ

Looking merely at the casing of the Holy Qur'aan is the work of the neglectful people, while looking at the inside of the casing of the Holy Qur'aan is the habit of the believers. Abu Jahl did not become a Companion, but Hazrat Abu Bakr Siddique (May Allah be pleased with him) did. Although both looked at the Holy Prophet صلى الله عليه وآله وسلم, Abu Jahl looked at the human side of the Holy Prophet صلى الله عليه وآله وسلم while Hazrat Abu Bakr Siddique (May Allah be pleased with him) saw the light enveloped under human form.

33. And the chiefs of those people who disbelieved [52] and belied the presence of the Hereafter and who We gave comfort in the life of the world and said, "He is not but a man53 like you", he eats of what you eat and drinks what you drink [54].

52. From this we learn that those possessing wealth, leadership and worldly respect had always been found to be the enemies of the Prophets. The poor and destitute had formed the bulk of the believers. Even today, this is clearly evident i.e. it is the poor who are generally found to be engaged in doing religious work.

53. This tells us that to regard the Prophets as humans like us and to assess them on just their eating and drinking without understanding their hidden mystical nature, has been the work of the infidels from earliest times. The first person to call the Prophets an ordinary human being was the devil. Thereafter, the infidels continued uttering this.

54. This means that if these were prophets, then like the angels, they would not have had any desire for eating and drinking. They saw the beginning of their eating and

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drinking, but failed to observe the difference of its ending. The wasp and the honey bee suck the same flower, yet when the nectar of this flower reaches the stomach of the wasp it turns into poison, and in the stomach of the honey bee it becomes honey. In the same way our eating is based on negligence, while the nourishment of the blessed Prophets is the means of augmentation of divine light for them.

34. and if you obey a man like you, then necessarily you are in loss [55].

وَلَئِنْ اَطَعْتُمْ بَشَرًا مِّثْلَكُمْ اِنَّكُمْ اِذًا لَّخٰسِرُوْنَ ۙ﴿۳۴﴾

55. Thus, foolish people saw failure in the obedience to the Prophets and success in the worship of the stones. This tells us that infidels are terribly stupid.

35. Does he promise you that when you will die and will become dust and bones? After this you shall be brought forth again? [56].

اَيَعِدُكُمْ اَنَّكُمْ اِذَا مِتُّمْ وَكُنْتُمْ تُرَابًا وَّعِظَامًا اَنَّكُمْ مُّخْرَجُوْنَ ۙ﴿۳۵﴾

56. By raising them to life from their graves. This tells us that these infidels were burying their dead, and not cremating them as is the practice of the Hindus.

36. It is far away; it is far away, as to what is promised to you [57].

هَيْهَاتَ هَيْهَاتَ لِمَا تُوْعَدُوْنَ ۙ﴿۳۶﴾

57. This means the Qiyamah, etc. about which these Prophets make promises is far beyond our imagination, or is far from taking place. In fact, let alone it occuring, it will never take place.

37. That is not but our life of this world that we die and we [58] live and we are not to be raised up [59].

اِنْ هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ وَنَحْيَا وَمَا نَحْنُ بِمَبْعُوْثِيْنَ ۙ﴿۳۷﴾

58. By someone being born, someone experiencing death, which continues to take place at all times. This tells us that the infidels did not believe in the destruction of the soul, that after death the soul is destroyed.

59.Neither in the Hereafter, nor in the world do they have to come in the form of a dog or a cat. This tells us that those people believed in the destruction of the soul, that after death the soul is destroyed.

38. He is not but a man who forged a lie [60] against Allah and we are not going to believe him [61].

اِنْ هُوَ اِلَّا رَجُلٌ افْتَرٰى عَلَى اللّٰهِ كَذِبًا وَّمَا نَحْنُ لَهٗ بِمُؤْمِنِيْنَ ﴿۳۸﴾

60. That he made himself known as the Prophet of Allah Almighty, but the information of his resurrection after death, he had linked to Allah Almighty. From this we understand that these infidels were believers in Allah Almighty, they were not atheists.

61. This tells us that by rejecting the Prophet of Allah, acceptance of everything else is not faith. These infidels had not said that we are not accepting Allah Almighty, but had said that we are not bringing faith in the Prophet. As a result of this, they were afflicted with Divine punishment. Shaitaan believes in everything besides the Prophet of Allah, as a result he is an infidel.

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قَالَ رَبِّ انْصُرْنِيْ بِمَا كَذَّبُوْنِ ﴿٣٩﴾

39. He is submitted, 'O my Lord [62], help me for they have belied me.'

would not accept faith. Otherwise, he would have prayed for their guidance.

62. Allah Almighty assisted him by destroying them because He knew that they

قَالَ عَمَّا قَلِيْلٍ لَّيُصْبِحُنَّ نٰدِمِيْنَ ﴿٤٠﴾

40. Allah said, 'In a little while they will meet the morning repenting' [63].

of any help to them. There is a time set for repentance after which, it will not be accepted.

63. They would be ashamed of their infidelity after seeing the Divine punishment. But the embarrassment of that time will not be

فَاَخَذَتْهُمُ الصَّيْحَةُ بِالْحَقِّ فَجَعَلْنٰهُمْ غُثَآءً ۚ فَبُعْدًا لِّلْقَوْمِ الظّٰلِمِيْنَ ﴿٤١﴾

41. Then a true uproar [64] over took them and We made them like rubbish of grass. Be away from the unjust [65].

destroyed by a terrible storm.

64. The scream of Hazrat Jibraeel (On whom be peace) destroyed them. This tells us that a human being cannot bear the scream of an angel. If man can die from the crack of lighting and the roar of thunder, then a scream of the angel is much more devastating. From this we learn that the people of Hazrat Saleh (On whom be peace), the Thamood are denoted. Otherwise, the people from Aad were.

65. From this we learn that the Divine punishment only comes to the infidels after they take the curse of the Prophet. No matter how rebellious they may be prior to this, punishment would not come. Says Allah Almighty: "*And We were not to torment them, until We have sent a Messenger*" (S17:V15).

ثُمَّ اَنْشَاْنَا مِنْۢ بَعْدِهِمْ قُرُوْنًا اٰخَرِيْنَ ﴿٤٢﴾

42. Then after them We raised other [66] generations.

etc. Their stories are mentioned here as lessons for us.

66. Like the people of Hazrat Shuaib and the people of Hazrat Lut (On them be peace)

مَا تَسْبِقُ مِنْ اُمَّةٍ اَجَلَهَا وَ مَا يَسْتَاْخِرُوْنَ ﴿٤٣﴾

43. No nation can go ahead of their period, nor can they remain behind.

ثُمَّ اَرْسَلْنَا رُسُلَنَا تَتْرَا ؕ كُلَّمَا جَآءَ اُمَّةً رَّسُوْلُهَا كَذَّبُوْهُ فَاَتْبَعْنَا بَعْضَهُمْ بَعْضًا وَّجَعَلْنٰهُمْ اَحَادِيْثَ ۚ فَبُعْدًا لِّقَوْمٍ لَّا يُؤْمِنُوْنَ ﴿٤٤﴾

44. Then We sent Our Messengers one after the other. Whenever a messenger came to any nation they belied him, then We caused their latter to meet the former [67], and We made them tales [68], then be away [69] the people who do not believe.

neither be found together in Hell nor in Barzakh. Different types of infidels would be

67. This means both were plunged into destruction. Otherwise, the infidels would

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found in different places. Hence, there is no objection at the verse.

68. In that not a single person from those people was spared. Only their tales remained,

45. Then we sent Musa and his brother Haroon with Our signs and a clear authority [70].

ثُمَّ اَرۡسَلۡنَا مُوۡسٰى وَ اَخَاهُ هٰرُوۡنَ ۙ بِاٰيٰتِنَا وَ سُلۡطٰنٍ مُّبِيۡنٍ ۙ﴿۴۵﴾

70. This means miracles like the walking stick and the shining hand. It should be remembered that these miracles were bestowed upon Hazrat Moosa (On whom be peace) only. But they have been attributed to both these pious persons.

46. To Firawn and his courtiers [71], but they boasted and were nations who were already possessed with dominance [72].

اِلٰى فِرۡعَوۡنَ وَ مَلَا۟ئِهٖ فَاسۡتَكۡبَرُوۡا وَ كَانُوۡا قَوۡمًا عَالِيۡنَ ۚ﴿۴۶﴾

71. This tells us that Hazrat Moosa (On whom be peace) was a Prophet to all the Egyptians, irrespective of whether they were Israelites, the Coptics, or the magicians. Therefore, even this is mentioned at another place that he was the Prophet of the Israelites.

72. From this we understand that if you are receiving worldly bounties despite the sins, then this is punishment from Allah Almighty. Just as inspite of the pious deeds at times, the coming of worldly calamities is due to the special mercy of Allah Almighty as was the case of the difficulties that came to the blessed Prophets and Saints of Allah.

47. Then they said, 'Shall we believe in two men like ourselves [73] while their people are serving us [74].

فَقَالُوۡۤا اَنُؤۡمِنُ لِبَشَرَيۡنِ مِثۡلِنَا وَقَوۡمُهُمَا لَنَا عٰبِدُوۡنَ ۚ﴿۴۷﴾

73. The intelligence of the infidel is destroyed, for although they had accepted Pharoah, a human being like them to be god they refused to accept Hazrat Moosa (On whom be peace) as a Prophet, despite seeing the miracles. From this we learn that claim of equality with the Prophet stops the person from accepting faith. First the love and greatness of the Prophet is inculcated in the heart, then the fear of Allah Almighty is instilled in it.

74. From this we learn that the disgrace of the believers is an added cause of the infidels going astray, as they take this as a proof of Islam being false and they are on the path of truth. Therefore one should always offer this Dua: "*Oh our Lord, make us not a test for unjust people*" (S10:V85).

48. Then they belied both of them and they were from the destroyed ones [75].

فَكَذَّبُوۡهُمَا فَكَانُوۡا مِنَ الۡمُهۡلَكِيۡنَ ﴿۴۸﴾

75. This means the cause of their destruction was due to not believing in these two pious Prophets. This tells us that worldly punishment comes due to disobedience to the Prophets. Until rejectors of Allah Almighty had not become the rejectors of the Prophets, punishment had not come to them.

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وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ لَعَلَّهُمْ يَهْتَدُوْنَ ﴿۴۹﴾

49. And undoubtedly, We gave Musa the Book that they might be guided [76].

be peace) after the destruction of the Pharoah, and by that time all the Israelites had accepted faith.

76. This means may the Israelites obtain guidance to do good deeds because the holy Taurah was given to Hazrat Moosa (On whom

وَ جَعَلْنَا ابْنَ مَرْيَمَ وَ اُمَّهٗۤ اٰيَةً وَّ اٰوَيْنٰهُمَاۤ اِلٰى رَبْوَةٍ ذَاتِ قَرَارٍ وَّ مَعِيْنٍ ﴿۵۰﴾

50. And We made Maryam and her son [77] a sign and gave them shelter on an elevated land [78] where was a place for abiding and running water before sight.

78. Whose name is Nasira, is found in the locality of Ieliya. This is one of the famous towns of Damascus. Being fed up with the Jews, she moved to this place and stayed there for twelve years with Hazrat Iesa (On whom be peace). This place is high above sea level and is thus called elevated land (*Tafseer Rohhul Bayaan, etc.*). This was a land full of vegetation and had many streams of water.

77. From this we learn that Hazrat Iesa (On whom be peace) was created without a father, because if he had a father then he would have been linked with his father. Says Allah Almighty: "*Call them after their fathers*" (S33:V5). For this reason the Holy Qur'aan has not mentioned any woman's name besides that of Sayyeda Mariam.

SECTION: 4

يٰۤاَيُّهَا الرُّسُلُ كُلُوْا مِنَ الطَّيِّبٰتِ وَ اعْمَلُوْا صَالِحًا ؕ اِنِّيْ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۵۱﴾

51. O Messengers! Eat pure things [79] and do good deeds [80]. I know [81] your deeds.

tells us that to obtain lawful and wholesome sustenance is an act of great worship. This generates a great deal or taste in all acts of worship.

81. This tells us that worship was obligatory upon the blessed Prophets as well. No matter what status and category they may be, no one can be exempted from worshiping Allah Almighty.

79. This means Oh Messengers! Eat and drink to your satisfaction all the tasty and lawful things. To make lawful things unlawful is against piety. However, true piety is abstention from unlawful things. Some people do not eat meat, yet they do not perform their Salaahs, and abstain from lies. These are not Sufis.

80. This means We had given this order to the Prophet of the time during all periods. This

وَ اِنَّ هٰذِهٖۤ اُمَّتُكُمْ اُمَّةً وَّاحِدَةً وَّ اَنَا رَبُّكُمْ فَاتَّقُوْنِ ﴿۵۲﴾

52. And assuredly, this religion of yours is one religion [82] and I am your Lord therefore fear Me.

are termed as creed. The meaning of piety is not giving up the eating of wholesome and tasty things, but abstention from unlawful deeds.

82. Because all the heavenly religions are common with regard to beliefs. The difference was in the practices. It should be remembered that religion is the name of beliefs, while deeds

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فَتَقَطَّعُوْٓا اَمْرَهُمْ بَيْنَهُمْ زُبُرًا ؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۵۳﴾

53. Then their people cut up their affairs among themselves [83]. Each group is happy [84] over that what is with them.

82. This means the Christians and jews were divided into opposite seats and began to call one another infidels.

84.This means they made their own opinions as an act of religion and expressed joy at it, as can be seen from "*with them*".

فَذَرْهُمْ فِيْ غَمْرَتِهِمْ حَتّٰى حِيْنٍ ﴿۵۴﴾

54. Therefore leave them in their intoxication for a time [85].

85. Until the time of death. From this we learn that it is not permissible to force the infidels to accept Islam.

اَيَحْسَبُوْنَ اَنَّمَا نُمِدُّهُمْ بِهٖ مِنْ مَّالٍ وَّبَنِيْنَ ۙ ﴿۵۵﴾

55. And they imagining that by the wealth and children with which We are helping them [86].

86. This means the infidels were deceived. They thought that if infidelity was evil, and if Allah Almighty was displeased with us, then inspite of our infidelity, why has He given us children and weatlh, and how would the Muslims be, generally poor? This makes it seem as if infidelity is a good thing. To this day, the negligent and the infidels fall prey to this type of deception.

نُسَارِعُ لَهُمْ فِي الْخَيْرٰتِ ؕ بَلْ لَّا يَشْعُرُوْنَ ﴿۵۶﴾

56. We hasten to give them good? Nay, but they are not unaware [87].

87. That these infidels have taken the children and wealth to mean the mercy of Allah Almighty, although this very concept had been the cause of their punishment.

اِنَّ الَّذِيْنَ هُمْ مِّنْ خَشْيَةِ رَبِّهِمْ مُّشْفِقُوْنَ ۙ ﴿۵۷﴾

57. Undoubtedly, they are those who tremble because of the fear of their Lord [88].

88. By fear is meant that though they do good deeds, they still have fear. In fact, the higher the status of a believer, the greater is his fear.

وَالَّذِيْنَ هُمْ بِاٰيٰتِ رَبِّهِمْ يُؤْمِنُوْنَ ۙ ﴿۵۸﴾

58. And those who believe [89] in the signs of their Lord.

89. This means they regard all these as true and thereby act upon them *(Tafseer Roohul Bayaan)*. Thus, action is included in this.

وَالَّذِيْنَ هُمْ بِرَبِّهِمْ لَا يُشْرِكُوْنَ ۙ ﴿۵۹﴾

59. And those who do not make any partner [90] with their Lord.

90. This means they keep far away from Polytheism in respect of beliefs (infidelity) and polytheism is in respect of action and deeds (hypocrisy or false pretensions).

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وَ الَّذِيْنَ يُؤْتُوْنَ مَآ اٰتَوْا وَّ قُلُوْبُهُمْ وَجِلَةٌ اَنَّهُمْ اِلٰى رَبِّهِمْ رٰجِعُوْنَ ۙ﴿۶۰﴾

60. And those who give what they give and their hearts are trembling [91] because they are to return [92] to their Lord.

a sin as a means of giving up sins is an excellent thing. And not expressing fear after committing a sin, is a criminal act.

91. This tells us that to do good deeds and fear Allah Almighty are signs of excellence of faith. There is no greatness in expressing fear after committing a sin. Even the devil had expressed "*Verily I fear Allah, Lord of the Worlds*" (S39:V16).Thereafter, he continued sinning. However, to express fear after committing

92. We do not know what our reckoning would be, and whether these deeds would be accepted or not. Due to fear of this, we should not be proud of our deeds.

اُولٰٓئِكَ يُسٰرِعُوْنَ فِي الْخَيْرٰتِ وَ هُمْ لَهَا سٰبِقُوْنَ﴿۶۱﴾

61. These people hasten on to do good, and they are first to attain them [93].

2. To make an effort to beat one another in doing good deeds, to have a desire and greed for good deeds, too, is an act of goodness.

93. In this verse, two attributes of pious people have been mentioned:
1. To make haste in doing good deeds.

وَلَا نُكَلِّفُ نَفْسًا اِلَّا وُسْعَهَا وَلَدَيْنَا كِتٰبٌ يَّنْطِقُ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُوْنَ﴿۶۲﴾

62. And We do not burden any soul but according to its capacity and with Us is a Book that speaks the truth [94] and they shall not be wronged [95].

should be remembered that the non- acceptance of anyone's good deeds would be due to the person's own negligence. Thus, there can be no objection raised against this verse. From this verse we learn that the minor children of the infidels will not be the inmates of Hell because they had not committed any sin, and meting out punishment without sin is declared unjust by Allah Almighty.

94. By this book is meant The Divine Tablet, or the book of deeds of every person. It should be remembered that speaking the truth by this book is not for the knowledge of Allah Almighty, but it would be for fixing the contents of the doer of the deeds.
95. Not in a way that they would be punished without them having committed sins, nor in a way that the reward of their good deeds be withheld from them, without any reason. It

بَلْ قُلُوْبُهُمْ فِيْ غَمْرَةٍ مِّنْ هٰذَا وَ لَهُمْ اَعْمَالٌ مِّنْ دُوْنِ ذٰلِكَ هُمْ لَهَا عٰمِلُوْنَ﴿۶۳﴾

63. Nay, but their hearts are heedless [96] of it, and their deeds are separate [97] from those works that they are doing.

doers are different to that of the pious. These are distinguished from the evil deeds.

96. This means from the Holy Qur'aan or from their record of deeds.
97. This means that the deeds of the evil

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حَتّٰٓى اِذَآ اَخَذْنَا مُتْرَفِيْهِمْ بِالْعَذَابِ اِذَا هُمْ يَجْـَٔرُوْنَ ﴿٦٤﴾

64. Until, when We seized their rich people in agony [98] then they began to cry for help.

98. It is apparent that by this punishment mean the punishment of Hell i.e. first Allah Almighty will place the leaders of the infidels in Hell. Those subordinate to them would be engaged in observing, coaxing.

لَا تَجْـَٔرُوا الْيَوْمَ ۖ اِنَّكُمْ مِّنَّا لَا تُنْصَرُوْنَ ﴿٦٥﴾

65. Cry not this day, you shall not be helped [99] by Us.

99. This tells us that the believers would be obtaining help from Allah Almighty - the intercession of the pious and the minor children. Also, acceptance of their good deeds. All this will take place by Divine help.

قَدْ كَانَتْ اٰيٰتِيْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ عَلٰٓى اَعْقَابِكُمْ تَنْكِصُوْنَ ﴿٦٦﴾ۙ

66. Assuredly, My signs were recited to you, and then you used to turn back on your heels.

مُسْتَكْبِرِيْنَ ۖ بِهٖ سٰمِرًا تَهْجُرُوْنَ ﴿٦٧﴾

67. You boast on the service of the sacred place, telling absurd stories they're by night leaving the truth [100].

100. In this verse three sins of the infidels are mentioned: not to listen attentively to the Holy Qur'aan sayings that they are the residents, of the Haram Shareef and as such no punishment would come to us, instead of engaging themselves in the remembrance of Allah Almighty when gathering around the Ka'ba keeping themselves busy in worthless story telling; and making fun of the Holy Qur'aan. From this we learn that staying at sanctified places is not beneficial to the infidels. The devil was staying with the angels, yet he was totally destroyed.

اَفَلَمْ يَدَّبَّرُوا الْقَوْلَ اَمْ جَآءَهُمْ مَّا لَمْ يَاْتِ اٰبَآءَهُمُ الْاَوَّلِيْنَ ﴿٦٨﴾ۙ

68. Did they not ponder over the words? Or did their come to them what had not come to their forefathers? [101].

101. This means before you, Prophets had come into the world and their religions were conveyed to the people. Why then are you so surprised at the coming of the Holy Prophet صلى الله عليه وآله وسلم?

اَمْ لَمْ يَعْرِفُوْا رَسُوْلَهُمْ فَهُمْ لَهٗ مُنْكِرُوْنَ ﴿٦٩﴾ۙ

69. Or did they not recognise their Messenger [102]; therefore they are refusing him?

102. This tells us that every attribute of the Holy Prophet صلى الله عليه وآله وسلم is a proof of his Prophethood and the Messenger of Allah صلى الله عليه وآله وسلمappears before all like a light, all of which will remain until the Day of Judgement. Here, the interrogative is used for negation i.e. means they did recognize.

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اَمْ يَقُوْلُوْنَ بِهٖ جِنَّةٌ ؕ بَلْ جَآءَهُمْ بِالْحَقِّ وَ اَكْثَرُهُمْ لِلْحَقِّ كٰرِهُوْنَ ۝۷۰

70. Or do they say, 'There is madness in him?' nay but he has brought them the truth and both of them are averse [103] from the truth.

or all the injunctions of the Holy Prophet صلى الله عليه وآله وسلم or all his attributes. The Holy Prophet صلى الله عليه وآله وسلم is truth himself, his every word and action is truth personified.

103. This means that calling of the Holy Prophet صلى الله عليه وآله وسلم as mad or something else by the infidels was because they did not like the truth, hence they disliked the one who brought the message of Truth. Here, Truth either means Islam or the Holy Qur'aan,

وَلَوِ اتَّبَعَ الْحَقُّ اَهْوَآءَهُمْ لَفَسَدَتِ السَّمٰوٰتُ وَالْاَرْضُ وَ مَنْ فِيْهِنَّ ؕ بَلْ اَتَيْنٰهُمْ بِذِكْرِهِمْ فَهُمْ عَنْ ذِكْرِهِمْ مُّعْرِضُوْنَ ۝۷۱

71. And the truth had followed [104] their desires, then necessarily; the heavens and the earth and whosoever is in them [105] would have been ruined. Nay, but We have brought them that thing in which there was fame for them [106] but they have turned their faces from their own prestige.

is not in accordance with selfish desire, but it is according to viewpoint guided by faith.

105. It is because the infidels desire polytheism, infidelity, injustice, etc. If such laws had been revealed in the Holy Qur'aan and people had indulged in infidelity, polytheism, injustice, disobedience to Allah Almighty by acting upon them, then most certainly Divine punishment would have come down.

106. This means the Holy Qur'aan in which there was fame for them in this world and the Hereafter and would have been entitled for Paradise by acting upon it and would have become world leaders.

104. From this we learn that truth is not within the control of human desire. However, there are some pious servants of Allah Almighty whose opinions and wishes become in accordance with that of the Divine Being like Hazrat Umar (May Allah be pleased with him) at whose wish about fifteen laws of Shariah have been revealed eg. Purdah or veiling of women, prohibition of alcohol, Maqaame Ebrahim near the Holy Ka'ba being made into a sanctified place for worship, etc. We further learn that there is a big difference i.e. between mere desire and positive opinion. Desire is a name given to selfish wishes, while opinion is a view point guided by faith. Truth

اَمْ تَسْـَٔلُهُمْ خَرْجًا فَخَرَاجُ رَبِّكَ خَيْرٌ ۖ وَّ هُوَ خَيْرُ الرّٰزِقِيْنَ ۝۷۲

72. Do you ask them any recompense, but recompense of your Lord is the best [107]; and He is the Best Provider? [108].

had taken wages for propagating the religion of Allah Almighty.

107. This means the reason for the infidels not accepting faith is not that you ask of them wages for accepting it, which they found burdensome, but it is due to their rebelliousness. This tells us that no Prophet

108. This does not mean that there are many providers of sustenance and that Allah Almighty is better than all of them. On the

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contrary, in the Arabic language when one wants to describe anything of absolute excellence then such an expression is used. An example of this is the following verse: "*So blessed be Allah, the Best Creator*" (S23:V14). The purpose of this verse is not to show excellence in any comparative form, but it is the expression of Divine excellence. Or it could mean that of the means that are available for obtaining sustenance, the most superior is the worship and remembrance of Allah Almighty. The servants of the kings and the wealthy obtain their sustenance by serving them. Hence, these wealthy people have become a means of obtaining their sustenance.

73. And undoubtedly, you call them towards the straight path.

وَ اِنَّكَ لَتَدْعُوْهُمْ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٧٣﴾

74. And undoubtedly, those who do not believe in the Hereafter, necessarily they are deviated from the straight path [109].

وَ اِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ عَنِ الصِّرَاطِ لَنٰكِبُوْنَ ﴿٧٤﴾

109. From this we learn that the fear of the Day of Judgement helps the person towards piety while the lack of fear for this Day is the root of all sins.

75. And if We had mercy on them and relieved them of the affliction that has touched them, then necessarily, they would persist in their contumacy going astray [110].

وَ لَوْ رَحِمْنٰهُمْ وَ كَشَفْنَا مَا بِهِمْ مِّنْ ضُرٍّ لَّلَجُّوْا فِيْ طُغْيَانِهِمْ يَعْمَهُوْنَ ﴿٧٥﴾

110. Due to the prayer of the Holy Prophet صلى الله عليه وآله وسلم, Makkah Muazzamah was plunged into seven years of severe famine, so much so that in order to survive, people were eating the bark of trees. Thereafter, the leader of the city approached Hazrat Abu Sufyaan to plead to the Holy Prophet صلى الله عليه وآله وسلم to pray for rain. Hazrat Abu Sufyaan said to the Holy Prophet صلى الله عليه وآله وسلم that you claim to be the mercy unto the world, yet you are seeing how the Makkans are being destroyed by hunger. Pray that Allah Almighty ends this famine. Then the Messenger of Allah صلى الله عليه وآله وسلم prayed for an end to this famine. Reference to it is made in this verse. Allah Almighty says that these people practice flattery temporarily, and after they are relieved of the hardship, they will not come back to you. From this we learn that even the infidels knew that the prayer of the Holy Prophet صلى الله عليه وآله وسلم can ward off calamities. Thus, any person after claiming to be a Muslim turns away from the court of the Holy Prophet صلى الله عليه وآله وسلم is more foolish than the infidels.

76. And undoubtedly, We seized them in agony, but neither they did humble before their Lord and nor they entreat [111].

وَلَقَدْ اَخَذْنٰهُمْ بِالْعَذَابِ فَمَا اسْتَكَانُوْا لِرَبِّهِمْ وَ مَا يَتَضَرَّعُوْنَ ﴿٧٦﴾

111. From this emerge two issues:
1. That to disobey Allah Almighty even at the time of difficulties is a proof of one who is wretched.
2. To turn to the court of the Holy Prophet صلى الله عليه وآله وسلم to seek material benefits only, is an act of selfishness and not piety. Observe, Abu Sufyaan had come to the Holy Prophet صلى الله عليه وآله وسلم when in need, but

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Allah Almighty says he had not submitted himself in obedience.

77. Until when We opened on them the door of any severe torment [112], now that they are lying despaired therein.

حَتّٰۤى اِذَا فَتَحْنَا عَلَيْهِمْ بَابًا ذَا عَذَابٍ شَدِيْدٍ اِذَا هُمْ فِيْهِ مُبْلِسُوْنَ ﴿۷۷﴾ ع

112. By this severe punishment is either meant punishment at the time of death, the punishment of the grave, or the future Muslim victories which are a punishment for the infidels. In any case, it denotes the future punishments. They have been linked with the future because they are destined to come, without any doubt. Because this verse is Makkan, it cannot be said with certainty that these verses were revealed after the Battle of Badr.

SECTION: 5

78. And it is He who made for you ears and eyes and a heart [113]. Very little you are grateful [114].

وَ هُوَ الَّذِىْۤ اَنْشَاَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۷۸﴾

113. So that you can listen to the Truth, see the Truth, understand the Truth. Those who have not utilised their ears, and their eyes intellect on this, they have not expressed their true gratitude for receiving these bounties.

114. The more the Muslims thank Allah Almighty, it is less in comparison to the intrinsic values of these bounties i.e. one cannot thank Allah Almighty enough for providing us with these bounties. Our entire worship of a lifetime is not enough for thanking our Creator for providing us with just one glass of water. The infidels do not express gratitude at all, because even their outward forms of thanksgiving is not gratitude at all.

79. And it is He who has spread you in the earth [115] and to Him you are to be raised.

وَهُوَ الَّذِىْ ذَرَاَكُمْ فِى الْاَرْضِ وَ اِلَيْهِ تُحْشَرُوْنَ ﴿۷۹﴾

115. By *'spread you'* is meant Allah Almighty has established all the people in different countries, and granted everyone sustenance according to their needs. Or it could be by increasing the progeny from one person and spreading it. From this we learn that the original place of man is the earth, although there are some who are temporarily dwelling in the heavens, like Hazrat Iesa (On whom be peace). But this dwelling is temporary just as Hazrat Adam (On whom be peace) was in Paradise, or the going of the Holy Prophet صلى الله عليه وآله وسلم to the heavens on the night of Me'raj.

80. And it is He who gives life and causes death 116 and for Him the alternation [117] of night and day. Do you not then understand?

وَهُوَ الَّذِىْ يُحْىٖ وَ يُمِيْتُ وَ لَهُ اخْتِلَافُ الَّيْلِ وَ النَّهَارِ ؕ اَفَلَا تَعْقِلُوْنَ ﴿۸۰﴾

116. By this is meant Allah Almighty has no associate in giving life and causing death. Raising the dead to life by Hazrat Iesa (On whom be peace) was by the permission of Allah Almighty. Thus, he was only its apparent cause. There is no inconsistency in the verse.

117. All these changes of hot and cold, of

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increase and decrease, of light and darkness,

81. Nay, but they said what the former used to say.

82. They said, 'what! When we are dead and become dust and bones, shall we indeed be raised up again?[118]

118. This is a question of contradiction i.e. this can never happen because the previous Prophets had made the promise of the Day of Judgement to our forefathers, but it had not

83. Undoubtedly, this was promised to us and before us [119] to our forefathers. This is not but the same former fables.

119. This expression is that of those infidels who were believers in the existence of Allah Almighty. Some among them were atheists as

84. Say you; 'whose is the earth and whatever is in it if you know.'

85. Now they will say to Allah [120]. Say, 'Do you not ponder' [121].

120. This means that these infidels accept all these qualities in respect of Allah Almighty: of territory, of dominio. Hence, they admit this without any hesitation, yet they do not obey Allah Almighty.

121. Why do they not believe in Allah Almighty,

86. Say you, 'Who is the Lord of the seven Heavens and the Lord of the Throne.'

87. Now they will say, 'This is the Grandeur of Allah.' Say you, 'Why do you not fear then?'

88. Say you, 'In Whose hand is the control of every thing [122] and He

are all from Allah Almighty.

بَلْ قَالُوْا مِثْلَ مَا قَالَ الْاَوَّلُوْنَ ﴿٨١﴾

قَالُوْٓا ءَاِذَا مِتْنَا وَكُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ﴿٨٢﴾

come. From this one can understand that some teachings of the previous Prophets had come to them and that they had remembered some of these.

لَقَدْ وُعِدْنَا نَحْنُ وَاٰبَآؤُنَا هٰذَا مِنْ قَبْلُ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٨٣﴾

who were saying: "*And none destroys us but time*" (S45:V24). This is not their answer. Hence, there is no inconsistency in the verse.

قُلْ لِّمَنِ الْاَرْضُ وَمَنْ فِيْهَآ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿٨٤﴾

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَذَكَّرُوْنَ ﴿٨٥﴾

why do they not declare faith in the Day of Judgement? This tells us that the mere acceptance of the Personality and Attributes of Allah Almighty is not faith, the acceptance of Prophethood is just as important.

قُلْ مَنْ رَّبُّ السَّمٰوٰتِ السَّبْعِ وَرَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٨٦﴾

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ اَفَلَا تَتَّقُوْنَ ﴿٨٧﴾

قُلْ مَنْۢ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَيْءٍ وَّهُوَ

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يُجِيْرُ وَ لَا يُجَارُ عَلَيْهِ اِنْ كُنْتُمْ تَعْلَمُوْنَ ﴿۸۸﴾

gives refuge and none can give refuge against Him, if you have knowledge?' [123].

management of the world by Himself, He has therefore made them His associates in His management. This belief has been refuted in the following verse: "*And none is the supporter of Him because of weakness*" (S17:V111). Hence, they have become polytheists. Some infidels believe that Allah Almighty has a wife and children. Also, if anyone after rejecting the Holy Prophet صلى الله عليه وآله وسلم accepts all the attributes of Allah Almighty, he is a similar polytheist as the one who believes in several gods. The infidels of Arabia became infidels due to their beliefs in these things without accepting the medium (WASEELAH) of the Holy Prophet صلى الله عليه وآله وسلم . The true reality of Faith is that one should believe in the Personality and Attributes through the medium of the Holy Prophetصلى الله عليه وآله وسلم . Says Allah Almighty: "*It is He Who has sent His Messenger with guidance and the religion of Truth*" (S48:V28).

سَيَقُوْلُوْنَ لِلّٰهِ ؕ قُلْ فَاَنّٰى تُسْحَرُوْنَ ﴿۸۹﴾

89. Now they will say, 'This is the Grandeur of Allah.' Say you, 'in what delusion are you lying in?' [124].

polytheism. Your condition is like that person who has been put under a magical spell.

بَلْ اَتَيْنٰهُمْ بِالْحَقِّ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۹۰﴾

90. Nay, but We have brought them the truth, and undoubtedly, they are liars [125].

that you are the Messenger صلى الله عليه وآله وسلم of Allah, yet they were talking lies. They were not his sincere followers. Likewise, these infidels would verbally say that Allah Almighty is the Creator and the Master, yet inwardly they were liars and rejectors of these attributes of Allah Almighty.

مَا اتَّخَذَ اللّٰهُ مِنْ وَّلَدٍ وَّ مَا كَانَ مَعَهٗ مِنْ اِلٰهٍ اِذًا لَّذَهَبَ كُلُّ اِلٰهٍۢ بِمَا

91. Allah gas not taken any child [126] for Himself, and nor is there any other god along with Him. If it were

122. There are many differences between territory and dominion: control over the body is under territory, control of the soul is under dominion; outer control is under territory, inner control is under dominion; control of the property is under territory, control of the creation is dominion. It is for this reason that territory can be proven for the creation as well, but dominion is for Allah Almighty alone. A king has control over jail and death sentence, but life, sickness and cure are in the control of Allah Almighty alone.

123. This means that after acknowledging all these things, they are still polytheists because they accept some servants of Allah Almighty equal to Him. Thus they would be speaking to their idols on the Day of Judgement in the following way. "*When we made you equal to the Lord of the worlds*" (S26:V98). Also, one of the beliefs was that some servants have a bluff over Allah Almighty. Because Allah Almighty is alone and cannot control the

124. That after having accepted everything, they still do not become believers, do not abandon

125. This means that all their beliefs, sayings and deeds are false because they are deniers of the Day of Judgement and upholders of polytheism. They regard unlawful as lawful. Or it could mean they say few things, truthfully, but they are liars, just as the hypocrites who would say to the Holy Prophet

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خَلَقَ وَ لَعَلَا بَعْضُهُمْ عَلٰى بَعْضٍ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ﴿۹۱﴾

so, each god [127] would have taken whatever he created and eachwould have wished superiority over the other. Glorified is Allah above all that which they attribute Him.

126. The Christians believe that Allah Almighty has a son and the polytheists of Arabia would say that the angels are the daughters of Allah Almighty. In these verses all such beliefs are refuted.

127. This tells us that it is absolutely necessary for God to be a Creator. This means that when a country is distributed amongst a few kings, and had there been a few creators, they would distribute the country made by them. There would not have been one Creator for the entire world. No lord would have been under control of the other, nor would he have been obedient to another, nor would he have been independent.

عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿۹۲﴾ ع ۱۵ د

92. Knower of the Unseen and the apparent; therefore He is Exalted above what they associate.

SECTION: 6

قُلْ رَّبِّ اِمَّا تُرِيَنِّيْ مَا يُوْعَدُوْنَ ۙ﴿۹۳﴾

93. Say you, 'O my Lord, if you would show me with what they are promised' [128],

128. By this punishment is meant worldly punishment, i.e. if in my presence and during my worldly life, if worldly punishment were to be sent on the infidels, then Oh Allah keep me safe from it.

رَبِّ فَلَا تَجْعَلْنِيْ فِي الْقَوْمِ الظّٰلِمِيْنَ ﴿۹۴﴾

94. O my Lord; then put me not with the unjust people [129].

129. By saving me from the beliefs, doings and punishment of the infidels. This prayer is there to be taught to the Ummah (followers) of the Holy Prophet صلى الله عليه وآله وسلم. Otherwise the blessed Prophets, and especially the Holy Prophet صلى الله عليه وآله وسلم are free of all sins. In his presence no unseen worldly punishment will come to the infidels. Says Allah Almighty: "*And Allah is not one to chastise them, while (oh beloved Prophet) you are in their midst*" (S8:V33). Thus coming of Divine punishment is just as impossible as there being two Gods.

وَ اِنَّا عَلٰٓى اَنْ نُّرِيَكَ مَا نَعِدُهُمْ لَقٰدِرُوْنَ ﴿۹۵﴾

95. And undoubtedly, We are Powerful to show you that which We are promising to them [130].

130. The purpose of this verse is to show that Allah Almighty has full power to show the Holy Prophet صلى الله عليه وآله وسلم in his own life time, punishment on the infidels in the form of Muslim victories over them. Allah Almighty had shown all this to His beloved Prophet صلى الله عليه وآله وسلم. Here it does not denote punishment of devastation because regarding this, a promise has been made that this type of punishment would not come to them in the presence of the Holy Prophet صلى الله عليه وآله وسلم. Hence, this verse in no way can be taken as a proof for possibility of a lie. Stones coming down upon them from an unknown source, mutilation of the facial forms etc. are Divine punishments which did not

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come on these infidels of Makkah as per Divine promise, was not possible to come to them.

96. Repel the evil with that which is the best [131]. We know well what they attribute [132].

اِدْفَعْ بِالَّتِیْ هِیَ اَحْسَنُ السَّیِّئَةَ ؕ نَحْنُ اَعْلَمُ بِمَا یَصِفُوْنَ ﴿۹۶﴾

131. This means eradicate their polythesim through Tauheed (Oneness of Allah Almighty), their sins through piety and purity, evil through goodness, darkness through light, objections through proofs, their cruelty through mercy and benevolence, their moral deficiencies through your lofty conduct, ignorance through knowledge, cruelty through Jihad - (Holy War). In short, there is great dimensional scope in this verse. In this word "*best*" hot, cold, propagation, Jihad - (striving in the path of Allah) severe punishments, etc. all these are included. The operation performed by the surgeon on the patient is the best form of obtaining a cure. Thus, this verse is not abrogated but is firm and everlasting.

132. Between you and Allah Almighty, because they try to prove partners, or children for Allah Almighty and they call you insane or a pretender. Allah Almighty says "*We will punish them for this*".

97. And say [133] you, 'O my Lord, I seek refuge in you from the evil suggestions of the Satan.

وَ قُلْ رَّبِّ اَعُوْذُبِكَ مِنْ هَمَزٰتِ الشَّیٰطِیْنِ ﴿۹۷﴾ۙ

133. In this there is a mystical hint eg. in order to make your Dua effective, you require a pure tongue or the permission of one who is of pure tongue because "I, *my Lord, I seek refuge in You*" is a prayer, and in 'Say' the hint is to the pure tongue of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. This means, Oh My Beloved, the prayer should be one instructed by Us, but the tongue should be yours. The bullet fires effectively from a rifle.

98. And O my Lord; I seek refuge in You lest they come to me [134].

وَ اَعُوْذُبِكَ رَبِّ اَنْ یَّحْضُرُوْنِ ﴿۹۸﴾

134. From this we learn that through the bounty and blessings of Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully protected from the temptations and evil suggestions of the devil. Also, the devil is out of bounds from the Holy Prophet صلی اللہ علیہ وآلہ وسلم because Allah Almighty has taught him this prayer which the Messenger of Allah صلی اللہ علیہ وآلہ وسلم asked, and it was accepted. Furthermore, even the greatest of person should not regard himself safe from the devil. When the Holy Prophet صلی اللہ علیہ وآلہ وسلم sought the refuge from the devil, then who are we?

99. Till when death 135 comes to anyone of them, he says that, 'O my Lord; send me back [136].

حَتّٰۤی اِذَا جَآءَ اَحَدَهُمُ الْمَوْتُ قَالَ رَبِّ ارْجِعُوْنِ ﴿۹۹﴾ۙ

135. This means that the infidel remains firm on his infidelity until death. At the time of death he expresses a desire to return to the world, which is not fulfilled. This tells us that a believer does not show the desire to come back to the world, besides the martyrs whose desire is to return once again to the world to fight for the cause of Allah Almighty as is found in Hadith Shareef.

136. Here, the plural form is used for the

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sake of respect as in "*Undoubtedly, We sent it down in the night of Power*" (S97:V1), or the call is to Allah Almighty and the request is to the angels who were bringing them from the world to here.

لَعَلِّيْٓ اَعْمَلُ صَالِحًا فِيْمَا تَرَكْتُ كَلَّا ؕ
اِنَّهَا كَلِمَةٌ هُوَ قَآئِلُهَا ؕ وَ مِنْ
وَّرَآئِهِمْ بَرْزَخٌ اِلٰى يَوْمِ يُبْعَثُوْنَ ﴿۱۰۰﴾

100. Happily, now I may earn some good in that what I have left behind [137]. Never, this is only a word which he utters [138]. And in front of them is a barrier until the Day when they shall be raised [139].

137. By this it is meant that world, or the wealth, or children i.e. whatever deficiencies I had left behind in your life, your wealth or your children, I would like to rectify that.

138. But this desire of his will not be fulfilled. After death no one comes back for performing deeds. The raising of people to life by Hazrat Iesa (On whom be peace), while Hazrat Uzair's (On whom be peace) coming back to life is not included in this. His returning to the world was not for the desire of doing good deeds again, but it was done by Allah Almighty to show His power.

139. Barzakh is the name given to the period after one experiences death, until the resurrection on the Day of Judgement. This is a cover which prevents the person from returning to the world.

فَاِذَا نُفِخَ فِى الصُّوْرِ فَلَآ اَنْسَابَ بَيْنَهُمْ
يَوْمَئِذٍ وَّ لَا يَتَسَآءَلُوْنَ ﴿۱۰۱﴾

101. Then when the Trumpet shall be blown there shall be no relationship [140] among them, nor will they ask after one another.

140. The Holy Prophet's صلى الله عليه وآله وسلم geneology is excluded from it. The geneology of the Holy Prophet صلى الله عليه وآله وسلم will be of benefit for the believers as is recorded in authentic Ahadith (DARRUL MUKHTAR). In fact, on the Day of Judgement, after the calm is restored, the closely related believers, too, would be interceding.

Minor children, pious parents, religious mentors, the teachers, etc. would be interceding for their dear ones. Says Allah Almighty: "*Firm friends shall be foes to one another on that day, but the God-fearing*" (S43:V67). It is further said: "*We joined them with their offspring*" (S52:V21).

فَمَنْ ثَقُلَتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ هُمُ
الْمُفْلِحُوْنَ ﴿۱۰۲﴾

102. Then whose scales are heavy, they would reach to their goals [141].

141. These are those pious people whose good deeds are heavier than their sins.

وَ مَنْ خَفَّتْ مَوَازِيْنُهٗ فَاُولٰٓئِكَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ فِىْ جَهَنَّمَ خٰلِدُوْنَ ﴿۱۰۳﴾

103. And whose scales [142] are light, these are they who put their souls in loss. Forever they will remain [143] in the Hell.

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142. This means the infidels who never had any good deeds, or they had but they were not accepted, like the charities of the infidels, etc.
143.From this we learn that there would be weighing in for some of the infidels. At another place it is said: "*And We shall not establish any weight for them on the Day of Judgement*" (S18:V105). By this it is meant some other infidels. Or, this verse could mean that the good deeds, charities, etc will be weightless - they would be light, because the weight of the good deed is due to faith and sincerity.

104. The flame of the fire shall smite their faces and they shall glower therein [144].

تَلْفَحُ وُجُوْهَهُمُ النَّارُ وَ هُمْ فِيْهَا كٰلِحُوْنَ ﴿۱۰۴﴾

144. From this we learn that the fire of Jahannam will not be able to disfigure the face of the believers, it will not be able to burn the parts of Sajdah, especially as is reported in Hadith Shareef. Here, the burning of the face, etc. is declared as the punishment for the infidels.

105. Were not My signs recited to you, you then used to belie [145] them?

اَلَمْ تَكُنْ اٰيٰتِیْ تُتْلٰى عَلَيْكُمْ فَكُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿۱۰۵﴾

145. This means the burning of the face is the punishment for your infidelity and rejection of faith.

106. They will say, 'O our Lord; our misfortunate overcame us and we were people misguided'.

قَالُوْا رَبَّنَا غَلَبَتْ عَلَيْنَا شِقْوَتُنَا وَ كُنَّا قَوْمًا ضَآلِّيْنَ ﴿۱۰۶﴾

107. O our Lord; take us out of the Hell, if we do the same again, we are then unjust' [146].

رَبَّنَآ اَخْرِجْنَا مِنْهَا فَاِنْ عُدْنَا فَاِنَّا ظٰلِمُوْنَ ﴿۱۰۷﴾

146. The inmates of Hell would be calling upon Malik, the gate keeper of Hell for forty years. Thereafter, in reply, he would tell them to stay in Hell. Then they would call upon Allah Almighty for a period of double the lifespan of the world, to which they would receive the reply which is stated in the following verse. The life span of the world is three hundred and sixty thousand years (*Tafseer Khazainul Irfaan*).

108. The lord will say, 'remain lying [147] despite therein and speak not to me.

قَالَ اخْسَـُٔوْا فِيْهَا وَ لَا تُكَلِّمُوْنِ ﴿۱۰۸﴾

147. The following verse: "*And the praying of the infidels is not but in wandering*" (S40:V50), could be a commentary of the verse under dis-discussion, i.e. in the Hereafter, the prayers of the infidels would be in vain, as they have no credence, but some of their prayers are answered in this world. The devil's prayer for the extension of life was granted with some modification.

109. Undoubtedly, a group [148] of My bond-men used to say. 'O our Lord;

اِنَّهٗ كَانَ فَرِيْقٌ مِّنْ عِبَادِیْ يَقُوْلُوْنَ

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we believed so forgive us and have mercy [149] upon us and You are the Best of merciful.

رَبَّنَآ اٰمَنَّا فَاغْفِرْلَنَا وَارْحَمْنَا وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۰۹﴾

148. These are those pious believers who despite being pious would look upon themselves as sinners and would seek forgiveness from Allah Almighty.

149. This means that when some of Our servants were seeking forgiveness in Our court, as sinners, although they were pious, you were mocking at their prayer. From this Dua we learn that we should offer prayer in the court of Allah Almighty through the medium of our faith as it appears from "*we believe*". What it means is "*Oh Allah we are sinners, but not rebels. We are believers. Through the blessing of our faith forgive us.*"

110. 'Then you made them a laughing stock [150], until in making them such, you forgot [151] My remembrance and at them you used to laugh',

فَاتَّخَذْتُمُوْهُمْ سِخْرِيًّا حَتّٰٓى اَنْسَوْكُمْ ذِكْرِىْ وَ كُنْتُمْ مِّنْهُمْ تَضْحَكُوْنَ ﴿۱۱۰﴾

150. From this we understand that to make fun of the pious is not an ordinary but a severe form of infidelity, because this leads to the negligence of the heart as a result of which a person would never worship Allah Almighty. This type of crime is unpardonable, and Allah Almighty takes severe retribution for this. This verse was revealed against those infidels of Quraish who were making fun of the poor Companions. Hazrat Ammaar, Hazrat Yaseer, Hazrat Bilal (May Allah be pleased with them).

151. This means you were so engrossed in making fun of them that you were unable to remember Allah Almighty. Thus, these pious people became a means of your negligence because of your maliciousness. Hence, there is no inconsistency in the verse. These pious servants remind you about the remembrance of Allah Almighty.

111. Undoubtedly, this day I recompensed [152] them for their patience that they alone are triumphed'.

اِنِّىْ جَزَيْتُهُمُ الْيَوْمَ بِمَا صَبَرُوْٓا ۙ اَنَّهُمْ هُمُ الْفَآئِزُوْنَ ﴿۱۱۱﴾

152. That type of compensation which is beyond your imagination. For this reason, full description of the nature of recompense is not given.

112. Allah said, ' how long did you stay in the earth by numbers of years [153].

قٰلَ كَمْ لَبِثْتُمْ فِى الْاَرْضِ عَدَدَ سِنِيْنَ ﴿۱۱۲﴾

153. Allah Almighty would say this to the infidels. It should be remembered that the infidels were stopped from indulging in conversation of apologies. This conversation is one of rebuke and censure, hence it does not contradict the previous verse.

113. They said, 'We stayed for a day in the earth or part [154] of day, therefore ask those who count [155].

قَالُوْا لَبِثْنَا يَوْمًا اَوْ بَعْضَ يَوْمٍ فَسْـَٔلِ الْعَآدِّيْنَ ﴿۱۱۳﴾

154. Because the period of comfort seems very little. The world was a place of comfort

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155. This means ask these angels who had been appointed to record our ages and deeds.

قٰلَ اِنْ لَّبِثْتُمْ اِلَّا قَلِيْلًا لَّوْ اَنَّكُمْ كُنْتُمْ تَعْلَمُوْنَ ﴿۱۱۴﴾

then you would have come from there, doing good deeds.

اَفَحَسِبْتُمْ اَنَّمَا خَلَقْنٰكُمْ عَبَثًا وَّاَنَّكُمْ اِلَيْنَا لَا تُرْجَعُوْنَ ﴿۱۱۵﴾

infidels who were rejectors of the Day of Judgement, like the common polytheist, or to those infidels, who after believing in the Day of Judgement, were not preparing themselves for it, like the Jews, Christians, etc.

فَتَعٰلَى اللّٰهُ الْمَلِكُ الْحَقُّ ۚ لَاۤ اِلٰهَ اِلَّا هُوَ ۚ رَبُّ الْعَرْشِ الْكَرِيْمِ ﴿۱۱۶﴾

to His creation. Do not call upon Him as the Lord of the infidels, but instead as Lord of Muhammad صلى الله عليه وآله وسلم.

وَ مَنْ يَّدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۙ لَا بُرْهَانَ لَهٗ بِهٖ ۙ فَاِنَّمَا حِسَابُهٗ عِنْدَ رَبِّهٖ ؕ اِنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿۱۱۷﴾

polythiesm. Otherwise, the infidels were uttering much intellectual nonsense on polytheism, which they are presenting as proof.

162. This means the true punishment for polytheism would be received by the polytheists only after the Day of Judgement, after the reckoning, the difficulties of the world and grave are not the actual punishment for polytheism. The severity of the cell is not part of the punishment, the period of jail only begins after the completion of the case.

for the infidels. Or, in contrast with the life of Hell, the worldy life would be felt very little.

114. Allah said, 'you stayed not but little, if you would have knowledge'.[156]

156. This means if you had been aware of this in the world, that the life of the world in comparison to that of the Hereafter is very little,

115. Do you then think that We made you in vain [157] and you are not to return [158] to Us?

157. From this we learn that by not worshipping Allah Almighty is regarding oneself as useless, because the true purpose of our life is the worship of Allah Almighty.

158. This address would be made to these

116. Then EXALTED HIGH is Allah, the True King, there is no god except He; the Lord of the Honoured Throne [159].

159. Although Allah Almighty is the Lord of every particle of this world, the demand of respect is that His Divinity should be connected

117.And whosoever worships any other god beside Allah [160], for whom he has no proof [161], then his account is with his Lord [162]. Undoubtedly, the infidels have no rescue.

160. This verse is a commentary of all those verses in which to call upon all those besides Allah Almighty has been prohibited. This means do not call those other than Allah, as Allah Almighty, and do not worship them. Otherwise, Allah Almighty Himself has called upon His servants and has given them permission to call upon these pious servants. How can mere calling be polytheism.

161. By 'proof' here is meant the instruction of the Prophet. This means no Prophet had given a false proof as a command for

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وَ قُلْ رَّبِّ اغْفِرْ وَارْحَمْ وَ اَنْتَ خَيْرُ الرّٰحِمِيْنَ ﴿۱۱۸﴾ ع ٦ ٢٦ ٦

118. And you submit, 'O my Lord forgive [163] and have mercy and You are the best of merciful.

163. For my Ummah (followers), or for all the believers - whether from this Ummah or from the previous Ummah. In it there is a proof for the Holy Prophet's صلى الله عليه وآله وسلم intercession i.e. the Holy Prophet صلى الله عليه وآله وسلم is the intercessor.

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ایاتها ۶۴ ۲۴ سُوْرَةُ النُّوْرِ مَدَنِيَّةٌ ۱۰۲ رکوعاتها ۹

THE LIGHT(AL-NOOR)

(MADANI) Revealed After Hijrah

9 Sections and 64 Verses1

1. Hazrat Umar (May Allah be pleased with him) wrote to the people of Kufa to teach Surah Noor to their womenfolk. Hazrat Ayesha (May Allah be pleased with her) says that the Holy Prophet صلى الله عليه وآله وسلم said, do not allow your womenfolk to sit on the balcony without purdah, teach them to write, to use the spinning wheel and teach them Surah Noor (*Tafseer Roohul Bayaan,etc*), because in this Surah are found laws pertaining to modesty and chastity. Therefore learning of this Surah is emphasized.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. This is a chapter (surah) [2] that We have sent down, and We have made obligatory [3] its commandments, and We have sent down bright signs in it so that you may take heed.[4]

سُوْرَةٌ اَنْزَلْنٰهَا وَ فَرَضْنٰهَا وَ اَنْزَلْنَا فِيْهَآ اٰيٰتٍۢ بَيِّنٰتٍ لَّعَلَّكُمْ تَذَكَّرُوْنَ ①

2. Collection of these verses which has been given a name is called the Surah. The Makkan Surahs were revealed before the Hijrah (Migration) while the Madinite Surahs were revealed after Hijrah.

3. On the believers because most laws of this Surah are not for the infidels.

4. This means, pertaining to this form, the clear verses concerning the important laws have been revealed by means of which almost the entire penal system is established eg. punishment for committing adultery, and accusing an innocent person of adultery and matters relating to it.

2. The adulteress and adulterer, then flog each [5] of them with hundred [6] stripes, and you should not be compassionate for them in the religion of Allah if you believe in Allah and the Last Day [7], And let a party of Muslims [8] be present at the time of their punishment.

اَلزَّانِيَةُ وَ الزَّانِيْ فَاجْلِدُوْا كُلَّ وَاحِدٍ مِّنْهُمَا مِائَةَ جَلْدَةٍ ۖ وَّ لَا تَاْخُذْكُمْ بِهِمَا رَاْفَةٌ فِيْ دِيْنِ اللّٰهِ اِنْ كُنْتُمْ تُؤْمِنُوْنَ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ۚ وَلْيَشْهَدْ عَذَابَهُمَا طَآئِفَةٌ مِّنَ الْمُؤْمِنِيْنَ ②

5. This verse is taken as a proof by the Hanafis that the punishment of this type of adultery is only a hundred lashes, and banishment for one year is not included in this penal ordinance. In those Ahadith in which there is an order of banishment of a year, is a punishment action i.e. if the judge considers it appropriate, he could mete out this punishment. Hence, there is no inconsistency between the verse and the Hadith. In this verse religious

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legal limits are mentioned, while in the Hadith the punitive action is described.

6. In it address is made to the authorites because the religious legal system is established and maintained by these authorities only. Here by adulterer and adulteress is meant those who are not chaste because the punishment of a chaste adulteress is stoning to death. A chaste person is that person who is free, a believer, has come of age, and has had sexual intercourse with his wife through legal marriage.

7. This means in maintaining legal punishments do no show anyone favouritism, nor pardon a weak person out of pity. Neither should you be over awed by a person of social standing and thereby allow him to go free. This tells us that showing favouritism in meting out religious punishments is the way of the infidels. In addition, this type of favouritism will increase the crime rate in the world, bringing about instability in the country's law and order.

8. This means punish the criminals in public so that it becomes an object lesson for the onlookers.

3. The adulterer should not marry but an adulteress or an associates [9] and marry not an adulteress but an adulterer or associator, and this deed is forbidden to the believers.[10]

اَلزَّانِیْ لَا یَنْكِحُ اِلَّا زَانِیَةً اَوْ مُشْرِكَةً ۫ وَّ الزَّانِیَةُ لَا یَنْكِحُهَاۤ اِلَّا زَانٍ اَوْ مُشْرِكٌ ۚ وَ حُرِّمَ ذٰلِكَ عَلَى الْمُؤْمِنِیْنَ ۝۳

9. This verse is abrogated in two ways. First, in the early days of Islam, marrying an adulteress was forbidden, then this verse: "*And perform marriage of those among you who have not been married*" (S24:V32) (*Roohul Ma'ani, Khazainul Irfaan*), abrogated it. Second now a believer cannot enter into marriage with a polytheist. Says Allah Almighty: "*And marry not idolateresses until they accept faith*" (S2:V221).

10. Reason for its revelation:
So poor immigrants (Muhajereen) had shown inclination to marry the wealthy immoral idolatresses of Madina in order to benefit from their wealth and that these women coming into marriage with them may repent from their evil ways. In response this verse was revealed in which they were stopped from this (*Roohul Ma'ani, Khazainul Irfaan*).

4. And those who blame chaste women, then bring not four witnesses flog them with eighty [11] stri pes and never accept any evidence of theirs, and it is they that are the dis-obedient. [12]

وَ الَّذِیْنَ یَرْمُوْنَ الْمُحْصَنٰتِ ثُمَّ لَمْ یَاْتُوْا بِاَرْبَعَةِ شُهَدَآءَ فَاجْلِدُوْهُمْ ثَمٰنِیْنَ جَلْدَةً وَّ لَا تَقْبَلُوْا لَهُمْ شَهَادَةً اَبَدًا ۚ وَ اُولٰٓىِٕكَ هُمُ الْفٰسِقُوْنَ ۙ۝۴

11. This means that any person who slanders a chaste Muslim lady by saying that she has committed adultery, and fails to produce four eye witnesses shall be given eighty lashes for making this false accusation. The accusation could be explicit i.e. such and such a lady had committed adultery, or implicit i.e. the child of such and such a lady is illegitimate. It should be rememberd that if three people say that they had seen such a lady committing adultery, they too would be given this punishment, because four witnesses have not testified this. Even if two thousand people were to make this allegation without an eye witness, then all would be liable to this punishment as well.

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12. From this verse a number of issues emerge:
i. The proof of adultery would be determined by four witnesses all of whom have to be eye witnesses.
ii. If any person who accuses a chaste woman of adultery is unable to prove it, he is liable for HADDE QAZAF i.e. punishment for false accusation.
iii. This punishment constitutes of eighty lashes.
iv. Such a slanderer's testimony will not be accepted in future, he will always be regarded as a reprobate witness.
v. Such a person is a transgressor.
vi. In respect of adultery the testimony of two men would be accepted.
It should be remembered that all these laws pertain to accusing a chaste woman. A chaste woman is she who has reached the age of majority, is a believer, is independent and intelligent and is free of adultery. Any woman who does not possesses all these qualities, her accuser of adultery would not be liable for HADDE QAZAF.

5. But those who repent thereafter act aright, undoubtedly, then Allah is forgiving, Merciful. [13]

إِلَّا الَّذِيْنَ تَابُوْا مِنْۢ بَعْدِ ذٰلِكَ وَ اَصْلَحُوْا ۚ فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ۝٥

13. This means if the slanderer repents after receiving his punishment, he will no longer be regarded as a transgressor. However, his testimony would not be accepted. *'But those'* is linked with *'disobedient'*, while regarding testimony it has been stated that their testimony should never be accepted, i.e. neither before repentence nor after it.

6. And those who malign [14] their own wives and they no evidence except themselves, then the evidence of any such of them is that he should bear witness [15] four times in the name of Allah that he is truthful.

وَالَّذِيْنَ يَرْمُوْنَ اَزْوَاجَهُمْ وَ لَمْ يَكُنْ لَّهُمْ شُهَدَآءُ اِلَّآ اَنْفُسُهُمْ فَشَهَادَةُ اَحَدِهِمْ اَرْبَعُ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الصّٰدِقِيْنَ ۝٦

14. Of adultery, or say that I have seen my wife committing adultery, or say that the child she is carrying is not mine, but it is illegitimate.

15. This means to say I bear witness about Allah would be equivalent to an established testimony.

7. And fifthly this that the curse of Allah be upon him if he be a liar.

وَالْخَامِسَةُ اَنَّ لَعْنَتَ اللّٰهِ عَلَيْهِ اِنْ كَانَ مِنَ الْكٰذِبِيْنَ ۝٧

8. And the punishment [16] shall avert from the wife if she bears witness four times in the name of Allah that the man is a liar. [17]

وَ يَدْرَؤُا عَنْهَا الْعَذَابَ اَنْ تَشْهَدَ اَرْبَعَ شَهٰدٰتٍۭ بِاللّٰهِ ۙ اِنَّهٗ لَمِنَ الْكٰذِبِيْنَ ۝٨ ۙ

16. Here punishment denotes the punishment of adultery i.e. RAJAM or stoning to death, while testimony does not indicate religious testimony, but to take an oath four times on one's chastity and purity. From the style of the verse it can be seen that these oaths of the woman will only be useful to save her from the punishment. These oaths will have no bearing on the man.

17. In making this accusation.

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وَ الْخَامِسَةَ اَنَّ غَضَبَ اللّٰهِ عَلَيْهَآ اِنْ كَانَ مِنَ الصّٰدِقِيْنَ ۝٩

9. And fifthly this that the curse [18] of Allah be upon the woman if the man is truthful.[19]

are entitled to be witnesses and the wife demands her right, then *LEAAN* or oath of condemnation, becomes obligatory upon the husband and if he refuses to take this, he would be inprisoned until such time that he takes this oath or admits that he is a liar. If he admits his lie, *HADDE QAZAM* (eighty lashes) is the obligatory punishment to be meted out to him.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَ اَنَّ اللّٰهَ تَوَّابٌ حَكِيْمٌ ۝١٠ ع ١٠

10. and if the grace of Allah and His mercy [20] had not been upon you, and that Allah is Relenting. Wise, He would have opened your secret.

laws pertaining *to LEAAN*, etc.

SECTION 2

اِنَّ الَّذِيْنَ جَآءُوْ بِالْاِفْكِ عُصْبَةٌ مِّنْكُمْ ؕ لَا تَحْسَبُوْهُ شَرًّا لَّكُمْ ؕ بَلْ هُوَ خَيْرٌ لَّكُمْ ؕ لِكُلِّ امْرِئٍ مِّنْهُمْ مَّا اكْتَسَبَ مِنَ الْاِثْمِ ۚ وَالَّذِيْ تَوَلّٰى كِبْرَهٗ مِنْهُمْ لَهٗ عَذَابٌ عَظِيْمٌ ۝١١

11. Undoubtedly, those who have brought this big slander [21] are a party [22] from among you. Consider it not an evil for you; rather it is good for you. [23] For every one of them is the sin that he has earned, 24 and among them he who took the greater share, [25] for him is the mighty torment. [26]

18. It should be remembered that cursing any Muslim by name or offering prayer of wrath for him is prohibited with the exception of mutual cursing in the case of adultery. No matter how sinful a Muslim may be he does not deserve to be cursed.

19. This is called mutual cursing. If the husband accuses his wife of adultery, and both

20. Then you would have fallen in difficulty and you would not have known the

21. Here by *'big slander'* is meant accusation levelled against Hazrat Ayesha Siddiqah (May Allah be pleased with her). Because she is the mother of all the believers, and slander against the mother is the highest form of depravity for the son, hence this is called big slander. The gist of this incident is as follows. In the Fifth Hijri the Battle of Banu Mustaliq took place in which Hazrat Ayesha (May Allah be pleased with her) was with the Holy Prophet صلى الله عليه وآله وسلم. On returning to Madina, the Muslim soldiers stopped at one place. Before dawn, Hazrat Ayesha (May Allah be pleased with her) went to relieve herself at a secluded spot where her necklace broke. Due to the search for the necklace, there was a delay in her return. While this was happening, the soldiers set off without her because they were unaware of her problem. When she came back and found that the soldiers had departed she sat at that spot. Hazrat Sufwaan was kept behind to pick up all the belongings of the soldiers which may have been left behind, as was the custom in those days. When Hazrat Sufwaan reached the spot and saw Hazrat Ayesha Siddiqah (May Allah be pleased with her) he cried out "*To Allah we belong*" as she had dozed off. On hearing the cry, she got up. Hazrat Safwaan then made his camel sit down for her to ride on.

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Then holding its reins, he walked in front of the camel until he caught up with the army. On seeing this, the evil-minded hypocrites began to wag their tongues in accusation. Some simple minded Muslims became party to this deception. However, Bibi Ayesha (May Allah be pleased with her) was totally unaware of this slander and had been ill for a month. During this period, she came to know of this slander from Umm Mastah, which accentuated her illness, and she went back to her parents' house. She cried so much, that she could not sleep for nights. These verses were revealed on this occasion in which Allah Almighty Himself testifies to her chastity and purity. Even prior to the revelation of these verses, the Holy Prophet صلى الله عليه وآله وسلم and the believers were fully satisfied about Hazrat Ayesha's (May Allah be pleased with her) purity and innocence. Thus the Holy Prophet صلى الله عليه وآله وسلم had said that he is fully aware of the purity and chastity of these wives of his (Bukhari Shareef). Hazrat Umar (May Allah be pleased with him) had said that if Allah Almighty could safeguard the pure body of the Holy Prophet صلى الله عليه وآله وسلم from flies because they sit on filth, then how could He not save him from evil women. Hazrat Uthman Ghani (May Allah be pleased with him) says that Allah Almighty had prevented the shadow of the Holy Prophet (Peace be upon him) from falling on the ground so that no foot could step upon it, then how is it possible that He would not safeguard the honour of his wife? Hazrat Alli (May Allah be pleased with him) states that when the blood of a lice had touched him, the Holy Prophet was asked to remove his blessed sandals, then how would He tolerate the impurity of his wife? In a like manner sincere believing men and women had sung many praises of her purity and honour (*Tafseer Khazainul Irfaan, Roohul Ma'ani).*

12. Why it did not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people, and say, ' this is the manifest slander'. [27]

27. In it those people are addressed who had remained silent out of hesitation over this incident. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم and the sincere believers did not have any anxiety or worry about it, otherwise, Allah forbid, they, too, would have been included in this censure. We further learn, its false slander was not something concealed, but it was obvious which Allah Almighty has referred to as '*manifest-open*'. Thus, how could it have remained concealed from the Holy Prophet صلى الله عليه وآله وسلم.

22. Those believers who accept the words of mere Kalima reciters due to national affinity, eg. the hypocrites, of those through religious affinity who are in your community, are like those Muslims who had fallen prey to the deception of the hypocrites at the time of this incident.

23. Because you had become aware of the many issues concerning slander, and due to the blessings of Hazrat Ayesha Siddiqah (May Allah be pleased with her), the honour of all Muslim women is safeguarded.

24. This means everyone will be punished according to his deeds. Someone may have slandered, someone may have remained silent, someone had laughed at hearing something doubtful. In short, a person would be punished in accordance with his sin.

25. It was Abdullah ibn Ubay bin Solool, the hypocrite, who had created this storm and given it publicity.

26. In this world and the Hereafter. In this world he would be given eighty lashes, and his testimony would no longer be accepted. In the Hereafter, he would be punished in Hell. This tells us that insulting the dignity of the pious people results in severe punishment.

لَوْ لَآ اِذْ سَمِعْتُمُوْهُ ظَنَّ الْمُؤْمِنُوْنَ وَ
الْمُؤْمِنٰتُ بِاَنْفُسِهِمْ خَيْرًا ۙ وَّ قَالُوْا هٰذَآ
اِفْكٌ مُّبِيْنٌ ⑫

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لَوْ لَا جَآءُوْ عَلَيْهِ بِاَرْبَعَةِ شُهَدَآءَ ۚ فَاِذْلَمْ يَاْتُوْا بِالشُّهَدَآءِ فَاُولٰٓئِكَ عِنْدَ اللّٰهِ هُمُ الْكٰذِبُوْنَ ﴿١٣﴾

13. Why did they not bring four witnesses against it ? Therefore since that did not indeed liars [28], in the sight of Allah.

28. This means the manifest and the concealed, both are liars, and if they had obtained any testimony they would not have remained manifest liars. Although in reality, all of them and their witnesses were proven liars. Thus, there is no inconsistency in the verse.

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ فِي الدُّنْيَا وَ الْاٰخِرَةِ لَمَسَّكُمْ فِيْ مَآ اَفَضْتُمْ فِيْهِ عَذَابٌ عَظِيْمٌ ﴿١٤﴾

14. And if the grace of Allah and His mercy had not been upon you, in this world and Hereafter, then a mighty torment would have touched you for the muttering into which you plunged. [29]

29. In it address is made to those who had joined in the slander or had remained silent out of hesitation. This means you shall have the respite for repentance, and the promise of forgiveness after offering repentance. For this reason you have been saved from the punishment.

This tells us that the Holy Prophet صلى الله عليه وآله وسلم and his righteous Caliphs never hesitate or worry otherwise these pious personages, too, would have been included in this censure. Allah forbid!

اِذْ تَلَقَّوْنَهٗ بِاَلْسِنَتِكُمْ وَتَقُوْلُوْنَ بِاَفْوَاهِكُمْ مَّا لَيْسَ لَكُمْ بِهٖ عِلْمٌ وَّتَحْسَبُوْنَهٗ هَيِّنًا ۖ وَّ هُوَ عِنْدَ اللّٰهِ عَظِيْمٌ ﴿١٥﴾

15. When you brought such talk on your tongues hearing from one another, and uttered with your mouths that of which you had no knowledge [30] and thought it light, while it was great [31] in the sight of Allah.

30. In that neither did you see any evil, nor heard it from the one who had seen it. What has been said was said out of mere suspicion.
31.From this we learn that sin and error had been committed by some Companions but they never remained with it. Thus this is true that every Companion is just, and everyone has said that about them: "*And Allah has promised good to all*" (S4:V95). Allah Almighty further says: "*Allah is pleased with them and they with Allah*" (S58:V22). It is obvious that Allah Almighty will not be pleased with the transgressors, nor does He make a promise of Paradise for them. Furthermore, the chastity of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is not something hidden but it is proven by concrete testimony. This was such a clear testimony, that those who were doubting it were censured, like Hazrat Hassan, etc.

وَ لَوْ لَآ اِذْ سَمِعْتُمُوْهُ قُلْتُمْ مَّا يَكُوْنُ لَنَآ اَنْ نَّتَكَلَّمَ بِهٰذَا ۖ سُبْحٰنَكَ هٰذَا

16. And why it did not so happen, when you heard it you would have said,' it is not befitting for us to speak

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about such things? Allah, Hollowed be you; this is great slander.[32]

بُهْتَانٌ عَظِيْمٌ ﴿۱۶﴾

32. From this we learn the accusation of Hazrat Ayesha Siddiqa (May Allah be pleased with her) becoming a slander became totally apparent. Therefore, those who did not call this accusation as slander, and those who hesitated in this matter were reprimanded. Thus, how could the purity and chastity of Hazrat Ayesha Siddiqah (May Allah be pleased with her) have remained concealed to the Holy Prophet صلى الله عليه وآله وسلم However, the Holy Prophet صلى الله عليه وآله وسلم is totally exempted from this order. Because this was his household matter. This reprimand is for others. The Holy Prophet صلى الله عليه وآله وسلم did not have the slightest doubt in Hazrat Ayesha Siddiqah, (May Allah be pleased with her), but he remained silent until the coming of the revelation. If he had given the information about Hazrat Ayesha's innocence based on his own knowledge then the hypocrites would have said that the Holy Prophet صلى الله عليه وآله وسلم was siding with his own family. For this reason Hazrat Abu Bakr Siddique (May Allah be pleased with him) also maintained silence. In fact, even Hazrat Ayesha Siddiqah (May Allah be pleased with her), herself, did not disclose her innocence to the people, although she was certain about her purity and chastity.

17. Allah admonishes you now never repeat like of it if you believe. [33]

يَعِظُكُمُ اللّٰهُ اَنْ تَعُوْدُوْا لِمِثْلِهٖۤ اَبَدًا اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ﴿۱۷﴾

33. It should be remembered that regarding this matter of Hazrat Ayesha Siddiqah (May Allah be pleased with her) there were three groups of believers. The one became party to the slander, the second group remained hesitant, while the third group openly said that this is an obvious lie, like Hazrat Alli (May Allah be pleased with him) and the rest of the Rightly Guided Caliphs (May Allah be pleased with them). The first group was punished, the second group was reprimanded and the third group was showered with mercy and blessings. If the Holy Prophet too (May Allah forbid!) had remained doubtful as is claimed by the Wahabis, then he would have been included in the second group (May Allah protect us). This tells us that the Holy Prophet (صلى الله عليه وآله وسلم) was fully aware of his wife's total innocence, but he did not disclose it immediately because it was his personal matter, as was the case with Hazrat Abu Bakr Siddique as it was the matter concerning his beloved daughter. From this we learn that if any person now accuses Hazrat Ayesha Siddiqah (May Allah be pleased with her), or remains in doubt about her purity, he is not a believer, but an infidel.

18. and Allah explains to you His signs clearly [34]. And Allah in Knowing, wise.

وَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۱۸﴾

34. The verses are about the laws of Shariah, or the signs and symbols about the honesty and purity of Hazrat Ayesha Siddiqah (May Allah be pleased with her).

19. Those who desire that scandal should spread [35] among the Muslims, for them is the painful torment in this

اِنَّ الَّذِيْنَ يُحِبُّوْنَ اَنْ تَشِيْعَ الْفَاحِشَةُ فِي الَّذِيْنَ اٰمَنُوْا لَهُمْ عَذَابٌ اَلِيْمٌ ۙ فِي الدُّنْيَا

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world and the Hereafter and Allah knows and you know not.

وَ الْاٰخِرَةِ ؕ وَ اللّٰهُ يَعْلَمُ وَاَنْتُمْ لَا تَعْلَمُوْنَ ﴿۱۹﴾

35. Like Abdullah ibn Ubay and his fellow hypocrites whose only work was to create and spread such mischief.

20. And if there had not been the grace of Allah and His mercy [36] upon you and that Allah is Kind enough, Merciful to you, (then you would have experienced its hardship).

وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَرَحْمَتُهٗ وَ اَنَّ اللّٰهَ رَءُوْفٌ رَّحِيْمٌ ﴿۲۰﴾ ع

ع ۲ ۱۰ ۸

36. Then oh you slanderers! you would have plunged into such exemplary punishment which till today had not come to anyone, because you had levelled accusations against the unique, pure and chaste wife of a unique Prophet.

SECTION 3

21. O believers; follow not the footsteps of the devil [37] (Satan). And whoever follows the footsteps of the devil (Satan) then he will indeed tell you only indecency and evil [38] things. And if there had not been the grace of Allah and his mercy upon you, no one of you could have ever been cleansed, [39] yes Allah cleanses whosoever He like. And Allah in Hearing, Knowing.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّبِعُوْا خُطُوٰتِ الشَّيْطٰنِ ؕ وَ مَنْ يَّتَّبِعْ خُطُوٰتِ الشَّيْطٰنِ فَاِنَّهٗ يَاْمُرُ بِالْفَحْشَآءِ وَالْمُنْكَرِ ؕ وَ لَوْ لَا فَضْلُ اللّٰهِ عَلَيْكُمْ وَ رَحْمَتُهٗ مَا زَكٰى مِنْكُمْ مِّنْ اَحَدٍ اَبَدًا ۙ وَّلٰكِنَّ اللّٰهَ يُزَكِّيْ مَنْ يَّشَآءُ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿۲۱﴾

37. This means do not do deeds like that of the devil, because accusing the chaste women, and to create anxiety and hesitation about the pure Mothers of the Believers is a special mischief of the devil.

38. This tells us that the one who rejects the greatness of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is the follower of the devil, is totally deprived, wicked and evil. Can there be a more shameless person then the one who accuses his mother?

39. By this is meant that the ones who made accusations and the ones who were hesitant would not have been given respite to repent, or that none of their repentance would have been accepted.

22. And swear not those among you who are men of excellence [40] and of means [41] against to the kinsmen and to the needy and to the emigrants in the way of Allah; and let them forgive and overlook. Do you not love that Allah should forgive [42] you? And

وَلَا يَاْتَلِ اُولُوا الْفَضْلِ مِنْكُمْ وَ السَّعَةِ اَنْ يُّؤْتُوْۤا اُولِي الْقُرْبٰى وَ الْمَسٰكِيْنَ وَ الْمُهٰجِرِيْنَ فِيْ سَبِيْلِ اللّٰهِ ۖ وَلْيَعْفُوْا وَلْيَصْفَحُوْا ؕ اَلَا تُحِبُّوْنَ اَنْ يَّغْفِرَ اللّٰهُ

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لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ﴿۲۲﴾

Allah is forgiving, Merciful. [43]

that he will have no dealing with Mastah because the latter was party to the slander against Hazrat Ayesha Siddiqah (May Allah be pleased with her) Hazrat Mastah was a poor emigrant and a relative of Hazrat Abu Bakr (May Allah be pleased with him) and was living on the allowance given to him by Hazrat Abu Bakr (May Allah be pleased with him). But, inspite of this, he had joined in the slander against Hazrat Ayesha Siddiqah (May Allah be pleased with her) for which he was given eighty lashes. Hazrat Abu Bakr Siddique (May Allah be pleased with him) is told in this verse: "*Oh Abu Bakr! you are what you are and he is what he is. Do not stop the allowance you give to Mastah, because you give him this for the pleasure of Allah Almighty*".

40. From this we learn that the status of Hazrat Abu Bakr Siddique (May Allah be pleased with him) is great in the sight of Allah Almighty. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم in his last stages had chosen him to lead the congregation in Salaah. Only the most superior person is chosen as Imaam. Furthermore, Hazrat Abu Bakr Siddique (May Allah be pleased with him) is the greatest person after the Prophets in the entire creation of Allah Almighty because Allah Almighty had emphatically called him as the possessor of complete excellence without any restriction. Thus, he is a person of total greatness and piety. It should be remembered that the address in *'From you'* is made to the household of the Holy Prophet صلى الله عليه وآله وسلم and his noble Companions so that you should understand that Hazrat Abu Bakr Siddique is superior to all of them. Remember, also that *'of means'* did not come after *'from you'* Hazrat Abu Bakr Siddique was not wealthier than all the Companions.

41. This means Allah Almighty had blessed him with elegant virtues of this world and the Hereafter.

Reasons for its revelation:

This entire verse was revealed in favour of Hazrat Abu Bakr Siddique (May Allah be pleased with him) when he had taken an oath

42. From this we learn that even a major sin does not take a believer out of the fold of Islam. Furthermore, you should show kindness to your sinful brother. Also, that Allah Almighty makes a recommendation on behalf of His servant. In addition, Allah Almighty is kind to that person who is kind to his servant.

43. When the Holy Prophet صلى الله عليه وآله وسلم recited this verse to Hazrat Abu Bakr Siddique (May Allah be pleased with him) he said that it is certainly my desire that Allah Almighty grants me forgiveness. Saying this, he re-started the allowance of Hazrat Mastah and gave atonement for his vow.

إِنَّ الَّذِيْنَ يَرْمُوْنَ الْمُحْصَنٰتِ الْغٰفِلٰتِ الْمُؤْمِنٰتِ لُعِنُوْا فِي الدُّنْيَا وَالْاٰخِرَةِ ۠ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ﴿۲۳﴾

23. Undoubtedly, those who malign, unaware chaste believing women, are cursed in the world and the hereafter. And for them is the mighty torment.[44]

pure. From this we learn to accuse pure believing women of indecency is a major sin.

44. By this is meant either that the wives of the Holy Prophet صلى الله عليه وآله وسلم are pure, or all believing women are chaste and

يَّوْمَ تَشْهَدُ عَلَيْهِمْ اَلْسِنَتُهُمْ وَ اَيْدِيْهِمْ وَ اَرْجُلُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۲۴﴾

24. On the day when their tongues [45] and their hands and their feet will bear witness against them as to what they used to do.

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45. Before their hearts are sealed, and after that their hearts will be sealed. Hence, there is no inconsistency in the verse.

25. On the day Allah will give them true [46] Punishment in full, and they will know that Allah alone is the manifest truth.

يَوْمَئِذٍ يُّوَفِّيْهِمُ اللّٰهُ دِيْنَهُمُ الْحَقَّ وَيَعْلَمُوْنَ اَنَّ اللّٰهَ هُوَ الْحَقُّ الْمُبِيْنُ ﴿٢٥﴾

46. To which they would become legally entitled. This tells us that in Arabic the word DEEN is used to denote punishment as well. It is for this reason that QIYAAMAH is called Day of Judgement.

26. Dirty women are for dirty men and dirty men for dirty women and clean women are for clean men and clean men for clean women [47]: they are free from what they are saying [48] for them is forgiveness and honourable [49] provision.

اَلْخَبِيْثٰتُ لِلْخَبِيْثِيْنَ وَالْخَبِيْثُوْنَ لِلْخَبِيْثٰتِ ۚ وَ الطَّيِّبٰتُ لِلطَّيِّبِيْنَ وَ الطَّيِّبُوْنَ لِلطَّيِّبٰتِ ۚ اُولٰٓئِكَ مُبَرَّءُوْنَ مِمَّا يَقُوْلُوْنَ ؕ لَهُمْ مَّغْفِرَةٌ وَّرِزْقٌ كَرِيْمٌ ﴿٢٦﴾ ع ٩

47. This means indecent women, indecent habits, indecent conversation, slander, etc are for indecent people. Good people abstain from this.

48. The purpose of the verse is to show that no kind father gets his children married to any evil indecent woman. He gets them married after careful investigation about the character of these women. Thus, if a kind father can do this then how can the Kind Lord get His Beloved Prophet صلى الله عليه وآله وسلم married to any bad woman? Good women are suitable for good men, and bad women are suitable for bad men. Or, it could mean indecent people choose evil habits and decent people choose good habits. This being the case, how then can the mother of the believers, the wife of the Emperor of all Prophets and the beloved daughter of Hazrat Abu Bakr Siddique (May Allah be pleased with him), Hazrat Ayesha Siddiqah (May Allah be pleased with her) even intend doing anything evil?

49. From this we understand that Hazrat Ayesha Siddiqah (May Allah be pleased with her) is superior to Sayyada Mariam, because the testimony of Sayyada Mariam's chastity is given by Hazrat Iesa (On whom be peace) while the testimony of Hazrat Ayesha Siddiqah (May Allah be pleased with her) is given by Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم is superior to Hazrat Yusuf (On whom be peace) because Hazrat Yusuf's (On whom be peace) testimony was given by a child while the testimony of the Holy Prophet's صلى الله عليه وآله وسلم wife is given by Allah Almighty Himself. Furthermore, Hazrat Ayesha's being an inmate of Paradise is just as certain as the Oneness of Allah Almighty, and the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم because this verse implicitly conveys this information of her being a inmate of Paradise. There are thousands of things special about Hazrat Ayesha Siddiqah (May Allah be pleased with her), some of which are as follows:

1. She is the only virgin wife among all the wives of the Holy Prophet صلى الله عليه وآله وسلم.
2. She was the most learned, pious and a commentator of the Holy Qur'aan.
3. Hazrat Jibraeel-e-Ameen had brought her image on a silk cloth, and presented it to the Holy Prophet صلى الله عليه وآله وسلم saying that she is your wife in this world and the

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Hereafter.
4. The Holy Prophet صلى الله عليه وآله وسلم breathed his last while resting on her chest.
5. The Holy Prophet صلى الله عليه وآله وسلم is buried in her room.
6. Allah Almighty had testified about her chastity..
7. The Holy Prophet صلى الله عليه وآله وسلم had received a revelation while resting on her bed.
8. Hazrat Jibraeel (On whom be peace would extend greetings to her.)
9. She was born pure and remained pure throughout her life.
10. Until the Day of Judgement her blessed room will remain a place of visit of man, jinn, and angels because this very room has become the Roza-e-Mubarak of the Holy Prophet صلى الله عليه وآله وسلم . May Allah Almighty through the medium of this pure chaste and truthful mother bless the sinful children like us. The bad children of good parents do receive forgiveness. "*And their father was a noble man*" (S18:V82).

SECTION 4

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتًا غَيْرَ بُيُوْتِكُمْ حَتّٰى تَسْتَاْنِسُوْا وَتُسَلِّمُوْا عَلٰٓى اَهْلِهَا ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۲۷﴾

27. O believers ! enter not houses other than your own, until you take permission [50] and salute the residents thereof. This is better for you, haply you may be heedful. [51]

50. From this we learn that we should not enter a stranger's house without his consent, even if you get informal permission, or greet loudly, or say AL-HAMDOO LILLAH or SUBHANALLAH. On meeting, first greet, then talk.
51. From this we understand that no one is allowed to enter a Muslim home without permission neither an ordinary person, or a police officer, a king, a spiritual guide nor a beggar. This is a general rule, while entering the abode of the Holy Prophet صلى الله عليه وآله وسلم without permission is not allowed, even for an angel. Says Allah Almighty: "*O believers enter not the houses of the Prophet unless you get permission*" (S33:V53). The angels, too, are included in this command.

فَاِنْ لَّمْ تَجِدُوْا فِيْهَآ اَحَدًا فَلَا تَدْخُلُوْهَا حَتّٰى يُؤْذَنَ لَكُمْ ۚ وَ اِنْ قِيْلَ لَكُمُ ارْجِعُوْا فَارْجِعُوْا هُوَ اَزْكٰى لَكُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ عَلِيْمٌ ﴿۲۸﴾

28. But if you find not anyone [52] therein, then also enter [53] them not without the permission of the owners; and if you are told to go back [54], then go back, this is cleaner to you. and Allah knows your deeds.

52. Who would grant you permission to enter.
53. This means do not enter an empty house, unless the owner of the house gives you the permission to enter it.
54. You should neither take offence nor insist on obtaining permission. The author of Tafseer Roohul Bayaan has stated that the reason for the revelation of these verses is that once a lady came to the Holy Prophet صلى الله عليه وآله وسلم and said sometimes I am in such a state in my house that I dislike seeing anyone.

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Some enter my house under such conditions.

29. There is no sin on you that you enter those houses, which are not specially for anyone's residence [55], and you have discretion [56] to use them. and Allah knows what you disclose and what you conceal.[57]

لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَدْخُلُوْا بُيُوْتًا غَيْرَ مَسْكُوْنَةٍ فِيْهَا مَتَاعٌ لَّكُمْ ؕ وَ اللّٰهُ يَعْلَمُ مَا تُبْدُوْنَ وَ مَا تَكْتُمُوْنَ ﴿۲۹﴾

55. Reason for its Revelation:
After the revelation of the previous verse, the Noble Companions enquired from the Holy Prophet صلى الله عليه وآله وسلم about those guest houses which are built between the holy cities of Makkah and Madina or on the road to Syria, whether these, too, cannot be entered without permission. As a reply, this verse was revealed.These signify guest houses, and public homes, etc.
56. Because these are founded for public use in which one has the right to stay, to bath, to rest, etc.
57. In this there is a hint that one should not frequent these places with any evil intentions. Anyone who goes there with the intention of stealing or seeing strange women shall be punished.

30. order the Muslims men to lower [58] down their sights a little and to guard their private [59] parts. This is cleaner [60] for them, undoubtedly, Allah is Aware of their deeds

قُلْ لِّلْمُؤْمِنِيْنَ يَغُضُّوْا مِنْ اَبْصَارِهِمْ وَيَحْفَظُوْا فُرُوْجَهُمْ ؕ ذٰلِكَ اَزْكٰى لَهُمْ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا يَصْنَعُوْنَ ﴿۳۰﴾

58. This means to avoid looking at things not permissible to see. It should be remembered that to look at a beardless boy in a sensual way is a sin. To look at the body of a strange woman, too, is a sin. However, a doctor for the sake of medical examination, is allowed to do so, as well as that person who intends marrying a woman, can secretly look at her (Tafseer Madarik, Ahmedi, etc.).
59. By protecting the private parts means protecting oneself from adultery and acts associated with it. He should conceal his nudity from all, besides his wife or personal maid servant.
60. This means to keep your gaze down. To safeguard oneself from erotic places, and to go away from places of slander is an excellent thing.

31. And order [61] the Muslim women to lower down their sights [62] a little and guard their chastity [63] and show not their adornment but as much which is itself apparent [64] and remain putting their head coverings over their bosoms [65]. And disclose not their adornment but to their husbands, or the fathers [66] of their husbands, or to their sons, or the

وَ قُلْ لِّلْمُؤْمِنٰتِ يَغْضُضْنَ مِنْ اَبْصَارِهِنَّ وَ يَحْفَظْنَ فُرُوْجَهُنَّ وَلَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا مَا ظَهَرَ مِنْهَا وَلْيَضْرِبْنَ بِخُمُرِهِنَّ عَلٰى جُيُوْبِهِنَّ ۖ وَ لَا يُبْدِيْنَ زِيْنَتَهُنَّ اِلَّا لِبُعُوْلَتِهِنَّ اَوْ

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اٰبَآىِٕهِنَّ اَوْ اٰبَآءِ بُعُوْلَتِهِنَّ اَوْ اَبْنَآىِٕهِنَّ اَوْ
اَبْنَآءِ بُعُوْلَتِهِنَّ اَوْ اِخْوَانِهِنَّ اَوْ بَنِيْٓ
اِخْوَانِهِنَّ اَوْ بَنِيْٓ اَخَوٰتِهِنَّ اَوْ نِسَآىِٕهِنَّ
اَوْ مَا مَلَكَتْ اَيْمَانُهُنَّ اَوِ التّٰبِعِيْنَ غَيْرِ
اُولِي الْاِرْبَةِ مِنَ الرِّجَالِ اَوِ الطِّفْلِ
الَّذِيْنَ لَمْ يَظْهَرُوْا عَلٰى عَوْرٰتِ النِّسَآءِ ۪ وَ
لَا يَضْرِبْنَ بِاَرْجُلِهِنَّ لِيُعْلَمَ مَا يُخْفِيْنَ
مِنْ زِيْنَتِهِنَّ ؕ وَ تُوْبُوْٓا اِلَى اللّٰهِ جَمِيْعًا
اَيُّهَ الْمُؤْمِنُوْنَ لَعَلَّكُمْ تُفْلِحُوْنَ ﴿۳۱﴾

sons of husbands [67] or their brothers or the sons of their brothers or the sons their sisters [68] or the women of their religion [69] or their handmaids who are the property of their hands [70] or servant.s provided they are not men of sexual desire [71] or the private parts [72] of the women; and put not their feet forcibly [73] on the ground that hidden adornment [74] any be known. And repent to Allah, o Muslims [75] all together, haply you may get prosperity.

64. It is stated in Tafseer Ahmadi and Tafseer Khazainul Irfaan that this command is regarding Salaah i.e. when in Salaah a woman is not restricted from concealing her face, her wrists, parts below her ankles. But this does not mean that she should reveal these parts to any strange men. Says Allah Almighty: "*And when you ask them anything of use, ask it of them from behind a curtain*" (S33:V53). This means when you ask anything from the wives of the Holy Prophet صلى الله عليه وآله وسلم then ask from behind the curtain. Truth of the matter is, that these three limbs do not form part of SATR-E-AURAT - i.e. parts obligatory to be concealed. However, to display these to a stranger is unlawful. It should be remembered that here the word '*adornment*' refers to place of adornment e.g. the head is a place for the forehead jewellery, the hand is a place for bangles, the feet are the place for anklets with small bells the nose is a place for septum rings and the ear is the place for earnings.

65. From this we learn that wearing just a Kurtha shirt is not sufficient. She has to wear a scarf so that no one would able to determine the shape of her body. Furthermore, the scarf must not be to cover just the head, it should be so big as to cover her head, her chest and her back. Also, the scarf should not be of such a thin material which would not be able to cover

61. From this we learn that these injunctions are for believing women. The unbelieving women are under the same law as the men. A believing woman should remain aloof from a non-believing woman. Furthermore, just as a man cannot see a strange woman, a woman should do likewise. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم did not allow a blind person to enter the house when Hazrat Ayesha, etc. said that they are blind, the reply was: Are both of you blind?

62. This means if these women are required to go out on duty out of necessity, then they should go following these restrictions. Otherwise, leaving the homes without any need is not good for them. Says Allah Almighty: "*And remain in your homes*" (S33:V33). When the wives of the Holy Prophet صلى الله عليه وآله وسلم who are true mothers of the believers, are commanded to stay in their homes, then imagine how important it is for the ordinary women to follow this instruction.

63. That they should safeguard themselves from adultery and other erotic devices, so much so that they should not even make their voices heard to a stranger, do not wear jewellery from which sound emanates. For this reason, a woman cannot give Azaan.

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the body.

66. Here the word '*father*' denotes one's grand father, forefathers, etc. of the family lineage, while sons indicate off-spring of these, i.e. grand sons from paternal and maternal sides. The essence of this discussion is that there is no privacy from the husband and those not eligible for marriage. A Mahraam is that person with whom marriage is totally unlawful at all times on the basis of kinship, whether he is of uterine relationship or not.

67. This means step-sons who, too, become Mahram for her even though they may not be from her womb.

68.Paternal and maternal uncles, etc too are included in this law because there is no privacy from them.

69. From this we learn that a believing woman should veil herself from the non-believing woman. Hazrat Umar (May Allah be pleased with him) had given an order that non-Muslim women must not enter the bathroom with Muslim women.

70. This tells us that the lady of the house should maintain privacy with her female slaves because the suffix *NA* denotes maids, slave girls.

71. Very old men, provided they are pious and have no sexual desires. It should be remembered that privacy from impotent men and indecent eunuchs is obligatory. Believing women should not go in their presence.

32. And perform marriage of those among you who have not been married [76] and of your suitable servants [77] and handmaid [78]. If they are poor, Allah will enrich them out of His Bounty [79]. And Allah is Ample; knowing

76. Man or woman, unmarried or married. This is a general command for legality of marriage, which at times becomes obligatory when there is a fear of committing adultery. This tells us that male and female slaves cannot marry without the permission of their masters.

77. Those who are fit for marriage, or those who are pious. Do not get wretched

72. This means those small boys who had not yet attained the age of maturity. This tells us that Islam orders privacy from MARAHIQ i.e. those boys who are nearing the age of puberty.

73. From this we learn that even the sound of the jewellery should not reach the ear of the stranger. If this is not allowed, then how would it be permissible for her voice to reach his ears? It is for this reason that giving Azaan is totally forbidden for a woman. Likewise, it is totally forbidden for ladies to sing, to deliver lectures on loudspeakers and radios, etc.

74. This tells us that in the first instance, a woman should not wear jewellery with sound, and if she wears them she should walk so slowly that the sound of such jewellery should not be heard by a stranger. The Holy Prophet صلى الله عليه وآله وسلم said: "*Allah does not listen to the prayer (Dua) of that people whose women wear anklets with small bells*" (*Tafseer Khazainul Irfaan*).

75. From this emerge two issues:

1. A person does not go out of the fold of Islam due to his sins because Allah Almighty had given the order to these people who had infringed the above mentioned laws, but called them as believers.

2. The collective seeking of repentance has greater acceptance by Allah Almighty. We also learn every believer should repent, whether he commits sins or not.

وَ اَنْكِحُوا الْاَيَامٰى مِنْكُمْ وَ الصّٰلِحِيْنَ مِنْ
عِبَادِكُمْ وَ اِمَآئِكُمْ ؕ اِنْ يَّكُوْنُوْا فُقَرَآءَ يُغْنِهِمُ
اللّٰهُ مِنْ فَضْلِهٖ ؕ وَ اللّٰهُ وَاسِعٌ عَلِيْمٌ ﴿۳۲﴾

people married who will cause misery to you and their wives.

78. From this we learn that a slave can be linked to those other than Allah Almighty to mean a servant. Hence you can say Abdun Nabi, Abdur Rasool. There has been a slight prohibition mentioned about it in the Hadith just as it has been prohibited to call grapes a

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source of blessings. Hazrat Ibn Umar (May Allah be pleased with him) said: I was the slave and servant of the Holy Prophet صلى الله عليه وآله وسلم.

33. and let those who have no means to marry, restrain [80] themselves until Allah provides them both means of His Bounty. [81] and from among your servants and hand maids the property of your hand those who wish that you should write [82] for them freedom on the condition that they may earn some wealth, then write it for them if you know some good in them [83], and help them out of wealth of Allah which He has given to you. [84] And force not your maids to prostitution when they desire to live in chastity on order that you may get some goods of this worlds life [85]. And who so ever will force them then undoubtedly, Allah after this that they remain in compulsion is Forgiving Merciful. [86]

وَلْيَسْتَعْفِفِ الَّذِيْنَ لَا يَجِدُوْنَ نِكَاحًا
حَتّٰى يُغْنِيَهُمُ اللّٰهُ مِنْ فَضْلِهٖ ؕ وَالَّذِيْنَ
يَبْتَغُوْنَ الْكِتٰبَ مِمَّا مَلَكَتْ اَيْمَانُكُمْ
فَكَاتِبُوْهُمْ اِنْ عَلِمْتُمْ فِيْهِمْ خَيْرًا ۖ
وَّاٰتُوْهُمْ مِّنْ مَّالِ اللّٰهِ الَّذِيْٓ اٰتٰىكُمْ ؕ وَ
لَا تُكْرِهُوْا فَتَيٰتِكُمْ عَلَى الْبِغَآءِ اِنْ
اَرَدْنَ تَحَصُّنًا لِّتَبْتَغُوْا عَرَضَ الْحَيٰوةِ
الدُّنْيَا ؕ وَمَنْ يُّكْرِهْهُّنَّ فَاِنَّ اللّٰهَ مِنْۢ
بَعْدِ اِكْرَاهِهِنَّ غَفُوْرٌ رَّحِيْمٌ ﴿۳۳﴾

79. From this we learn that sometimes marriage becomes the cause of wealth, i.e. due to it Allah Almighty makes the poor wealthy and the woman becomes the means of a good omen.

80. This means those who are unable to marry due to helplessness and poverty should safeguard themselves from sodomy, temporary marriage, masturbation etc. because all these acts are totally prohibited. In the Hadith such poor persons have been ordered to keep fast because fasting weakens the basic desires and lust.

81. In this there is a hint that Muta (temporary marriage), is unlawful, because a destitute person is ordered to exercise patience, he is not granted permission for Muta. Furthermore, Muta is not permissible even under helpless conditions. Alcohol and pork become permissible under extreme difficulty, because here there is a danger of losing one's life. A person will not die without a wife. Under such circumstances one should observe fast. This helps to refute the Maudoodi's belief in a clear manner, because this ignorant person had given permission for Muta under such circumstances. Also, it establishes the prohibition of sodomy and masturbation as well.

82. From this we learn that sometimes a command is used for Mustahab (desirability), though Allah Almighty is counselling His servants, i.e. granting freedom here is not obligatory, it is left to your discretion and desirability.

83. Reason for its Revelation:
Sabeeh, the slave requested from his master Huwaitab bin Abdul Uzza to grant him freedom. He refused at which this verse was revealed in which the Muslims have been counselled, if you think if the servant would repay the wealth then grant him freedom as there is no harm in it.

84. This verse is the commentary of the following verse:
"*And for Debtors*" because one cannot really

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give Zakaat to one's slave. This means give Zakaat to the one seeking freedom so that he can use this wealth to gain his freedom.

85. Reason for its Revelation:
This verse was revealed concerning Abdullah ibn Ubay bin Solool who would force his maid servants to commit indecent acts to procure wealth therefrom. These maids complained to the Holy Prophet صلى الله عليه وآله وسلم about this. Remember, that this is a unanimous restraint and not one of evasion. It does not mean that if they wish to refrain from this immoral act they should not be forced into it, and that if they wish to commit this immoral act, they should be given permission to do so.

86.This means the one who forced them to commit adultery would himself become a sinner and not those maids who had committed the sexual act. This order is regarding that woman who had been forced to commit sexual intercourse through death threats. This command is not for a man. It is for this reason "*they remain in compulsion*" is used.

34. And undoubtedly, we have sent down to you manifest signs [87], and some description of those who have passed away before you [88], and admonition for those who fear.

وَلَقَدْ اَنْزَلْنَآ اِلَيْكُمْ اٰيٰتٍ مُّبَيِّنٰتٍ وَّ مَثَلًا مِّنَ الَّذِيْنَ خَلَوْا مِنْ قَبْلِكُمْ وَمَوْعِظَةً لِّلْمُتَّقِيْنَ ﴿٣٤﴾ ع

87. In which the laws regarding lawful and unlawful are described in detail.

88. In this the previous pious servants are included as well, on whom the mercy of Allah Almighty had been showered, as well as the infidel nations on whom the punishment of Allah Almighty had descended. So that one can seek hope and fear from Allah Almighty.

SECTION 5

35. Allah is the light [89] of the heavens and the earth. The similitude of His Light [90] is as a niche [91] where in is a lamp. The lamp is in a chandelier (of glass0. The chandelier is as it were a star glittering like a pearl: it is lighted from the blessed olive tree, which is neither of east not west . [92] it is near that its oil may flare up even though the fire touches it not. [93] Allah is upon the light [94]. Allah guides to His Light whom so ever He wills [95]. And Allah narrates examples for the people. [96] and Allah knows the people . and Allah knows all things.

اَللّٰهُ نُوْرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ مَثَلُ نُوْرِهٖ كَمِشْكٰوةٍ فِيْهَا مِصْبَاحٌ ؕ اَلْمِصْبَاحُ فِيْ زُجَاجَةٍ ؕ اَلزُّجَاجَةُ كَاَنَّهَا كَوْكَبٌ دُرِّيٌّ يُّوْقَدُ مِنْ شَجَرَةٍ مُّبٰرَكَةٍ زَيْتُوْنَةٍ لَّا شَرْقِيَّةٍ وَّ لَا غَرْبِيَّةٍ ۙ يَّكَادُ زَيْتُهَا يُضِيْٓءُ وَ لَوْ لَمْ تَمْسَسْهُ نَارٌ ؕ نُوْرٌ عَلٰى نُوْرٍ ؕ يَهْدِى اللّٰهُ لِنُوْرِهٖ مَنْ يَّشَآءُ ؕ وَ يَضْرِبُ اللّٰهُ الْاَمْثَالَ لِلنَّاسِ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿٣٥﴾ ۙ

89. This means He is the Originator of the Heavens and the Earth. He is the Existence of

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Light and the non-existence of darkness. Or, He is the giver of Guidance to those who exist between them, or He is the giver of light to the heavens and the earth, through the sun, the moon, etc. or that He is the Granter of light to them through the light of the Holy Prophet صلى الله عليه وآله وسلم .

90. By Noor of Allah Almighty is meant the Holy Prophet صلى الله عليه وآله وسلم because otherwise, Allah Almighty is without comparison. Allah Almighty Himself says: "*Nothing is like him*" S42:V11. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty. Or one could say that the Beauty of Allah Almighty is Light, and the Holy Prophet صلى الله عليه وآله وسلم is its shade. If there is a coloured shade over the lamp, then wherever the light of the lamp would reach , the colour of the shade would also reach those parts. Likewise, the light of Allah Almighty covers every nook and cranny of the universe, but the colour reflected is that of the Holy Prophet صلى الله عليه وآله وسلم, because he is the MAZHAR reflection of Allah Almighty.

91. This means just as a secured lamp is protected by the arch and the lampshade from being extinguished by the wind, in the like manner no power can extinguish the NOOR-E-MUHAMMAD صلى الله عليه وآله وسلم . Also, just as the light from olive oil does not have any smoke, in a like manner. Islam, too, does not have any smoke or dust i.e. it is pure.

92. This means this olive tree is neither found in cold regions or hot regions but it is found in a country in which good fruit grows, and from where clean oil sprouts which provides a bright colour.

93. It means the cleanliness of this olive oil is to such an extent that it seems that it will shine with lighting the fire.

94. It means the electric bulb should be bright itself with the light of other globes is falling upon it. In the same way, the blessed chest of the Holy Prophet صلى الله عليه وآله وسلم is the niche, and his heart is the lampshade. His Prophethood which is illuminated by the revelation tree, is light upon light. This means that the Holy Prophet صلى الله عليه وآله وسلم is himself light while the coming of Prophethood and the Holy Qur'aan is light coming upon light (*Tafseer Khazaimul Irfaan*).

95. From this two benefits are acquired:

1. The generosity from the Generous comes in the same manner but the capacity of the recipients is different. Everyone acquires it according to his own capacity, e.g. the electric power comes in the same manner to all, but the brightness of the globes would be according to their watt capacity.

2. To be righteous is no excellence of ours, but it is the gift from Allah Almighty. Thus we should be grateful to Him for it, and not boast about it.

96. It means these examples are provided for the purpose of explaining it to the people and not for your explanation. Oh My Beloved Nabi صلى الله عليه وآله وسلم , you are sent in the state of full understanding.

فِيْ بُيُوْتٍ اَذِنَ اللّٰهُ اَنْ تُرْفَعَ وَ يُذْكَرَ فِيْهَا اسْمُهٗ ۙ يُسَبِّحُ لَهٗ فِيْهَا بِالْغُدُوِّ وَالْاٰصَالِ ۙ﴿۳۶﴾

36. In those Houses [97], which Allah has ordered [98] to be raised up, and in them his name is remembered. Allah is glorified there in the mornings and evenings. [99]

97. By homes is meant homes of Allah Almighty i.e. the Mosque. The Holy Ka'ba is included in this. From this we learn that the best place to hold Zikrullah is the Mosque.

98. By lofty means, the buildings of the Mosque should be higher than the other buildings. Also, they should be kept clean and tidy. The Mosque should be given the highest respect and honour. Worldy businesses should not be transacted therein. In short, this verse is the basic source for the respect of the Mosque.

99. This tells us that mornings and evenings are excellent times for the remembrance of Allah Almighty, as these are

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times for opening and closing the shop of life. Furthermore, sanctified places and appropriate

37. By men whom neither trade nor business [100] diverts from the remembrance of Allah and performing of prayer and paying of the poor-due [101]. They fear a day [102] in which hearts and eyes shall be turned about. [103]

رِجَالٌ ۙ لَّا تُلْهِيْهِمْ تِجَارَةٌ وَّ لَا بَيْعٌ
عَنْ ذِكْرِ اللّٰهِ وَ اِقَامِ الصَّلٰوةِ وَ اِيْتَآءِ
الزَّكٰوةِ ۙ يَخَافُوْنَ يَوْمًا تَتَقَلَّبُ فِيْهِ
الْقُلُوْبُ وَ الْاَبْصَارُ ﴿۳۷﴾

100. In this there is a hint that women should offer their Salaahs in their homes and the men in the mosques, because the word mentioned here with remembrance of Allah Almighty in the mosque is men. Says Allah Almighty regarding women: "*And stay in your homes*". (S33: V 33) We further learn those who are caught up with worldly affairs, their worship is greatly liked by Allah Almighty.

101. From this emerge few issues:

1. A person should not remain idle, but engage in some business activities.
2. Among all the business activities of the world, trade is most superior, because Allah Almighty has mentioned it specifically.
3. One should not engage in worldly activities

times are the best for the worship of Allah Almighty.

by neglecting the remembrance of Allah Almighty, neither abandon the world nor the Religion.

4. Salaah is superior to Zakaat because Allah Almighty has mentioned it before Zakaat.

102. The pious do good deeds as well as fear Allah Almighty concerning their deeds i.e. whether they are accepted or rejected by Him. Also, they take cognisance of the fact that they had not been able to do full justice to their worship.

103. The heart will shift from its place and get tangled in the throat, and the eyes would burn or burst?

38. So that Allah may recompense them for their best works [104] and give them more reward out of his Bounty [105]. And Allah provides whom so ever He will with out reckoning.

لِيَجْزِيَهُمُ اللّٰهُ اَحْسَنَ مَا عَمِلُوْا وَ
يَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ وَ اللّٰهُ يَرْزُقُ
مَنْ يَّشَآءُ بِغَيْرِ حِسَابٍ ﴿۳۸﴾

104. This expression is concerning glorification of Allah Almighty i.e. these people glorify and remember Allah Almighty not for any show, but to gain His rewards and pleasure.

105.It should be remembered that Paradise

and its bounties are the reward of one's good deeds, while the vision of Allah Almighty in it would be His favour. Or it could mean reward of one good deed is seven hundred, more than that would be His favour. This increase in rewards is beyond our imagination.

39. And those who disbelieved, their works are like a mirage in a desert [106] that the thirsty one thinks it to be water [107] until when he came up to it [108], he found it to be nothing and found Allah near him, then He paid

وَ الَّذِيْنَ كَفَرُوْٓا اَعْمَالُهُمْ كَسَرَابٍۭ بِقِيْعَةٍ
يَّحْسَبُهُ الظَّمْاٰنُ مَآءً ؕ حَتّٰٓى اِذَا جَآءَهٗ
لَمْ يَجِدْهُ شَيْـًٔا وَّ وَجَدَ اللّٰهَ عِنْدَهٗ

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فَوَفّٰىهُ حِسَابَهٗ ؕ وَ اللّٰهُ سَرِيْعُ الْحِسَابِ ۝۳۹

him his account in full [109]. And He is Swift in reckoning.

water, but when he sees it as just sand, he becomes terribly disappointed. The same would be the condition of the charitable deeds of the infidels which would prove useless on the Day of Judgement.

108. This means the wrath of Allah Almighty, or His punishment and displeasure.

109. By this is meant by granting the infidel the comforts of this world as rewards for his good deeds, Allah Almighty has made his reckoning outrageous. (Allah forbid)

اَوْ كَظُلُمٰتٍ فِيْ بَحْرٍ لُّجِّيٍّ يَّغْشٰىهُ مَوْجٌ مِّنْ فَوْقِهٖ مَوْجٌ مِّنْ فَوْقِهٖ سَحَابٌ ؕ ظُلُمٰتٌۢ بَعْضُهَا فَوْقَ بَعْضٍ ؕ اِذَاۤ اَخْرَجَ يَدَهٗ لَمْ يَكَدْ يَرٰىهَا ؕ وَ مَنْ لَّمْ يَجْعَلِ اللّٰهُ لَهٗ نُوْرًا فَمَا لَهٗ مِنْ نُّوْرٍ ۝۴۰

40. Or it is like the darkness in a deep sea, above which is a wave, above wave another wave, above which are clouds there are layers of darkness one upon the other. When he puts out his hand. It seems not to be visible; [110] and to whom Allah gives not light, for him there is no light anywhere. [111]

صلی اللہ علیہ وآلہ وسلم.

110. This means just as obscurities gather beneath the sea on a gloomy cloudy night; the obscurities caused by water, waves and the clouds. In the same manner, many obscurities have gathered upon the infidels: infidelity, the baser self, evil friends, comforts of the world, teachings of evil leaders etc. And these have taken such a strong hold over them that they are unable to think straight. The dispeller of all these darknesses is the true sun of Madina

111. This means that anyone who has not received the guidance of being obedient to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he will not receive guidance to do good deeds. Or, anyone who had been cut off from the chintz of Divine Light on the first day of creation, he shall not be blessed with faith in this world. Or, he whose faith is not decided by Allah Almighty, he shall not find anyone to give him guidance.

SECTION 6

اَلَمْ تَرَ اَنَّ اللّٰهَ يُسَبِّحُ لَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَالطَّيْرُ صٰٓفّٰتٍ ؕ كُلٌّ قَدْ عَلِمَ صَلَاتَهٗ وَ تَسْبِيْحَهٗ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِمَا يَفْعَلُوْنَ ۝۴۱

41. Have you not seen [112] that all who are in the heavens and earth [113] glorify Allah and so do the birds spreading their wings [114] Every one knows his prayer and his way of glorifying [115] and Allah knows their deeds [116].

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112.In it, the Holy Prophet صلى الله عليه وآله وسلم is addressed and it is a question of negation from which it is understood that the Holy Prophet صلى الله عليه وآله وسلم is looking closely at the glorification of the entire creation. The Noble Companions say when we were having our meals we would listen to the glorification of the food. If this is the condition of knowledge of the particles, then imagine the knowledge of the sun of Prophethood.

113. It means the entire creation in the heavens and the earth, with the exception of the infidels, all sing the praises of Allah Almighty.

114. This means between the heavens and the earth in the state of flying in the air.

42. And it is for Allah only the kingdom of heavens and earth [117] and to Allah is the return.

117. It should be remembered that to whatever places the kingdom of the Sultan extends, the Prime Mininster's control extends likewise.The Holy Prophet صلى الله عليه وآله وسلم is indeed the Prime Minister of the kingdom of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم is His Messenger. Therefore, the attribute of Allah Almighty is Lord of the Worlds and that of the Holy Prophet صلى الله عليه وآله وسلم is Mercy unto the Worlds.

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَ اِلَى اللّٰهِ الْمَصِيْرُ ﴿۴۲﴾

43. Have you not seen Allah drives the clouds [118] softly, then joins them together, then piles them one over the other so that you see that rain [119] comes out from the midst there of ? And he sends down from the sky where in are mountains [120] of ice, some hails out of them: then cast it over whom He will and turns it away from whom He will [121] it is very near that its flash of lightning may take away the sight [122].

اَلَمْ تَرَ اَنَّ اللّٰهَ يُزْجِىْ سَحَابًا ثُمَّ يُؤَلِّفُ بَيْنَهٗ ثُمَّ يَجْعَلُهٗ رُكَامًا فَتَرَى الْوَدْقَ يَخْرُجُ مِنْ خِلٰلِهٖ ۚ وَ يُنَزِّلُ مِنَ السَّمَآءِ مِنْ جِبَالٍ فِيْهَا مِنْۢ بَرَدٍ فَيُصِيْبُ بِهٖ مَنْ يَّشَآءُ وَيَصْرِفُهٗ عَنْ مَّنْ يَّشَآءُ ؕ يَكَادُ سَنَا بَرْقِهٖ يَذْهَبُ بِالْاَبْصَارِ ؕ ﴿۴۳﴾

115. This tells every animal recites Tasbeeh at its own disposal which Allah Almighty has taught them inspirationally. It does not denote involuntary Tasbeeh. We also learn that every animal has its own Tasbeeh which he knows in a natural way. A dog does not eat grass, a goat does not eat meat.

116. In it there is a reprimand for those who do defective deeds and have defective beliefs because an animal may remember Allah Almighty, while man, the noblest creation of Allah Almighty, should commit evil. How shameful this is that after knowing the deeds of Allah Almighty we are not doing them?

118. And He sends it there where rain has been ordered.

119. Just as water falls from the strainer. For this reason it has been observed after a torrential rain that the cloud remains the same as it had been formed. If the cloud itself had come down as rain, then the cloud should really come to an end. Thus, the verse is crystal clear and correct. The philosophical deceptions are not worthy of credence.

120.This means He lets mountains of hail stones fall from the sky, or like there are mountains on the earth, there are mountains of ice in the heavens from which hail stones fall down.

121. This means these hail stones destroy

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some people's fields, homes, animals or even their lives, while others are spared from this destruction.

122. This means that the glare and sparkle of lightning becomes so intense, that it makes the eyes become dazed. This tells us that the sight of the eyes would continue to decrease.

يُقَلِّبُ اللّٰهُ الَّيْلَ وَ النَّهَارَ ؕ اِنَّ فِيْ ذٰلِكَ لَعِبْرَةً لِّاُولِي الْاَبْصَارِ ﴿۴۴﴾

44. Allah turns about the night and day. [123] Undoubtedly in it a lesson for those who have eyes.

123. By this it is meant that when the night goes day comes, when the day ends night comes. Or, sometimes the nights and days are bitter cold and sometimes hot. Or, sometimes the night is big and the day becomes short, and vice versa. The same is the condition of nations; sometimess one nation gains victory and at other times another nation is victorious. We should take a lesson from this rise and fall.

وَ اللّٰهُ خَلَقَ كُلَّ دَآبَّةٍ مِّنْ مَّآءٍ ۚ فَمِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى بَطْنِهٖ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰى رِجْلَيْنِ ۚ وَ مِنْهُمْ مَّنْ يَّمْشِيْ عَلٰۤى اَرْبَعٍ ؕ يَخْلُقُ اللّٰهُ مَا يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۴۵﴾

45. And Allah has created every beast from water [124]. Of them is one that walks on its belly [125]. And of them is one that walks on his two feet [126] some that walk on four legs [127]. Allah creates what he pleases [128] Undoubtedly Allah can do everything.

124. Hazrat Adam (On whom be peace) and Hazrat Iesa (On whom be peace) were excluded from this law. Regarding Hazrat Adam (On whom be peace) Allah Almighty says: "*from ringing which was in reality black, smelling mud*" (S15:V26), and regarding Hazrat Iesa (On whom be peace) it is said: "*The likeness of Iesa (On whom be peace) is like Adam.* He created him from dust, then said: "*Be and he became*" (S3:V59). Hazrat Iesa (On whom be peace) was not created from a sperm, neither of that of a mother nor of a father, and if by water is meant that water which is the origin of the universe, then there is no need for any distinction. It should be remembered that law is something else but the Power of Allah Almighty is something else. We are duty bound and restricted by law, not Allah Almighty. Burning effected by fire is in terms of its natural law, but it's not burning Hazrat Ebrahim (On whom be peace) is the Power of Allah Almighty. Likewise the requirement of sperms for all living beings for conception is in accordance with natural law, while birth of some without the sperm is the Power of Allah Almighty.

125. Like snakes, fish and other insects.

126. Like human beings, birds, etc. It should be remembered that the jinns have four hands and four feet, but they walk on two feet like the human beings and they procreate.

127. Like the cows, buffalows, goats and majority of the grazing animals. It should be remembered that the creation of four hands and feet procreates, while others lay eggs with the exception of the lizard which, although it has four hands and feet, lays eggs.

128. Thus, a great deal of the creation of Allah Almighty is beyond our knowledge. In the book *AJAAIBUL MAKHLOOKAT* mention has been made of strange and marvellous species in the creation of Allah Almighty.

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لَقَدْ اَنْزَلْنَآ اٰيٰتٍ مُّبَيِّنٰتٍ ؕ وَ اللّٰهُ يَهْدِيْ مَنْ يَّشَآءُ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿۴۶﴾

46. Undoubtedly, We have sent down clear explanatory signs and Allah guides whom He pleases to the straight path. [129]

129. This means there are three types of human beings: believer inwardly and outwardly; an infidel inwardly and outworldly; the third is outwardly a believer but inwardly an infidel i.e. a hypocrite. From these Allah Almighty has provided guidance for the believers, while the other two remained non-believers.

وَ يَقُوْلُوْنَ اٰمَنَّا بِاللّٰهِ وَ بِالرَّسُوْلِ وَ اَطَعْنَا ثُمَّ يَتَوَلّٰى فَرِيْقٌ مِّنْهُمْ مِّنْۢ بَعْدِ ذٰلِكَ ؕ وَ مَاۤ اُولٰٓئِكَ بِالْمُؤْمِنِيْنَ ﴿۴۷﴾

47. And they say, ' We have believed in Allah and in the Messenger and we obeyed, then some of them turn away after this [130]. And that are not Muslims. [131]

130. This verse was revealed regarding the hypocrite named Bashar who was involved in a quarrel with a Jew regarding land in which the Jew was the rightful owner and the hypocrite was false in his claim. All were aware that the court of the Holy Prophet صلى الله عليه وآله وسلم was based on truth and justice, hence, the Jew sought the decision from this court, while the hypocrite requested the case to be settled by Ka'ab bin Ashraf, a Jew. On this occasion, the above verse was revealed.

131. From this emerge two issues:

1. To reject the Holy Prophet as your supreme authority is an act of infideltiy. Allah Almighty's judgement of infidelity against Bashar was passed on the same basis, i.e. he had refused to accept the Holy Prophet صلى الله عليه وآله وسلم as his Judge.
2. Although the hypocrites who recite the Kalima are Muslims, in the eyes of the people, in terms of religion they will not be regarded as Muslims. An example of this is the present day apostate Muslim sects.

وَ اِذَا دُعُوْۤا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اِذَا فَرِيْقٌ مِّنْهُمْ مُّعْرِضُوْنَ ﴿۴۸﴾

48. And when they are called towards Allah and His Messenger [132] that the messenger may decide between them that very time a party of them turns away. [133]

132. From this we understand that the court of the Holy Prophet صلى الله عليه وآله وسلم is indeed the court of Allah Almighty. Making yourself present by him is being present in the court of Allah Almighty because they were called towards the Holy Prophet صلى الله عليه وآله وسلم which Allah Almighty refers to as called towards Allah Almighty and His Prophet. Also, the command of Allah Almighty is indeed the command of the Holy Prophet صلى الله عليه وآله وسلم against which there is no possible appeal. To turn away from the order of the Holy Prophet صلى الله عليه وآله وسلم is indeed turning away from the command of Allah Almighty.

133. This means such is the condition of the hypocrites in whichever cases they are proven as liars, they do not accept the Prophet of Allah صلى الله عليه وآله وسلم as their judge, while in the cases in which they are correct, they come running to the Holy Prophet صلى الله عليه وآله وسلم for his judgement. They are followers of their whims and fancies. The same condition is that of those Muslims of today who use Islam for their own gains.

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وَ اِنْ يَّكُنْ لَّهُمُ الْحَقُّ يَاْتُوْٓا اِلَيْهِ مُذْعِنِيْنَ ﴿۴۹﴾

49. And if the right be upon their side, they would have come to him submitting.

اَفِيْ قُلُوْبِهِمْ مَّرَضٌ اَمِ ارْتَابُوْٓا اَمْ يَخَافُوْنَ اَنْ يَّحِيْفَ اللّٰهُ عَلَيْهِمْ وَرَسُوْلُهٗ ؕ بَلْ اُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ﴿۵۰﴾

50. Is in their hearts a disease? Or do they fear that Allah and His Messenger will be unjust to [134] them? but , they themselves are unjust. [135]

134. This tells us who ever calls the Prophet a tyrant he is calling Allah Almighty a tyrant. We also learn just as doing an unjust act by Allah Almighty is an intellectual absurdity, in the same way injustice by the Holy Prophet صلى الله عليه وآله وسلم too is an intellectual impossibility. No type of injustice is linked by Allah Almighty towards Him or His beloved Prophet صلى الله عليه وآله وسلم . He is true and his Lord too is true. Anyone who castes a suspicion or distant towards the Holy Prophet صلى الله عليه وآله وسلم, he is casting such a reflection on Allah Almighty Furthermore, attaching remembrance of the Holy Prophet صلى الله عليه وآله وسلم with the remembrance of Allah is the way of Allah Almighty. Thus, you can say may Allah Almighty and His Prophet treat you well. Allah Almighty and His Prophet bestow bounties upon people.

135. This means these hypocrites do not have the fear that the Holy Prophet صلى الله عليه وآله وسلم will pronounce unfair judgement, but they have full belief that they themselves are unjust in this case. Because the Holy Prophet صلى الله عليه وآله وسلم would give the judgement against them, therefore they were avoiding coming to him.

SECTION 7

اِنَّمَا كَانَ قَوْلَ الْمُؤْمِنِيْنَ اِذَا دُعُوْٓا اِلَى اللّٰهِ وَ رَسُوْلِهٖ لِيَحْكُمَ بَيْنَهُمْ اَنْ يَّقُوْلُوْا سَمِعْنَا وَ اَطَعْنَا ؕ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۵۱﴾

51. the saying of Muslims so only this, when they are called towards Allah and Messenger that the Messenger may decide between them then they say, ' we have heard and we abbey and these are they who attained to their goals [136]

136. From this we learn, do not allow your intelligence to interfere with the commands of the Prophet i.e. if it is unacceptable to the intelligence, you would reject it. In fact, just as the patient hands himself over to his physician, you should hand yourself over the Prophet of Allah. This thought is beautifully expressed by the poet in the following line: "*Make your intelligence an object of sacrifice upon the beloved Mustapha*". If you act on this, you would be succesful in this world and in the Hereafter. Our eyes, intelligence and knowledge may be tiny, but he (Mustapha) is the king of the truthful, is indeed the embodiment of truth صلى الله عليه وآله وسلم .

وَ مَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ وَ يَخْشَ اللّٰهَ وَ يَتَّقْهِ فَاُولٰٓئِكَ هُمُ الْفَآئِزُوْنَ ﴿۵۲﴾

52. And who so obeys Allah and His Messenger and fears Allah and guards himself from evil, then such are people who are successful. [137]

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137 .Just as the medicine of the competent doctor proves beneficial irrespective of whether the patient understands it or not, the commands of our Holy Prophet صلى الله عليه وآله وسلم are beneficial, no matter whether we understand them or not. How sad it is that though we have full confidence in imported medicines which we use without knowing their contents, but we become hesitant in obeying the commands of the Holy Prophet صلى الله عليه وآله وسلم .

53. And they have sworn by Allah with utmost strength in their oath that if you will order them, necessarily, then they would come out for religious war, [138] say you, 'swear not; abidance is required according to religious dogma Allah knows what you do' [139]

وَاَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ اَمَرْتَهُمْ لَيَخْرُجُنَّ ؕ قُلْ لَّا تُقْسِمُوْا ۚ طَاعَةٌ مَّعْرُوْفَةٌ ؕ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۵۳﴾

138. The hypocrites would take an oath and say that now whenever holy war would take place, they would most certainly participate in it. However, when the time would come, they would abstain from it by making false excuses. This verse makes mention of their falsehood. This tells us that to try and establish your credibility through excessive oaths is indeed the work of the hypocrites. Through the grace of Allah Almighty, the believers do not find it necessary to take an oath.

139. This means prove what you say through your actions, and not through your meaningless oaths. In Allah Almighty's court your deeds are taken into account and not mere verbal claims.

54. Say you, ' Obey Allah and Obey His Messenger; [140] therefore, if you turn your face, then for him is which was made incumbent [141] on him and for you is your burden and if you obey the messenger, you will be guided, [142] and upon the is Messenger but to deliver clearly. [143]

قُلْ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ تَوَلَّوْا فَاِنَّمَا عَلَيْهِ مَا حُمِّلَ وَ عَلَيْكُمْ مَّا حُمِّلْتُمْ ؕ وَاِنْ تُطِيْعُوْهُ تَهْتَدُوْا ؕ وَ مَا عَلَى الرَّسُوْلِ اِلَّا الْبَلٰغُ الْمُبِيْنُ ﴿۵۴﴾

140. This means obey Allah Almighty and His Prophet صلى الله عليه وآله وسلم totally. Accept every command of theirs. It should be remembered that the Holy Prophet (Peace be upon him) is the object of absolute obedience. Every order of his is to be obeyed at all times. Besides him, no other person's obedience is absolutely compulsory. In fact, only their lawful commands are worthy of obedience, and unlawful commands are to be rejected. It should further be remembered that although one has to show reverence to Allah Almighty, His beloved Prophet صلى الله عليه وآله وسلم , the authority of the day, the Alim (scholar), but only the commands of the Holy Prophet صلى الله عليه وآله وسلم would be carried out by following on his footsteps. Anyone else, cannot be followed. The meaning of ITA'AT is to obey a command while by ITTI'BA-A is meant to emulate the deeds of any person. It is for this reason that the Holy Qur'aan has mentioned regarding the Holy Prophet's (Peace be upon him) emulation as "*Follow me*" is follow the Holy Prophet صلى الله عليه وآله وسلم . We cannot, physically, follow the footsteps of Allah Almighty. In a day and night thousands die at the command of Allah Almighty. If we become the cause of one person's death, we

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will find ourselves in great difficulty.
141. This means only propagation is obligatory upon the Holy Prophet صلى الله عليه وآله وسلم but he is not responsible for the guidance. Oh man, if all of you become infidels, it will not cause any harm to him.
142. From this we learn that guidance is dependent on the obedience to the Holy Prophet صلى الله عليه وآله وسلم. Only if you follow in his footsteps will you obtain guidance.
143. This means your guidance is not his responsibility. If you were to remain infidels, it will not cause any harm to him, because he had discharged his obligation i.e. propagation.

وَعَدَ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ عَمِلُوا الصّٰلِحٰتِ لَيَسْتَخْلِفَنَّهُمْ فِي الْاَرْضِ كَمَا اسْتَخْلَفَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۪ وَ لَيُمَكِّنَنَّ لَهُمْ دِيْنَهُمُ الَّذِي ارْتَضٰى لَهُمْ وَ لَيُبَدِّلَنَّهُمْ مِّنْۢ بَعْدِ خَوْفِهِمْ اَمْنًا ؕ يَعْبُدُوْنَنِيْ لَا يُشْرِكُوْنَ بِيْ شَيْـًٔا ؕ وَمَنْ كَفَرَ بَعْدَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْفٰسِقُوْنَ ﴿۵۵﴾

55. Allah has promised those among you who believed and performed good deeds [144] that He will surely give them power to rule in the earth [145] as was given to those who were before them [146], and He will surely consolidate their religion which He has chosen for them, and will surely change their after war fear with peace [147] and security they should worship Me and associate not anything with Me. And who so is ungrateful after this, then they are the people disobedient. [148]

144. Reason for its revelation.
The Holy Prophet صلى الله عليه وآله وسلم preached for the first thirteen years in Makkah where the noble Companions bore the ill-treatment and persecutions of the infidels. Then, when he migrated to Madina Munawwarah, the infidels did not leave the believers in peace there as well. They also threatened them with war, as a result of which they were always under duress. One of the Companions said that will there ever come a time when we will have peace? In response to it, this verse was revealed.
145. By Khilafat is meant vicegerency of the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty will grant the external vicegerency to the apparent Khulafa-e-Rashideen, while the hidden or internal vicegerency will be granted to all the Saints of Allah Almighty. From this we learn that the four Righteous Khalifs were all pious and God-fearing people, because the granting of leadership was a promise for the pious people. By giving them leadership, Allah Almighty regarded them capable of it.
146. As He granted the Israelites leadership of Egypt and Syria after the destruction of the Pharoah.
147. Thus, Allah Almighty fulfilled this promise as Rome and Persia were conquered during the caliphate of Hazrat Umar and Hazrat Abu Bakr Siddique (May Allah be pleased with them) and Islam spread throughout the East and West. The caliphate of Hazrat Abu Bakr Siddique lasted for two years and three months and that of Hazrat Umar for ten years and six months. Hazrat Uthman's rule lasted for twelve years, while that of Hazrat Alli for four years and nine months. Hazrat Imam Hassan's caliphate lasted for six months.
148. It means the promises of these victorious and peaceful conditions are on the basis of these people being of correct beliefs and pious deeds. Thus these pious people established a fine example of steadfastness in religion and in return, Allah Almighty fulfilled His promise.

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وَ اَقِيْمُوا الصَّلٰوةَ وَ اٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا الرَّسُوْلَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٥٦﴾

56. And establish prayer and give the poor-due (Zakat) and obey the Messenger haply; [149] You may be shown mercy.

149. From this emerge two issues:
1. With Salaah and Zakaat, obedience to the Holy Prophet صلى الله عليه وآله وسلم too is obligatory. Do not merely place your trust in these deeds by remaining aloof from the Holy Prophet صلى الله عليه وآله وسلم .
2. Obedience to the Holy Prophet صلى الله عليه وآله وسلم is an absolute obligation, whether these injuctions are in accordance with the Holy Qur'aan or not. It is for this reason that Hazrat Alli was forbidden to marry anyone in the lifetime of Hazrat Fatima (May Allah be pleased with her) and Hazrat Abu Khuzaima's testimony was equal to two.

لَا تَحْسَبَنَّ الَّذِيْنَ كَفَرُوْا مُعْجِزِيْنَ فِى الْاَرْضِ ۚ وَمَاْوٰىهُمُ النَّارُ ؕ وَلَبِئْسَ الْمَصِيْرُ ﴿٥٧﴾ ع ١٣

57. Never think that the infidels may go out of out control in the earth [150]; and their destination is Fire and indeed what an evil end it is.

150. This means that the peaceful conditions of living enjoyed by these wretched infidels is not because they are out of the control of Allah Almighty, but because Allah Almighty is giving them respite.

SECTION 8

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِيَسْتَاْذِنْكُمُ الَّذِيْنَ مَلَكَتْ اَيْمَانُكُمْ وَ الَّذِيْنَ لَمْ يَبْلُغُوا الْحُلُمَ مِنْكُمْ ثَلٰثَ مَرّٰتٍ ؕ مِنْ قَبْلِ صَلٰوةِ الْفَجْرِ وَحِيْنَ تَضَعُوْنَ ثِيَابَكُمْ مِّنَ الظَّهِيْرَةِ وَمِنْۢ بَعْدِ صَلٰوةِ الْعِشَآءِ ؕ ثَلٰثُ عَوْرٰتٍ لَّكُمْ ؕ لَيْسَ عَلَيْكُمْ وَ لَا عَلَيْهِمْ جُنَاحٌۢ بَعْدَهُنَّ ؕ طَوّٰفُوْنَ عَلَيْكُمْ بَعْضُكُمْ عَلٰى بَعْضٍ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿٥٨﴾

58. O believers; let those servants your own [151] and those [152] of you who have not reached puberty [153], ask leave of you three times before the morning prayer, and when you put off your clothes at the noon [154] and after the night prayer [155]. After these are three times of privacy for you [156]. After these three there is no sin on you or on them. they come and go about one to other. [157] thus Allah narrates His signs for you. and Allah is Knowing, wise. [158]

151. Reason for its Revelation:
The Holy Prophet صلى الله عليه وآله وسلم sent an Ansaar slave, Madeeh bin Amr to call Hazrat Umar one afternoon. Hazrat Umar (May Allah be pleased with him) at that time was relaxing at home, and Hazrat Madeeh ibn Amr went in without knocking at the door which made Hazrat Umar think that how he wished that the

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slaves could have been ordered to seek permission before they enter a home. At that point in time, this verse was revealed (*Tafseer Khazainul Irfaan*). In this verse, both believing men and women are addressed.

152.This means your maids, slaves and children reaching maturity should enter your homes with your permission during these three times. Besides these times, they can come and go without permission.

153. In fact, they are still far from maturity. It should be remembered that the maximum age for maturity in the *Hanafi Mazhab* is fifteen years. The minimum age for a girl is nine years and for a boy is twelve years.

154. By this is meant to be completely naked, and not just naked, because exposing yourself in private unnecessarily is prohibited. One should be shameful of Allah Almighty. What this means is that during these times people normally are not so particular about maintaining privacy in matters of clothing.

59. And when the children among you reach puberty, then they should also ask leave [159] as asked those before them [160]. Thus Allah narrates to you His signs, and Allah is Knowing, Wise.

159. From this we learn that a mature son or brother should not approach his mother or sister unexpectedly, because it is possible that due to some reasons they might be without purdah (unveiled) or undressed.

160. This law is regarding free men. Even if the slave has reached maturity, he can go to the lady of the house if she is unveiled, besides these three times. Therefore, the prefix *'from you'* is used with *'boys'* i.e. from your free

60. and the old retired women [161] (past child bearing) who have no desire for marriage, no then there is no sin that they may lay aside their outer clothing when they display not

Women are generally without their scarves and men without their shirts.

155. Because, during this time one generally takes off ones normal day clothes and wears simple sleeping clothes like vests and lower sheets.

156. From this we learn that besides these three times, your children and servants can come in your homes without permission. Besides them, other persons cannot enter your home without permission.

157. This means because these persons have to enter your home as workers and to render services you cannot place restriciton of movements on them, as this will prove detrimental for the smooth functioning of your home. For this reason, permission is not made necessary for them.

158. This means all the laws of Allah Almighty are based on knowledge and wisdom, irrespective of whether they are within your grasp or not.

وَاِذَا بَلَغَ الْاَطْفَالُ مِنْكُمُ الْحُلُمَ فَلْيَسْتَاْذِنُوْا كَمَا اسْتَاْذَنَ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمْ اٰيٰتِهٖ ؕ وَاللّٰهُ عَلِيْمٌ حَكِيْمٌ ﴿۵۹﴾

people. Thus, it becomes known that if you have a young daughter and mother, etc. in your house, then enter the house by making your presence known. However, if only the wife is at home, then you can enter without permission because the husband has no privacy from his wife, while modesty and privacy has to be maintained with respect of mother, daughter, etc. It is not lawful to see any of their parts exposed, besides the face, hands and feet.

وَالْقَوَاعِدُ مِنَ النِّسَآءِ الّٰتِيْ لَا يَرْجُوْنَ نِكَاحًا فَلَيْسَ عَلَيْهِنَّ جُنَاحٌ اَنْ يَّضَعْنَ ثِيَابَهُنَّ غَيْرَ مُتَبَرِّجٰتٍۭ بِزِيْنَةٍ ؕ وَاَنْ

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their adornment [162]. And to abstain from that even is better for them [163]. And Allah is Hearing, Knowing.

يَّسْتَعْفِفْنَ خَيْرٌ لَّهُنَّ ؕ وَ اللّٰهُ سَمِيْعٌ عَلِيْمٌ ﴿٦٠﴾

161. This means those old women who have passed the menopause stage, but can still bear children. This age is generally fifty five years. In those days, such women generally would lead a retired life. Hence, they have been called "*old retired women*". It should be remembered that this order is only for the old women.

162. This means that such old women are permitted not to wear a scarf or sheet on their heads. But, even they are not allowed to keep their calf bones etc. exposed. By 'a*dornment*' is meant places of adornment and display.

163. This means it is even better for such women that they should wear their scarves, etc. The first order was for a religious verdict, the second one is for piety.

61. There is no harm for the blind and there is no harm for the lame and there is no restriction on the sick [164] nor on any one of you , that you eat in the houses of your children [165] or the houses of your farther, or the houses ot your mothers [166] or the houses of your brothers, or the houses of your sisters [167] or the houses of your uncles or the houses of your paternal aunts [168], or the houses of your maternal aunts, or from those places of which the keys are in your possession [169] or from the house of your friend. There is no blame upon you whether you eat together or separately: [170] then when you enter my house, salute your own people, [171] a nice greeting from Allah at the time of meeting, blessed, pure, [172] Thus Allah narrates to you His signs that you may understand.

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى الْاَعْرَجِ حَرَجٌ وَّ لَا عَلَى الْمَرِيْضِ حَرَجٌ وَّ لَا عَلٰٓى اَنْفُسِكُمْ اَنْ تَاْكُلُوْا مِنْۢ بُيُوْتِكُمْ اَوْ بُيُوْتِ اٰبَآئِكُمْ اَوْ بُيُوْتِ اُمَّهٰتِكُمْ اَوْ بُيُوْتِ اِخْوَانِكُمْ اَوْ بُيُوْتِ اَخَوٰتِكُمْ اَوْ بُيُوْتِ اَعْمَامِكُمْ اَوْ بُيُوْتِ عَمّٰتِكُمْ اَوْ بُيُوْتِ اَخْوَالِكُمْ اَوْ بُيُوْتِ خٰلٰتِكُمْ اَوْ مَا مَلَكْتُمْ مَّفَاتِحَهٗٓ اَوْ صَدِيْقِكُمْ ؕ لَيْسَ عَلَيْكُمْ جُنَاحٌ اَنْ تَاْكُلُوْا جَمِيْعًا اَوْ اَشْتَاتًا ؕ فَاِذَا دَخَلْتُمْ بُيُوْتًا فَسَلِّمُوْا عَلٰٓى اَنْفُسِكُمْ تَحِيَّةً مِّنْ عِنْدِ اللّٰهِ مُبٰرَكَةً طَيِّبَةً ؕ كَذٰلِكَ يُبَيِّنُ اللّٰهُ لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿٦١﴾ ع ٨ ١٤

164. Reason for revelation:
When the Noble Companions would accomp-any the Holy Prophet صلى الله عليه وآله وسلم on holy war, they would leave the keys of their homes with those disabled Companions who were unable to participate in Jihad; so that they could look after their homes in their absence. They were given permission to eat and drink from what ever was found in the house. These noble Companions would regard

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such expenditure as burdensome for the people of the house. Regarding them this verse was revealed.

165. It should be remembered that the homes of the children are houses of the parents, and their income is the parent's income. The Holy Prophet صلى الله عليه وآله وسلم said to one Companion that you and your wealth are the property of your father. Here, the same is meant, because no person hesitates being in his house and eating whatever is found therein. Mentioning this, would not have been of much benefit. Thus, by our home should mean homes of our children. Similarly, the house of the husband and the house of the master are homes of the wife and the children respectively (*Tafseer roohul Bayaan etc.*).

166. The paternal and maternal grandparents are included in father and mother.

167. This means when the sister marries and establishes her own house, after which a brother visits her or out of necessity stays there as a guest. It is not religiously unlawful for him to eat and drink in such a home. Some unintelligent senseless people regard it as a disgrace to eat at their sister's place. Such people should pay careful attention to this verse. This is a Hindu custom to regard eating at the daughter or sister's home as improper. In fact, if the daughter or sister is wealthy, and the father or brother is poor and disabled, it becomes obligatory upon these wealthy daughters and sisters to take care of the material needs of the father and the brother. But these women must spend this out of their personal wealth as they cannot spend from the husband's wealth, without his permission.

168. Generally one does not feel any shame or regard it as improper to eat from these homes.

169. In this, the guardian, the head of the house, and all the workers of the house are included, who are allocated duties in the management of the house.

SECTION 9

62. These are the only believers [173] who have believed in Allah and His

170. This means you have the permission to eat and drink from these homes, either with the household members or in their absence on condition that you are fully aware that they are happy with your indulgence in eating and drinking. In those days it was a common practice for a friend to take things which he liked from his friend's home in his absence. When the owner would come to know about it, he would be pleased. Nowadays because generosity is missing from our way of life, it is therefore not allowed to eat without permission (*Tafseer Khazainul Irfaan, Madarik, and Jalalain*). Hazrat Imam Abu Hanifa (May Allah be pleased with him) said that if any person having uterine relationship, were to steal at the house of a close relation with whom marriage can not take place, his hands would not be cut off. This verse could be its proof. What this means it that since these people have the permission to move in and out of the house, then whatever goods are left in the open are not secured from them. Thus, if any goods left unprotected get stolen, the thief's hands would not be cut.

171. This means when entering the house extend greetings to the household members, even if they are your parents, brothers and sisters, children, wife etc. provided they are not of defective beliefs.

Religious Issue:If you enter an empty house recite the following: Peace be upon the beloved Nabi and the blessings and bounties of Allah Almighty. Hazrat Mullah Ali *Qari has stated in his SHARAH SHIFA*. The Holy Prophet's صلى الله عليه وآله وسلم blessed soul dwels in the empty house of a believer. For this reason greeting therein is extended to the Messenger of Allah صلى الله عليه وآله وسلم .

172. The word Tahiyyat means life, i.e. to offer prayer for life and its protection. This means Allah Almighty taught you this greeting because it is the prayer of life which provides joy for one another.

إِنَّمَا الْمُؤْمِنُونَ الَّذِينَ آمَنُوا بِاللَّهِ

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وَرَسُوْلِهٖ وَ اِذَا كَانُوْا مَعَهٗ عَلٰٓى اَمْرٍ
جَامِعٍ لَّمْ يَذْهَبُوْا حَتّٰى يَسْتَاْذِنُوْهُ ؕ اِنَّ
الَّذِيْنَ يَسْتَاْذِنُوْنَكَ اُولٰٓئِكَ الَّذِيْنَ
يُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ ۚ فَاِذَا
اسْتَاْذَنُوْكَ لِبَعْضِ شَاْنِهِمْ فَاْذَنْ لِّمَنْ
شِئْتَ مِنْهُمْ وَ اسْتَغْفِرْ لَهُمُ اللّٰهَ ؕ اِنَّ
اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿٦٢﴾

Messenger, and when they have come to the Messenger regarding any such matter for which they were collective afffairs then go not away [174] until they have asked [175] leave of you . Surely Those who ask leave of you those are they who believe in Allah and His Messenger [176] then when that ask leave [177] of you for some affairs of their own, give leave [178] to whom you will from among them and ask forgiveness of Allah for them. Undoubtedly, Allah is Forgiving, Merciful. [179]

173. This means accomplished believers are those who possess the praiseworthy qualities which are described later i.e. they are staunch in their beliefs and pious in their deeds.

174. This means if the Holy Prophet صلى الله عليه وآله وسلم had assembled them to give advice on matters related to Jumuah, Eid, Holy war, and battle strategies, then they should not leave without the permission of the Holy Prophet صلى الله عليه وآله وسلم .

175. From this we learn that the etiquette of the court of the Holy Prophet صلى الله عليه وآله وسلم is that none should leave without his permission. Thus, even today those who visit the blessed Roza-e-Mubarak of the Holy Prophet صلى الله عليه وآله وسلم seek his permission to depart in the form of reciting the farewell Salaam there. At that point in time, the departure takes the form of Qiyamat like grief.

176. This means the sign of the believers is that they seek the Holy Prophet's صلى الله عليه وآله وسلم permission before leaving his blessed company, while the hypocrites depart without permission. The seeking of this permission to stay away from Jihad is the sign of hypocrisy. Says Allah Almighty: "*Those only ask you this leave who do not believe in Allah and the Last Day*" (S9:V45).

177. From this we understand that the respect of the court of the Holy Prophet صلى الله عليه وآله وسلم i.e. one comes by seeking permission and leaves with permission as is the procedure of the slaves in the court of their masters.

178. This tells us that Allah Almighty Himself is teaching us the rules of etiquette to be observed when in the court of the Holy Prophet صلى الله عليه وآله وسلم. He has completed a set of rules for observing respect, which are established for all times. Even the angels never present themselves in His holy court without His permission, and since the Holy Prophet صلى الله عليه وآله وسلم is totally independent, he reserves the right of admission.

179. From this emerge a few issues:

1. The intercession of the Holy Prophet صلى الله عليه وآله وسلم is an absolute reality, because Allah Almighty has already granted him permission to intercede;
2. This intercession of the Holy Prophet صلى الله عليه وآله وسلم is only for the believers; the infidels are cut off from it;
3. Allah Almighty is extremely kind towards the believers and has instructed His beloved Rasool صلى الله عليه وآله وسلم to pray for them;
4. Allah Almighty is only compassionate and forgiving to him for whom the Holy Prophet صلى الله عليه وآله وسلم would be

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interceding. Therefore His forgiveness is mentioned after that of the Holy Prophet صلى الله عليه وآله وسلم

5. Every believer is totally in need of the Holy Prophet's صلى الله عليه وآله وسلم

intercesion. Observe, if the order of intercession is given regarding the Noble Companions, the leaders of the Saints of Allah Almighty, then what can be said about the ordinary people?

لَا تَجْعَلُوْا دُعَآءَ الرَّسُوْلِ بَيْنَكُمْ كَدُعَآءِ بَعْضِكُمْ بَعْضًا ؕ قَدْ يَعْلَمُ اللّٰهُ الَّذِيْنَ يَتَسَلَّلُوْنَ مِنْكُمْ لِوَاذًا ۚ فَلْيَحْذَرِ الَّذِيْنَ يُخَالِفُوْنَ عَنْ اَمْرِهٖۤ اَنْ تُصِيْبَهُمْ فِتْنَةٌ اَوْ يُصِيْبَهُمْ عَذَابٌ اَلِيْمٌ ﴿۶۳﴾

63. Make not the summoning of the Messenger among yourselves [180], like one calls the other among you. Undoubtedly, Allah knows those of you who slipaway quietly taking shelter of any excuse [181]; therefore let those who do against the command of the Messenger fear lest some trail [182] befall them or a painful torment overtake them [183]

180. This means do not regard the summoning and solicitation of the Holy Prophet صلى الله عليه وآله وسلم like the call of common people i.e. respond to it or refrain from it. You should immediately respond to his call even if you are engaged in Salaah or any other work. Allah Almighty says : "*Respond to the call of Allah and His Messenger, when the Messenger calls you*" (S8:V24). Or, it means do not address the Holy Prophet صلى الله عليه وآله وسلم in such common terms which you use for calling one another. Do not address him as brother, father, uncle, an ordinary human being, etc. Call upon him as Oh Messenger of Allah, Oh intercessor of sinners, etc, with respect and dignity.

181. Reason for its revelation:
When the hypocrites would find it difficult to listen to the sermon of the Holy Prophet صلى الله عليه وآله وسلم they would silently creep away towards the end side of the mosque, then finding an opportunity they would slip out under some cover from the blessed gathering. This verse of reprimand was revealed regarding them.

182. Hardships, murders, earthquakes, rule of tyrannical kings, dreadful incident. From this we understand that the enmity of the Holy Prophet صلى الله عليه وآله وسلم , will become the cause of worldly punishments. The punishment of the Hereafter are besides these.

183. It means the punishments of the Hereafter, or not getting the good fortune of dying on faith. The word painful is used for showing one of the two. There is a possibility that both punishments can be brought together.

اَلَاۤ اِنَّ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ قَدْ يَعْلَمُ مَاۤ اَنْتُمْ عَلَيْهِ ؕ وَيَوْمَ يُرْجَعُوْنَ اِلَيْهِ فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ﴿۶۴﴾

64. Take it for granted, undoubtedly, it is of Allah, ' what ever is in the heavens and earth. Undoubtedly, He knows in what condition you are, And on the day when they be returned to Him, then He will tell them whatever they did. And Allah knows everything. [184]

184. This means that Allah Almighty is fully aware of everything. This punishment of the infidels is to embarrass them on the Day of Judgement.

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أياتها ٧٧ ٢٥ سُوْرَةُ الْفُرْقَانِ مَكِّيَّةٌ ٤٢ ركوعاتها ٦

AL-FURQUAN (The Quran)

(MAKKAN) Revealed before Hijrah

6 Sections and 77 Verses 892 Words , 3703 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

تَبٰرَكَ الَّذِىْ نَزَّلَ الْفُرْقَانَ عَلٰى عَبْدِهٖ لِيَكُوْنَ لِلْعٰلَمِيْنَ نَذِيْرَا ۙ﴿١﴾

1. Immensely Blessed [1] is He Who has sent down the Qur`aan to His Bondsman [2] that he may be a Warner to the entire world [3].

1. The word blessed signifies abundance in blessings in the world and the Hereafter. Through the Personality and Attributes of Allah Almighty you shall obtain blessings and bounties of this world and the Hereafter in great abundance.

2. This means on the Holy Prophet صلى الله عليه وآله وسلم is the matchless servant of Allah Almighty. A dog is a contemptible, debased animal, but *'their dog'* meaning the dog of the People of the Cave. It has gained respect and due to its link with these pious servants of Allah Almighty and has gained eternal blessing, life and sanctuary.

3. By warning the sinners through practical manner, and warning the angels and the pious through their destiny and obligation, that if you disobey Allah Almighty you will be caught under His law. This can be seen from what Allah Almighty said to the Prophets on the Day of the Covenant: *"Now whoso turns away after this, then they are the disobedient"* (S3:V82). Hence there is no such doubt on the verse that the angels are not worthy of being conveyed with a warning.

الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ لَمْ يَتَّخِذْ وَلَدًا وَّ لَمْ يَكُنْ لَّهٗ شَرِيْكٌ فِى الْمُلْكِ وَ خَلَقَ كُلَّ شَىْءٍ فَقَدَّرَهٗ تَقْدِيْرًا ﴿٢﴾

2. He for Whom is the kingdom of the heavens and the earth [4], and He has not taken a son for Himself and He has no partner in His Kingdom [5]. And after creating every thing, He has ordained it on a right estimate [6].

4. In it is a hint that the prophethood of the Holy Prophet (Peace be upon him) too, has covered the heavens and the earth because the Messenger of Allah صلى الله عليه وآله وسلم is like the Prime Minister of the entire realm of Allah Almighty. Thus, wherever divinity of Allah

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Almighty is found, the Holy Prophet's صلى الله عليه وآله وسلم prophethood will also be there Hence, this verse is a proof of the previous verses that the Holy Prophet (Peace be upon him) is the Prophet for the entire creation.

5. In it is the refutation of those idol worshippers who were associating partners with Allah Almighty, or they were trying to prove off-spring for Him because the idol worshippers of Arabia would say that the angels are the daughters of Allah Almighty, while the (Nasara) were believing in Hazrat Iesa (On whom be peace), and the Yahud were taking Hazrat Uzair(On whom be peace) as sons of Allah Almighty. (May Allah protect us from such beliefs).

6. This means Allah Almighty provided each creation with things according to their needs.

3. And the people have taken other gods besides Him. They created nothing and they themselves have been created [7], and they themselves are not the owners [8] of their own souls either for bad or for good, and neither they have power to die nor to be alive nor to rise up [9].

وَاتَّخَذُوْا مِنْ دُوْنِهٖٓ اٰلِهَةً لَّا يَخْلُقُوْنَ شَيْـًٔا وَّ هُمْ يُخْلَقُوْنَ وَ لَا يَمْلِكُوْنَ لِاَنْفُسِهِمْ ضَرًّا وَّ لَا نَفْعًا وَّ لَا يَمْلِكُوْنَ مَوْتًا وَّ لَا حَيٰوةً وَّ لَا نُشُوْرًا ۝٣

7. True God can only be Him Who is the Creator. Thus the acknowledgement by the polytheists of their idols as gods but not as creators is totally wrong even according to their own views.

8 Let alone these lifeless stones providing any benefit or harm to you, they are totally helpless from removing anything that may be harmful to themselves. Some people try to apply this verse to the Saints of Allah Almighty. But this is totally wrong. To apply verses concerning the idols to the Prophets and Saints of Allah Almighty is the way of the deviators from Islam. No believer ever worships the grave of the Saint. There is a great difference between resepct and worship. We devotedly respect the Holy Ka'ba and the Holy Qur'aan but no one says that they cannot ward off any difficulties (they do not have the power to even literally, get rid of the flies). Therefore what respect can we show for them.

9. This means no one's life and death and resurrection after death is within the control of these idols. Hence in what way can they be regarded as deities. Even the polytheists ackno-wledge this, yet they regard them as deities.

4. And the infidels said [10], 'This is not but a calumny which he has fabricated and some other people have helped him [11] in it, undoubtedly, those unjust people have brought more falsehood' [12].

وَ قَالَ الَّذِيْنَ كَفَرُوْٓا اِنْ هٰذَآ اِلَّآ اِفْكُ ِۨافْتَرٰىهُ وَ اَعَانَهٗ عَلَيْهِ قَوْمٌ اٰخَرُوْنَ ۚ فَقَدْ جَآءُوْ ظُلْمًا وَّزُوْرًا ۝٤

10. Like Nadar bin Harith, Abdullah bin Umayyah, Maufal bin Khaulid and their followers, who were saying that the Holy Qur'aan is the creation of the Blessed Prophet صلى الله عليه وآله وسلم .

11. This means Yahud like Addas and Yasaar, who had shown the Holy Prophet صلى الله عليه وآله وسلم past incidents from the Taurah which the Prophet of Islam is translating in Arabic and telling the people and calling them as Qur'aan (May Allah Almighty protect us from it).

12. This tells us that it is a terrible injustice to accuse the Holy Prophet صلى الله عليه وآله وسلم of slander, as well as a major lie. This is a worse sin than all other sins.

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وَ قَالُوْۤا اَسَاطِيْرُ الْاَوَّلِيْنَ اكْتَتَبَهَا فَهِيَ تُمْلٰى عَلَيْهِ بُكْرَةً وَّ اَصِيْلًا ۝

5. And they said, 'These are fables of the ancients which he has written, so that they are read to him morning and evening [13].

myths, the Holy QUR'AAN too constitutes of such mythological tales which have been given religious form and importance.

13. This means the polytheists are also saying that just as tales about Rustam and Alexandra the Great, etc. are found in books of

قُلْ اَنْزَلَهُ الَّذِيْ يَعْلَمُ السِّرَّ فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ اِنَّهٗ كَانَ غَفُوْرًا رَّحِيْمًا ۝٦

6. Say you, 'It has been sent down by Him Who knows every secret thing of the heavens and the earth [14]. Undoubtedly, He is the Most Forgiving and the Most Merciful.'

the Holy QUR'AAN is a proof of its safety. He who rejects the knowledge of the unseen of the Holy Prophet صلى الله عليه وآله وسلم is in reality rejecting his prophethood.

14. This means the Holy Qur'aan contains prophecies of the unseen which are beyond human intellect. It does not only provide historical data only. From this we understand that the presence of prophecies of the unseen in

وَقَالُوْا مَالِ هٰذَا الرَّسُوْلِ يَاْكُلُ الطَّعَامَ وَ يَمْشِيْ فِي الْاَسْوَاقِ ؕ لَوْ لَاۤ اُنْزِلَ اِلَيْهِ مَلَكٌ فَيَكُوْنَ مَعَهٗ نَذِيْرًا ۝

7. And they said, 'What happened to this messenger; he eats food [15], and walks about in the market [16]. Why was an angel not sent down to him that he might be a Warner with him?' [17].

infidels, in that they can accept stones and sticks as deities, yet they make such excuses for rejecting prophethood and wanted to see Divine attributes in the Prophets. For instance, the Prophet should refrain from eating and drinking and from frequenting market areas.

15. This means if they were prophets then they should have been free of want of eating, drinking and visiting market places like the angels. Because the angels are prophets therefore they do not indulge in eating and drinking. Since they call themselves as prophets then why do they eat and drink? These foolish people did not know that the angel is a prophet in the sense of being sent as a messenger to convey the messages only, and that too, to the Prophets only, while these are Prophets, meaning fountain head, who have been delegated with the duty of reforming the people and only the person of one's own kind can reform his fellow beings.

16. Just look at the foolishness of the

17. This means there should be such an angel accompanying the Holy Prophet (Peace be upon him) who should be visible to us and who should tells us this is a true Prophet. Otherwise, angels would descend upon the Holy Prophet صلى الله عليه وآله وسلم whom the Noble Companions and even the infidels had seen in human form and had become aware of their presence.

اَوْ يُلْقٰۤى اِلَيْهِ كَنْزٌ اَوْ تَكُوْنُ لَهٗ جَنَّةٌ

8. Or he would have got a treasure from the hidden place or he would

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يَّاْكُلُ مِنْهَا ۭ وَ قَالَ الظّٰلِمُوْنَ اِنْ تَتَّبِعُوْنَ اِلَّا رَجُلًا مَّسْحُوْرًا ۝

have any garden that he may eat therefrom [18]. And the unjust people say, 'You follow not but a man who has been bewitched [19].

18. Their aim was why did Allah Almighty not make His Beloved Prophet free of the want of eating and drinking. Or that he should not have any desire for food, and if he had, then this should have been satisfied from the unseen sources. This, too, they said from their outer observance. Otherwise, the Holy Prophet صلى الله عليه وآله وسلم had unseen treasures under his control. He also had gardens of Paradise under his control. The Holy Prophet صلى الله عليه وآله وسلم says "*I have been given the keys of the treasures of the earth*". Allah Almighty says: "*O beloved! Undoubtedly, We have bestowed you abundance of good*"

(S107:V1). The Holy Prophet صلى الله عليه وآله وسلم says: "*I saw one Paradise in this wall, if I wanted to, I could have cut off one bunch out of it.* But since these things had not been revealed as yet, the infidels would talk about them.

19. This tells us that the infidels had no real consistency or agreement in what they were saying. Sometimes they would call the Holy Prophet صلى الله عليه وآله وسلم as a magician, and sometimes they would say that he is a victim of magic. Sometimes they would call him a poet, and sometimes a fortune teller. They were liars according to their own statements.

اُنْظُرْ كَيْفَ ضَرَبُوْا لَكَ الْاَمْثَالَ فَضَلُّوْا فَلَا يَسْتَطِيْعُوْنَ سَبِيْلًا ۝

9. O beloved; see what kind of similitude they are coining for you, therefore, they have gone astray [20]. Now they cannot find anyway [21].

20. This means those who were labelling him with such nonsensical things were all misguided, and would not find guidance in the future. They will never find the Straight Path.

21. From this, emerge a few issues:

1. To look only at the outer eating and drinking of the Prophet without observing his inner greatness is the way of the infidels.
2. To seek miracles without pondering over them is the way of the infidels.
3. Allah Almighty complains about His servants to His Beloved Prophet. This is for expressing His love for him.

4. He whose eyes cannot reach the excellence of the Prophet, he can neither understand the excellence of Allah Almighty, nor can he in any way obtain guidance. Allah Almighty has decided "*They cannot find any way*" eg. only that person can come in the mosque who is pure and clean. Likewise, only that person can gain presence in the court of Allah Almighty whose heart is pure. To purify the body, there is water of the well, etc. but to purify the heart the water from the love of the Holy Prophet صلى الله عليه وآله وسلم is required.

SECTION: 2

تَبٰرَكَ الَّذِيْٓ اِنْ شَآءَ جَعَلَ لَكَ خَيْرًا مِّنْ ذٰلِكَ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ وَ يَجْعَلْ لَّكَ قُصُوْرًا ۝

10. Blessed is He Who, if He pleases, will do better for you then that; Gardens beneath which flow streams and He makes palaces for you [22].

22. This means Allah Almighty has full power to grant these things in their outer form,

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but this is contrary to His law. If this is granted then how will people obtain belief in the unseen?

11. Nay, they belie the Hour [23], and for him who belies the Hour, We have prepared a blazing fire.

بَلْ كَذَّبُوْا بِالسَّاعَةِ ۫ وَاَعْتَدْنَا لِمَنْ كَذَّبَ بِالسَّاعَةِ سَعِيْرًا ﴿۱۱﴾

23. This means these people are not just rejecting you, they are rejecting Quraan, Day of Judgement, and even Allah.

12. When it will see them from afar, they will hear its bubbling and shrieking [24].

اِذَا رَاَتْهُمْ مِّنْ مَّكَانٍۭ بَعِيْدٍ سَمِعُوْا لَهَا تَغَيُّظًا وَّ زَفِيْرًا ﴿۱۲﴾

24. From this verse we learn that people will have the sense of perception like intelligence, sight, hearing, etc. Its fire will distinguish between the believer and the infidel. Therefore it becomes inflamed on seeing the infidel, and cool on seeing the believer.

13. And when they will be thrown into any narrow place thereof tied with chains, they will there request for death [25].

وَ اِذَآ اُلْقُوْا مِنْهَا مَكَانًا ضَيِّقًا مُّقَرَّنِيْنَ دَعَوْا هُنَالِكَ ثُبُوْرًا ﴿۱۳﴾ ط

25. From this emerge two issues:
1. The infidel would be pushed into Hell from the edge, with his hands and feet tied. He would reach its bottom in a fall.
2. The infidels would wish for death in it, but death will not come to them. Both these punishments would not come to the sinful believers. Insha-Allah sinful believers will neither be pushed from on top, nor wish for death in it. In fact, their souls will be taken out. It is stated in the Hadith Shareef that the sinful believers would be taken out of Hell like a burnt coal. Then they will sprout into life with the water of Paradise like the green vegetation comes to life in the field. It should be remembered that every infidel would be chained with his devil.

14. It will be said, 'Do not request for one death today but request for many deaths' [26].

لَا تَدْعُوا الْيَوْمَ ثُبُوْرًا وَّاحِدًا وَّ ادْعُوْا ثُبُوْرًا كَثِيْرًا ﴿۱۴﴾

26. This means offer many supplications of death because death is only one and not more. Or this address is in the form of censure. This order is not for instituting obligation, but it is for the expression of anger.

15. Say you, 'Is this better or the abiding garden which is promised to those who fear, That is their reward and end [27].

قُلْ اَذٰلِكَ خَيْرٌ اَمْ جَنَّةُ الْخُلْدِ الَّتِيْ وُعِدَ الْمُتَّقُوْنَ ؕ كَانَتْ لَهُمْ جَزَآءً وَّمَصِيْرًا ﴿۱۵﴾

27. This means by law Paradise would be given to the pious as a form of reward, while the minor children of the believer would be going therein due to the bounty of Allah

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Almighty. Similar would be the case of some of the sinners going into Paradise after their repentance.

لَهُمْ فِيْهَا مَا يَشَآءُوْنَ خٰلِدِيْنَ ؕ كَانَ عَلٰى رَبِّكَ وَعْدًا مَّسْئُوْلًا ۝١٦

16. For them is therein all that they desire [28], they will abide therein forever. This is the promise made by your Lord as prayed for [29].

or that Paradise which the believers were seeking in the world. It should be remembered that every promise of Allah Almighty is true. The doubt is whether we are included in that promise or not. Speaking to Allah Almighty: "*Oh our Lord! give us that what You have promised to us through Your Messenger*" (S3:V194) is due to this, i.e. we are not certain of being included in this promise.

28. From this we learn that inmates of Paradise will not seek the forgiveness for their infidel relatives at all. Also, no desire of any evil will enter their hearts, because NAFSE AMMARAH - the baser soul, will not be found there. Therefore, whatever they say that will be accepted Due to this baser soul, people express desire for evil things in this world, but every desire in Paradise will be expected.

29 This means the Paradise is worth seeking

وَ يَوْمَ يَحْشُرُهُمْ وَ مَا يَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ فَيَقُوْلُ ءَاَنْتُمْ اَضْلَلْتُمْ عِبَادِيْ هٰٓؤُلَآءِ اَمْ هُمْ ضَلُّوا السَّبِيْلَ ۝١٧

17. And the Day He will assemble them and those they worshipped besides Allah [30], then He will say to those gods, 'Have you led these Bondman of Mine astray or they themselves strayed away from the path [31].

i.e. you and your deities are the fuel of Hell. In this verse ,too, the same is meant i.e. stones, wood, sun, moon, etc.

30. By this it is meant that idols of the polythe- ists: stones, wood, moon, sun, etc. Hazrat Iesa and Hazrat Uzair (On them be peace) are not included in this, because the pronoun '*those*' is used here which is used for inanimate objects. Says Allah Almighty: "*Undoubtedly, you and whatever you worship besides Allah, are all the fuel of Hell*" (S21:V98)

31. This question would be asked to disgrace the polytheists, otherwise, Allah Almighty knows that these stones, moon, and sun, had not instructed the polytheists to worship them.

قَالُوْا سُبْحٰنَكَ مَا كَانَ يَنْۢبَغِيْ لَنَآ اَنْ نَّتَّخِذَ مِنْ دُوْنِكَ مِنْ اَوْلِيَآءَ وَ لٰكِنْ مَّتَّعْتَهُمْ وَاٰبَآءَهُمْ حَتّٰى نَسُوا الذِّكْرَ ۚ وَ كَانُوْا قَوْمًۢا بُوْرًا ۝١٨

18. They will say, 'Glory is to you, it was not befitting for us that we should take besides You any other patron [32], but you did allow them and their forefathers to carry on until they forgot [33] Your remembrance. And these were the people to be ruined.

32. This means when we ourselves did not accept anyone as a deity besides You, then how can one give such an instruction to them?

33.The purpose of this is not to raise an objection on Allah Almighty, but to express that these wicked people had taken undue

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advantage of Your leniency, i.e. instead of being grateful, they became infidels.

فَقَدْ كَذَّبُوْكُمْ بِمَا تَقُوْلُوْنَ ۙ فَمَا تَسْتَطِيْعُوْنَ صَرْفًا وَّ لَا نَصْرًا ۚ وَ مَنْ يَّظْلِمْ مِّنْكُمْ نُذِقْهُ عَذَابًا كَبِيْرًا ﴿١٩﴾

19. Now therefore the gods have belied your sayings, you can neither avert the torment nor can you help yourselves [34]. And who so amongst you is a wrong doer, We shall make him taste a big torment [35].

34. This means Oh disbelievers! you called your deities gods, but they proved you liars. Now neither will these deities be able to help you, nor will We help you and nor will you be able to help one another. From this we learn that if Allah Almighty wills, the sinful believers would be given help.

35. Here the word wrongdoer denotes infidels and those who infllluence others towards infidelity. Other than that, every infidel is a wrong doer.

وَ مَآ اَرْسَلْنَا قَبْلَكَ مِنَ الْمُرْسَلِيْنَ اِلَّاۤ اِنَّهُمْ لَيَاْكُلُوْنَ الطَّعَامَ وَيَمْشُوْنَ فِي الْاَسْوَاقِ ؕ وَ جَعَلْنَا بَعْضَكُمْ لِبَعْضٍ فِتْنَةً ؕ اَتَصْبِرُوْنَ ۚ وَ كَانَ رَبُّكَ بَصِيْرًا ﴿٢٠﴾ ع ١١ ١٤

20. And as many messengers We sent before you, they were all the same [36], they ate food and walked about in the markets [37]. And We have made one of you a test [38] for the other, and O people! Will you have patience, and O beloved! Your Lord is watching.

36. This means the present day infidels who say that if he is a Prophet then why does he eat and drink, why does he visits frequent market places? This non sensible talk of theirs does not deserve any attention. Every Prophet while in the world used to eat and drink and would had been visiting frequent market places. In what way can this serve as an objection against prophethood?

37. However there is a great difference between frequenting of the market by a Prophet of Allah and us. We only go to such places to promote our baser self i.e. to indulge in materialistic activities while the Prophets go there to seek the pleasure of Allah Almighty. Even if they trade, it is a form of propagating the religion of Allah Almighty through which people can learn the lawful principles of commerce. Likewise, there is immense difference in our spirit of worship and their's. The passengers sit in the ship to be transported to their destination, while the captain's duty is to see that they reach their destination. Thus, the passengers travel by paying their fare, while the captain receives a salary for his effort. The travellers in the ship of Islam are both the Prophet and his followers but we are travelling to reach our destination and the Prophet is to pilot us to our destination.

38. This verse was revealed regarding Abu Jahl, Walied bin Uqba, Aas bin Waail, Nadar bin Harith, etc. the leaders of Quraish who on seeing the destitute companions Hazrat Bilal, Hazrat Abu Zar Ghaffari, Hazrat Ammaar bin Yasir, etc. (May Allah be pleased with them) said that if we were to accept Islam, then these poor Companions will have a higher status than us because they had accepted Islam before us. Or that we too will become poor like them. In other words, these wretched people had become a source of mischief for these unfortunate persons. There are many more traditions regarding the reason for

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revelation of this verse, which are recorded in "Tafseer Khazainul Irfaan."

SECTION: 3

وَ قَالَ الَّذِيْنَ لَا يَرْجُوْنَ لِقَآءَنَا لَوْلَآ
اُنْزِلَ عَلَيْنَا الْمَلٰٓئِكَةُ اَوْ نَرٰى رَبَّنَا ؕ لَقَدِ
اسْتَكْبَرُوْا فِيْٓ اَنْفُسِهِمْ وَعَتَوْ عُتُوًّا كَبِيْرًا ﴿٢١﴾

21. And those who do not hope to meet Us said [39], 'Why not angels[40] are sent, to us, or we see our Lord' [41]. Undoubtedly they have become proud of themselves and they have become greatly contumacious [42].

39. This means the rejectors of the Day of Judgement, whether they may be rejectors of Allah Almighty or not. The second point seems more reliable, as is understood from the following subject matter.

40 This means man should not have been made a Prophet, instead prophethood should have been conferred upon the angels. Or it could mean why did the angels not appear before us to testify about the Holy Prophet صلى الله عليه وآله وسلم .

41. By seeing is meant the vision of Allah Almighty would have made the medium of the Holy Prophet unnecessary. The servants would have received the blessings and bounties of Allah Almighty directly. This tells us that rejection of WASEELA or intercession is the way and habit of the infidels. We further learn that if the desire for the vision of Allah Almighty is for the purpose of love and pleasure, it is the way of Hazrat Moosa (On whom be peace), but if it is on the basis of rejecting the Prophet, then this is the way of the infidels.

42. This means these Yahud had regarded themselves as important people that they were worthy of receiving bounties from Allah Almighty and the angels directly; and in this way became rejectors of the Holy Prophet's صلى الله عليه وآله وسلم intercession.

يَوْمَ يَرَوْنَ الْمَلٰٓئِكَةَ لَا بُشْرٰى يَوْمَئِذٍ
لِّلْمُجْرِمِيْنَ وَ يَقُوْلُوْنَ حِجْرًا مَّحْجُوْرًا ﴿٢٢﴾

22. The Day they will see the angels [43], that will not be a happy day for the guilty [44], and will say, 'O Allah! Set a barrier forbidden between us and them [45].

43 At the time of their death or on the Day of Judgement because due to the blessings of the Holy Prophet the angels do not come into the world with Divine punishment

44 This tells us that for the believers their death is an occasion of joy for them . It is for this reason that the day of death of the pious is regarded as their Urs or the day of their wedding. In the same way, for these pious people the Day of Judgement would be an occasion of joy and celebration.

45. This means to conceal the angels of punishment from us because we become greatly distressed at seeing their terrifying faces. This tells us that believers would become happy at seeing the angels of mercy and would desire their nearness.

وَ قَدِمْنَآ اِلٰى مَا عَمِلُوْا مِنْ عَمَلٍ
فَجَعَلْنٰهُ هَبَآءً مَّنْثُوْرًا ﴿٢٣﴾

23. And whatever work they had done [46], We have purposely made them minute particles [47] or dust scattered that are seen in the sunlight of the ventilator. [48]

46 Good deeds, e.g. giving charity, maintaining good relations with one's relatives

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and close friends, caring for the orphans, etc. as the sins of the infidels would be kept back, only their good deeds would be destroyed. For the acceptance of the pious deeds faith is a pre-requisite just as Wudu is the conditon for Salaah.

47. That the duration of their sins would not in any way be decreased by their good deeds. However, the punishment of some infidels does become lighter due to some of their good deeds, eg. Hazrat Abu Talib would be punished out of Hell because of his service to the Holy Prophet صلى الله عليه وآله وسلم or that Abu Lahab receives some water from the finger with which he freed his maid servant Thuwaiba out of happiness for bringing the good news of the birth of the Holy Prophet صلى الله عليه وآله وسلم. Hence, there is no inconsistency between Hadith and the Holy QUR'AAN.

48.HABAA is the name given to small particles which are perceived in a dark closet under the light of a ventilator. They are tinier than normal particles and are difficult to catch. What it means is the good deeds of the infidels would be insignificant, like the scattered particles totally wasted.

24. Fellows of Paradise on that day will have a good destination and after the noon of reckoning a good place of rest [49].

أَصْحٰبُ الْجَنَّةِ يَوْمَئِذٍ خَيْرٌ مُّسْتَقَرًّا وَّ أَحْسَنُ مَقِيْلًا ﴿٢٤﴾

49. Either by '*destination*' is meant the grave, and by *'place of rest'* is meant Paradise. The grave of the believer is a garden of Paradise, and his eternal abode is Paradise itself. Or by both these words means two sections of Paradise: *MUSTAQAR* is that place where the inmate of Paradise would be meeting his friends, while *MAQEEL* is the section where he will enjoy privacy with his wife and children. Or else, *MUSTAQAR* would signify the world and *MAQEEL* the Hereafter. The believe r spends his life in the mosque and the infidel in the temple of idols. Of these the mosque is so much better. Or by *MUSTAQAR* is meant the places after reckoning and *MAQEEL* is the place while giving reckoning.

25. And on the day the sky shall be split as-under with the Clouds [50] and the angels shall be sent down fully in large numbers [51].

وَ يَوْمَ تَشَقَّقُ السَّمَآءُ بِالْغَمَامِ وَ نُزِّلَ الْمَلٰٓئِكَةُ تَنْزِيْلًا ﴿٢٥﴾

50. This means the sky will be torn asunder and those cloud would become visible which are above the skies and under this cover (*Tafseer Roohul Bayaan*).

51. By this it is meant first angels from the first heaven will descend whose number will exceed the total population of men and jinns. Thereafter the second and third heavens will be torn apart and angels from there will descend. The number of angels of every heaven will exceed those from the heaven above them (*Tafseer Khazainul Irfaan and Roohul Ma'ani*).

26. The true Kingdom on that Day is of the Most Affectionate. And it is a hard day on the infidels [52].

اَلْمُلْكُ يَوْمَئِذِ الْحَقُّ لِلرَّحْمٰنِ ؕ وَ كَانَ يَوْمًا عَلَى الْكٰفِرِيْنَ عَسِيْرًا ﴿٢٦﴾

52. On that day besides Allah Almighty, no one will have the sovereignty as was the case in the world. That day will be extremely severe on the infidels and very easy on the believers. Such a long day for the believer would spend the time taken for performing four Rak'aats.

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وَ يَوْمَ يَعَضُّ الظَّالِمُ عَلٰى يَدَيْهِ يَقُوْلُ يٰلَيْتَنِي اتَّخَذْتُ مَعَ الرَّسُوْلِ سَبِيْلًا ﴿۲۷﴾

27. And in the Day the wrongdoer will bite his hands [53] saying 'O! Would that I had taken a way with the messenger.

death, according to which he was killed in the Battle of Badr. Ubay bin Khalaf was his friend about whose friendship Uqbah would be ashamed on the Day of Judgement. Although the purpose of revelation of this verse is specific but its injunction is general.

53. Reason for its Revelation:
This verse was revealed regarding Uqbah bin Hait who at first had recited the Kalima and accepted Islam then became an apostate by listening to Ubay bin Khalf. The Holy Prophet صلى الله عليه وآله وسلم had prophesised about his

يٰوَيْلَتٰى لَيْتَنِيْ لَمْ اَتَّخِذْ فُلَانًا خَلِيْلًا ﴿۲۸﴾

28. Ah! Woe to me would that anyhow I had not taken such a one for a friend [54].

would be expressing regret at both of them. To keep religious friendship with the infidels is an act of infidelity, and worldly friendship is weakness of faith.

54. From this we understand that two things are important for Faith - to inculcate love for the pious and to show complete dislike for the evil. It is for this reason that the infidels

لَقَدْ اَضَلَّنِيْ عَنِ الذِّكْرِ بَعْدَ اِذْ جَآءَنِيْ ؕ وَ كَانَ الشَّيْطٰنُ لِلْاِنْسَانِ خَذُوْلًا ﴿۲۹﴾

29. Undoubtedly, he led me astray from the admonition after it had come to me. And Satan will leave men deserted [55].

will help them. Hence it is important to befriend the pious while in the world whose help will prove beneficial in the Hereafter.

55. This tells us those who have gained the nearness of Allah Almighty will not abandon those who seek their intercession, but

وَقَالَ الرَّسُوْلُ يٰرَبِّ اِنَّ قَوْمِي اتَّخَذُوْا هٰذَا الْقُرْاٰنَ مَهْجُوْرًا ﴿۳۰﴾

30. And the messenger said 56, 'O my Lord. My people have taken this Qur'aan as something to be abandoned from [57].

Judgement.
57. In that some called it magic, some called it witchcraft, some called it poetry.

56. The Holy Prophet صلى الله عليه وآله وسلم himself complained about this in the world to Allah Almighty, or would do this on the Day of

وَ كَذٰلِكَ جَعَلْنَا لِكُلِّ نَبِيٍّ عَدُوًّا مِّنَ الْمُجْرِمِيْنَ ؕ وَ كَفٰى بِرَبِّكَ هَادِيًا وَّنَصِيْرًا ﴿۳۱﴾

31. And thus We made for every prophet an enemy from amongst the culprits [58]. And your Lord is sufficient to guide and to help [59].

opposition to the Pharoah, Hazrat Ebrahim (On whom be peace) in opposition to Namrod, the Holy Prophet صلى الله عليه وآله وسلم him in opposition to Abu Jahl so that obedience to the Prophet can be seen.
59. It is He who will help you. It should

58. By this is meant that the infidels at all times had been enemies of the Prophets. Thus you should not become narrow-minded because of their enmity. He always gains more publicity whose enemies are more. Hazrat Moosa (On whom be peace) was created in

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be remembered the help of those dear to Allah Almighty is indeed the help of the Divine. These sages are the reflections of the help of Allah Almighty. Thus, this verse does not necessarily prove that one cannot take the help of a servant of Allah Almighty. Says Allah Almighty: "*And help each other in righteousness and piety*" (S5:V2).

32. And the infidels said, 'Why was the Qur`aan not sent down all at once to them? [60]. We have thus sent it down gradually that We may strengthen [61] your heart there with, and We recited it with gradual recitation [62].

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَوْ لَا نُزِّلَ عَلَيْهِ الْقُرْاٰنُ جُمْلَةً وَّاحِدَةً ۚ كَذٰلِكَ ۚ مع لِنُثَبِّتَ بِهٖ فُؤَادَكَ وَ رَتَّلْنٰهُ تَرْتِيْلًا ﴿٣٢﴾

60. This means just as the Taurah and the Injeel were revealed instantly, why was the Holy QUR'AAN ,too, not revealed likewise. This objection is based on foolish assumption, because its revelation in stages is the biggest proof of it being a miracle. By opposing each verse it is revealing the helplessness of the infidels.

61. From this it is understood that the method of revelation of the Holy QUR'AAN is twice better than the method of revelation of the Taurat and Injeel. Firstly, those books were revealed instantly, while QUR'AAN was revealed in stages, secondly, those books were revealed in written form, while the QUR'AAN was revealed verbally. By coming in stages it became very easy for its followers to act upon it and it kept the line of communication between Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم open for all times. One can glean those meanings thorugh verbal revelation which is not possible to obtain through written books, because many different meanings come to the fore through intonation and pronunciation. Hazrat Ebrahim (On whom be peace) said regarding the moon and the sun. "*This is my Lord!* " (S6:V78). If this expression is for information, then it is polytheism, but if it is in an interrogative tone, then it is pure faith.

62. In that He revealed it in a period of twenty three years. This tells us that the work of the beloved servants of Allah Almighty is indeed His work, because recitation of the Holy QUR'AAN was the work of Hazrat Jibraeel (On whom be peace) yet Allah Almighty says he recited it. In it there is a hint for the people that the Holy QUR'AAN should be recited slowly. Says Allah Almighty: "*And recite the QUR'AAN slowly and thoughtfully*". (S73:V4) Thus, do not recite the complete QUR'AAN quickly in a day in such a manner that nothing can be understood.

33. And they will not bring you and saying but We shall bring you the truth and a better explanation [63].

وَ لَا يَاْتُوْنَكَ بِمَثَلٍ اِلَّا جِئْنٰكَ بِالْحَقِّ وَ اَحْسَنَ تَفْسِيْرًا ﴿٣٣﴾ ط

This tells us that the Holy Prophet صلى الله عليه وآله وسلم has obtained such nearness in the court of Allah Almighty that when an objection is raised against him, صلى الله عليه وآله وسلم the reply is given by Allah Almighty.

63. Here the word '*saying*' signifies objection while the word Truth signifies its reply i.e. whatever objections the infidels would raise against the Holy Prophet صلى الله عليه وآله وسلم We will give an excellent reply to these.

34. And those who shall be driven up upon their faces towards the Hell,

اَلَّذِيْنَ يُحْشَرُوْنَ عَلٰى وُجُوْهِهِمْ اِلٰى

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جَهَنَّمَ ۚ أُولَٰئِكَ شَرٌّ مَّكَانًا وَأَضَلُّ سَبِيلًا ﴿٣٤﴾

their destination is worst and worstly misguided from the path [64].

complete the road, because whatever has been mentioned in the Holy QUR'AAN as punishment for the infidels, Allah Almighty will protect the believers from these.

64. From this we learn that just as the believer walks in this world, he would in a like manner walk freely on foot towards Paradise. In fact, some will be riding towards it. Only the infidels would be driven upon their faces to

SECTION: 4

وَلَقَدْ آتَيْنَا مُوسَى الْكِتَابَ وَجَعَلْنَا مَعَهُ أَخَاهُ هَارُونَ وَزِيرًا ﴿٣٥﴾

35. And undoubtedly, We gave Musa the Book and his brother Haroon as Minister [65].

(iii). No Prophet can become the minister of Allah Almighty because a minister is that person who helps the king to fulfil his needs and is able to bear the responsibilities of the kingdom. Allah Almighty is free from all such wants. He is totally Independent.

65. From this emerges a few issus:
(i) Taurah was revealed to Hazrat Moosa (On whom be peace) only and not Hazrat Haroon (On whom be peace). The latter was given the order to propagate the Taurah.
(ii) All the Prophets are not of equal rank - some are emperors while others are their ministers.

فَقُلْنَا اذْهَبَا إِلَى الْقَوْمِ الَّذِينَ كَذَّبُوا بِآيَاتِنَا ۚ فَدَمَّرْنَاهُمْ تَدْمِيرًا ﴿٣٦﴾

36. Then We said, 'both of you must go towards the people who have belied Our signs' [66]. Then We perished them after reckoning [67].

to the signs of Allah Almighty which point to the Oneness of Allah Almighty.
67. From this we learn that the Divine law is that no punishment has come upon any nation without them believing the Prophet of Allah.

66 Here people refers to the Pharoah and his people, but the verses do not signify verses of Taurah Shareef and the miracles of Hazrat Moosa (On whom be peace) because these had not reached Pharoah. Instead, the verses refer

وَقَوْمَ نُوحٍ لَّمَّا كَذَّبُوا الرُّسُلَ أَغْرَقْنَاهُمْ وَجَعَلْنَاهُمْ لِلنَّاسِ آيَةً ۖ وَأَعْتَدْنَا لِلظَّالِمِينَ عَذَابًا أَلِيمًا ﴿٣٧﴾

37. And as to the people of Nuh, when they belied the Messengers 68, We drowned them and made them a sign [69] for the people. And We have already prepared a painful punishment for the oppressors [70].

the inmates of the ship saw them drowning and learnt a lesson from it.
70. It means Allah Almighty says this for the infidels "*Undoubtedly, the association with Allah is a tremendous wrong*" (S31:V13).

68 Because not believing in one Prophet is equal to falsifying all the Prophets. Hence there is nothing objectionable about the verse.
69.In such a way that their stories have been related to the coming generations. Or that

وَعَادًا وَثَمُودَ وَأَصْحَابَ الرَّسِّ وَ

38. And the 'Aad and the Thamud and the people of the well [71] and

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many generations in between.

71. The Aad are the people of Hazrat Hud (On whom be peace) the Thamood are of Hazrat Saleh (On whom be peace) and the people of the well are that of Hazrat Shuaib

قُرُوْنًا بَيْنَ ذٰلِكَ كَثِيْرًا ﴿٣٨﴾

(On whom be peace), whose houses were situated near the well. They had closed this well with a heavy stone, and would open it at a stipulated time to take water out of it.

39. And We narrated examples [72] to all and We obliterated all after complete annihilation.

وَكُلًّا ضَرَبْنَا لَهُ الْاَمْثَالَ ۫ وَ كُلًّا تَبَّرْنَا تَتْبِيْرًا ﴿٣٩﴾

72. Incidents about the destruction of the previous people, and the verses of fear and

hope from which the listerners and thinkers can take a lesson.

40. And necessarily, they have already visited the town where an evil rain came upon them [73]. Had they not seen it? Nay, but they had no hope to be raised up alive.

وَ لَقَدْ اَتَوْا عَلَى الْقَرْيَةِ الَّتِيْٓ اُمْطِرَتْ مَطَرَ السَّوْءِ ؕ اَفَلَمْ يَكُوْنُوْا يَرَوْنَهَا ۚ بَلْ كَانُوْا لَا يَرْجُوْنَ نُشُوْرًا ﴿٤٠﴾

73. These are settlements of the people of Hazrat Lut (On whom be peace) on whom stones had fallen and had been overturned. People of Arabia who would go to Syria for trade purposes would see the remains of these devastated and overturned settlements. From

this we learn that for proof of historical incidents, reputable reports about them are sufficient, because the Arabs had known about the conditions and whereabouts of these ruins from personal observations and not from the verses of the QUR'AAN.

41. And when they see you, they take you for mockery [74]. Is this the one Allah has sent as a Messenger? [75].

وَ اِذَا رَاَوْكَ اِنْ يَّتَّخِذُوْنَكَ اِلَّا هُزُوًا ؕ اَهٰذَا الَّذِيْ بَعَثَ اللّٰهُ رَسُوْلًا ﴿٤١﴾

74. This tells us that to make a mockery of the prophet or look at anything of his with contempt is the way of the infidels.

75. Those who do not possess worldly glory and wealth. This tells us that prophethood cannot be seen from the outer-sight. It requires the discerning eye of faith.

Ibn Umme Maktoon (May Allah be pleased with him) recognized the Holy Prophet صلى الله عليه وآله وسلم though he was physically blind, while the one possessing sight like Abu Jahl failed to see Hazrat Muhammad صلى الله عليه وآله وسلم as a Prophet of Allah.

42. It was near that he would have made us astray from our gods if we had not preserved towards them [76]. Now they wish to know, the day when they shall see the torment that who was astray from the path [77].

اِنْ كَادَ لَيُضِلُّنَا عَنْ اٰلِهَتِنَا لَوْ لَآ اَنْ صَبَرْنَا عَلَيْهَا ؕ وَ سَوْفَ يَعْلَمُوْنَ حِيْنَ يَرَوْنَ الْعَذَابَ مَنْ اَضَلُّ سَبِيْلًا ﴿٤٢﴾

76. From this we understand that even the

infidels had acknowledged the strong influence

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of miracles. They would say that had they not been fully obstinate, they would long ago have been driven away from their infidelity. This tells us that treatment of obstinacy is impossible.

77. Either the infidels or the believers.

43. Have you seen him who has taken as his god [78] to be his own desire? Will you then take the responsibility of being a guardian over him? [79].

اَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ ؕ اَفَاَنْتَ تَكُوْنُ عَلَيْهِ وَكِيْلًا ۙ﴿۴۳﴾

78. It was the custom of the polytheists of Arabia that everyone from them had been worshipping one stone. After a while when they found a better stone, they would discard that stone and begin worshipping the new one. Thus everyone was totally free to follow his own desires and did as he pleased. This has been discussed in this verse. This tells us that freedom is a good thing but non-restriction and lawlessness is detrimental. Here the word *ILAH* denotes one who is obeyed and *HAWA* signifies that desire which is contrary to Quranic order.

44. Or do you think that most of them hear and understand? [80]. They are not but like cattle, nay, but they are the worst astray from the path [81].

اَمْ تَحْسَبُ اَنَّ اَكْثَرَهُمْ يَسْمَعُوْنَ اَوْ يَعْقِلُوْنَ ؕ اِنْ هُمْ اِلَّا كَالْاَنْعَامِ بَلْ هُمْ اَضَلُّ سَبِيْلًا ﴿۴۴﴾

80. Not at all. This verse is the commentary of the following verse: *"Nor you make the deaf to hear the call"* (S30:V52). This tells us that in these verses the blind, the deaf and the dead denote the infidels whose hearts are dead and the eyes and ears are blind and deaf, unable to see and hear the Truth.

81 From this verse is understood any intelligence which is unable to recognize Allah Almighty and His Messenger is stupidity, because they are the true objectives of life. We further learn that their recognition is not achieved

SECTION: 5

45. O beloved! Have you not seen your Lord [82] that how He has spread the shadow [83]. And if He had willed, He would have made it stationary [84]

اَلَمْ تَرَ اِلٰى رَبِّكَ كَيْفَ مَدَّ الظِّلَّ ۚ وَلَوْ شَآءَ لَجَعَلَهٗ سَاكِنًا ۚ ثُمَّ جَعَلْنَا الشَّمْسَ

The infidels called polytheism, guidance and faith as apostasy. Allah Almighty replied to them in their own expression that in future they themselves would be able to decide who had gone astray, and who have been on the path of Truth.

To eat and drink, without fasting, in the month of Ramadaan would be included in *HAWA*, not giving Zakaat when this is due, too, is *HAWA*.

79. Not at all. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the custodian and pleader for the believers, because the lack of custodian for the infidels is being mentioned here. Says Allah Almighty: "*Undoubtedly We sent towards you a Messenger who is witness over you*" (S73:V15).

merely from one's intelligence, but it is truly achieved through the bounty of Allah Almighty. Observe, the stones and dry wood recognized the Holy Prophet (Peace be upon him) but those who failed to believe in him were people like Abu Jahl. They became worse than the animals because the animals recite the glory of Allah Almighty, they obey and recognize the masters who feed them, they understand things which are beneficial and harmful, they recognize their home. But the infidels fail to understand any of these.

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then We have made the sun guide over it [85].

عَلَيْهِ دَلِيْلًا ۙ﴿۴۵﴾

82. This tells us that the Holy Prophet صلى الله عليه وآله وسلم saw Allah Almighty with his own eyes, and has seen the entire creation being created because the Holy Prophet صلى الله عليه وآله وسلم is the first in the creation of Allah Almighty and everything is created in his presence. Therefore, on the occasion of the first Revelation, the Holy Prophet صلى الله عليه وآله وسلم recognized Hazrat Jibraeel (On whom be peace) as an angel and whatever he spoke as Divine Revelation. Thus if the Holy Prophet صلى الله عليه وآله وسلم had not recognized him, the verse "*Recite with the name of your Lord who created*" (S96:V1) would not have remained a certainty.

83. It should be remembered that the night is the shadow of the earth, i.e. We have during the night made the shadow of the earth in the world spacious which has caused the darkness.
84. In that the sun would not have risen, or the sun would have risen, but it would not have dispelled the darkness , and the night would not have passed and the day would not have come.
85. Due to the absolute power of Allah Almighty, or regarding the coming and passing of the night, in that through the speed of the sun one perceives that night is now approaching.

46. Then We rolled it up towards Us slowly, slowly [86].

ثُمَّ قَبَضْنٰهُ اِلَيْنَا قَبْضًا يَّسِيْرًا ﴿۴۶﴾

86. Thus as the sun began to rise, darkness began to fall away and light began to spread.

Even in this slowness there is Divine wisdom.

47. And it is He who has made for you the night a covering [87] and the sleep a rest [88] and made the day to rise up [89].

وَ هُوَ الَّذِیْ جَعَلَ لَكُمُ الَّیْلَ لِبَاسًا وَّالنَّوْمَ سُبَاتًا وَّ جَعَلَ النَّهَارَ نُشُوْرًا ﴿۴۷﴾

87. In that the night conceals all sorts of people and all types of deeds. It should be remembered that here the word covering does not denote religious covering. Hence, wearing clothes even at night is obligatory. You cannot offer Salaah in the darkness of the night in the nude.
88. Sleep for the general people is rest for the body and for the specific people it is rest for the soul, for they are privileged by seeing Allah Almighty and the beloved Prophet صلى الله عليه وآله وسلم while in this state.
89. By this is meant that during the day do your work and seek your sustenance. You will be raised after death on the Day of Judgement in the same way.

48. And it is He Who has sent winds bearing glad tidings [90] before His Mercy, and We sent down water from the sky [91] purifying [92].

وَ هُوَ الَّذِیْۤ اَرْسَلَ الرِّیٰحَ بُشْرًۢا بَیْنَ یَدَیْ رَحْمَتِهٖ ۚ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً طَهُوْرًا ۙ﴿۴۸﴾

90. The Holy QUR'AAN refers to wind of mercy as *REYAAH* and the destructive wind as *REEH*. Hence here *REEYAH* denotes winds of mercy which bring forth rain, brings benefits to the creation as is understood from the next verse.
91. From the sky or due to the sky, in that, from the heat of the sun He made vapour from

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the waters of the oceans. Then, He raised this vapour upwards to cause condensation. Then He let it come down as rain. May Allah be praised!

92. From this we understand that Wudu and Ghusal are permissible by using rain water, as well as from other water which is like rain water.

49. So that We may thereby give life to a dead city, and give it for drink to Our created many cattle and men [93].

لِّنُحْيِيَ بِهٖ بَلْدَةً مَّيْتًا وَّ نُسْقِيَهٗ مِمَّا خَلَقْنَاۤ اَنْعَامًا وَّ اَنَاسِيَّ كَثِيْرًا ﴿۴۹﴾

93. It should be remembered that due to the blessing of the rain, water gathers into wells, ponds, rivers, etc. Therefore, all these dry-up during a drought. In some places people only drink rain water. Hence, the verse is crystal clear and no objection can be raised against it.

50. And undoubtedly, We have fixed turn of water [94] amongst them that they may take heed, but most of the people accepted not but being ungrateful.

وَ لَقَدْ صَرَّفْنٰهُ بَيْنَهُمْ لِيَذَّكَّرُوْا ۫ فَاَبٰۤى اَكْثَرُ النَّاسِ اِلَّا كُفُوْرًا ﴿۵۰﴾

94 In that sometimes it rains at one place and at other times at another place. Then it comes each time in due course. Similarly, the Holy QUR'AAN is the rain of mercy which gives each one a separate share.

51. And if We had willed, We would have sent a warner to every town [95].

وَ لَوْ شِئْنَا لَبَعَثْنَا فِيْ كُلِّ قَرْيَةٍ نَّذِيْرًا ﴿۵۱﴾

95. Yet He did not do this. Instead, He made only the Holy Prophet صلی اللہ علیہ وآلہ وسلم the guide for entire mankind. All the Prophets were stars, but you Oh My Beloved, is the sun. They were therefore greater in number, but you are the only Seal of the Prophets.

52. Obey then not the infidels and wage war against them with this Qur`aan mighty war [96]

فَلَا تُطِعِ الْكٰفِرِيْنَ وَجَاهِدْهُمْ بِهٖ جِهَادًا كَبِيْرًا ﴿۵۲﴾

96 The major Jihad takes different forms: verbal form is propagation, to refute the infidels and their deities, to abhor them whole-heartedly to remain aloof from all of them, not to maintain links of love with them, to remain firm on your religious beliefs while staying with the infidels. It should be remembered that here the word Jihad does not denote battle with weapons because Surah Furqaan is Makkan, while Jihad became obligatory in Madina.

53. And it is He Who caused to flow two seas together, this one is sweet, very palatable and this one saltish, bitter in taste, and placed a barrier in between them and a forbidden ban [97].

وَ هُوَ الَّذِيْ مَرَجَ الْبَحْرَيْنِ هٰذَا عَذْبٌ فُرَاتٌ وَّ هٰذَا مِلْحٌ اُجَاجٌ ۚ وَ جَعَلَ بَيْنَهُمَا بَرْزَخًا وَّ حِجْرًا مَّحْجُوْرًا ﴿۵۳﴾

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97. Some portion of the ocean are salty and bitter while other parts are sweet. Yet the sweet and the salty does not mix into one another, though water by nature mixes easily. In this Allah Almighty has reflected His absolute Power.

54. And it is He Who created man from water [98] then appointed for him relationship by blood and relationnship [99] by marriage. And your Lord is powerful.

وَ هُوَ الَّذِیْ خَلَقَ مِنَ الْمَآءِ بَشَرًا فَجَعَلَهٗ نَسَبًا وَّ صِهْرًا ؕ وَ كَانَ رَبُّكَ قَدِیْرًا ﴿۵۴﴾

98. This means from the sperms of the parents He made bone structure from the sperm of the father and the meat from the sperm of the mother. Therefore family lineage is from the father and not from the mother. Hazrat Adam, Bibi Hawa and Hazrat Iesa (On them be peace) are excluded from this natural law and this separation is brought about by the Holy QUR'AAN. Thus law is one thing but Divine Power is another. We are duty bound to the law, not Allah Almighty. Regarding Hazrat Isa (On whom be peace) Allah Almighty says:

"*The likeness of Iesa with Allah is like Adam. He created him of dust, then said, Be and was at once*" (S3:V59). In terms of the law fire should burn, but Divine Power is that it would not burn Hazrat Ebrahim (On whom be peace). Do not regard Allah Almighty as One to be governed by any law. It is obligatory upon us to bring faith on all His laws and His power.

55. And they worship besides Allah that which can neither do well to them nor can harm them [100] and the infidel helps the devil against his Lord [101].

وَ یَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ مَا لَا یَنْفَعُهُمْ وَ لَا یَضُرُّهُمْ ؕ وَ كَانَ الْكَافِرُ عَلٰی رَبِّهٖ ظَهِیْرًا ﴿۵۵﴾

99. So that you would be able to perpetuate your progeny and become superior to the animals.

100. This means that there is no benefit from their worship, nor is there any harm from their abstention of worship. In fact, the matter is the opposite. There is benefit in not worshipping them and harm in worshipping them. Otherwise stones, trees, moon, the sun, etc render many benefits. Hence nobody can raise this objection on the verse that why did Allah Almighty refer to these beneficial things as useless.

101. This tells us that indulging in infidelity and polytheism is aiding the devil and confronting Allah Almighty.

56. And We have not sent you but as a bearer of glad tidings and a warner [102].

وَ مَاۤ اَرْسَلْنٰكَ اِلَّا مُبَشِّرًا وَّ نَذِیْرًا ﴿۵۶﴾

102. The Holy Prophet صلی اللہ علیہ وآلہ وسلم would give glad tidings of Paradise and warning of fear about Hell. He does not prophesy about any prophet because there is no prophet that would be coming after him. Thus the Qadyanis cannot use this verse as a proof because here *'bearer of glad- tidings'* is used with warner, not with verification. Wherever mention is made of the verification by the Holy Prophet صلی اللہ علیہ وآلہ وسلم no mention is made of his prophecy.

57. Say you, 'I ask of you no wage for

قُلْ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ اِلَّا مَنْ

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this but whosoever wills may take away towards his Lord [103].

شَآءَ اَنۡ يَّتَّخِذَ اِلٰى رَبِّهٖ سَبِيۡلًا ﴿۵۷﴾

103. This means your acceptance of guidance and being an obedient servant of Allah Almighty is indeed my reward, because Allah Almighty would be rewarding me for that. And that is the meaning of this verse:

"Say you; If I might have asked you some reward against it, then it is yours" (S34:V47). This means the reward which I desire from you is beneficial indeed for you i.e. your acceptance of faith.

58. And rely you upon the living One that will never die [104] and glorify Him admiring. And Sufficient is He, Aware of the sins of His bondmen.

وَ تَوَكَّلۡ عَلَى الۡحَىِّ الَّذِىۡ لَا يَمُوۡتُ وَسَبِّحۡ بِحَمۡدِهٖ ؕ وَكَفٰى بِهٖ بِذُنُوۡبِ عِبَادِهٖ خَبِيۡرَ ۚ ﴿۵۸﴾

104 Here the word TRUST is trust as stipulated by Islam i.e. to act in accordance with the resources, and to place absolute trust in Allah Almighty. Trust in the mystical life is the abandonment of motives and material resources.

59. Who made heavens and earth and whatever is between them in six days, [105] then He settled Himself on the throne befitting His dignity? The Most Affectionate Ask you then concerning Him anyone who knows [106].

الَّذِىۡ خَلَقَ السَّمٰوٰتِ وَ الۡاَرۡضَ وَ مَا بَيۡنَهُمَا فِىۡ سِتَّةِ اَيَّامٍ ثُمَّ اسۡتَوٰى عَلَى الۡعَرۡشِ ۛ اَلرَّحۡمٰنُ فَسۡـَٔـلۡ بِهٖ خَبِيۡرًا ﴿۵۹﴾

105. This means amounting to six days, otherwise at that point in time there was no sun. Days and nights are caused by the movement of the sun. In this respect there is education for man that he should not become hasty in any matter. Any work which is done with calmness is always done well.

106. This means Oh those who recite the Holy QUR'AAN ask the Holy Prophet صلى الله عليه وآله وسلم about praises and laudation of Allah Almighty because Allah Almighty is One who is praised and the Holy Prophet صلى الله عليه وآله وسلم is the most commendable in respect of praise. Likewise, ask Allah Almighty for Na'at (praises) of the Holy Prophet صلى الله عليه وآله وسلم because Allah Almighty is the One Who Praises and the Holy Prophet صلى الله عليه وآله وسلم is His praised one! Thus the address here is made to the believers, while *'anyone who knows'* refers to the Holy Prophet! صلى الله عليه وآله وسلم .

60. And when it is said to them, prostrate [107] yourself before the Most Affectionate, they say, ' what is the Most Affectionate, shall we prostrate to such whom you bid to us? And this order increased their aversion [108].

وَ اِذَا قِيۡلَ لَهُمُ اسۡجُدُوۡا لِلرَّحۡمٰنِ قَالُوۡا وَ مَا الرَّحۡمٰنُ �ۗ اَنَسۡجُدُ لِمَا تَاۡمُرُنَا وَ زَادَهُمۡ نُفُوۡرًا ﴿۶۰﴾

107. Offer Salaah to gain the pleasure of Allah Almighty. Here the word Sajdah denotes the entire Salaah. Because Sajdah is the lofty essential of Salaah, it has been mentioned here. From this we learn that the infidels are duty-bound to worship by Allah Almighty. It is obligatory upon them to accept Islam and perform their Salaah.

108. This tells us that the teachings of the Prophet proves a greater means of aversion to

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those who are wretched; just as the eyes of the bat becomes blinded by the sun.

SECTION: 6

تَبٰرَكَ الَّذِیْ جَعَلَ فِی السَّمَآءِ بُرُوْجًا وَّ جَعَلَ فِیْهَا سِرٰجًا وَّ قَمَرًا مُّنِیْرًا ﴿۶۱﴾

61. Most Blessed is He Who made constellations in the sky and placed therein a lamp and a shining moon [109].

109. The word *Siraj* denotes bright by itself and *Muneer* signifies brightened by someone. The sun is bright on its own while the moon receives brightness from the sun. Hence Allah Almighty has referred to the sun as *Siraj* and the moon as *Muneer.* It should be remembered, that Allah Almighty has also called the sun as *Siraj* and our Holy Prophet صلی اللہ علیہ وآلہ وسلم as "*brightening sun*" (S33:V46) because everyone received light from the Holy Prophet صلی اللہ علیہ وآلہ وسلم but the Messenger of Allah صلی اللہ علیہ وآلہ وسلم was not illuminated by anyone in the creation. In addition, the Holy Propeht's صلی اللہ علیہ وآلہ وسلم coming in this world is like the rising sun which obviated the need for any light. It should be observed that the sun extinguishes all lights but it illuminates the insignificant specks. The Holy Prophet صلی اللہ علیہ وآلہ وسلم abrogated the religions of the previous Prophets, but he illuminated the Ulama and the Saints of Allah Almighty. It should be remembered that the sun, the moon, etc are in the orbit of the sky and not in the sky itself. The sky is very far from them.

وَ هُوَ الَّذِیْ جَعَلَ الَّیْلَ وَالنَّهَارَ خِلْفَةً لِّمَنْ اَرَادَ اَنْ یَّذَّكَّرَ اَوْ اَرَادَ شُكُوْرًا ﴿۶۲﴾

62. And He it is Who has made the night and day changing [110] one after the other, for him who wishes to pay attention or intends to be grateful [111].

110. In that the night is the successor of the sun and the sun is the successor of the night. Thus, the worship left out in the night must be offered as Qaza in the day, and that of the day at the night (*Tafseer Khazainul Irfaan*). The coming of the day and night one after the other reflects the Power of Allah Almighty.

obtains full benefits from the things of the world because through these means he acquires knowledge of Allah Almighty. The unmindful person remains totally bereft of this type of reflecting and deliberating. Every particle of the world to the believer is a book of the mystical knowledge of Allah Almighty.

111. This means that the intelligent believer

وَ عِبَادُ الرَّحْمٰنِ الَّذِیْنَ یَمْشُوْنَ عَلَى الْاَرْضِ هَوْنًا وَّ اِذَا خَاطَبَهُمُ الْجٰهِلُوْنَ قَالُوْا سَلٰمًا ﴿۶۳﴾

63. And the bondmen of the Most Affectionate are those who walk on the earth modestly [112] and when the ignorant addresses them, they say, 'peace' [113].

112. This means the manner of movement of the believers is one of humility and politeness i.e. when they walk they lower their gaze, and walk with slow steps. They neither knock nor stamp their feet, nor walk with vanity and pride.

113. By this greeting is meant greeting of desisting and not of salutation. It is like saying to someone Salaam to you from far. This mild conversation is for your own. If, in the affairs of Allah Almighty and His Beloved Prophet's صلی اللہ علیہ وآلہ وسلم honour are at stake, then one becomes dutybound to adopt a hard line. Says Allah Almighty: "*They are hard against the infidels*" (S48:V29).

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وَالَّذِيْنَ يَبِيْتُوْنَ لِرَبِّهِمْ سُجَّدًا وَّ قِيَامًا ﴿٦٤﴾

its lofty essentials.

3. A little worship in Tahajjud gains the reward of the worship of the entire night.

64. And those who pass the night for their Lord in prostration and standing [114].

114 From this emerge several issues:

1. That Salatul Tahajjud is an excellent prayer.
2. That Qiyaam and Sajdah in Salaah are

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا اصْرِفْ عَنَّا عَذَابَ جَهَنَّمَ ۖ اِنَّ عَذَابَهَا كَانَ غَرَامًا ﴿٦٥﴾

In fact, the stronger their Imaan the more intense is their programme of worship, and fear of Allah Almighty.

65. And those who request, 'O our Lord', avert from us the torment of the Hell; undoubtedly, its torment is inseperable [115].

115. This means that the believers seek refuge from Hell despite their intense worship and performing mystical exercises. They are never proud of their worship nor boast about it.

اِنَّهَا سَآءَتْ مُسْتَقَرًّا وَّ مُقَامًا ﴿٦٦﴾

Hell to take the sinful believers out of it, the Hell would not be a place of punishment.

66. Undoubtedly, that is vile place of abode [116].

116 This means for him Hell is the place of punishment and his abode. For those angels or inmates of Paradise who would be going into

وَالَّذِيْنَ اِذَآ اَنْفَقُوْا لَمْ يُسْرِفُوْا وَ لَمْ يَقْتُرُوْا وَكَانَ بَيْنَ ذٰلِكَ قَوَامًا ﴿٦٧﴾

should not be regarded as wastage. A person on seeing a pious person giving excessive charity remarked: "*There is no piety on wastage*" On hearing this the pious man replied: "*There is no wastage on gaining piety*".

67. And those who when they expend neither exceed [117] the limit nor they are straitened and remain in between the two on the middle path.

117. By Israaf - wastage - is either meant spending wealth on unlawful things, or to spend in excess on lawful things. To lessen the spending on the stipulated rights by Allah Almighty is miserliness. One should remember that to spend excessively in order to attain piety

وَ الَّذِيْنَ لَا يَدْعُوْنَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ وَ لَا يَقْتُلُوْنَ النَّفْسَ الَّتِيْ حَرَّمَ اللّٰهُ اِلَّا بِالْحَقِّ وَ لَا يَزْنُوْنَ ۚ وَمَنْ يَّفْعَلْ ذٰلِكَ يَلْقَ اَثَامًا ﴿٦٨﴾

68. And those who worship not any other god [118] along with Allah, and kill not the same that Allah has forbidden unjustly [119] and do not commit adultery; and whosoever does this shall get the punishment.

118. They remain totally aloof from infidelity, polytheism and defective beliefs. It should be remembered that mention has been made of polytheism because this is the worst form of defective beliefs, the other defective beliefs are subordinate to it.

119 To kill a wicked person. Similarly to sacrifice an honourable life for the sake of truth is also permissible. Hence it is lawful to kill the infidels in a battle. To kill a Muslim thief and an adulterer is also allowed.

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يُّضٰعَفْ لَهُ الْعَذَابُ يَوْمَ الْقِيٰمَةِ وَ يَخْلُدْ فِيْهٖ مُهَانًا ﴿٦٩﴾

69. The torment shall be multiplied to him on the Day of Resurrection, and he shall abide therein forever-disgraced [120].

120. If he committed these sins by regarding them as lawful acts then he would become an infidel, and an infidel, would remain in Hell eternally. But if he did them with the knowledge that they are unlawful acts, then he will remain in Hell for a very long period. The first meaning is more aparent because further on, with repentance, bringing of faith is also mentioned.

اِلَّا مَنْ تَابَ وَاٰمَنَ وَ عَمِلَ عَمَلًا صَالِحًا فَاُولٰٓئِكَ يُبَدِّلُ اللّٰهُ سَيِّاٰتِهِمْ حَسَنٰتٍ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿٧٠﴾

70. But he who repents [121] and believes and does good deeds [122] then Allah will change [123] the vices of such persons with virtues. And Allah is the Most Forgiving and the Most Merciful.

121. From this we learn that repentance can be sought in matters of murder, but only with Divine right. As far as human rights are concerned, it is important to seek the forgiveness from the person concerned. In other words, to pay blood money to the heirs of the victim and seek forgiveness from them would be the repentance of murder.

122. From this we learn that a prerequisite for repentance is to change your bad deeds thereafter. Express remorse at the previous sins, and safeguard yourself from the sin in future. These are two pillars of repentance.

123. Or in this way, that due to the blessings of repentance Allah Almighty will guide you towards piety in the future. And that person through the bounties of Allah Almighty will die doing good deeds equal or even more to the sinful deeds; thereby obtaining atonement for his sins. Or, Allah Almighty on the Day of Judgement would give such a person one good deed for every sin out of His Generosity. This would not be a compensation for the sins, but as an exchange for them, like alchemists' stone changes copper into gold and use of salt changes alcohol into vinegar.

وَمَنْ تَابَ وَعَمِلَ صَالِحًا فَاِنَّهٗ يَتُوْبُ اِلَى اللّٰهِ مَتَابًا ﴿٧١﴾

71. And whosoever repents and does good deeds, the he turned towards Allah in a manner, as it was necessary [124].

124. This means true and sincere repentance is of that person whose deeds become pious after offering repentance and whose character becomes in accordance to what he says.

وَالَّذِيْنَ لَا يَشْهَدُوْنَ الزُّوْرَ ۙ وَ اِذَا مَرُّوْا بِاللَّغْوِ مَرُّوْا كِرَامًا ﴿٧٢﴾

72. And those who do not give false evidence [125] and when they pass by anything vain pass on keeping their dignity 126.

125. In that they keep their distance from the gatherings of dishonest and evil doers so that they do not get the chance of testifying for the liars. It is for this reason that our Ulama say do not go to listen to the lectures of those whose beliefs are defective and refrain from the

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fun fair of the infidels, because all these things are included under falsehood.

126. This means they do not attend evil gatherings. If they happen to come across evil doers on their way they would avoid them and pass by.
They would neither stop there nor show their approval of them.

73. And those who when they are reminded of the signs of their Lord fall not there at deaf and blind [127].

وَالَّذِيْنَ اِذَا ذُكِّرُوْا بِاٰيٰتِ رَبِّهِمْ لَمْ يَخِرُّوْا عَلَيْهَا صُمًّا وَّ عُمْيَانًا ﴿٧٣﴾

127. From this emerge two issues:
1. With regards to verses of the Holy QUR'AAN, one should either ponder and reflect if one has the knowledge and ability for it, or else follow those who have the knowledge. Says Allah Almighty: "*Then Oh people! ask the men of knowledge if you know not*" (S16:V43)
2. To understand the QUR'AANic injunctions take the help of intelligence or of Taqleed, and abandon your intelligence for the servitude of the Holy Prophet صلى الله عليه وآله وسلم Says Allah Almighty: "*And it is not befitting to a Muslim man or Muslim woman, when Allah Almighty and His Messenger have decreed something that they should have choice in their matters*" (S33 :V36).

74. And those who submit, 'O our Lord', grant us from our wives and offspring the coolness of eyes [128] and make us the leader of those who guard themselves against evil [129].

وَالَّذِيْنَ يَقُوْلُوْنَ رَبَّنَا هَبْ لَنَا مِنْ اَزْوَاجِنَا وَذُرِّيّٰتِنَا قُرَّةَ اَعْيُنٍ وَّ اجْعَلْنَا لِلْمُتَّقِيْنَ اِمَامًا ﴿٧٤﴾

128. This means Oh Allah Almighty grant us such pious wives and children who will cool our eyes and gladden our hearts at seeing their piety. It should be remembered that the piety and fear of Allah Almighty of the children of the believers provides coolness to the graves of their parents, as a result they obtain peace and paradise in the grave. Due to such pious children the rank and status of the parents continue to grow.
129. From this we learn that it is commendable to seek religious leadership.
However, in times of need it is permissible to seek leadership of the world as well, as long as it is not for any ulterior motives but solely for the service of mankind. Hazrat Yusuf (On whom be peace) told the king of Egypt: "*Set me over the treasures of the earth*" (S12:V55). Its prohibition mentioned in the Hadith, is on the basis of seeking worldly leadership for the purpose of selfish gains. Says Allah Almighty: "*Those who desire not exaltation on the earth, nor disorder*" (S28:V83).

75. Those shall be rewarded with the highest upper apartment of the paradise, the recompense [130] of their patience, and they will be received there in with greetings and peace [131].

اُولٰٓئِكَ يُجْزَوْنَ الْغُرْفَةَ بِمَا صَبَرُوْا وَ يُلَقَّوْنَ فِيْهَا تَحِيَّةً وَّ سَلٰمًا ﴿٧٥﴾

130. Because they had performed such excellent deeds that they themselves became pious and made their wives and children pious as well.
131. That at their time of death angels would lead them. Or that at the time of entering the grave or Paradise, their time of death would be one of delight and happiness. May Allah Almighty grant the same for sinners like us as well. Amin. Oh Lord of the worlds

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grant this to us through the medium and Waseelah of Your Beloved Prophet صلى الله عليه وآله وسلم

خٰلِدِيْنَ فِيْهَا ؕ حَسُنَتْ مُسْتَقَرًّا وَّمُقَامًا ﴿٧٦﴾

76. They shall abide therein forever, what a decent place of abode and habitation [132].

132. This means only those would be deriving benefit from Paradise who would find a place to stay there. Otherwise, infidels would be shown Paradise in the graves then it would be snatched away from them which would overwhelm them with grief.

قُلْ مَا يَعْبَؤُا بِكُمْ رَبِّيْ لَوْ لَا دُعَآؤُكُمْ ۚ
فَقَدْ كَذَّبْتُمْ فَسَوْفَ يَكُوْنُ لِزَامًا ﴿٧٧﴾ ع ٦ ١٠ ٢ ٣

77. Say you, 'you are of no value [133] to my Lord if you do not worship Him [134], then indeed you belied [135] therefore now there will be a cleaving torment [136].

133. This means those who do not worship Allah Almighty, have no value and respect in the Divine court. From it we reach this conclusion that the pious and worshipping believer has great value and respect by Allah Almighty. Says Allah Almighty: "*The honour is for Allah and His Messenger and the believers*" (S63:V8). This respect and honour would be in accordance with their degree of piety and worship.

134. A human being is a heap of sand or water. The light of faith is a praiseworthy thing found in him. "*If the light of Godliness is not found in man, then what value is there for this scented heap of water and mud.* Thus, the value and respect of man is linked with his faith and worship.

135. For the Holy Prophet صلى الله عليه وآله وسلم Just as he is the leader of all the Prophets, his rejecters are the worst infidels among all the infidels, and his followers are the best Ummah (people) among all the nations and people.

136. This means necessary and eternal punishment, or on the occasion of worldly battles, like the Battle of Badr, etc. or in the grave or on the day of Judgement, or after reaching Hell.

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ایاتها ٢٢٧ ٢٦ سُوْرَةُ الشُّعَرَآء مَكِّيَّةٌ ٤٧ رکوعاتها ١١

SURA ASH-SHO'RAH (The Poet)

(MAKKAN)Revealed Before Hijrah1

11 Sections and 227 Verses 1279 Words, 5540 Letters

1 Surah Ash-Shu'ara is Makkan, besides the last four verses, i.e. verse two hundred and twenty four - to verse two hundred and twenty seven which are Madinite.It is made up of eleven chapters, two hundred and twenty seven verses, one thousand two hundred and eighty nine words, and five thousand five hundred and forty letters (*Tafseer Khazainul Irfaan*)

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

طٰسٓمّٓ ①

1. Ta, Seen, Mim

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ②

2. These are the signs of a bright book [2].

2. By *'the Bright Book'* is meant the Holy QUR'AAN. Because it was crystal clear that the Holy QUR'AAN is the Book of Allah Almighty, therefore all Arabia had become helpless at opposing its Divinity. Hence, it is described as *'bright'*.

لَعَلَّكَ بَاخِعٌ نَّفْسَكَ اَلَّا يَكُوْنُوْا مُؤْمِنِيْنَ ③

3. Haply you will lay down your life in the grief that they believed not [3].

3. In this there is an expression of the intensity of the Beloved Prophet صلى الله عليه وآله وسلم being the beloved of Allah Almighty. In addition, mention is made of the Holy Prophet's صلى الله عليه وآله وسلم intense kindness for the creation. The Holy Prophet صلى الله عليه وآله وسلم is kind to the followers, and Allah Almighty is kind to the Holy Prophet صلى الله عليه وآله وسلم. This means Oh My Beloved!

Are you going to give up your life due to grief because they do not want to accept faith? Do not grieve at all! It should be remembered that until the Day of Judgement our Holy Prophet صلى الله عليه وآله وسلم becomes grieved at our sinful deeds. Says Allah Almighty: "*Heavy upon him is your suffering, he ardently desires your welfare*" (S9:V128).

اِنْ نَّشَاْ نُنَزِّلْ عَلَيْهِمْ مِّنَ السَّمَآءِ اٰيَةً فَظَلَّتْ اَعْنَاقُهُمْ لَهَا خٰضِعِيْنَ ④

4. If We willed, we could send down any sign upon them from the heavens, so that their high ones could remain bowed down before it [4].

4. When the infidels of Makkah did not declare faith in the Holy Prophet صلى الله عليه وآله وسلم it became extremely unpalatable for him. In response these verses were revealed in which it is reported that he should not be saddened by their infidelity. You did your duty of propag-

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ation. To give guidance is now Our work. It should be remembered that here the sign either means heavenly calamity or making it apparent by the Knower of the Unseen by means of which these infidels could be forced into accepting faith. However such compulsive faith holds no credence (*Tafseer Roohul Ma'ani, etc).*

5. And there comes not to them any new admonition [5] from the Most Affectionate, but they will turn their faces from it [6].

وَ مَا يَأْتِيْهِمْ مِّنْ ذِكْرٍ مِّنَ الرَّحْمٰنِ مُحْدَثٍ اِلَّا كَانُوْا عَنْهُ مُعْرِضِيْنَ ۝٥

5. It should be remembered that the coming of admonition to them is new. Or else, the Holy QUR'AAN is an ancient Book of Allah Almighty.

From this we learn that the Holy QUR'AAN should be listened to with utmost attentiveness. To show inattentiveness and unwillingness, is the action of the infidels. Wherever Muslims are engaged in business and are unable to pay attention to the recitation of the Holy QUR'AAN, it is not permissible to recite it at such places.

6. This means the reason for the infidels remaining on infidelity is that they listen to Quranic verses inattentively - they listen to it with outer ears and not with their inner ears.

6. Therefore, undoubtedly they belied, now soon there is to come to them the tidings of their mocking at[7].

فَقَدْ كَذَّبُوْا فَسَيَاْتِيْهِمْ اَنْۢبٰٓؤُا مَا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٦

7. This means that they would soon be plunged into punishment of Badr, their death,

of the grave or of the Day of Judgement.

7. Have they not seen the earth, how many noble pairs have We caused to grow their in [8]?

اَوَلَمْ يَرَوْا اِلَى الْاَرْضِ كَمْ اَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝٧

8. Human pairs, males and females, fortunate and wretched, black and white; animal pairs - beneficial and harmful, lawful and unlawful pairs in plants - beneficial and harmful. Or there is in every botanical species

a male and a female. In all these pairs there are good as well as the bad and the Creator of all of them is Allah Almighty. But mention is made of the good in order to bestow honour on them.

8. undoubtedly, therein necessarily is a [9] sign, but most of them are not to believed.[10]

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ۝٨

9. That water, the earth, the sun and the air, are all one, but the things which are created from them are different. From this one can understand the absolute Power of Allah Almighty.

10. Because Oh My Beloved he who did not declare faith in you can in no other way understand Allah Almighty. Those among them who believe in you, will surely understand and know Allah Almighty. It is for this reason that the word '*often*' is used. It should be remembered this '*often*' is not supplementary because most people of Arabia did eventually accept Islam. Just a few died as infidels. Here the word '*often*' is used to denote many.

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وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ۝٩

9. And undoubtedly, your Lord necessarily He is dignified, Merciful [11].

11. Punishing the evil doers is the expression of Allah Almighty's honour and greatness, and rewarding the pious is dependent on the Mercy of Allah Almighty.

SECTION: 2

وَ اِذْ نَادٰى رَبُّكَ مُوْسٰٓى اَنِ ائْتِ الْقَوْمَ الظّٰلِمِيْنَ ۙ۝١٠

10. And [12] recall when your Lord called Musa saying. 'go to the people unjust'.

12. In the valley of Aiman while going from MADYAN to Egypt, when he was bestowed with prophethood.

قَوْمَ فِرْعَوْنَ ؕ اَلَا يَتَّقُوْنَ ۝١١

11. The people [13] of Pharaoh (Firawn) Will they not fear?

13. The Qibtee people. Although Hazrat Moosa (On whom be peace) was the prophet to the Israelites as well, but the special message mentioned here was for the Qibtees. Therefore they are mentioned.

قَالَ رَبِّ اِنِّيْٓ اَخَافُ اَنْ يُّكَذِّبُوْنِ ۝١٢

12. He submitted, ' O Lord', I fear that they will belie me [14].

14. This *'fear'* denotes anxiety, i.e. the fear of oppression of the oppressor. This type of fear is not against prophethood and in the verse *'no fear upon them'* where fear denotes obedience. Such a type of fear is never experienced by Prophets and Saints. Thus, there is no inconsistency in the verses.

وَ يَضِيْقُ صَدْرِيْ وَ لَا يَنْطَلِقُ لِسَانِيْ فَاَرْسِلْ اِلٰى هٰرُوْنَ ۝١٣

13. And my breast straitens and my [15] tongue does not move fluently, therefore make Haroon a Messenger [16].

15. Hazrat Moosa (On whom be peace) expressed three reasons for the prophethood of Hazrat Haroon (On whom be peace): the fear of Pharoah's oppression; tightness of the heart at the time of being falsified by Pharoah; i.e. great deal of emotional outbreak and much fear which could bring about a hinderance in his preaching; his handicap of stammering which obstructed clarity of speech. It has been stated in *Tafseer Tanweerul - Miqyaas* that by tightness of the heart is meant lacking boldness.

16. Those who help me. From this we learn that to seek help from the servants of Allah Almighty is the way of the Prophets. To call this as unlawful and polytheism is indeed an act of great ignorance. We further learn that some prophets were given prophethood through dua - (prayer) e.g. the prophethood of Hazrat Haroon and Hazrat Lut (On them be peace).

وَ لَهُمْ عَلَيَّ ذَنْۢبٌ فَاَخَافُ اَنْ يَّقْتُلُوْنِ ۝١٤

14. And they have [17] a charge against me, so I fear they may kill me [18].

17. Murder of the Qibtee (Pharoah's man). From the pronoun *'they'* we understand that the murder of the Qibtee was not a crime according to religious law, but it was a criminal act in terms of Pharoah's law.

18. There are many types of fears: fear of

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oppression, fear of greatness. In the heart of a Prophet there can be fear of oppression of the creation but not of the fear of their greatness. The fear of oppression is the cause of hatred, but the fear of greatness is reason for obedience. We run away from the snake because of fear. Hazrat Moosa (On whom be peace) feared Pharaoh's oppression, but not his greatness.

15. (Allah) said, 'not [19] so; go both of you with Our signs, We hear with you [20].

قَالَ كَلَّا ۚ فَاذْهَبَا بِاٰيٰتِنَآ اِنَّا مَعَكُمْ مُّسْتَمِعُوْنَ ﴿١٥﴾

19. This means from now neither will you stutter, nor will you experience tightness of the heart, nor will they ever have control over you. From this we learn that Prophets are never dumb, deaf, nor of tight heart. We further understand that they are under a special gaze of kindness of Allah Almighty. Says Allah Almighty to His Beloved Prophet "*Verily you are before Our eyes*" (S52:V48).

20.From it we learn that Allah Almighty is with His beloved servants and is found near them. If you want to seek Allah Almighty, then go to the doors (*Mazaars*) of the pious.

16.Therefore go to Pharaoh [21] (Firawn) then say to him, 'both of us are the Messenger of Him Who is the Lord of the worlds [22].

فَاْتِيَا فِرْعَوْنَ فَقُوْلَآ اِنَّا رَسُوْلُ رَبِّ الْعٰلَمِيْنَ ۙ﴿١٦﴾

21. The name of this Pharoah was Waleed bin Musib. His appellation was Abul Abbas and he lived for four hundred and sixty years (*Tafseer Roohul Ma'ani*). There are many other statements regarding his name and age as well.

22. Although Hazrat Moosa and Hazrat Haroon (On them be peace) were both Prophets, but because Hazrat Haroon (On whom be peace) was his minister, the singular form of the noun is used. Hearing this, Hazrat Moosa (On whom be peace) left for Egypt. At that time he was wearing a cloak of expensive woollen cloth, he had a walking stick in his blessed hand, on the edge of the stick was a bag in which were things needed for the journey. Firstly he went to Hazrat Haroon (On whom be peace) and informed him about his prophethood and gave him glad-tidings that he had been bestowed with prophethood. He asked him to accompany him to the Pharoah. His beloved mother became frightened on hearing this and said that the Pharoah is searching for him to have him killed, but Hazrat Moosa (On whom be peace) did not stop. In the morning he came to Pharoah's court and delivered the message of Allah Almighty.

17. That sends you the children of Israel with us [23].

اَنْ اَرْسِلْ مَعَنَا بَنِيْٓ اِسْرَآءِيْلَ ﴿١٧﴾

23. From this we learn that even the infidels are duty bound to certain laws. It had been made obligatory upon the Pharoah to free the Israelites.

18. (Firawn) said, 'did we not bring you up among us in your childhood, and you did pass among us many years of your Life [24]?

قَالَ اَلَمْ نُرَبِّكَ فِيْنَا وَلِيْدًا وَّ لَبِثْتَ فِيْنَا مِنْ عُمُرِكَ سِنِيْنَ ۙ﴿١٨﴾

24. For thirty years Hazrat Moosa (On whom be peace) had been using Pharoah's food, clothes, homes. From this emerge a few issues:

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Allah Almighty would have protected Hazrat Moosa (On whom be peace) from these things right at the beginning. Our Holy Prophet صلى الله عليه وآله وسلم from an early age did not eat anything unlawful.

وَفَعَلْتَ فَعْلَتَكَ الَّتِيْ فَعَلْتَ وَ اَنْتَ مِنَ الْكٰفِرِيْنَ ﴿١٩﴾

bounties, but instead killed our man.

قَالَ فَعَلْتُهَآ اِذًا وَّ اَنَا مِنَ الضَّآلِّيْنَ ﴿٢٠﴾

whom be peace) says that he had no intention of killing Pharoah's man, but to teach him good manners.

فَفَرَرْتُ مِنْكُمْ لَمَّا خِفْتُكُمْ فَوَهَبَ لِيْ رَبِّيْ حُكْمًا وَّجَعَلَنِيْ مِنَ الْمُرْسَلِيْنَ ﴿٢١﴾

Egypt, near the sacred Sinai.

وَ تِلْكَ نِعْمَةٌ تَمُنُّهَا عَلَيَّ اَنْ عَبَّدْتَّ بَنِيْٓ اِسْرَآءِيْلَ ﴿٢٢﴾

Qibtee, yet you yourself have enslaved my entire people, the Israelites, and have shed the blood of thousands of innocent children.

قَالَ فِرْعَوْنُ وَ مَا رَبُّ الْعٰلَمِيْنَ ﴿٢٣﴾

of the worlds and I have not made you the prophet, then how have you become a prophet? Or its purpose was to outline the qualities of the Lord of the worlds.

قَالَ رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا ۭ اِنْ كُنْتُمْ مُّوْقِنِيْنَ ﴿٢٤﴾

converse with every person according to his

1 Anyone whose earnings are mixed with lawful and unlawful things, it is permissible to eat at such a person's home.

2. It is permissible to eat from the infidels. If those things were unlawful, then

19. And you did your deed [25] you did and you were ungrateful [26].

25. That is, he killed the Qibtee.

26 He did not express gratitude for our

20. (Musa) said, 'I did do it when I was unaware of the path [27].

27. This means I did not think that this wretched Qibtee would die with just a single slap of mine. In short, Hazrat Moosa (On

21. Therefore I went away from you [28] when I was afraid of you, then my Lord bestowed me wisdom and made me one of the Messenger [29].

28 He left Egypt and went to Madyan.

29 At the time of coming from Madyan to

22. And this is any grace of which you speak to me that you have enslaved the children of Israel [30].

30 This means Oh Pharoah, you are expressing your kindness for my upbringing, and are accusing me of the murder of a single

23. (Firawn) Pharaoh said, 'and what is the Lords of the worlds [31]?

31 From this question we learn that the Pharoah has rejected Allah Almighty. In fact, he had declared himself as lord of the worlds. His objective was to declare that I am the lord

24. (Musa) said, 'the Lord of the Heavens and the earth [32] and of all that is between them if you would believe' [33]

32 From this we learn that you should

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own ability. The Pharoah was acquainted with the physical world, but he was totally ignorant of the world of Light, the world of matter, the spiritual world, etc. Therefore, Hazrat Moosa (On whom be peace) mentioned about the physical world only, and that, too, regarding things between the heavens and the earth about which he was aware. Otherwise, Allah Almighty is the Lord of the entire universe,

25. (Firawn the Pharaoh) said to those around him, 'do you not hear carefully [34]?

قَالَ لِمَنْ حَوْلَهٗۤ اَلَا تَسْتَمِعُوْنَ ﴿۲۵﴾

34. At that time, five hundred special people in decorative dressings of jewellery were sitting around him on chairs that were joined to one another. These people were of the belief that the Pharoah was the creator of

26. (Musa) told, 'your Lord and the Lord of former fathers [35]'

قَالَ رَبُّكُمْ وَ رَبُّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿۲۶﴾

35. This means if you believe in the heavens and the earth to be ancient, then your ancestors are not ancient and are in need of a

27. (Firawn) said, 'your this Messenger who has been sent to you has necessarily, no wisdom [36].

قَالَ اِنَّ رَسُوْلَكُمُ الَّذِيْۤ اُرْسِلَ اِلَيْكُمْ لَمَجْنُوْنٌ ﴿۲۷﴾

36. Because they are believing in someone else as god besides ME without having seen Him. It should be remembered that the Pharoah's calling of Hazrat Moosa (On whom be peace) as a prophet was simply to make fun

28. (Musa) said, 'the Lord of east and west and whatever is between them if you have wisdom [37].

قَالَ رَبُّ الْمَشْرِقِ وَ الْمَغْرِبِ وَ مَا بَيْنَهُمَا ؕ اِنْ كُنْتُمْ تَعْقِلُوْنَ ﴿۲۸﴾

37. This means rising of the sun from the east and setting in the west. This points to the change in seasons and harvests. That these are not ancient but they are under the control of a supreme power. Hence it is clear that you

29. (Firawn) said, 'if you will take a god beside me, then I certainly

قَالَ لَئِنِ اتَّخَذْتَ اِلٰهًا غَيْرِيْ لَاَجْعَلَنَّكَ

whether they be physical worlds or any other.

33. Positive proof is spoken of about matters of knowledge. It is for this reason that knowledge of Allah Almighty is not called definitive. What it really means is Oh people of the Pharoah, if you have the ability to ponder over the verses or signs of Allah Almighty, then try and understand your Lord through these.

the heavens and the earth. Or, they believed that the heavens and the earth were eternal, the ancient does not require a creator, hence they did not believe in a creator for them.

creator. Allah Almighty is He who created you and them and took care of you.

of him, while his saying of *'your prophethood'* denotes that even if he is a Prophet, he may be yours, not mine because I am lord (Allah forbid).

cannot be their god, because they are in existence before you. You have absolutely no effect over them. Hence, He who brings them into motion, accept him as your Lord (Allah be praised!).

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imprison you [38]

مِنَ الْمَسْجُوْنِيْنَ ﴿٢٩﴾

38. This conversation is revealing the helplessness and weakness of the Pharoah and the awesome power of Hazrat Moosa (On whom be peace), because Pharoah gave no reply to the proofs provided by Hazrat Moosa

(On whom be peace). At the same time, he made no mention of murder, in fact, he ordered him to be imprisoned. This, too, is for maintaining his commanding personality among his courtiers.

30. (Musa) said, what, even though I bring you something bright [39]**?**

قَالَ اَوَلَوْ جِئْتُكَ بِشَيْءٍ مُّبِيْنٍ ﴿٣٠﴾

39. This means my miracles, which are the manifest proof of my Prophethood. The purpose is to show that through the blessings of Allah Almighty, you cannot even imprison me.

Allah Almighty has protected me and has bestowed me with such wonderful miracles that your entire power is totally worthless in front of them.

31. (Firawn) said, 'bring it then, if you are truthful?

قَالَ فَاْتِ بِهٖٓ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٣١﴾

32. Therefore (Musa) threw down his staff hence it became a serpent manifest [40]**.**

فَاَلْقٰى عَصَاهُ فَاِذَا هِيَ ثُعْبَانٌ مُّبِيْنٌ ﴿٣٢﴾

40. From this we learn that miracles are presented as proofs of prophethood and not to destroy the infidels. Otherwise, the stick of Hazrat Moosa (On whom be peace) turning into a snake could have swallowed the Pharoah. Our beloved Prophet صلى الله عليه وآله وسلم split the moon but did not destroy Abu Jahl by splitting his heart. You should also remember

the proof of prophethood is provided through the miracles, and the proof of the Divine book is provided by the sayings of the Prophet. Because our Holy QUR'AAN is also the miracle of our Holy Prophet's صلى الله عليه وآله وسلم Prophethood, while in terms of a Divine Book is proven by the sayings of the Holy Prophet صلى الله عليه وآله وسلم.

33. And he drew forth his hand, henceforth it was shinning light to the beholders [41]**.**

وَنَزَعَ يَدَهٗ فَاِذَا هِيَ بَيْضَآءُ لِلنّٰظِرِيْنَ ﴿٣٣﴾

41. By stating *'beholders'* it is shown that only the palm of Hazrat Moosa (On whom be peace) would shine. The back of the blessed

palm which would always be facing towards him would remain normal.

SECTION: 3

34. (Firawn) said to the chiefs, 'undoubtedly, he is a magician learned' [42]**.**

قَالَ لِلْمَلَاِ حَوْلَهٗٓ اِنَّ هٰذَا لَسٰحِرٌ عَلِيْمٌ ﴿٣٤﴾

42. This means that the absence of Hazrat Moosa (On whom be peace) for so many days denotes that he had gone somewhere to study witchcraft and has now come back fully acquainted with it. He said this so that his courtiers may not believe in Hazrat Moosa (On whom be peace).

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يُّرِيْدُ اَنْ يُّخْرِجَكُمْ مِّنْ اَرْضِكُمْ بِسِحْرِهٖ ۖ فَمَاذَا تَاْمُرُوْنَ ﴿٣٥﴾

35. He desires to expel you from your land by the power of his magic, then what you advice [43]?

according to his own wishes (*Tafseer Roohul Ma'ani*).

43. For the first time the Pharoah sought their advice. Prior to this, he would do everything

قَالُوْٓا اَرْجِهْ وَ اَخَاهُ وَابْعَثْ فِي الْمَدَآئِنِ حٰشِرِيْنَ ﴿٣٦﴾ لا

36. They said, 'make him and his brother stay and send collectors in the cities [44].

not the proof of prophethood. Such feats are performed by our magicians also, but they are not prophets (Allah forbid).

44. So that he could assemble all the magicians of Egypt who could oppose Hazrat Moosa (On whom be peace). The purpose of this was to prove through magic that such miracles are

يَاْتُوْكَ بِكُلِّ سَحَّارٍ عَلِيْمٍ ﴿٣٧﴾

37. That they may bring to you every big magician learned [45].

a prophet, then in his time, science was the power of the day and he should thus have been given miracles based on it.

45. This tells us that at that time, magic wielded great power. Accordingly, Hazrat Moosa (On whom be peace) was given such miracles. If Mirza Goolam Qadyani, had been

فَجُمِعَ السَّحَرَةُ لِمِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٣٨﴾ لا

38. So the magicians were assembled together a fixed time on an appointed day [46].

Pharoah, at midday.

46. On the day of the fair of the people of

وَّقِيْلَ لِلنَّاسِ هَلْ اَنْتُمْ مُّجْتَمِعُوْنَ ﴿٣٩﴾ لا

39. And it was said to the people, 'will you assemble'?

لَعَلَّنَا نَتَّبِعُ السَّحَرَةَ اِنْ كَانُوْا هُمُ الْغٰلِبِيْنَ ﴿٤٠﴾

40. Haply, we may follow [47] these magicians if they over come [48].

debates with the intention that if our false Alim gains victory we will joyously accept it, but if the opposing Alim overpowers him, even if he is on the right path, we will not accept him. If the purpose of the debate is merely to embarrass the truthful, then these people would be following this method of the people of Pharoah.

47. This means if the magicians overpower Hazrat Moosa (On whom be peace), then we should, in keeping with the obedience of the magicians accept the Pharoah as god. The magicians were worshipping the Pharoah and the same obedience is meant here, and not accepting him as their king. And if Hazrat Moosa (On whom be peace) is victorious, then we will neither obey him nor give up the worshipping of the Pharoah. Therefore, no mention is made of victory of Hazrat Moosa (On whom be peace). Today, those who attend

48. His objective was to stop the people from following Hazrat Moosa (On whom be peace), and not to accept the religion of the magicians. The magicians themselves were

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following the religion of the Pharoah by

41. Then when the magicians came, they said to Firawn, 'will we get some wage if we over come?

42. (Firawn) said, 'yes, and at that time you will be our near ones [49].

49. If you gain victory you would be given special honour in Pharoah's court. You would be allowed first to come to the court, and last to leave it Ministerial positions would be your possessions This was the highest form of

43. Musa said to them, 'cast you down what you have to cast' [50]

50. From this we understand that for the sake of disgracing a person, a magician can be given the permission to practise magic or to prove someone as false, one can seek the assistance of a fortune teller. The true objective there was to show the weakness between

44. Therefore they cast down there ropes and staffs and said, 'By Firawn's honor, undoubtedly, we are the winners [51].

51 Because we are the most famous magicians of our land. Today we had used

45. Then Musa cast his staff, henceforth it began to swallow there fabricants [52].

52 This means all their ropes, sticks and beams which were appearing in the form of snakes were all swallowed. Afterwards, when Hazrat Moosa (On whom be peace) held it, it became a stick once again, neither increasing in size nor weight. This tells us that when the

46. Now they fell down prostrated [53].

53. From this we learn that no knowledge is evil. These magicians obtained faith through their knowledge of magic. They had

accepting him as god.

فَلَمَّا جَآءَ السَّحَرَةُ قَالُوْا لِفِرْعَوْنَ اَئِنَّ لَنَا لَاَجْرًا اِنْ كُنَّا نَحْنُ الْغٰلِبِيْنَ ﴿٤١﴾

قَالَ نَعَمْ وَ اِنَّكُمْ اِذًا لَّمِنَ الْمُقَرَّبِيْنَ ﴿٤٢﴾

respect by him. But, eventually the magicians became the true devotees of Allah Almighty and gained His nearness, through the blessings of Hazrat Moosa (On whom be peace).

قَالَ لَهُمْ مُّوْسٰٓى اَلْقُوْا مَآ اَنْتُمْ مُّلْقُوْنَ ﴿٤٣﴾

propagation of Islam and infidelity. Otherwise, it was totally prohibited to practice witchcraft or seek the assistance of a fortune teller. Here, the first condition is applicable, i.e. due to the first reason the magicians became helpless.

فَاَلْقَوْا حِبَالَهُمْ وَعِصِيَّهُمْ وَ قَالُوْا بِعِزَّةِ فِرْعَوْنَ اِنَّا لَنَحْنُ الْغٰلِبُوْنَ ﴿٤٤﴾

every strength of ours.

فَاَلْقٰى مُوْسٰى عَصَاهُ فَاِذَا هِيَ تَلْقَفُ مَا يَاْفِكُوْنَ ﴿٤٥﴾

stick would assume the form of a snake, it too,would eat and drink. These were the laws, governing this shape. The Holy Prophet صلى الله عليه وآله وسلم is the light of Allah Almighty, but his eating, drinking, sleeping, and being awake are the outer laws of this human form.

فَاُلْقِيَ السَّحَرَةُ سٰجِدِيْنَ ﴿٤٦﴾

differentiated between miracle and magic. However, to cast a spell through magic is a sin. The scholars of Islam go on to state that

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wherever there is a strong influence of magic, it is necessary to equip yourself with this type of knowledge in order to repudiate its influence.

قَالُوْٓا اٰمَنَّا بِرَبِّ الْعٰلَمِيْنَ ﴿٤٧﴾
رَبِّ مُوْسٰى وَ هٰرُوْنَ ﴿٤٨﴾

47. The magicians said, We believed in the Lords of the worlds.

48. Who is the Lord of Musa and Haroon [54]?

54. This tells us that the Prophet is the identification of Allah Almighty. He is the true Lord whom the Prophets and the pious servants have accepted as lords, because human intellect sometimes accepts the moon and the sun as god. The magicians had proclaimed that the Lord of the Worlds is He whom Hazrat Moosa and Hazrat Haroon (On them be peace) have accepted and as such Pharoah and other things are not deities.

قَالَ اٰمَنْتُمْ لَهٗ قَبْلَ اَنْ اٰذَنَ لَكُمْ ۚ اِنَّهٗ لَكَبِيْرُكُمُ الَّذِيْ عَلَّمَكُمُ السِّحْرَ ۚ فَلَسَوْفَ تَعْلَمُوْنَ ۬ؕ لَاُقَطِّعَنَّ اَيْدِيَكُمْ وَاَرْجُلَكُمْ مِّنْ خِلَافٍ وَّ لَاُوصَلِّبَنَّكُمْ اَجْمَعِيْنَ ﴿٤٩﴾ ۚ

49. (Firawn) said, 'have you believed in him before I give you leave [55]? Undoubtedly, he is your big one who taught you magic; now you are to know, I swear, undoubtedly I shall cut off your hands and your feet's an alternate sides, and shall crucify you all [56].

55. Here the word *'before'* denotes without meaning why did you declare faith in Hazrat Moosa (On whom be peace) without my permission. It does not mean that the Pharoah was going to give the permission to the magicians to accept faith. It should be remembered that at that point in time the Pharoah did not say anything to Hazrat Moosa (On whom be peace). This was the revelation of that same Divine promise that the Pharoah will not say anything to you. Otherwise he regarded Hazrat Moosa's (On whom be peace) fault greater than that of the magicians.

56. The promise of Allah Almighty was fulfilled in that though the Pharoah had crucified the magicians, he said nothing to Hazrat Moosa (On whom be peace)

قَالُوْا لَا ضَيْرَ ۫ اِنَّآ اِلٰى رَبِّنَا مُنْقَلِبُوْنَ ﴿٥٠﴾

50. They said, 'there is no harm we are to return to our Lord [57].

57. This tells us that the death of a believer is a joy for him, as by means of it he meets Allah Almighty. Therefore, the death of the pious is called Urs or wedding, as it is the means of meeting of the beloveds. The death of an infidel is like the arrest of an escaped prisoner (Allah be praised). As soon as the magicians accepted faith, there was no fear left in their hearts besides that of Allah Almighty. "*There is no fear nor any grief upon the friends of Allah*" (S10:V62).

اِنَّا نَطْمَعُ اَنْ يَّغْفِرَ لَنَا رَبُّنَا خَطٰيٰنَآ اَنْ كُنَّآ اَوَّلَ الْمُؤْمِنِيْنَ ﴿٥١﴾ ع ١٨ ٢ ٧

51. We are greedy that our Lord may forgive our sins since we have believed first [58].

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58. Because the reward of the first good deed is greater. Thereafter all those who would be doing the good deeds, is in response to the first person, that person would receive all the rewards, as well as the doers of the good deeds; their reward would not be decreased in any way. What they meant was we are the first to declare faith in Hazrat Moosa (On whom be peace). From this we learn that a believer does not fear anyone besides Allah Almighty. As soon as these magicians gained companionship with Hazrat Moosa (On whom be peace), they attained the highest rank in faith. In a single day they became believers, saints, companions, people of patience and martyrs. "*Oh unmindful man, seek not religion in the books, knowledge and wisdom are in books, but religion is obtained through the gaze of the pious*".

SECTION: 4

52. And we revealed to Musa travel by night with My bondmen, undoubtedly, you are to be followed [59].

وَاَوْحَيْنَآ اِلٰى مُوْسٰٓى اَنْ اَسْرِ بِعِبَادِيْٓ اِنَّكُمْ مُّتَّبَعُوْنَ ﴿٥٢﴾

59. This means take the Israelites and go out of Egypt. The Pharoah will come in pursuit

53. Now Firawn sent collectors in the cities [60].

but he will be drowned.

فَاَرْسَلَ فِرْعَوْنُ فِي الْمَدَآئِنِ حٰشِرِيْنَ ﴿٥٣﴾

60. A person who would be gathering the army of Pharoah. This army should go out in pursuit of the Israelites and capture them. If it requires battle with them, for this purpose they should do so. This was the scheme of the Pharoah, but the plan of Allah Almighty was that all the men of Pharoah should be drowned.

54. That these are a small party [61].

اِنَّ هٰٓؤُلَآءِ لَشِرْذِمَةٌ قَلِيْلُوْنَ ﴿٥٤﴾

61. At that time, the Israelites numbered six hundred and seventy thousand, but the army of the Pharoah was to great a number. He called the Israelites few because of the hugeness of his army. He thought that to-day the majority will surpress the minority. However, Providence had other things in mind.

55. And indeed they are engraining us [62].

وَ اِنَّهُمْ لَنَا لَغَآئِظُوْنَ ﴿٥٥﴾

62. In that when they stayed in Egypt, they did so opposing us, when without our permission they went out of Egypt. At the time of departure they took our gold as well. From this we learn that it is an act of worship to inflame the confederate infidel, just as it is an act of reward to make a believer happy, it is an act of worship to displease the infidel.

56. And undoubtedly, we all are vigilant [63].

وَ اِنَّا لَجَمِيْعٌ حٰذِرُوْنَ ﴿٥٦﴾

63. They are fully armed, and prepared and are in no way negligent of it. Thus, today they will not be able to escape from us.

57. Therefore We turned them out [64] from gardens and springs.

فَاَخْرَجْنٰهُمْ مِّنْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿٥٧﴾

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64. This tells us that wherever there is the holy grave of a Prophet, no Divine punishment can come there. In Egypt there were graves of Hazrat Yusuf (On whom be peace) and his brothers. For this reason the Pharoah was not punished while he stayed there. But this came to him after he had left Egypt. The other people were punished while they were staying in the settlements. Egypt remained safe due to the blessings of the pious.

58. And treasures and fine abodes [65].

وَّ كُنُوْزٍ وَّ مَقَامٍ كَرِيْمٍ ﴿٥٨﴾ لا

65. This means outwardly the soldiers of Pharoah were pursuing the Israelites, but in reality they were running towards their own captivity.

59. We did thus. And made their heirs to the children's of Israel [66].

كَذٰلِكَ ؕ وَاَوْرَثْنٰهَا بَنِيْۤ اِسْرَآءِيْلَ ﴿٥٩﴾ ؕ

66. Thus, immediately after the drowning of the Pharoah or during the period of Hazrat Dawood (On whom be peace), the Israelites went back and settled in Egypt and seized all the properties of the people of Pharoah. If these people had come to Egypt during the reign of Hazrat Dawood (On whom be peace), then it means that the Israelites had become immediate owners of Pharoah's wealth, but took possession at a later date. Because no punishment had come to Egypt, therefore it was permissible to stay there.

60. Then the people of (Firawn) followed them at the sunrise [67].

فَاَتْبَعُوْهُمْ مُّشْرِقِيْنَ ﴿٦٠﴾

67. Thus the Pharoah arranged the army in such a way that six hundred thousand soldiers were in front, six hundred thousand behind, six hundred thousand on the right side and six hundred thousand on the the left side. In addition, a hugh number of soldiers were in the middle, while Pharoah himself was in their centre.

61. Then when the two groups saw each other, the people of Musa said, 'they over taken us' [68].

فَلَمَّا تَرَآءَ الْجَمْعٰنِ قَالَ اَصْحٰبُ مُوْسٰۤى اِنَّا لَمُدْرَكُوْنَ ﴿٦١﴾

68. In front is the sea and behind is the army of the Pharoah.

62. (Musa) said, 'not so, undoubtedly my Lord is with me, he guided me just now [69].

قَالَ كَلَّا ۚ اِنَّ مَعِيَ رَبِّيْ سَيَهْدِيْنِ ﴿٦٢﴾

69. This means Allah Almighty is with me, and I am with you, thus Allah Almighty is with you as well. And he with whom Allah Almighty is, he cannot be captured by anyone. From this we learn that a prophet is the highest means of getting to Allah Almighty. Without Prophets Allah Almighty is inaccessible. Those who are with the Prophet, Allah Almighty is with them, while those who separate themselves from the Prophet, they are far away from Allah Almighty. The statement of Hazrat Moosa (On whom be peace) was on the basis that Allah Almighty had said: "*I am with both of you*" (S20:V46).

63. Then We revealed to Musa, strike with your staff the sea. Hence the sea was parted [70], and every part was

فَاَوْحَيْنَاۤ اِلٰى مُوْسٰۤى اَنِ اضْرِبْ بِّعَصَاكَ الْبَحْرَ ؕ فَانْفَلَقَ فَكَانَ كُلُّ فِرْقٍ كَالطَّوْدِ

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like a big mountain [71].

الْعَظِيْمِ ﴿٦٣﴾

70. By this is meant the sea became divided into twelve sections out of which came twelve dry roads. This was the Red Sea, which is part of the Persian Sea. From here, Egypt is

a distance of three days.

71. This means on both sides of these twelve roads stood mountains of water (Allah be praised).

64. And We brought others nearer to that place [72].

وَاَزْلَفْنَا ثَمَّ الْاٰخَرِيْنَ ﴿٦٤﴾

72. For the Pharoah and his army. By the time the Israelites crossed the roads, Pharoah and his

army were right in the middle of the sea.

65. And We saved Musa and all those with him [73].

وَ اَنْجَيْنَا مُوْسٰى وَمَنْ مَّعَهٗۤ اَجْمَعِيْنَ ﴿٦٥﴾

73. From this we understand that the true purpose was to get Hazrat Moosa (On whom be peace) across to safety, while the others reached to safety, because they were with him. Hence, the words "*and those with him*" are

used. Through the blessings of the word, iron also floats. The companionship of the pious is the means of salvation in this world and the Hereafter.

66. Then We drowned the others [74].

ثُمَّ اَغْرَقْنَا الْاٰخَرِيْنَ ﴿٦٦﴾

74. This means when Pharoah and his men reached the centre of the sea and the

Israelites had crossed to safety, then all the pillars of water were ordered to come together.

67. Undoubtedly in it necessarily, is a sign [75]. And most of them were not muslims (momins) [76].

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿٦٧﴾

75. By seeing the believers of those days, and subsequent people, hearing about their tale, in fact, by looking at the corpse of the Pharoah, because afterwards his corpse was preserved by embalming. Says Allah Almighty: "*Today We shall save you in your dead body, so that you might be a sign for those after you*" (S10:V92).

accepted faith: Hazrat Asiya, wife of the Pharoah, Hazrat Kharbeel, believer of the family of the Pharoah and Bibi Mariam bint Namoosha who had informed Hazrat Moosa (On whom be peace) about the whereabouts of Hazrat Yusuf's (On whom be peace) sacred grave.

76. From the people of Egypt only three people

68. And undoubtedly your Lord, He is the Mighty, Merciful.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٦٨﴾

SECTION: 5

69. Recite to them the news of Ibrahim [77].

وَاتْلُ عَلَيْهِمْ نَبَاَ اِبْرٰهِيْمَ ﴿٦٩﴾

77. This tells us that the Holy Prophet

has prior knowledge of صلى الله عليه وآله وسلم

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the Tauheed (Unity of Allah Almighty) of Hazrat Ebrahim (On whom be peace). The mention of these events is for the information of the common people.

70. When he said to his father and his people, 'what do you worship [78]?

اِذْ قَالَ لِاَبِيْهِ وَ قَوْمِهٖ مَا تَعْبُدُوْنَ ﴿۷۰﴾

78. This question of Hazrat Ebrahim (On whom be peace) was for the purpose of rebuke, otherwise, he knew fully that these people were polytheists.

71. They said, We worship idols, then we remain sitting devoted before them.

قَالُوْا نَعْبُدُ اَصْنَامًا فَنَظَلُّ لَهَا عٰكِفِيْنَ ﴿۷۱﴾

72. He said, 'do they hear you' when you call?

قَالَ هَلْ يَسْمَعُوْنَكُمْ اِذْ تَدْعُوْنَ ﴿۷۲﴾

73. Or do they do you any good or harm you? [79]

اَوْ يَنْفَعُوْنَكُمْ اَوْ يَضُرُّوْنَ ﴿۷۳﴾

79. Since none of these is found in these idols what benefit is there in their worship?

74. They said, 'nay we found our fathers doing so' [80].

قَالُوْا بَلْ وَجَدْنَآ اٰبَآءَنَا كَذٰلِكَ يَفْعَلُوْنَ ﴿۷۴﴾

80. This means we do not worship the idols through any thinking but in emulation of our forefathers.

75. He said, 'do you then see, what you worship''?

قَالَ اَفَرَءَيْتُمْ مَّا كُنْتُمْ تَعْبُدُوْنَ ﴿۷۵﴾

76. You and your forefathers [81].

اَنْتُمْ وَ اٰبَآؤُكُمُ الْاَقْدَمُوْنَ ﴿۷۶﴾

81. From this we understand that if disobedient persons happen to be our relatives, they are our enemies, while those who are dear to Allah Almighty are beloved to us and our helpers even if they be strangers to us. This is the way of life of the Prophets, because from the forefathers of these people were the forefathers of Hazrat Ebrahim (On whom be peace), and even these people were his relatives. Yet, he called all of them his enemies.

77. Undoubtedly they are all enemies [82] to me but the Lord of the worlds [83].

فَاِنَّهُمْ عَدُوٌّ لِّيْٓ اِلَّا رَبَّ الْعٰلَمِيْنَ ﴿۷۷﴾

82. From this emerge a few issues:
1. You should detest everything about the polytheists. Their idols and their temples are both contemptible things.
2. Hypocrisy is against the way of life of the Prophets. Although Hazrat Ebrahim (On whom be peace) at that point in time was alone and all his people were against him, he did not conceal his religion.
3. Prophets are granted strength of heart in a natural way. If Mirza Goolam Qadyani was a prophet, he should not have given up Hajj due to the fear of people.

83. Because these people were worshipping Allah Almighty as well as their idols, Hazrat Ebrahim (On whom be peace) stated this distinction that idols are my enemies, while Allah Almighty is my Lord. Or

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its purpose is to impress upon the people that they should abstain from polytheism and worship Allah, the Lord of the worlds whose attributes are these.

78. He who created me therefore, He will guide me [84].

الَّذِیْ خَلَقَنِیْ فَهُوَ یَهْدِیْنِ ﴿۷۸﴾

84. This tells us that Allah Almighty is the guide of the Prophets to the Straight Path. The medium of a book or angels is not for them. Allah Almighty has said regarding the Holy QUR'AAN: "*In it there is guidance for the God fearing*" (S2:V2). This means Oh My beloved! this is not for you but for those who fear Allah. You are on the path of guidance from the first instance.

79. and He who feeds me and gives me to drink [85].

وَالَّذِیْ هُوَ یُطْعِمُنِیْ وَ یَسْقِیْنِ ﴿۷۹﴾

85. From this we learn that Hazrat Ebrahim (On whom be peace) did not commit polytheism even for a moment. The Prophets are safe- guarded from all types of defective beliefs and sinful deeds. For further clarification on the matter refer to the book *ISMATE AMBIYA*.

80. And when I am ill, it is He who heals me [86].

وَاِذَا مَرِضْتُ فَهُوَ یَشْفِیْنِ ﴿۸۰﴾

86. From this we learn that one should link evil towards oneself while excellence and goodness should be linked towards Allah Almighty. Hazrat Ebrahim (On whom be peace) linked sickness with him but cure towards Allah Almighty. Otherwise, hardship and comfort are both from Allah Almighty. This was Hazrat Ebrahim's (On whom be peace) high standard of conduct.

81. And he who will cause me to die, then will make me alive.

82. And He who, I long will forgive my sins on the day of Requital [87].

وَالَّذِیْ یُمِیْتُنِیْ ثُمَّ یُحْیِیْنِ ﴿۸۱﴾
وَ الَّذِیْٓ اَطْمَعُ اَنْ یَّغْفِرَ لِیْ خَطِیْٓـَٔتِیْ
یَوْمَ الدِّیْنِ ﴿۸۲﴾

87. These words of Hazrat Ebrahim (on whom be peace) are for the purpose of educating others, so that people can learn to recite, to seek the pardon of Allah Almighty. Otherwise, Hazrat Ebrahim (On whom be peace), himself, is totally free of sins. Or error sin denotes error that may take place in terms of the status of the Prophet. The error of those near to Allah Almighty are better than the good deeds of the pious people. In this statement, Hazrat Ebrahim (On whom be peace) has hinted that any person, no matter how pious he may be, should not be certain about his forgiveness, but instead he should hope from Allah Almighty for it. It is for this reason that the word *'I long'* is used by him.

83. O my Lord! Bestow wisdom on me [88] and join me with those who are able of your proximity [89].

رَبِّ هَبْ لِیْ حُكْمًا وَّ اَلْحِقْنِیْ بِالصّٰلِحِیْنَ ﴿۸۳﴾

88. The word *'wisdom'* here denotes knowledge and wisdom or prophethood. From this, one understands that this entire talk of Hazrat Ebrahim (On whom be peace) is prior to

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being bestowed with Prophethood.

89. This request is also for the purpose of education, otherwise the special servants of Hazrat Ebrahim (On whom be peace) were very pious i.e. they are all worthy of special proximity of Allah Almighty. Hazrat Yusuf and Hazrat Moosa (On them be peace) had made Dua for this proximity. To offer this Dua is the way of the Prophets.

84. And give me a true reputation among the later generations [90].

وَاجْعَلْ لِّيْ لِسَانَ صِدْقٍ فِي الْاٰخِرِيْنَ ﴿٨٤﴾

90. In that I should be remembered well by the future generations, and there should be prophets and saints born from them. From this we learn that to achieve a good name and being well spoken of in this world is a blessing of Allah Almighty. Hazrat Ebrahim (On whom be peace) had prayed for this, and his Dua was accepted so effectively that even today he is held in high esteem by people. All the People of the Book call themselves followers of Hazrat Ebrahim (On whom be peace). The polytheists of India remember him in praiseworthy words as Krishna. The polytheists of Arabia too had attached themselves to him.

85. And make me among those who are the heirs of gardens of comfort [91].

وَاجْعَلْنِيْ مِنْ وَّرَثَةِ جَنَّةِ النَّعِيْمِ ﴿٨٥﴾

91. This means grant Paradise through Your Bounty and Kindness. In it has been hinted that Paradise is obtained through the bounty of Allah Almighty, and not just through one's good deeds, just as an heir receives the share of his inheritance, simply because he is an heir and nothing else. The same is the case with Paradise. May Allah Almighty be praised! Or it could mean every inmate of Paradise will take control of the portion allocated to the inmate of Hell. This control or possession is like the inheritance.

86. And forgive my father, undoubtedly he has gone astray [92].

وَاغْفِرْ لِاَبِيْٓ اِنَّهٗ كَانَ مِنَ الضَّآلِّيْنَ ﴿٨٦﴾

92. This means Oh Allah grant my uncle Azar the guidance to accept faith and repentance by means of which he can become entitled to Your forgiveness. He made this Dua because Azar had promised his father to accept faith. Says Allah Almighty: "*And Ebrahim's asking forgiveness for his father was not but on account of a promise he had made to him*" (S9:V114) (*Tafseer Khazainul Irfaan*). Otherwise it is prohibited to make Dua of forgiveness for a polytheist. Therefore, it is unlawful to call him one who has been forgiven. (*MAGHFOOR*) and one who is blessed (*MARHOOM*).

87. And disgrace me not the day when all shall be raised [93].

وَلَا تُخْزِنِيْ يَوْمَ يُبْعَثُوْنَ ﴿٨٧﴾

93. This Dua of Hazrat Ebrahim (On whom be peace), too, is for educating the people, otherwise if Allah wills, the servants of the servant of Hazrat Ebrahim (On whom be peace) are safeguarded from the embarrasment on the Day of Judgement.

88. The day when neither wealth nor son shall avail [94].

يَوْمَ لَا يَنْفَعُ مَالٌ وَّلَا بَنُوْنَ ﴿٨٨﴾

94. This tells us that on the Day of Judgement to be bereft of the help of one's wealth and children is for the non-believers. The believers would receive benefit from both.

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If Allah wills! as it is understood from the distinction made later. The children of the

89. but he who comes before Allah with a sound heart [95].

95 This means that anyone who has come before Allah Almighty with a sincere heart, his wealth will be beneficial to him as well as his children By sincere heart is meant to safeguard the heart from defective beliefs. By the great

90. And the heaven shall be brought near to dutiful [96].

96 At the time of death, or in the grave, or on the Day of Judgement, because the believer

91.And the hell shall be made apparent to those who have gone astray [97].

97 This means an infidel at the time of death, in the grave and on the Day of Judgement.

92. And it will be said to them. Where are those whom you used to worship [98]?

98. This tells us that on the Day of Judgement, the false deities will disappear from their devotees, while the Prophets and Saints will remain closer to their followers, and

93. beside Allah? Will they help you or will retrieve themselves [99]?

99. Take their revenge from you, i.e. the sun, the moon and your idols will increase your

94. Then they were thrown in the hell, they and those who have gone astray.

95. And the army of the devil all together [100].

100. This means all the idols, the idol-worshippers, the devil and his progeny, all will

96. They shall say while they will be disputing therein among themselves [101].

believers will intercede as is stated in the Hadith Shareef.

اِلَّا مَنْ اَتَى اللّٰهَ بِقَلْبٍ سَلِيْمٍ ﴿٨٩﴾

Sufis, a perfect heart is that which has been bitten by a snake of love and passion for Allah Almighty. In Arabic, the word Saleem indicates one bitten by a snake.

وَاُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ ﴿٩٠﴾

views Paradise from all these places.

وَ بُرِّزَتِ الْجَحِيْمُ لِلْغٰوِيْنَ ﴿٩١﴾

will find Hell closer to him.

وَقِيْلَ لَهُمْ اَيْنَمَا كُنْتُمْ تَعْبُدُوْنَ ﴿٩٢﴾

intercede on their behalf, become their source of encouragement, and give them full assistance.

مِنْ دُوْنِ اللّٰهِ ۭ هَلْ يَنْصُرُوْنَكُمْ اَوْ يَنْتَصِرُوْنَ ﴿٩٣﴾

pain and hardship in Hell, as is stated in the Books of Hadith.

فَكُبْكِبُوْا فِيْهَا هُمْ وَالْغَاوٗنَ ﴿٩٤﴾

وَجُنُوْدُ اِبْلِيْسَ اَجْمَعُوْنَ ﴿٩٥﴾

be flung into Hell, so that they can fight and argue with one another.

قَالُوْا وَ هُمْ فِيْهَا يَخْتَصِمُوْنَ ﴿٩٦﴾

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101. From this one understands that the inmates of Hell will recognize one another on reaching there, and will censure one another.

Non-recognition of one another would be during the first part of the Day of Judgement. Thus, there is no inconsistency in the verses.

97. By God, undoubtedly, we were in manifest error.

تَاللّٰهِ اِنْ كُنَّا لَفِىْ ضَلٰلٍ مُّبِيْنٍ ﴿۹۷﴾

98. When we made you equal with the Lord of the worlds [102].

اِذْ نُسَوِّيْكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿۹۸﴾

102. This tells us that the infidels after believing in Allah Almighty as the Creator of the Universe, its Master and Planner, and the idols as His servants, became polytheists because they would believe some servants to be

equal to Allah Almighty, some to be His children and some as His partners. A further reason for their polytheism was that they would believe in Allah Almighty without the Prophets.

99. And none led us astray but the culprits [103].

وَ مَآ اَضَلَّنَآ اِلَّا الْمُجْرِمُوْنَ ﴿۹۹﴾

103. The leaders of infidelity who had invited us towards infidelity and polytheism,

and we became polytheists by listening to them.

100. Then we have no intercessor now [104].

فَمَا لَنَا مِنْ شَافِعِيْنَ ﴿۱۰۰﴾

104. As Muslims, we have many intercessors like the Prophets, the Saints, the minor children of the believers, the Holy Ka'aba , the month

of Ramadaan, etc. For a detailed discussion on intercession refer to *Tafseer Naeemi*.

101. Nor any sympathising friend [105].

وَ لَا صَدِيْقٍ حَمِيْمٍ ﴿۱۰۱﴾

105. This tells us that lack of intercessors and absence of help from friends is for the infidels. The friendship of the believers will

prove beneficial, and they will have many intercessors.

102. Then any how we might return again [106] so that we would have been Muslims [107].

فَلَوْ اَنَّ لَنَا كَرَّةً فَنَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ﴿۱۰۲﴾

106. To do good deeds in the world, so that we may become pious believers in the Hereafter.

107. This means from the people of Hazrat Ebrahim (On whom be peace) very few believed

in him, most remained faithless. Thus, from the people of Babel only Hazrat Lut and the daughter of Namrood believed in him (*Tafseer Roohul Ma'ani*). Hazrat Sarah, too, believed in him.

103. Undoubtedly in it necessarily there is a sign, but most of them were not believers.

اِنَّ فِىْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۰۳﴾

104. And undoubtedly, you're Lord: he is the Mighty, the Merciful.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۱۰۴﴾ ع ۵

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SECTION: 6

كَذَّبَتْ قَوْمُ نُوْحِ الْمُرْسَلِيْنَ ۚ﴿١٠٥﴾

105. The people of Nuh belied the Messengers [108].

during which time only seventy two outsiders, and eight people from his family believed in him. Because falsifying one prophet is equal to falsifying all the prophets, the plural form *MURSALEEN* is used.

108. The name of Hazrat Nooh (On whom be peace) is Shareef Yashkar. He is the fourth Prophet of Allah Almighty. He was the Prophet for all the human beings. He had reached the highest age in the entire creation - he preached for more than a thousand years.

اِذْ قَالَ لَهُمْ اَخُوْهُمْ نُوْحٌ اَلَا تَتَّقُوْنَ ۚ﴿١٠٦﴾

106. When their compatriot Nuh said to them, 'Do you not fear' [109]?

from My disobedience.

109. From Allah Almighty or from the Prophet, or from infidelity and polytheism and

اِنِّىْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ۙ﴿١٠٧﴾

107. Undoubtedly, I am a Messenger trusted for you [110].

Allah Almighty and Prophethood. It should be remembered that it is absolutely necessary for the prophet to be a man of his word, as well as absolutely trustworthy.

110. Prior to the announcement of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم was already accepted by his people as truthful and trustworthy. He was also the trustworthy being in respect of the revelation of

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ۚ﴿١٠٨﴾

108. Therefore, fear Allah and obey me [111].

This tells us that Prophets are worthy of absolute obedience. Every injunction of theirs is obligatory to be carried out, because their obedience is declared absolute, without any restrictions.

111. It should be remembered that here piety denotes Faith, and by obedience is meant piety. Thus, there is no contradiction in the verse. This means first believe in me, thereafter obey me in matters of pious deeds.

وَمَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِىَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ۚ﴿١٠٩﴾

109. And I ask of you no wage for this, my wage is only upon Him who is the Lord of the worlds [112].

for his progeny, until the Day of Judgement i.e. those among his wealthy have been made obligatory to pay Zakaat, but those among his poor have been prohibited from taking Zakaat so that no one can say that Zakaat has been institutionalised for the upkeep of his poor progeny. Contrary to this teaching, Mirza Goolam Qadyani used prophethood as a pretext to amass worldy wealth, and after his death had declared the sale of graves in Qadyan as a means of sustenance for his progeny.

112. It should be remembered that the Prophets did not use Prophethood as a means of earning worldly things. They always declared "*we do not require wages for propagating the Religion of Allah Almighty*". Our Beloved Prophet صلى الله عليه وآله وسلم, too, had declared this on numerous occasions that people must not think that prophethood is a pretext of earning worldly things, or it is a form of an occupation. In fact, the Holy Prophet صلى الله عليه وآله وسلم had declared Zakaat unlawful

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110. Therefore fear Allah and obey me.

فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿۱۱۰﴾

111. They said, 'shall we believe you while the mean persons have followed you [113].

قَالُوْٓا اَنُؤْمِنُ لَكَ وَ اتَّبَعَكَ الْاَرْذَلُوْنَ ﴿۱۱۱﴾

113. This means the poor and the destitute with whom we feel ashamed to keep company. From this emerge two issues;
(i). At all times the poor had always been the first to obey the Prophets.

(ii). To regard the believer as contemptible and to call him mean and vulgar are the ways of the infidels. No believer is mean, all are noble and honourable. On the other hand, no infidel is honourable.

112. He said, 'what knowledge has I of what are their deeds [114]?

قَالَ وَ مَا عِلْمِيْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۱۲﴾

114. This denotes ignorance, having no links i.e. we have no link with the worldly occupations and trades. This in no way proves Hazrat Nooh's (On whom be peace) lack of knowledge, because he was fully acquainted with their occupations and trades. He was living among them. He was fully aware even with the good fortune and wickedness of children in the wombs of the mothers and the loins of the fathers. He himself says: "*Undoubtedly, if you would allow them to live, they will lead astray. Your bondsmen and they will beget none but an evil doer, and ungrateful*" (S71:V27).

113. Their account is only upon my Lord, if you have sense [115].

اِنْ حِسَابُهُمْ اِلَّا عَلٰى رَبِّيْ لَوْ تَشْعُرُوْنَ ﴿۱۱۳﴾

115. This means that Allah Almighty who would be rewarding and punishing them does not call them base and vulgar, then who are you to call them vulgar?

114. And I am not to drive away the Muslims [116].

وَ مَآ اَنَا بِطَارِدِ الْمُؤْمِنِيْنَ ﴿۱۱۴﴾

116. From this emerge two issues:
(i). To keep in the company of the poor and the destitute is the Sunnah of the Prophets;

(ii). One should not pay heed to whatever a person says in respect of obedience to Allah Almighty.

115. I am not but a plain Warner.

اِنْ اَنَا اِلَّا نَذِيْرٌ مُّبِيْنٌ ﴿۱۱۵﴾

116. They said 'O Nuh! [117], you will not desist, then, necessarily, you will be stoned.

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰنُوْحُ لَتَكُوْنَنَّ مِنَ الْمَرْجُوْمِيْنَ ﴿۱۱۶﴾

117. Through siding with these poor and destitute and through preaching and propagation.

117. He said, 'O my Lord, my people has belied me' [118].

قَالَ رَبِّ اِنَّ قَوْمِيْ كَذَّبُوْنِ ﴿۱۱۷﴾

118 .This Dua was made much later when he became despondent about his people's faith, and fed up with their rebelliousness.

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فَافْتَحْ بَيْنِيْ وَ بَيْنَهُمْ فَتْحًا وَّنَجِّنِيْ وَ مَنْ مَّعِيَ مِنَ الْمُؤْمِنِيْنَ ﴿١١٨﴾

118. Therefore decide completely between me and them and believe me and those Muslims with me [119].

of evil deeds of the infidels.

119. Due to the misfortune and punishment

فَاَنْجَيْنٰهُ وَ مَنْ مَّعَهٗ فِي الْفُلْكِ الْمَشْحُوْنِ ﴿١١٩﴾

119. Then we saved him and those with him [120] in a laden ark [121].

world and the Hereafter, and this attachment can either be physical or spiritual.

121. Ship that was full with believers, animals and with all their requirements. In short, Allah Almighty had gathered the whole world in this ship.

120. From this we learn that the true salvation was for Hazrat Nooh (On whom be peace), while that for his companions was due to the blessing of the great Prophet. Hence the words *'those with him'* are used. To be with the Prophet is a means of obtaining success in this

ثُمَّ اَغْرَقْنَا بَعْدُ الْبٰقِيْنَ ﴿١٢٠﴾

120. Then afterwards We drowned the rest [122].

destroyed. Says Allah Almighty: "*The mischief has appeared in the land and sea because of the evils earned by the hand of man*" (S30:V41).

122. For the infidels and all the other animals which could not take sanctuary in this ship. It should be remembered that due to the sinful human beings, innocent animals were

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٢١﴾

121. No doubt, in it there is necessarily assign, and most of them were not Muslims [123].

upon him) is comforted that at all times it is the few who had been accepting faith and guidance. Says Allah Almighty: "*And there are few in My bondsmen that are thankful*" (S34:V13).

123. This means very few from the people of Hazrat Nooh (On whom be peace) accepted faith, and those believers were on board the Ark. The rest who had remained infidels were all drowned In it, the Holy Prophet (Peace be

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٢٢﴾

122. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION: 7

كَذَّبَتْ عَادُ ِۨ الْمُرْسَلِيْنَ ﴿١٢٣﴾

123. Aad belied the Messenger.[124]

destruction of the Aad and Thamood is a period of five hundred years.

124. Hazrat Hud (On whom be peace) is the Prophet of the people of Aad. Between the

اِذْ قَالَ لَهُمْ اَخُوْهُمْ هُوْدٌ اَلَا تَتَّقُوْنَ ﴿١٢٤﴾

124. When their compatriot Hud said to them, ' Do you not fear [125]?'

call him a brother. It is obligatory to address the Prophet with the appropriate words.

125. By stating the Prophet as brother was only to show that he was from them. This does not mean that they were given permission to

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125. Undoubtedly, I am a trusted Messenger of Allah for you. [126]

اِنِّیۡ لَکُمۡ رَسُوۡلٌ اَمِیۡنٌ ۙ﴿۱۲۵﴾

126. From this emerge two issues:
(i). The Prophets of Allah Almighty would first introduce themselves to the people, then they would introduce Allah Almighty and their religious injunctions. In his very first preaching, our Holy Prophet صلی اللہ علیہ وآلہ وسلم asked the question what do they have to say about him, because faith is dependent on the identity of the Prophet;
(ii). It is absolutely necessary for the Prophet to be truthful and trustworthy, so that he is able to convey the message of Allah Almighty correctly;
(iii). To express gratitude to Allah Almighty, and to acquire the people with one's true status, it is permissible to talk of one's attributes personally. In fact, this is incumbent upon you.

126. 'Therefore fear Allah and obey me'. [127]

فَاتَّقُوا اللّٰہَ وَ اَطِیۡعُوۡنِ ﴿۱۲۶﴾ۚ

127. From this we learn the very name of piety is the obedience of the Prophet. This is commentative conjunction, without obedience to them you cannot obtain piety.

127. And I ask you no wage [128] **for it. My wage is only upon Him Who is the Lord of the worlds.** [129]

وَ مَاۤ اَسۡـَٔلُکُمۡ عَلَیۡہِ مِنۡ اَجۡرٍ ۚ اِنۡ اَجۡرِیَ اِلَّا عَلٰی رَبِّ الۡعٰلَمِیۡنَ ﴿۱۲۷﴾ۙ

128. This means no one asks for a salary for propagating the Religion of Allah Almighty. Thus, if a Prophet accepts payment for any other thing it would not be going against this. From this we learn that it is prohibited for a person to seek payment for a thing which is obligatory upon him. Many religious laws are arranged on this principle.
To give a salary to a religous scholar for the purpose of Imamat is permissible, because this responsibility which he is performing is not obligatory upon him. However, he cannot take payment for expounding a religious issue.
129. Because He who has sent me for conveying this message will reward me for it.

128. Do you build a sign on every height to laugh at the way farers. [130]

اَتَبۡنُوۡنَ بِکُلِّ رِیۡعٍ اٰیَۃً تَعۡبَثُوۡنَ ۙ﴿۱۲۸﴾

130. The people of Aad had constructed tall buildings alongside the road so that they could mock at the travellers and make them miserable. This very thing is discussed in this verse. Based on this verse, some scholars have commented that it is prohibited to construct vain and useless buildings. They maintain that why construct buildings which are useless and which give you no peace of mind? (*Tafseer Roohul Bayaan*).

129.And you erect strong palaces that perhaps you will live forever. [131]

وَ تَتَّخِذُوۡنَ مَصَانِعَ لَعَلَّکُمۡ تَخۡلُدُوۡنَ ﴿۱۲۹﴾ۚ

131.From this we learn that there is no prohibition on putting up strong buildings. However, it is prohibited to forget Allah Almighty through these buildings. This means you get so engrossed in constructing these buildings, as if death will not come to you.

130. And when you lay hands [132] **on any one you lay hands tyrannically.**

وَ اِذَا بَطَشۡتُمۡ بَطَشۡتُمۡ جَبَّارِیۡنَ ﴿۱۳۰﴾ۚ

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132. This means if you go against someone, you oppress him a great deal by killing.

131. Therefore fear Allah and obey me. [133]

133. This means abstain from these acts and believe in me. From this emerge two issues:
(i). Even the infidels are duty-bound to

132. And fear whom Who helped you with those things which are known to you.

133. He helped you with cattle and sons.

134. And gardens and springs.[134]

134. From this we understand that receiving material blessings for the infidel is the beginning of Divine punishment. These

135. Undoubtedly, I am afraid of coming on you the torment of a great Day. [135]

135. The day on which punishment would come upon them, or the Day of Judgement. This

136. They said, ' it is equal to us weather you admonish us or be not of the admonishes. [136]

136. We will not accept what you say. This in itself is an admission of the severity of their

137. This is not but the same habits of the ancients. [137]

137. This means constructing excellent buildings, and committing such sins had been done by those before us too. Or, others before

138. And we are not but to be tormented. [138]

138. This means no matter what we do, no punishment can come to us, neither in this world nor in the Hereafter. This is a statement

whipping and destroying in a heartless manner.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٣١﴾

accept faith and refrain from tyranny.
(ii). No matter what piety you may achieve, you will fail in it if you do not obey the Prophet, because it will not be regarded as piety.

وَ اتَّقُوا الَّذِیْۤ اَمَدَّكُمْ بِمَا تَعْلَمُوْنَ ﴿١٣٢﴾

اَمَدَّكُمْ بِاَنْعَامٍ وَّ بَنِیْنَ ﴿١٣٣﴾

وَ جَنّٰتٍ وَّ عُیُوْنٍ ﴿١٣٤﴾

bounties in reality are not a blessing, but a hardship for them. The people of Aad were very wealthy and had many children.

اِنِّیْۤ اَخَافُ عَلَیْكُمْ عَذَابَ یَوْمٍ عَظِیْمٍ ﴿١٣٥﴾

day is called great because in it great punishment is to come to them.

قَالُوْا سَوَآءٌ عَلَیْنَاۤ اَوَعَظْتَ اَمْ لَمْ تَكُنْ مِّنَ الْوٰعِظِیْنَ ﴿١٣٦﴾

infidelity.

اِنْ هٰذَاۤ اِلَّا خُلُقُ الْاَوَّلِیْنَ ﴿١٣٧﴾

you, too, had been preaching like you, yet the Day of Qiyamah had not come.

وَ مَا نَحْنُ بِمُعَذَّبِیْنَ ﴿١٣٨﴾

of security on Allah Almighty, which is infidelity. Hope and fear are pillars of faith.

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فَكَذَّبُوْهُ فَاَهْلَكْنٰهُمْ ؕ اِنَّ فِیْ ذٰلِكَ لَاٰیَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِیْنَ ﴿۱۳۹﴾

139. Then they belied him therefore We destroyed them. [139] Undoubtedly in it there is necessarily a sign; but most of them were not Muslims. [140]

139. From the punishment of the wind.

140. This means very few people from Aad accepted faith, and they were saved. The majority of them remained infidels and were thus destroyed. This does not mean that among those who were destroyed some were believers, because all the believers had been saved from the punishment.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِیْزُ الرَّحِیْمُ ﴿۱۴۰﴾ ع ۱۸/۱۱

140. And undoubtedly, your Lord He is the Mighty, The Merciful.

SECTION 8

كَذَّبَتْ ثَمُوْدُ الْمُرْسَلِیْنَ ﴿۱۴۱﴾

141. The people of Thamod belied the Messenger. [141]

141. These people were from the progeny of Thamood bin Abeed bin Aus bin Aad bin Iram bin Saam bin Nooh (On whom be peace).

This has been mentioned in an earlier discussion.

اِذْ قَالَ لَهُمْ اَخُوْهُمْ صٰلِحٌ اَلَا تَتَّقُوْنَ ﴿۱۴۲﴾ ج

142. When their compatriot Saleh said, ' do you not fear? [142]

142. This means Saleh (On whom be peace) himself was from these people and a resident of this place and had not come from another area.

اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿۱۴۳﴾ لا

143. Undoubtedly I am a trusted Messenger [143] of Allah for you.

143. This tells us that the noble Prophets are the trustees of the secrets of Allah Almighty, as well as of the honour, respect, wealth, etc. of the people. Mistrust and prophethood cannot be found in one spot. The polytheists of Makkah had called our beloved Prophet Muhammad صلى الله عليه وآله وسلم , the Trustworthy, from his youth, and from his young days would keep their possessions in his care, and would make the Holy Prophet صلى الله عليه وآله وسلم as their arbiter.

فَاتَّقُوا اللّٰهَ وَ اَطِیْعُوْنِ ﴿۱۴۴﴾ ج

144. Therefore fear Allah and obey me.

وَ مَاۤ اَسْـَٔلُكُمْ عَلَیْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِیَ اِلَّا عَلٰى رَبِّ الْعٰلَمِیْنَ ﴿۱۴۵﴾ ط

145. I ask you no wage for it; my wage [144] is only upon Him Who is the Lord of the worlds. [145]

144. This means the reward by Allah Almighty is based on Divine Kindness. From this we learn that it is incumbent and obligatory to give reward to those subordinate to you. But this obligation is based on the promise and kindness of the Lord of Compassion and Beneficence which He has done out of His bounty, and not because of anyone's obligation.

145. And because He is the Lord of the Worlds, His reward is a certainty and is all comprehen- sive. We further learn that only Allah Almighty can give reward. to the

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Prophets. Only the lofty can really reward

146. Will you be left secure amid the good things of here? [146]

146. This means to be left secure eternally to enjoy these bounties, or that these bounties

147. In gardens and springs. [147]

147. By springs is meant wells and rivers, because the people of Thamood would obtain

148. And cornfields and palm tree whose blossoms are soft tender. [148]

148. By this is meant high quality dates like *BARNI* dates. Literally, this word means good

149. And hew out houses in the mountains skillfully. [149]

149. Skilfully means out of pride because these people were experts at construction work. This tells us that to construct very strong

150. Therefore fear Allah and obey me.

151. And follow not the bidding of those who exceed the limits. [150]

150. Do not emulate the polytheists and the infidels. From this we learn in order to be a true believer it is obligatory to obey the Prophet and remain aloof from the non-believer. True

152. Who spread disorder in the earth [151] and reform not

151. They themselves commit sins and create a desire for sin in others. Due to this, there is a fear of Divine punishment descending

153. They said, ' you have indeed been be-witched. [152]

152. Not just one, but many times spells had been cast, due to which he was not in his senses. Therefore they did not use the bewitched but instead called one who has been

those who are lofty.

اَتُتْرَكُوْنَ فِيْ مَا هٰهُنَآ اٰمِنِيْنَ ﴿١٤٦﴾

remain with you eternally. This will not happen.

فِيْ جَنّٰتٍ وَّ عُيُوْنٍ ﴿١٤٧﴾

water during winter from the wells and during summer from springs (*Tafseer Roohul Bayaan*).

وَّ زُرُوْعٍ وَّ نَخْلٍ طَلْعُهَا هَضِيْمٌ ﴿١٤٨﴾

fruits (*Tafseer Roohul Ma'ani*).

وَتَنْحِتُوْنَ مِنَ الْجِبَالِ بُيُوْتًا فٰرِهِيْنَ ﴿١٤٩﴾

structures by neglecting other facets of life is an act of transgression.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٥٠﴾

وَ لَا تُطِيْعُوْٓا اَمْرَ الْمُسْرِفِيْنَ ﴿١٥١﴾

worth lies in the purity of the things. A true believer shall enjoy the honour and respect in the world as well as in the Hereafter.

الَّذِيْنَ يُفْسِدُوْنَ فِي الْاَرْضِ وَ لَا يُصْلِحُوْنَ ﴿١٥٢﴾

on the earth. Or, that they spread disorder through stealing and highway robbery.

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿١٥٣﴾

bewitched. It should be remembered that magic has an effect on the mind and intelligence of a prophet They cannot become demented through magic.

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مَآ اَنۡتَ اِلَّا بَشَرٌ مِّثۡلُنَا ۙ فَاۡتِ بِاٰيَةٍ اِنۡ كُنۡتَ مِنَ الصّٰدِقِيۡنَ ﴿۱۵۴﴾

154. You are indeed a man like us, [153] therefore bring any sign, if you are truthful. [154]

153. This tells us that to call a Prophet a human being for the purpose of equality, is an act of infidelity, because this was one of the things Allah Almighty has stated among the heretical statements. It should be remembered that the word *BASHR* (human being) in respect of the Prophet has either been used by Allah Almighty, the Prophet himself, or the infidels. Thus, the one who now calls him a human being is certainly not Allah Almighty, nor a prophet, so he must be an infidel.

154. This means show us such a miracle which would reveal that you are a true Prophet.

قَالَ هٰذِهٖ نَاقَةٌ لَّهَا شِرۡبٌ وَّ لَكُمۡ شِرۡبُ يَوۡمٍ مَّعۡلُوۡمٍ ﴿۱۵۵﴾ ۚ

155. He said, this is a she camel, a day of drinking is for her and fixed day of drinking is for you. [155]

155. This she-camel was created from a stone, as a miracle of Hazrat Saleh (On whom be peace). The size of its breast was sixty yards. Time was fixed for using the water of the well; that one day these people would drink its water and the following day would be the turn of this she-camel. On her day, the she-camel would drink all the water.

وَ لَا تَمَسُّوۡهَا بِسُوۡٓءٍ فَيَاۡخُذَكُمۡ عَذَابُ يَوۡمٍ عَظِيۡمٍ ﴿۱۵۶﴾

156. And touch her not with evil, lest the torment of great day will overtake you. [156]

156. This tells us that any animal which is linked with Allah Almighty becomes worthy of our respect. Observe, today, too, the animals of Qurbani (sacrifice) are held in high esteem. We further learn, that the meat of any animal which causes harm, should be avoided, because it is obligatory to safeguard yourself from all harmful things.

فَعَقَرُوۡهَا فَاَصۡبَحُوۡا نٰدِمِيۡنَ ﴿۱۵۷﴾ ۙ

157. But they hamstrung her, and then they remained repenting in the morning.

فَاَخَذَهُمُ الۡعَذَابُ ؕ اِنَّ فِىۡ ذٰلِكَ لَاٰيَةً ؕ وَمَا كَانَ اَكۡثَرُهُمۡ مُّؤۡمِنِيۡنَ ﴿۱۵۸﴾

158. Therefore the torment [157] overtook them [158]. Surely in this, too, there is a lesson but most of them were not to believe [158]

157. It should be remembered that in the Religion of Hazrat Saleh (On whom be peace) the camel was a lawful animal. It was permissible to slaughter it. However, the slaughtering of this particular she-camel and eating its meat was declared unlawful, because it was a means of harm for them. Even today, the prey from the fields of some holy sages have proven to be harmful, has been avoided. The proof for it is this she-camel.

158. This means even after the highest propagational effort of Hazrat Saleh (On whom be peace) very few people had accepted faith. Therefore My beloved Prophet صلى الله عليه وآله وسلم even if all the people of Arabia do not accept faith, you should not be despondent about it. This would not mean that there is any weakness in your effort of propagation, but that it is these people who are such wretches.

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وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿١٥٩﴾

159. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION 9

كَذَّبَتْ قَوْمُ لُوْطِ الْمُرْسَلِيْنَ ﴿١٦٠﴾

160. The people of lut belied the Messengers. [159]

159. Here the word *'people'* does not mean people by lineage, but those people to whom Hazrat Lut (On whom be peace) had conveyed the Message of Allah Almighty and to whom he was sent as a Prophet. In truth, the family lineage and country of birth of Hazrat Lut (On whom be peace) was different to theirs. By this nation is meant Sadoom and by place is meant localities in its vicinity.

اِذْ قَالَ لَهُمْ اَخُوْهُمْ لُوْطٌ اَلَا تَتَّقُوْنَ ﴿١٦١﴾

161. When their compatriot lut [160] said to them, 'do you not fear.' [161]

160. Here *'brotherhood* denotes affection and benevolence. Otherwise Hazrat Lut was the nephew of Hazrat Ebrahim (On whom be peace), i.e. the son of Hazrat Harun (On whom be peace). He, too, accompanied Hazrat Ebrahim (On whom be peace) by migrating to Syria and was bestowed prophethood through his supplication.

161. Fear for Allah Almighty and His punishment. Or why don't you safeguard yourselves from the infidelity, dishonesty and going against My wishes, because the meaning of *TAQWA* is to fear as well as to safeguard and refrain. Says Allah Almighty: *"Then if you cannot bring and We declare that you cannot bring, then dread the fire whose fuel is men and stones"* (S2:V24).

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿١٦٢﴾

162. Undoubtedly, I am a trusted Messenger of Allah for you. [162]

162 This tells us that his Prophethood was restricted to the people of Sadoom only. Therefore, the pronominal suffix *'for you'* has been used. The Prophethood of our beloved Prophet صلى الله عليه وآله وسلم is for the entire universe. He whose Lord is Allah Almighty, his Prophet is Hazrat Muhammad صلى الله عليه وآله وسلم.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿١٦٣﴾

163. Therefore fear Allah and obey me.

وَ مَآ اَسْئَلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿١٦٤﴾

164. I ask you no wage for it [163], my wage is only upon Him Who is the Lord of the worlds. [164]

163. My only reward is that you should accept faith through which I would be credited in the Hereafter.

164. From this we learn that sodomy is the creation for the people of Lut. This was not practised before by anyone. For this reason this abominable practice has been called *LAWATAH* (derivation from Lut). Furthermore, even an animal does not indulge in this filthy practice. As is understood from *"from among the creatures"*. A sodomite is worse than an animal. Also, the infidels, too, are duty bound to such laws because these are laws included in general behaviour. They are only excluded from laws pertaining to worship, and a few social ordinances.

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165. Do you commit unnatural offence with males from among creatures?

اَتَاْتُوْنَ الذُّكْرَانَ مِنَ الْعٰلَمِيْنَ ﴿١٦٥﴾

166. And leave your wives [165] whom your Lord has created for you? Nay, but you are a people exceeding the limits. [166]

وَ تَذَرُوْنَ مَا خَلَقَ لَكُمْ رَبُّكُمْ مِّنْ اَزْوَاجِكُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ عٰدُوْنَ ﴿١٦٦﴾

165. The verse under discussion is a commentary of the following verse: "*These women of my people are my daughters if you are to do*" (S15:V71). This tells us that the word *'My daughters'* refers to daughters of the people signifies their wives.

166. From this we understand Mu'tah or temporary marriage, lesbianism, sodomy, masturbation, etc are acts which are totally forbidden because this is exceeding the limits of Allah Almighty. Says Allah Almighty: "*And who seeks others save those two, then they are the transgressors*" (S70:V31).

167. They said, O lut' , if you desist not, then you shall necessarily be expelled out. [167]

قَالُوْا لَئِنْ لَّمْ تَنْتَهِ يٰلُوْطُ لَتَكُوْنَنَّ مِنَ الْمُخْرَجِيْنَ ﴿١٦٧﴾

167. By this is meant expelled from this locality. This tells us that fortunate people regard the presence of pious people as a blessing for them because their existence is a means of obtaining Divine mercy. While the wretched people regard them as a form of misfortune and thus seek to distance themselves from them, as if they are seeking their own death by themselves.

168. He said, ' I am disgusted of your doings. [168]

قَالَ اِنِّيْ لِعَمَلِكُمْ مِّنَ الْقَالِيْنَ ﴿١٦٨﴾

168. From this emerge a few issues:

1. To Taqiyya feign piety is against the way of life of the Prophets.
2. Allah Almighty grants His Prophets such great strength and valour that they are least worried about the opposition of their entire people.
3. To express disgust at the evil doers is the way of life of Prophets.

169. O my Lord! Save me and my family from their doings. [169]

رَبِّ نَجِّنِيْ وَ اَهْلِيْ مِمَّا يَعْمَلُوْنَ ﴿١٦٩﴾

169. This means save me from the punishment for evil deeds. This supplication is for the education of others because Allah Almighty protects His Prophets from the sins and from the evil of the sins. By family members is meant family members of faith. His infidel wife is excluded from this prayer, as she became involved in this punishment.

170. Therefore We delivered him and all his family member.

171. But an old women who stayed behind. [170]

فَنَجَّيْنٰهُ وَ اَهْلَهٗۤ اَجْمَعِيْنَ ﴿١٧٠﴾ۙ
اِلَّا عَجُوْزًا فِي الْغٰبِرِيْنَ ﴿١٧١﴾ۚ

170. Because she was happy with her people's immoral practice. In fact she was their

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helper, though she was the wife of a Prophet. From this we also learn that the wife is included in the household members, otherwise distinction of contiguity would not have been mentioned here.

ثُمَّ دَمَّرْنَا الْاٰخَرِيْنَ ﴿۱۷۲﴾

172. Then we destroyed the others.

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ الْمُنْذَرِيْنَ ﴿۱۷۳﴾

173. And we rained upon them a rain [171], therefore what an evil rain it was for those who were warned. [172]

171. From this we learn that sodomy is a severe criminal act as a terrible punishment was sent because of it. Thus, it is obligatory upon the judge to pass the severest punishment on a sodomite like killing him by throwing him down from a high building, beheading him with a sword, etc

172. This means of the people of Hazrat Lut (On whom be peace) who had been warned through a Prophet. This tells us that Allah Almighty does not punish anyone without prior warning, and no punishment is sent by Him on the people who had not falsified His Prophet.

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ۭ وَمَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿۱۷۴﴾

174. Undoubtedly, in it necessarily, there is a sign. But most of them were not Muslims.[173]

173. This means despite Hazrat Lut's (On whom be peace) extensive propagation, very few people believed in him. Only a few family members and a handful of others accepted faith.

وَاِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۱۷۵﴾

175. And undoubtedly, your Lord He is the Mighty, the Merciful.

SECTION 10

كَذَّبَ اَصْحٰبُ لْـَٔيْكَةِ الْمُرْسَلِيْنَ ﴿۱۷۶﴾

176. The people of the forest belied the Messengers. [174]

174. *AIKAH* is a name given to that cluster of trees found in a jungle. Hazrat Shuaib (On whom be peace) was the Prophet of the people of the forest.

اِذْ قَالَ لَهُمْ شُعَيْبٌ اَلَا تَتَّقُوْنَ ﴿۱۷۷﴾

177. When shoaib said to them, ' do you fear''?

اِنِّيْ لَكُمْ رَسُوْلٌ اَمِيْنٌ ﴿۱۷۸﴾

178. Undoubtedly, I am a trusted Messenger of Allah for you. [175]

175. This pronominal suffix *'for you'* denotes that Hazrat Shuaib (On whom be peace) was a prophet of the people of the forest only. Therefore inspite of staying by him, Hazrat Moosa (On whom be peace) did not become his follower as he was from the Israelites, the people of Egypt.

فَاتَّقُوا اللّٰهَ وَاَطِيْعُوْنِ ﴿۱۷۹﴾

179. Therefore fear Allah and obey me. [176]

176. *'Fear Allah'* points towards faith and *'obey My order'* towards all good deeds, i.e.

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first accept faith, thereafter be obedient to Me.

180. And I ask you no wage [177] for it; my wage is only upon Him Who is Lord of the worlds. [178]

وَ مَآ اَسْـَٔلُكُمْ عَلَيْهِ مِنْ اَجْرٍ ۚ اِنْ اَجْرِيَ اِلَّا عَلٰى رَبِّ الْعٰلَمِيْنَ ﴿۱۸۰﴾

177. It should be remembered that no Prophet sustained himself by accepting payment for discharging the duties of prophethood. Every Prophet had followed some type of profession or skill to earn his living. Only Mirza Qadyani who claimed to be a prophet was excluded from this, because prophethood itself was a bluff for earning wealth and pleasing his masters, the British. To know more about what profession was followed by which Prophet, consult *Tafseer Naeemi.*

178. It should be remembered that the appointment of a Prophet is done through Divine choice. Therefore, their payment is not the responsibility of the creation. The appointment of the Caliph is done through the choice of the people, hence it is they who are responsible for the financial well-being of the Caliphs. The Four Righteous Caliphs took payment for their duties as Caliphs besides Hazrat Uthman (May Allah be pleased with him) Although these Caliphs were successors of the Holy Prophet صلى الله عليه وآله وسلم, they were entitled to financial benefits.

181. Fulfill the measure and be not of those who give less. [179]

اَوْفُوا الْكَيْلَ وَ لَا تَكُوْنُوْا مِنَ الْمُخْسِرِيْنَ ﴿۱۸۱﴾

179. This tells us that even the infidels are duty-bound to laws pertaining to general affairs, though they are not under obligation to perform religious duties i.e. Ibadaat. Thus, a judge can punish them for robbery, stealing, cheating in weight, etc. as they are forbidden for them, as well.

182. And weigh with a straight balance. [180]

وَزِنُوْا بِالْقِسْطَاسِ الْمُسْتَقِيْمِ ﴿۱۸۲﴾

180. Do not give half measures when weighing and measuring nor use a scale whose balance is interfered with. Thus, in meaning both are equal.

183. And give not the Things [181] of the people decreasing, and wander not in the earth spreading mischief. [182]

وَ لَا تَبْخَسُوا النَّاسَ اَشْيَآءَهُمْ وَ لَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿۱۸۳﴾

181. So that your weight may be less. In short, Hazrat Shuaib (On whom be peace) had given three instrucions to the people: weigh correctly, do not weigh less; use a scale which is correct not the one whose balance is interfered with; weights used must be correct - not less. Thus, there is no contradiction in the verses.

182. Do not indulge in highway robbery and stealing, do not devastate or lay waste the fields of the people. These people had all these faults in them, therefore these instructions were given to them. This tells us that a prophet does not come to teach about acts of worship only, but disseminates reforms regarding high moral precepts, politics and social dealings as well. May Allah Almighty guide us to follow these.

184. And fear Him [183] Who created you and the earlier people.

وَ اتَّقُوا الَّذِيْ خَلَقَكُمْ وَ الْجِبِلَّةَ الْاَوَّلِيْنَ ﴿۱۸۴﴾

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183. Since you are duty bound to give the parents the rights due to them, who are but the creation of Allah Almighty, then imagine how much more rights of Allah Almighty are upon us who is our Creator and our Sovereign Lord in respect of obedience.

185. They said, 'you are being bewitched. [184]

قَالُوْٓا اِنَّمَآ اَنْتَ مِنَ الْمُسَحَّرِيْنَ ﴿١٨٥﴾

184. Because you are stopping us from spending our wealth. Such words can only be spoken by idiots and demented persons. The wealth is ours so we can spend it as we deem it necessary.

186. You are not, but a man like us,[185] and undoubtedly, we consider you a liar. [186]

وَ مَآ اَنْتَ اِلَّا بَشَرٌ مِّثْلُنَا وَ اِنْ نَّظُنُّكَ لَمِنَ الْكٰذِبِيْنَ ﴿١٨٦﴾

185. This tells us that to call a Prophet a human being like us is the way of the infidels. Wherever this expression is found in the Holy QUR'AAN it was used by the infidels.

186. Here the word presumption is used to mean suspicion or conjecture. To be suspicious of the Prophets of Allah is an act of infidelity. Some suspicions are sinful, some are infidelity, some are rewardable and some are obligatory. Says Allah Almighty: "*Why did it not happen when you had heard it that the Muslim men and Muslim women would have thought good of their own people*" (S24:V12).

187. Therefore cause to fall upon us a fragment of the sky, if you are truthful. [187]

فَاَسْقِطْ عَلَيْنَا كِسَفًا مِّنَ السَّمَآءِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿١٨٧﴾

187. In respect of claims to prophethood, or in that inform ation that punishment would be coming upon us. The wretches seek death with their own mouth.

188. He said, ' My lord knows well what are your doings. [188]

قَالَ رَبِّيْٓ اَعْلَمُ بِمَا تَعْمَلُوْنَ ﴿١٨٨﴾

188. This means I have not come to bring Divine punishment, but to bring mercy unto you. It is your evil deeds which would usher in punishment. It should be remembered that the Prophets of Allah Almighty bring His mercy, if people turn it into punishment, it is up to them.

189. Then they belied him, therefore, the torment of the day of shadow overtook them. [189] Undoubtedly, it was a torment or a great day.

فَكَذَّبُوْهُ فَاَخَذَهُمْ عَذَابُ يَوْمِ الظُّلَّةِ ؕ اِنَّهٗ كَانَ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٨٩﴾

189. The form of this punishment was as follows: For seven days they were plunged into extreme heat from which they obtained no sanctuary anywhere. On the eighth day, a black cloud appeared in the shape of a canopy below which was cold air. All the people gathered there. Then fire fell from it, which burned all of them to ash.

190. Undoubtedly. In it, there is necessarily a sign, and most of them were not Muslims. [190]

اِنَّ فِيْ ذٰلِكَ لَاٰيَةً ؕ وَ مَا كَانَ اَكْثَرُهُمْ مُّؤْمِنِيْنَ ﴿١٩٠﴾

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190. This means most of the people of this nation remained infidels and were destroyed.

Very few who had accepted faith, were saved.

191. And undoubtedly, your Lord He is the Mighty, the Merciful.

وَ اِنَّ رَبَّكَ لَهُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿۱۹۱﴾ ع ۱۰ ۱۱ ۱۴

SECTION 11

192. And undoubtedly, this Quran has been sent down by the lord of the worlds. [191]

وَ اِنَّهٗ لَتَنْزِيْلُ رَبِّ الْعٰلَمِيْنَ ﴿۱۹۲﴾

191. Which had come gradually in twenty three years. For this reason the word *'sent down'* has been used.

193. The trusted [192] spirit has descended with it.

نَزَلَ بِهِ الرُّوْحُ الْاَمِيْنُ ﴿۱۹۳﴾

192. The title of Hazrat Jibraeel (On whom be peace) *is Roohul Amien* because he is entrusted with revelation and revelation is spirit.

194. On your heart [193] that you may warn.

عَلٰى قَلْبِكَ لِتَكُوْنَ مِنَ الْمُنْذِرِيْنَ ﴿۱۹۴﴾

193. From this we learn that the revelation of the meaning of the Holy QUR'AAN took place on the blessed heart and that of the words on the blessed ears of the Holy Prophet صلى الله عليه وآله وسلم Thus no one can have the understanding of the Holy QUR'AAN like our blessed Prophet صلى الله عليه وآله وسلم .

195 In bright Arabic language. [194]

بِلِسَانٍ عَرَبِيٍّ مُّبِيْنٍ ﴿۱۹۵﴾

194. This tells us that the translation of the Holy QUR'AAN is not the QUR'AAN. Even if you were to translate it into an Arabic language it will also not be the QUR'AAN. The recitation of this would make the Salaah invalid. Its recitation would not be forbidden for a person requiring Ghusal of Janabat. Reciting then would not gain the person the recitation of the Holy QUR'AAN. Only that is the Holy QUR'AAN which Hazrat Jibraeel (On whom be peace) had recited to the Prophet صلى الله عليه وآله وسلم. It is forbidden to write the Arabic text in Hindi or English because in these languages you would not be able to distinguish between the letters HAY, HEY, AIN, ALIF, etc. The recitation of the Holy QUR'AAN in Urdu is like making Hajj of the Ka'aba from its photo.

196. And undoubtedly, its discussion is on the former Books. [195]

وَ اِنَّهٗ لَفِيْ زُبُرِ الْاَوَّلِيْنَ ﴿۱۹۶﴾

195. By the personal pronoun it signifies the Holy QUR'AAN or the Holy Prophet . صلى الله عليه وآله وسلم The praises of the Holy Prophet صلى الله عليه وآله وسلم had been found in previous books. Mention in these books had been made about his noble Companions as well, as found in Surah Fatha.

197. And was it not a sign for them, that the learned ones of the children

اَوَ لَمْ يَكُنْ لَّهُمْ اٰيَةً اَنْ يَّعْلَمَهٗ عُلَمٰٓؤُا

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of Israel know this prophet? [196]

بَنِيٓ إِسۡرَٰٓءِيلَ ١٩٧

196. The infidels of Makkah Muazzamah had sent their representatives to the Jewish scholars in Madina Munawwarah to get more information about the Holy Prophet صلى الله عليه وآله وسلم from them. Those scholars said this is the period for the coming of the Final Prophet whose attributes are described in the Torah. This verse was revealed regarding it.

In addition, Jewish scholars like Abdullah ibn Salaam and Ka'ab Ahbaar accepted faith in the Holy Prophet صلى الله عليه وآله وسلم . In it is an open proof about the Holy Prophet's صلى الله عليه وآله وسلم veracity. From this we learn that the position and status of the scholars is very high, as Allah Almighty has chosen them for the verification of the Holy QUR'AAN.

198. And if We had sent it down to any of the non-Arabs [197].

وَلَوۡ نَزَّلۡنَٰهُ عَلَىٰ بَعۡضِ ٱلۡأَعۡجَمِينَ ١٩٨

197 It should be remembered that Arabia is a name given to the land consisting of five provinces The rest of the entire land of the world is called Ajam: Hijaaz, Iraq, Najd, Bahrain, Yemen.

199. And he had recited it to them, even then they would not leave have believed. [198]

فَقَرَأَهُۥ عَلَيۡهِم مَّا كَانُواْ بِهِۦ مُؤۡمِنِينَ ١٩٩

198. The purpose of the verse is to show that the Holy Prophet صلى الله عليه وآله وسلم is Ummi i.e. he did not acquire knowledge from any human being. This being the case he recites such exquisitely eloquent verses that all the orators of Arabia are helpless to produce one verse to match it. This is the proof of the Holy QUR'AAN being the Book of Allah Almighty. But these infidels are so stubborn that even if We were to reveal the Holy QUR'AAN on a non-Arab who would be totally ignorant of the Arabic language, and if he were to recite eloquent words to them they would still not believe in him and would have said it to be magic.

200. Thus We have placed denial in to the hearts of the culprits. [199]

كَذَٰلِكَ سَلَكۡنَٰهُ فِي قُلُوبِ ٱلۡمُجۡرِمِينَ ٢٠٠

199. This means due to their evil deeds We have created stubbornness and enmity in their hearts. It should be remembered that the creation of this stubbornness is like creating death in the murdered person after the murder. In the like manner, these people here are criminals. Thus, there is no inconsistency in the verse.

201. They will not believe in it until they see the painful torment. [200]

لَا يُؤۡمِنُونَ بِهِۦ حَتَّىٰ يَرَوُاْ ٱلۡعَذَابَ ٱلۡأَلِيمَ ٢٠١

200. But their faith of that time would not be of any credence, because Faith upon the Unseen is reliable.

202. Then they will say, ' shall we be respired?

فَيَأۡتِيَهُم بَغۡتَةٗ وَهُمۡ لَا يَشۡعُرُونَ ٢٠٢

203. Then they wish to basten Our torment? [201]

فَيَقُولُواْ هَلۡ نَحۡنُ مُنظَرُونَ ٢٠٣

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201. So that we may now accept faith and do good deeds. If we don't, you will not get an-

other chanoe. This is, because they accepted this opportunity as a blessing from Allah Almighty.

204. Do they then wish to hasten our torment? [202]

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ﴿٢٠٤﴾

202. By expediting punishment means they supplicate for Divine punishment before its

time. Says Allah Almighty: "*You then rain down upon us stones from heaven?*" (S8:V32).

205. Well see then, if We allow them to carry on for some years.

اَفَرَءَيْتَ اِنْ مَّتَّعْنٰهُمْ سِنِيْنَ ﴿٢٠٥﴾ لا

206 then there comes to them that with which they are promised.

ثُمَّ جَآءَهُمْ مَّا كَانُوْا يُوْعَدُوْنَ ﴿٢٠٦﴾ لا

207. What they will gain only that they enjoyed. [203]

مَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يُمَتَّعُوْنَ ﴿٢٠٧﴾ ط

203. Long life spans and abundance of wealth are not beneficial for the infidels. Neither will this relieve them of the punishment, nor will they be able to decrease it.It should be remembered that the long life and wealth of the believer would be beneficial for him, because due to them his good deeds increase, while for the sinful infidel both are a means of punishment, because they help to increase their sins.

208. And We destroyed not any town but it had its Warner's. [204]

وَمَآ اَهْلَكْنَا مِنْ قَرْيَةٍ اِلَّا لَهَا مُنْذِرُوْنَ ﴿٢٠٨﴾ قف

204. In some places there was one warner, in some there were two or more, because in those days in one locality there used to be a number of Prophets. Observe, in Egypt there were two Prophets: Hazrat Moosa and Hazrat Haroon (On them be peace).

209. For admonition and We oppress not. [205]

مع ذِكْرٰى قف وَمَا كُنَّا ظٰلِمِيْنَ ﴿٢٠٩﴾

205. From this emerge two issues:
1. Without the coming of a prophet, no nation is given punishment. The only cause of Divine punishmnet is the people's opposition and hostility to the Prophet;
2. The minor children of the infidel who die, and the people who believed in the Oneness of Allah Almighty during the age of nature are protected from Divine punishment, because no teaching of a Prophet had reached them. Hence, the parents of the Holy Prophet صلى الله عليه وآله وسلم are monotheists, believers and inmates of Paradise (May Allah be pleased with them). Allah Almighty had created them as trustees of His light.

210. And this Quran has not been brought down by the devils (Satan).[206]

وَمَا تَنَزَّلَتْ بِهِ الشَّيٰطِيْنُ ﴿٢١٠﴾

206.The infidels of Makkah Mukarramah had been saying, just as the devils come down on the soothsayers and acquaint them with heavenly things, in the same manner (Allah forbid), the devils were bringing the Holy QUR'AAN down to the Holy Prophet صلى الله عليه وآله وسلم . This verse was revealed in the refutation of the above.

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وَ مَا يَنْۢبَغِیْ لَهُمْ وَ مَا یَسْتَطِیْعُوْنَ ﴿۲۱۱﴾

211. And they are not worthy [207] of it, and nor they can do so.

207 This means they should reach the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or try and bring anything like the Holy QUR'AAN.

is so lofty, the devil would run away from Hazrat Umar (May Allah be pleased with him) who was just a devotee of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

اِنَّهُمْ عَنِ السَّمْعِ لَمَعْزُوْلُوْنَ ﴿۲۱۲﴾

212. They have been indeed removed very far from the place of hearing. [208]

208 This means Allah Almighty has safeguarded the revelations of the Prophets in such a manner that until the angels do not bring these to them, the devil cannot even hear them (*Khazaimul Irfaam*).

فَلَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَتَكُوْنَ مِنَ الْمُعَذَّبِیْنَ ﴿۲۱۳﴾

213. Therefore worship you not another god beside Allah [209] lest you should be tormented. [210]

209. This verse serves as a commentary of those verses in which there is a prohibition upon those other than Allah Almighty i.e. do not call upon anyone as Allah Almighty nor worship them. Thus, to call upon servants of Allah Almighty for assistance or to draw their attention is not unlawful.

210. This verse is addressed to common people, and not the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

وَ اَنْذِرْ عَشِیْرَتَكَ الْاَقْرَبِیْنَ ﴿۲۱۴﴾ۙ

214. And O beloved' warn your nearest Kinsmen [211].

211 This tells us that a preacher should first propagate to his own family, then to the others, otherwise propagation will not prove effective. It is for this reason that our Holy Prophet صلی اللہ علیہ وآلہ وسلم first preached to his own relatives, thereafter to the people in general. This is the best method of propagation.

وَ اخْفِضْ جَنَاحَكَ لِمَنِ اتَّبَعَكَ مِنَ الْمُؤْمِنِیْنَ ﴿۲۱۵﴾

215. And spread your wing of mercy [212] for your follower Muslims [213].

212. Do this by forgiving their errors; accept their excuses; offer prayer for them; if they sin against you, forgive them; if they sin against Me then intercede to have their sins forgiven; if hardship befalls them, relieve them of these; grant them ease in their difficulties; listen to their complaints; redress their grievances; In short, do that which is in accord with your lofty status; do not do that which they deserve.

213. In this mercy, if Allah Almighty wills, all Muslims are part of it until the Day of Judgement. " *Oh Prophet of Allah, Your benevelone is upon everyone wherever he may be. You are such a unique Mercy unto mankind*".

فَاِنْ عَصَوْكَ فَقُلْ اِنِّیْ بَرِیْٓءٌ مِّمَّا تَعْمَلُوْنَ ﴿۲۱۶﴾

216. Then if they disobey you [214] say them, 'I am quit of what you do.

214. By disobedience means they did not believe in you. Sinful Muslims are excluded from this, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of their sins, and

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he would intercede on their behalf. Says Allah Almighty: "*And when they do injustice to their souls, then O beloved! they should come to you and then beg forgiveness of Allah and the Messenger should intercede for them, then surely, they would find Allah Most Relenting, Merciful*" (S4:V64).

217. And rely upon him Who is the Mighty, the Merciful [215].

وَ تَوَكَّلْ عَلَى الْعَزِيْزِ الرَّحِيْمِ ﴿۲۱۷﴾

215. From this we learn that to gather resources is not going against reliance, because after revelation of this verse, the Holy Prophet صلى الله عليه وآله وسلم had gathered resources of war as well as the soldiers. The true meaning of Reliance is act upon available resources. but keep Allah Almighty in sight.

218. Who sees you when you stand [216].

الَّذِىْ يَرٰىكَ حِيْنَ تَقُوْمُ ﴿۲۱۸﴾

216. Either for the Tahajjud Salaah or for every Salaah and Dua. This tells us that at all times Allah Almighty's gaze is on His Beloved Prophet صلى الله عليه وآله وسلم . He who attaches himself to the blessed feet of the Holy Prophet . صلى الله عليه وآله وسلم too, is the favourite of Allah Almighty.

219. And your movements among those who offers prayer [217].

وَتَقَلُّبَكَ فِى السّٰجِدِيْنَ ﴿۲۱۹﴾

217. This means when you roam the streets of Madina Munawwarah in the latter part of the night to inquire about those Companions offering their Tahajjud Prayer, We are seeing it. Or when your blessed Light was moving in the pure stomachs of the pure generations from Hazrat Adam (On whom be peace) until Hazrat Abdullah, We are looking at it. Or when you move in Salaah from Qiyaam, Ruku, Sujud, We fully gaze at thee. Or, that in the state of Salaah when your blessed eyes move, We look at its movement, that your eyes see equally what is in front and behind. However, the other meanings are more appropriate, because this Surah is Makkan, while there is no proof of enquiry of Tahajjud performance before Hijrah. This was the Holy Prophet's period in Madina Munawwarah. Likewise, the arrangement of Salaah in congregation started in Madina. From this we learn that all the blessed predecessors of our Holy Prophet صلى الله عليه وآله وسلم were believers, monotheists and devotees of Allah Almighty. None of them were infidels and sinners.

220. Undoubtedly, He is the Hearer, the knower.

اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ﴿۲۲۰﴾

221. Should I tell you on whom the devils (Satan) descend?

هَلْ اُنَبِّئُكُمْ عَلٰى مَنْ تَنَزَّلُ الشَّيٰطِيْنُ ﴿۲۲۱﴾

222. They descend upon every big slan derer and sinner [218].

تَنَزَّلُ عَلٰى كُلِّ اَفَّاكٍ اَثِيْمٍ ﴿۲۲۲﴾

218. This means those soothsayers on whom the devils descend, end in bad conditions. Such people are dirty, defiled, liars, deceitful and habitual sinners and people detest them when they see them. The Holy Prophet صلى الله عليه وآله وسلم is the pinnacle of purity, purity of soul and chaste. The devil does not come near such persons.

223. The devils cast upon them their own hearings and most of them are liars [219].

يُّلْقُوْنَ السَّمْعَ وَاَكْثَرُهُمْ كٰذِبُوْنَ ﴿۲۲۳﴾

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219. The devils take to their heels after hearing something from the angels, then they add some lies to what they have heard and tell

224. And the misguided ones follow the poets [220].

220 In this there is a refutation of the nonsensical utterances of the infidels that the Holy Prophet صلى الله عليه وآله وسلم is a poet. It has been stated here that those who make false verses of the poet as custom are liars and tramps like these. While those who obey the Holy Prophet صلى الله عليه وآله وسلم are like Abu

225. Have you not seen that they wander about in every valley [221]?

221 They give information about false things and verity all worthless things. Sometimes they praise a person, then they

226. And they say what they do not act [222].

222 Some poets recited an obscence poem to Abdul Malik bin Marwaan. After listening to it, he said that he should get punishment of adultery because you yourself are admitting to

227. But those who believed and did good deeds [223]. And remembered Allah much and took revenge after they were opposed [224]. And now the unjust will soon know as to which side they shall return [225].

223 From this we learn that to recite Na'at and Hamd and recite verses concerning educational issues is an act of worship. Those poets who have been criticised for false verses, while the verses of satire of the infidels are included in the first group. We further learn that it is not an evil act to satirise in opposition to satire. This, too, is one form of revenge.

224 In these verses the following types of poets have been separated from previous injunctions: poems on praises of Allah Almighty, writers of Na'tiya poems, those who

the distorted version to the soothsayers as is stated in the Hadith Shareef. This is what is mentioned here.

وَ الشُّعَرَآءُ يَتَّبِعُهُمُ الْغَاوٗنَ ﴿۲۲۴﴾

Bakr and Umar Farouk (May Allah be pleased with them) who are pure of soul and chaste. Look at these pure souls and you will know the truth of the Holy Prophet صلى الله عليه وآله وسلم. From this we learn that the purity of the Companions is a proof of the Holy Prophet's صلى الله عليه وآله وسلم truth.

اَلَمْ تَرَ اَنَّهُمْ فِيْ كُلِّ وَادٍ يَّهِيْمُوْنَ ﴿۲۲۵﴾

swear him i.e. to taunt, make false claims, to speak of pride etc. is their habit, as is seen in the verses of Arab poets.

وَاَنَّهُمْ يَقُوْلُوْنَ مَا لَا يَفْعَلُوْنَ ﴿۲۲۶﴾

adultery. The person replied that according to the Holy QUR'AAN, he is not entitled to this punishment and then recited this verse that poets say much, but do little.

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ وَ ذَكَرُوا اللّٰهَ كَثِيْرًا وَّانْتَصَرُوْا مِنْۢ بَعْدِ مَا ظُلِمُوْا ؕ وَ سَيَعْلَمُ الَّذِيْنَ ظَلَمُوْۤا اَيَّ مُنْقَلَبٍ يَّنْقَلِبُوْنَ ﴿۲۲۷﴾

write religious issues in verse form. Those who write satires to confront the infidels, those who write verses to instil zeal and enthusiasm in the Muslim fighters, etc. Hazrat Hassan (May Allah be pleased with him) would write poems in praise rof the Holy Prophet صلى الله عليه وآله وسلم and would then recite it to him. The Messenger of Allah صلى الله عليه وآله وسلم would raise a platform for him in the mosque and Hazrat Hassan would stand on it and recite the poems.

225. In it there is a prophecy that those who

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satirise about the Holy Prophet صلى الله عليه وآله وسلم would very soon be receiving punishment.

It took place exactly as was outlined.

اٰيَاتُهَا ٩٣ ٢٧ سُوْرَةُ النَّمْلِ مَكِّيَّةٌ ٤٨ رُكُوْعَاتُهَا ٧

SURAH NAMAL (The Ant)

(MAKKAN) Revealed Before Hijrah

93 Verses and 7 Sections 1317 Words , 4799 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION: 1

1. TA, SEEN. These are the verses of the Quraan and the Bright Book [1].

طٰسٓ ۚ تِلْكَ اٰيٰتُ الْقُرْاٰنِ وَ كِتَابٍ مُّبِيْنٍ ۙ﴿١﴾

1. The Luminous Book is the commentary of the Holy QUR'AAN. Or by it, it means the Divine Tablet, because the Qur'anic verses were first kept in the Divine Tablet.

2. A guidance and glad tidings for the believer [2].

هُدًى وَّبُشْرٰى لِلْمُؤْمِنِيْنَ ۙ﴿٢﴾

2. Here, guidance means pious deeds, the guidance to the path of paradise which is only obtained by a believer. Guidance towards faith is for all.

3. Those who observe the prayer [3] and pay the poor due (Zakat) [4] and they have firm faith in the hereafter[5].

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَيُؤْتُوْنَ الزَّكٰوةَ وَ هُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ﴿٣﴾

3. By this is meant they perform Salaah regularly, correctly and punctually as well as with humility.

4. They give it happily in the knowledge that Allah Almighty has made us worthy of giving Zakaat, not receiving it. It is an expression of gratitude to Allah Almighty.

5. By keeping firm faith in the Hereafter means to accept all the articles of faith. Through the part, the whole is intended. Otherwise, even the Christians, the Jews and many of the infidels, too, believe in the Hereafter. From this we understand that faith is a condition for the correctness of good deeds, like Wuzu is a condition for Salaah.

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إِنَّ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ زَيَّنَّا لَهُمْ اَعْمَالَهُمْ فَهُمْ يَعْمَهُوْنَ ۝

4. Those who don't believe in the hereafter, We have made their works good looking [6], so that they are wandering perplexed [7].

think that their religion is true and if they find themselves in any hardship they begin to say that their religion is false i.e. if it was a true religion they would not be experiencing the hardships. Says Allah Almighty: "*And some men worship Allah on an edge*" (S22:V11).

6 Thus tells us that to regard evil as good, and to boast about one's good deeds is the way of the infidels, the believers should safeguard themselves from this

7 Thus, the infidels themselves have no confidence in their faith and good deeds. If they happen to find worldly comforts they

أُولٰٓئِكَ الَّذِيْنَ لَهُمْ سُوْٓءُ الْعَذَابِ وَ هُمْ فِي الْاٰخِرَةِ هُمُ الْاَخْسَرُوْنَ ۝

5. There are those for whom there is evil torment [8] and they are alone the greatest losers in the hereafter [9].

punishments. From *'for them'* we learn that if Allah Almighty wills, sinful believers would be protected from this severe torment.

8 In the world they would be given severe punishment, they will not obtain guidance to the Straight Path, to be killed and imprisoned at the hands of the believers, their hearts would not be at ease; to appear in a horrible form at the time of death, the pangs of death would be severe, their graves would be made very narrow; the darkness of the grave and its heat; etc Then the severity of the heat on the Day of Judgement; severity of reckoning; then all types of punishment of Hell. The word evil torment includes all these

9. By greatest losses means their good deeds would not be accepted, nor would their sins be forgiven. Sinful believers would not be in this condition. In short, the infidels are in great loss in this world and the Hereafter. Says Allah Almighty: "*Undoubtedly man is in a state of loss, but those who believe*" (S103:V 2-3). Thus without faith there is nothing but loss.

وَ اِنَّكَ لَتُلَقَّى الْقُرْاٰنَ مِنْ لَّدُنْ حَكِيْمٍ عَلِيْمٍ ۝

6. And undoubtedly, you are being taught QUR'AAN by the wise, the Knowing [10].

Holy QUR'AAN like our Holy Prophet صلى الله عليه وآله وسلم because all others learn the Holy QUR'AAN from the creation, but our Holy Prophet صلى الله عليه وآله وسلم studied it from the Creator.

10. From this we learn that Hazrat Jibraeel (On whom be peace) was not the teacher of our Holy Prophet . He is the direct pupil of Allah Almighty. Hazrat Jibraeel (On whom be peace) is the servant and courier. We further learn that no one can understand the

اِذْ قَالَ مُوْسٰى لِاَهْلِهٖٓ اِنِّيْٓ اٰنَسْتُ نَارًا ؕ سَاٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ اٰتِيْكُمْ بِشِهَابٍ قَبَسٍ لَّعَلَّكُمْ تَصْطَلُوْنَ ۝

7. When Musa told to his housewife [11], I have perceived a fire [12], soon I shall bring to you any news of it or I bring you any bright spark that you may warm your self-[13].

11 This tells us that the wife is part of the household.

12. This is the incident of Hazrat Moosa (On whom be peace) going from Madyan to

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Egypt. During this journey he experienced one night of intense cold and darkness, due to which, he had lost the road. In this condition, his wife Lady Safoorah began to have labour pains. Then Hazrat Moosa (On whom be peace) saw a distant light and mentioned this to his wife.

13. This means that if there was someone at the fireside he could've asked him for directions and get some fire as well. If he could not find anyone there, he could at least bring some fire. This tells us that a spark of fire and a little water are ordinary things. Even if the owner is not present, one can take these out of necessity. Hence the plural form of warm yourself. Or this could have been done because there were some servants with the wife. Or this could have been done simply for the purpose of greatness, just as one uses the plural of greetings for a single person. Hazrat Safoorah was after all the daughter of a Prophet.

8. Then when he came to fire, a call [14] was made then, Blessed is he who is in the place of manifestation of that fire i.e. (Musa) and those who are around it [15] i.e. (angels). And glorified is Allah Who is the Lord of entire worlds [16].

فَلَمَّا جَآءَهَا نُوْدِیَ اَنْۢ بُوْرِكَ مَنْ فِی النَّارِ وَمَنْ حَوْلَهَا ؕ وَ سُبْحٰنَ اللّٰهِ رَبِّ الْعٰلَمِیْنَ ۝۸

14. This sound which he heard, emanated from a tree, in the valley of Sinai.

15. This means Oh Moosa! You as well as the angels around you are all blessed. From this emerge two issues:

1. The pious servants of Allah Almighty are all blessed people.

2. The believers residing at sacred places are all blessed people.

Thus the believers of Madinah Munawwarah are more blessed than we are.

16. Those fires are lights which brighten themselves by appearing from the tree of Sinai.

9. O Musa! The thing is this that I am Allah The Mighty, the wise [17].

یٰمُوْسٰۤی اِنَّهٗۤ اَنَا اللّٰهُ الْعَزِیْزُ الْحَكِیْمُ ۝۹ۙ

17. Hazrat Moosa (On whom be peace) was listening to this sound coming from a tree. That tree was not Allah Almighty, but it was a reflection of His Divine voice. Likewise, those pious sages who out of ecstacy, had uttered *ANAL HAQUE - "I am the Truth"*, were certainly reflecting someone else's speech.

10. And cast down your staff, then Musa saw it wriggling as it were a serpent [18], he set out turning [19] his back and didn't look behind. We said, 'O Musa fear not', undoubtedly, the Messengers have no fear in My presence [20].

وَاَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا جَآنٌّ وَّلّٰی مُدْبِرًا وَّ لَمْ یُعَقِّبْ ؕ یٰمُوْسٰی لَا تَخَفْ ۫ اِنِّیْ لَا یَخَافُ لَدَیَّ الْمُرْسَلُوْنَ ۝۱۰ۚ

18. This means that the snake in terms of physical appearance was a huge python, but in terms of movement it was slithering like a lean serpent i. e. as if it is a lean serpent. This does not mean that the walking stick was not a serpent but it merely appeared as if it was a serpent.

19. This tells us that to show fear for the distress of an oppressor is not going against the status of prophethood. However, no fear

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comes into their hearts for any person's greatness The fear of affliction is an expression of hatred, while that of greatness is a means of obedience.

20.Because Prophets are under My protection. Those who receive My protection have none to fear.

11. Yes, whosoever shows high handedness [21], then substitutes good for evil, then undoubtedly, I am Forgiving, and Merciful [22].

إِلَّا مَنْ ظَلَمَ ثُمَّ بَدَّلَ حُسْنًۢا بَعْدَ سُوْٓءٍ فَاِنِّيْ غَفُوْرٌ رَّحِيْمٌ ⑪

21 This is a statement of broken distinction. By it those persons other than the Prophets are meant, because the Prophets are totally free of sins

22 This means fear is for those persons who engage in actions which are a mixture of good and evil. Such persons fear the punishment for their evil deeds, and hope for forgiveness. You are a true Prophet. You are totally free of sins and therefore you need not fear punishment nor of any accountability. Through this many issues have been solved.

12. And put your hand into your bosom, it shall come forth white shinning without any defect [23], among nine signs [24] towards Firawn and his people [25]. Undoubtedly, they are the people disobedient.

وَ اَدْخِلْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ مِنْ غَيْرِ سُوْٓءٍ ۫ فِيْ تِسْعِ اٰيٰتٍ اِلٰى فِرْعَوْنَ وَ قَوْمِهٖ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ⑫

23 This means the whiteness of your blessed hand would not be due to leucoderma or any such skin disease, but this is your second miracle

24 Hazrat Moosa (On whom be peace) was blessed with nine miracles: the walking stick, shining white hand, to split the sea, coming down of manna and salwa (wonderful victuals with which the Israelites were fed during the Exodus), sending of lice on the people of Pharoah, these people plagued by huge frogs, by blood, by severe storms, etc. however, six thousand miracles of our Holy Prophet صلى الله عليه وآله وسلم are just described in the Taurah alone. Only Allah Almighty knows about the rest of them.

25. Especially, because Hazrat Moosa (On whom be peace) was a Prophet to the Israelites as well.

13. Then Our signs came to them visibly [26], they said, 'this is a clear magic' [27].

فَلَمَّا جَآءَتْهُمْ اٰيٰتُنَا مُبْصِرَةً قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ⑬

26 The first two miracles, thereafter the others.

27 This means the magic of the walking stick and the Bright White hand is so apparent that there is no doubt in it.

14. And they denied them unjustly and proudly [28], while their hearts were convinced of them. Then see, how became the end of mischief mongers [29].

وَجَحَدُوْا بِهَا وَ اسْتَيْقَنَتْهَآ اَنْفُسُهُمْ ظُلْمًا وَّ عُلُوًّا ؕ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُفْسِدِيْنَ ⑭

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28. Because of this certainty, they would always complain to Hazrat Moosa (On whom be peace) about every hardship of the Pharoah and seek help from him. From this emerge two issues:
1. Without the verbal acknowledgement of the Prophet, mere acceptance of this in the heart would not be regarded as faith.

2. Anyone who would show arrogance in the court of the Prophet, will never receive guidance. That is the place of humility and submission.
29. At first temporary punishment came to them like plagues of blood, lice, famine, etc. Thereafter they were drowned in the sea.

SECTION: 2

15. And We bestowed great knowledge to Daud and Sulaiman [30], and both said, 'all praise to Allah Who has excelled us over many of their believing bondmen' [31].

وَ لَقَدْ اٰتَيْنَا دَاوٗدَ وَ سُلَيْمٰنَ عِلْمًا ۚ وَقَالَا الْحَمْدُ لِلّٰهِ الَّذِيْ فَضَّلَنَا عَلٰى كَثِيْرٍ مِّنْ عِبَادِهِ الْمُؤْمِنِيْنَ ﴿۱۵﴾

30. That Allah Almighty granted Hazrat Dawood (On whom be peace) knowledge without the tutorship of any teacher, of making armour, central politics, knowledge of judiciary, knowledge about the incantations of the mountains and birds; and taught Hazrat Sulaiman (On whom be peace) the language of the animals and birds. Hazrat Dawood (On whom be peace) was born a hundred and seventy three years after Hazrat Moosa (On whom be peace) *(Tafseer Roohul Ma'ani)*. It should be remembered that some obtain knowledge of Rhetoric (dealing with metaphorical usage of language) while some obtain clear and manifest knowledge. The Prophets receive clear knowledge (*Tafseer Roohul Ma'ani*).
31. Here *'people of faith'* denote the blessed Prophets. The use of many is used to show that some Prophets are superior to these two Prophets, like our beloved Prophet صلى الله عليه وآله وسلم . Here reference is not made to believers in general, because Prophets excel over all the believers and not just many, discussions of which is to be fol-lowed in "*We have been taught*". Thus the Rafzis cannot use this verse as a proof for their claim.

16. And Sulaiman became the successor [32] Daud and said, 'O people We have been taught the language of the birds [33], and we have been bestowed of everything [34]. Undoubtedly, this indeed is a manifest grace [35].

وَ وَرِثَ سُلَيْمٰنُ دَاوٗدَ وَ قَالَ يٰۤاَيُّهَا النَّاسُ عُلِّمْنَا مَنْطِقَ الطَّيْرِ وَ اُوْتِيْنَا مِنْ كُلِّ شَيْءٍ ؕ اِنَّ هٰذَا لَهُوَ الْفَضْلُ الْمُبِيْنُ ﴿۱۶﴾

32. From this we learn that the inheritance of the Prophets is not distributed, because besides Hazrat Sulaiman (On whom be peace), Hazrat Dawood (On whom be peace) had many other sons, but only Hazrat Sulaiman (On whom be peace) was blessed with inheritance, knowledge and prophethood. Here inheritance does not denote wealth but it signifies inheritance of knowledge and prophethood i.e. inheritance of details and excellence as is mentioned in the following subject.
33. By detail is meant I am able to understand the language of the birds and the birds are able to understand my language. However, Allah Almighty had blessed our Holy Prophet صلى الله عليه وآله وسلم with the knowledge of the language of every animal, in fact, of plants and stones as well. Birds, camels, wood etc. had lodged their complaints with the Holy Prophet صلى الله عليه وآله وسلم and

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stones had extended greetings.

34. Here the word 'every' denotes majority, while 'thing' denotes Religion and bounties of the world i.e. kingdom, prophethood, knowledge of the Book, control over the winds and jinns, knowledge of the language of the birds, and countless treasures were granted to Hazrat Sulaiman (On whom be peace). Allah Almighty bestowed Kauthar upon our Holy Prophet صلى الله عليه وآله وسلم i.e. made him owner of everything which Allah Almighty has created. Says Allah Almighty: *"O Beloved! Undoubtedly, We have bestowed you abundance of good"* (S108:V1).

35. From this we learn that Hazrat Sulaiman (On whom be peace) did not say these words out of arrogance but to express gratitude. He had been made emperor of the entire world. He had total control over man, jinn, birds, animals, etc. Strange and marvellous things were invented during this period. The author of Roohul Bayaan has stated that he had ruled the world for seven hundred years.

17. And they were gathered for Sulaiman his armies amongst the jinn's and men and birds, then they were hold back [36].

وَ حُشِرَ لِسُلَيْمٰنَ جُنُوْدُهٗ مِنَ الْجِنِّ وَالْاِنْسِ وَ الطَّيْرِ فَهُمْ يُوْزَعُوْنَ ﴿۱۷﴾

36. This means his army was so huge that those in front would be halted so that those at the back could meet up with them and not get separated.

18. Until when they came to the valley of the ants [37], and said, [38] 'O ants, enter your houses; lest Sulaiman and his armies may crush you unknowingly [39].

حَتّٰۤى اِذَاۤ اَتَوْا عَلٰى وَادِ النَّمْلِ ۙ قَالَتْ نَمْلَةٌ يّٰۤاَيُّهَا النَّمْلُ ادْخُلُوْا مَسٰكِنَكُمْ ۚ لَا يَحْطِمَنَّكُمْ سُلَيْمٰنُ وَ جُنُوْدُهٗ ۙ وَ هُمْ لَا يَشْعُرُوْنَ ﴿۱۸﴾

37. This valley of the ant, is situated about twenty miles from Taif. Even to this day it is called the Valley of the Ant. I (the author, Mufti Ahmed Yaar) was able to reach the vicinity of this jungle but could not reach the valley itself.

38. This ant was the leader of all ants and was called Munzarah or Takhiya.

39. From this emerge three issues:

1. It is the faith of even the ant that the Companions of the Prophet will not oppress anyone. If they trample upon the ants, it would be done inadvertently. Hence the Shias have less sense than the ants.

2. A Prophet can hear from afar the sound of the ant. Thus, why is it astonishing to believe that our beloved Prophet صلى الله عليه وآله وسلم listens to his devotees from Madinah Munawwarah?

3. That the Prophets understand the language of the animals, just as our beloved Prophet صلى الله عليه وآله وسلم was able to understand the language of all the animals, eg. he would listen to the complaints of the camels; the branches of the trees had spoken to the Holy Prophet صلى الله عليه وآله وسلم. Hazrat Sulaiman (On whom be peace) had listened to the sound of the ant from a distance of three miles and ordered his army to halt so that these ants would be able to get into their holes.

19. There upon he smilingly laughed [40] at her works, and said, 'O my

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اَوْزِعْنِیْۤ اَنْ اَشْكُرَ نِعْمَتَكَ الَّتِیْۤ اَنْعَمْتَ عَلَیَّ وَ عَلٰى وَالِدَیَّ وَ اَنْ اَعْمَلَ صَالِحًا تَرْضٰىهُ وَ اَدْخِلْنِیْ بِرَحْمَتِكَ فِیْ عِبَادِكَ الصّٰلِحِیْنَ ﴿۱۹﴾

Lord, grant me guidance that I may be grateful for Your favour which you have bestowed upon me and my parents [41] and that I may do such good works as would please You [42] and admit me out of Your mercy among those bond men who deserve your proximity [43].

40. It should be remembered that today such sophisticated telescopic equipment is invented through which minute things are able to be seen. Yet, no such instrument has been invented through which the sound of an ant can be heard. Hearing this sound is indeed the miracle of Hazrat Sulaiman (On whom be peace), where human intelligence is helpless.

41. Granted him prophethood and kingdom and instilled in the hearts of the animals that we do not oppress anyone. Good publicity among the people, too, is a Divine blessing.

42. This means appoint me to do such deeds, or grant me guidance to perform abundance of good deeds, because the Prophets at all times are extremely pious people. From this we learn that to seek guidance towards piety is the way of the Prophets.

43. This Dua is to educate sinners like us. Thus from this verse acquiring an acquired thing does not become obligatory.

وَ تَفَقَّدَ الطَّیْرَ فَقَالَ مَالِیَ لَاۤ اَرَى الْهُدْهُدَ ۫ اَمْ كَانَ مِنَ الْغَآىِٕبِیْنَ ﴿۲۰﴾

20. And he received the birds, that he said, 'that happened to me that' I don't see the hoopoe (Hud-Hud) [44]? Or he is really not present.

44. This means he does not see it here, otherwise the pious servants of Allah Almighty see everything far and near upon the entire earth. Asif bin Barkhiya saw from Syria the throne of Bilqees in Yemen and brought it to Hazrat Sulaiman (On whom be peace). This is the meaning of those absent i.e. he is absent from here but not from my gaze.

لَاُعَذِّبَنَّهٗ عَذَابًا شَدِیْدًا اَوْ لَاَاْذْبَحَنَّهٗۤ اَوْ لَیَاْتِیَنِّیْ بِسُلْطٰنٍ مُّبِیْنٍ ﴿۲۱﴾

21. I shall surely punish him [45] severely or shall slaughter him or he should bring me a clear authority [46].

45. From this emerge two issues:
1. All the birds would leave the court of Hazrat Sulaiman (On whom be peace) with his permission.
2. He had the power to punish the birds for disobeying his order of leaving the court without permission. By severe torment means to pull out all its feathers, to imprison it, etc. because mention about death appears later.

46. He should present a reasonable excuse for his absence.

فَمَكَثَ غَیْرَ بَعِیْدٍ فَقَالَ اَحَطْتُّ بِمَا لَمْ تُحِطْ بِهٖ وَ جِئْتُكَ مِنْ سَبَاٍۭ بِنَبَاٍ یَّقِیْنٍ ﴿۲۲﴾

22. Then the hoopoe (Hud-Hud) did not stay long [47] and he came and said, 'I have seen that which you haven't seen [48] and I have brought to

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إِنِّي وَجَدْتُ امْرَأَةً تَمْلِكُهُمْ وَ أُوتِيَتْ مِنْ كُلِّ شَيْءٍ وَّ لَهَا عَرْشٌ عَظِيمٌ ﴿٢٣﴾

you a certain news from the city of Saba.

23. I saw a woman reigning [49] over them and she has got of everything [50] and she has a great throne [51].

49 The name of this woman was Bilqees, daughter of Sharjeel bin Malik Rayyaan. The author of Roohul Bayaan has stated that she was born from the womb of a Jiniyyah (of jinns), who was the wife of Sharjeel. Allah Almighty and His Rasool know best.

50 She is in possession of all types of resources of a kingdom.

51. The length of which is eighty yards and the width is forty feet. Its front portion is made of gold and its rear portion is of silver and topaz. It is studded with jewels and is very expensive. On all four of its sides are red rubies (*Roohul Ma'ani*).

وَجَدْتُّهَا وَ قَوْمَهَا يَسْجُدُوْنَ لِلشَّمْسِ مِنْ دُوْنِ اللّٰهِ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ فَهُمْ لَا يَهْتَدُوْنَ ﴿٢٤﴾ لَا

24. I found her and her people prostrating before the sun leaving Allah and the Devil (Satan) adorning their deeds [52] in their eyes has barred them from the straight path [53] so that they don't find the way [54].

52 This means their beliefs too are defective, and their deeds are devilish. This tells us that the Hud-Hud of Hazrat Sulaiman (On whom be peace) was fully aware of defective beliefs and deeds due to the blessings of the company of a Prophet. Anyone who does not regard the Companions of the Holy Prophet as possessors of faith, will regard the blessings of the Holy Prophet صلى الله عليه وآله وسلم less than that of Hazrat Sulaiman (On whom be peace), because even his pet (animal) too was a believer. Then how is it possible that our Holy Prophet's صلى الله عليه وآله وسلم human Companions cannot be believers? (Allah forbid)

53 This means because these people had not obtained the blessings of a Prophet, therefore they were regarding their infidelity as faith, their sins as good deeds. This tells us that human intelligence alone is not sufficient to distinguish between good and bad and between piety and sin. This requires the bountiful assistance of prophethood, just as our own sight cannot differentiate between genuine and counterfeit gold, it certainly requires touchstone, an instrument for testing alloys.

54. This tells us that even those animals who live in the Company of a Prophet become aware of faith and articles of faith as well as of infidelity and polytheism and obtain guidance through these august personalities. Observe, Bilqees obtained faith through Hud-Hud - a bird of Hazrat Sulaiman (On whom be peace).

اَلَّا يَسْجُدُوْا لِلّٰهِ الَّذِيْ يُخْرِجُ الْخَبْءَ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُخْفُوْنَ وَ مَا تُعْلِنُوْنَ ﴿٢٥﴾

25. Why they prostrate not before Allah Who brings forth the hidden things of the Heavens and the Earth [55] and knows what you conceal and what you declare?

55 Like rain, harvest fields, etc. It is quite apparent that these are words of Hud-Hud which Allah Almighty has recorded in acknowledgement.

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26. Allah is, besides Him there is no true diety, He is the Lord of the Magnificent throne [56].

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ رَبُّ الْعَرْشِ الْعَظِيْمِ ﴿٢٦﴾

السجدة ١٣

56. This too, is the statement of Hud-hud i.e. Allah Almighty is He in Whom these three attributes are found: to give like, to be aware of every unseen thing, to be Lord of the Mighty Throne and the entire creation. It should be remembered that the knowledge of the Prophets and the Saints in comparison to Allah Almighty is a drop in the ocean.

27. Sulaiman said, 'now we shall see whether you have spoken the truth or you are amongst the liars [57].

قَالَ سَنَنْظُرُ اَصَدَقْتَ اَمْ كُنْتَ مِنَ الْكٰذِبِيْنَ ﴿٢٧﴾

57. This tells us that the judgement of the ruler is based on investigation and not on his personal inner manifestation and the inspired knowledge. Even on the Day of Judgement, Allah Almighty too would be passing judgement through investigation and testimonies, etc. Hence this does not necessarily prove that Hazrat Sulaiman (On whom be peace) was not aware of Bilqees.

28. Take my this edict and cast it to them [58], then moving aside from them see what answer they return [59].

اِذْهَبْ بِّكِتٰبِىْ هٰذَا فَاَلْقِهْ اِلَيْهِمْ ثُمَّ تَوَلَّ عَنْهُمْ فَانْظُرْ مَاذَا يَرْجِعُوْنَ ﴿٢٨﴾

58. This means do not come back immediately after the delivery of the letter, but move away and listen to her conversation. Take stock of the situation then give me full information. Allah Almighty be praised! The company of the Prophet can instil so much intelligence in animals. This tells us that Hud-Hud had come to understand human language.

59. Thus, taking this blessed letter, Hud-Hud went to Bilqees. At that point in time she was with her ministers and nobles, where he placed the letter in her lap. This letter carried the seal of Hazrat Sulaiman (On whom be peace). On seeing his seal and the obedience this bird displayed for him she began to shiver and said the following words as a form of counselling.

29. The women said, 'O chiefs undoubtedly there has been cast a noble letter towards me [60].

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اِنِّىْٓ اُلْقِىَ اِلَىَّ كِتٰبٌ كَرِيْمٌ ﴿٢٩﴾

60. Because this letter commenced with the full Bismillah, and terminated with the seal of Hazrat Sulaiman (On whom be peace), she called it a letter of respect and dignity.

30. Undoubtedly, it is from Sulaiman and it is buy the name of Allah, the most Affectionate, the Merciful [61].

اِنَّهٗ مِنْ سُلَيْمٰنَ وَ اِنَّهٗ بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ ﴿٣٠﴾

61. From this we learn that we should commence every good deed with Bismillah. The Hadith of Bismillah gains strength from this blessed verse. The Holy Prophet صلى الله عليه وآله وسلم too on the occasion of signing the Treaty of Hudaibiya commenced with Bismillah. The end result of commencing any good deed with the blessed name of Allah

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Almighty is success. Through its blessing, Hazrat Sulaiman (On whom be peace) was given a wife like Bilqees.

31. That you may seek not exaltness against me and came to me submitting [62].

أَلَّا تَعْلُوْا عَلَيَّ وَأْتُوْنِيْ مُسْلِمِيْنَ ۝٣١

62 Submitting means come to My court in total respect and submission. Or present yourself in Allah Almighty's court in prostration and faith. The first meaning is stronger. From this we learn that the door of the Prophet is not a place of arrogance, but it is a place of humility and respect.

SECTION: 3

32. She said, 'O my chiefs advice me in this matter, I decide not any matter firmly until you are present with me [63].

قَالَتْ يٰٓاَيُّهَا الْمَلَؤُا اَفْتُوْنِيْ فِيْٓ اَمْرِيْ ۚ مَا كُنْتُ قَاطِعَةً اَمْرًا حَتّٰى تَشْهَدُوْنِ ۝٣٢

63 This means I do everything in accordance with your counselling. This tells us seeking advice is a good act because Allah Almighty has related the statement without any alteration.

33. They said, 'we are men of great strength and of severe [64] fighting and the authority is yours, therefore see what you command' [65].

قَالُوْا نَحْنُ اُولُوْا قُوَّةٍ وَّ اُولُوْا بَاْسٍ شَدِيْدٍ ۙ وَّ الْاَمْرُ اِلَيْكِ فَانْظُرِيْ مَاذَا تَاْمُرِيْنَ ۝٣٣

64 This means that if you are thinking of war, we are prepared for war, because we are very bold soldiers, not cowards.

65 This means we are not controlled by advice, but by your command. Do not seek advice from us but give us an order. Bilqees felt that these people are inclined towards war, while it is against the grain of prudence and expediency to seek military confrontation with Hazrat Sulaiman (On whom be peace).

34. She said, 'undoubtedly, when the kings enter [66] any towns ruin it and disgrace its honourable inhabitants and thus they do' [67].

قَالَتْ اِنَّ الْمُلُوْكَ اِذَا دَخَلُوْا قَرْيَةً اَفْسَدُوْهَا وَ جَعَلُوْٓا اَعِزَّةَ اَهْلِهَآ اَذِلَّةً ۚ وَ كَذٰلِكَ يَفْعَلُوْنَ ۝٣٤

66 Enter victoriously by waging war.

67 They devastate populated establishments and put the ministers and nobles to the sword, or imprison them in disgrace. Thus, war under no circumstances is appropriate.

35. And I have to send a present [68] to him, then I shall see what answer the messengers bring back [69].

وَ اِنِّيْ مُرْسِلَةٌ اِلَيْهِمْ بِهَدِيَّةٍ فَنٰظِرَةٌۢ بِمَ يَرْجِعُ الْمُرْسَلُوْنَ ۝٣٥

68 These gifts included five hundred slaves, five hundred maids, fully dressed in splendid golden outfits, five hundred bricks of gold, a throne studded in jewels and a large

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guantity of exquisite musk and ambergris (*Roohul Ma'ani*).

69. If Hazrat Sulaiman (On whom be peace) is only a king, then he will accept my gifts and would be softened by these. And if he is a Prophet he will not accept these gifts, instead he will request me to accept Islam. I will wait and see with what replies my envoys bring back.

36. Then when he came to Sulaiman he said, 'do you help me with wealth? But that which Allah has given me [70] is better than that which He has given to you. Nay, it is you who rejoice in your gift [71].

فَلَمَّا جَآءَ سُلَيْمٰنَ قَالَ اَتُمِدُّوْنَنِ
بِمَالٍ ۚ فَمَآ اٰتٰنِۦَ اللّٰهُ خَيْرٌ مِّمَّآ اٰتٰىكُمْ ۚ
بَلْ اَنْتُمْ بِهَدِيَّتِكُمْ تَفْرَحُوْنَ ﴿٣٦﴾

70. This means my wealth is much more than yours. Thus, before these envoys carrying these gifts, could arrive, Hazrat Sulaiman (On whom be peace) had twelve square miles flooring of gold bricks. Around this floor he had walls of gold and silver put up and gave orders to the beautiful animals of the land and sea to stand with utmost respect.

71. This tells us that there is no importance given to material wealth and possessions in the hearts of pious sages of Allah Almighty, nor are they proud of these. They neither express joy at obtaining these transitory things nor are they saddened by their loss. May Allah Almighty grant us eternal joy! Amien.

37. Return to them [72], we shall therefore, bring that army to them against which they will have no power and we shall necessarily turn them out of the city they will be humbled [73].

اِرْجِعْ اِلَيْهِمْ فَلَنَاْتِيَنَّهُمْ بِجُنُوْدٍ لَّا
قِبَلَ لَهُمْ بِهَا وَلَنُخْرِجَنَّهُمْ مِّنْهَآ اَذِلَّةً وَّ
هُمْ صٰغِرُوْنَ ﴿٣٧﴾

72. From this we learn that any person with whom you do not wish to make peace, you should not accept his gifts. Otherwise accepting gifts is the way of the Prophets. Hazrat Sulaiman (On whom be peace) ordered the envoys to take the gifts back.

73. From this emerge three issues:

1. Through the blessing of Allah Almighty, there is no fear in the heart of a believer for an infidel.
2. The etiquette of faith demands that you speak with harsh words with the infidels. The flattery and cajoling of the infidels is against the way of life of the Prophets. Softness for the believer and severity towards the infidels is the conduct of the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty:

"*They are hard against the infidels and tender among themselves*" (S48:V29). What it means is even if the devil and all his followers did not accept faith and present themselves, their fate would be the same.

3. The battle of the believers is not to gain wealth but to gain the pleasure of Allah Almighty.

Thus the envoys returned and related an eyewitness account to the Queen and conveyed the majestic message of Hazrat Sulaiman (On whom be peace) and said that we do not have the power to wage a war against him. Then, locking her throne safely in her seventh palace, she set out to meet him. When Bilqees was just a mile from his palace, Hazrat Sulaiman (On whom be peace) informed this to his courtiers.

38. Sulaiman said, 'O chiefs, which is of you who may bring her throne to

قَالَ يٰٓاَيُّهَا الْمَلَؤُا اَيُّكُمْ يَاْتِيْنِيْ

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بِعَرْشِهَا قَبْلَ اَنْ يَّاْتُوْنِيْ مُسْلِمِيْنَ ﴿٣٨﴾

me before they come to me submitting [74]?

74 So that he would test the intelligence and wisdom of Bilqees, whether she could recognize her throne or not, and that this should serve as a proof about his miracle and prophethood through which her faith would be strengthened From this we learn that it is permissible to send for a thing belonging to another person without his permission, when the intention is not to cause him harm but to acquaint him with the grandeur of Allah Almighty.

قَالَ عِفْرِيْتٌ مِّنَ الْجِنِّ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ تَقُوْمَ مِنْ مَّقَامِكَ ۚ وَ اِنِّيْ عَلَيْهِ لَقَوِيٌّ اَمِيْنٌ ﴿٣٩﴾

39. One big evil jinn said [75], 'I will bring you that throne before you rise from your sitting [76]; and undoubtedly, I am powerful over trustworthy [77].

75 The name of this jinn was Zakkwaan, whose one foot would reach the very end of one's sight (*Roohul Bayaan*) He had a huge body like a mountain

76 This means before noon, because his procession would take place until midday.

77 This means I will not steal the jewels of this throne i.e. ruby red gems. I am a happy person, not a thief. This tells us that the intention of Hazrat Sulaiman (On whom be peace) was not to take control of the throne.

قَالَ الَّذِيْ عِنْدَهٗ عِلْمٌ مِّنَ الْكِتٰبِ اَنَا اٰتِيْكَ بِهٖ قَبْلَ اَنْ يَّرْتَدَّ اِلَيْكَ طَرْفُكَ ۚ فَلَمَّا رَاٰهُ مُسْتَقِرًّا عِنْدَهٗ قَالَ هٰذَا مِنْ فَضْلِ رَبِّيْ ۖ لِيَبْلُوَنِيْٓ ءَاَشْكُرُ اَمْ اَكْفُرُ ۭ وَمَنْ شَكَرَ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَمَنْ كَفَرَ فَاِنَّ رَبِّيْ غَنِيٌّ كَرِيْمٌ ﴿٤٠﴾

40. One who had knowledge of the book [78] said, 'I shall bring it to you before twinkling of the eye [79], then when Sulaiman saw the throne set before him said, 'this is of the grace of my Lord [80] that He may try me whether I am grateful or ungrateful [81]? And whosever is grateful is grateful for his own good. And whosever is ungrateful, then my Lord is self sufficient, all virtuous.

78 This was Asif bin Barkhiya By book is meant the Divine Tablet or the Taurah or the Scrolls of Hazrat Ebrahim (On whom be peace) i.e. Hazrat Asif had become a saint, by acquiring knowledge from these Books And why not, because he was the pious student of Hazrat Sulaiman (On whom be peace). By knowledge of the book means the hidden knowledge which is knowledge of Tasawwuf or mystical knowledge because superficial knowledge does not bring about Sainthood and inner strength The author of Roohul Bayaan states that it is the belief of the Mo'tazilla sect that he was Jibraeel, because they deny the miracles of saints In following this sect, some Wahabis and Deobandis have expressed similar views

79. From this verse the power of a saint, his swift movement and him being omnipresent and omniscient is made known. Hazrat Asif without asking anyone for the address of Bilqees and without any transport brought such a heavy throne in the wink of an eye. It should be remembered that the bringer of this throne is

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not Hazrat Jibraeel (On whom be peace) but the words "*who had knowledge of the Book*" tells us that the throne was not brought through an angelic power but through spiritual human power. It did not come just by the Dua of Hazrat Sulaiman (On whom be peace) as can be seen by "*I shall bring it to you*" If the saint of the Israelites has so much power, then imagine the power of the saint of the Messenger of Allah صلى الله عليه وآله وسلم, power of a Prophet, and power of the Seal of the Prophets صلى الله عليه وآله وسلم.

41. Sulaiman ordered, 'make the throne of the woman strange before her changing its shape, so that we see whether she gets the right way or is one of those who remain misguided [82].

82. From this it is learn't that whoso ever is to be married, is better to test his/her intellect, under standing and wisdom. This tells us that to test a person is the way of life of Prophets. The Holy Prophet صلى الله عليه وآله وسلم too had tested the intelligence and wisdom of his

42. Then when she came, it was said to her [83], 'is your throne like this? She said, 'as it is the same; and we were given knowledge before this and we have already submitted [84].

83. The thing is the same, but there is difference in colour and paint. For this reason the words *'as it is* ' has been used. You could also say it is the same, also it could not be that. She had spoken in brevity but comprehensively. Allah be pleased!

43. And that she used to worship beside Allah had stopped her. Undoubtedly she was of a disbelieving people [85].

85. This means Faith had already seeped into the heart of Bilqees but she only reveals it today in the court of Hazrat Sulaiman (On whom be peace), because she had feared her people in that they would be infuriated by her change of faith. Due to the previous

80. It is indeed the grace of Allah Almighty that He has created such saints among my students. From this we learn that sainthood is a thing of certainty, so are the miracles of the saints.

81. From this emerge two issues:

1. Sometimes Allah Almighty takes back the bounty from His servant to test him, and sometimes grants him wealth to test him.
2. The true servants of Allah Almighty always regard bounties as a means of test. They are never proud of material possessions.

قَالَ نَكِّرُوْا لَهَا عَرْشَهَا نَنْظُرْ اَتَهْتَدِيْٓ اَمْ تَكُوْنُ مِنَ الَّذِيْنَ لَا يَهْتَدُوْنَ ﴿٤١﴾

Companions. Furthermore, it is permissible to spend from someone's wealth without his permission provided the intention is good, and not to cause mischief. This can also be said that since this throne was to come under his possession, therefore he changed it.

فَلَمَّا جَآءَتْ قِيْلَ اَهٰكَذَا عَرْشُكِ ؕ قَالَتْ كَاَنَّهٗ هُوَ ۚ وَ اُوْتِيْنَا الْعِلْمَ مِنْ قَبْلِهَا وَ كُنَّا مُسْلِمِيْنَ ﴿٤٢﴾

84. This means we have received prior information about your prophethood and we had set out reciting your Kalima in our heart. I reiterate that I am your obedient follower and the believing servant of your Lord.

وَ صَدَّهَا مَا كَانَتْ تَّعْبُدُ مِنْ دُوْنِ اللّٰهِ ؕ اِنَّهَا كَانَتْ مِنْ قَوْمٍ كٰفِرِيْنَ ﴿٤٣﴾

polytheism she did not have the courage to oppose everybody. This courage and boldness to declare her faith, only came to her after she came under the protection of Hazrat Sulaiman (On whom be peace). Praise be to Allah!

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قِيْلَ لَهَا ادْخُلِي الصَّرْحَ ۚ فَلَمَّا رَاَتْهُ حَسِبَتْهُ لُجَّةً وَّ كَشَفَتْ عَنْ سَاقَيْهَا ۭ قَالَ اِنَّهٗ صَرْحٌ مُّمَرَّدٌ مِّنْ قَوَارِيْرَ ۭ قَالَتْ رَبِّ اِنِّىْ ظَلَمْتُ نَفْسِىْ وَاَسْلَمْتُ مَعَ سُلَيْمٰنَ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ؀٤٤

44. It was said to her, 'come to the courtyard [86]. Then when she saw it, she thought it was a deep water and uncovered shanks [87]. Sulaiman said, 'it is a soft courtyard set with glasses.' The woman said,'O my Lord I have wronged my soul [88] and now I submit with Sulaiman before Allah who is the Lord of the entire world [89].

86. This court yard was made of glass. Below it was clean water. The glass was so clean that nothing but water was visible seen. For this reason, Bilqees wanting to cross the water rolled up her pyjamas which revealed her calf.

87. Because Hazrat Sulaiman (On whom be peace) wanted to marry Bilqees, and seeing his fiance is not unlawful. Someone had said that there are hair on her legs. Thus, to ascertain this he wanted to satisfy his curiosity through this way without her knowing it. From this there is a hint that to see the person through her physical features in such a way that she is not aware of it, is the way of the Prophets. In Islam, too, this is permissible. But it should be remembered that you should see under some pretext.

88. Here tyranny denotes infidelity and polytheism. Says Allah Almighty: *"Undoubtedly, the association with Allah is a tremendous wrong"* (S31 V13). The polytheist due to his polytheism makes him entitled to be an inmate of Hell, thus, he is causing tyranny to himself.

89. This means I did not come to Your court without any medium, I am coming through the medium of a Prophet, Hazrat Sulaiman (On whom be peace). Although I am not worthy of acceptance, but through the blessing of my blessed Companion accept me. Bilqees on seeing the kingdom of Hazrat Sulaiman (On whom be peace) ascertained the Power of Allah Almighty. The apparent is the ladder of reaching the reality. Bilqees accepted Faith and married Hazrat Sulaiman (On whom be peace). From her, Hazrat Dawood (On whom be peace) was born (who died during the life time of Hazrat Sulaiman (On whom be peace). Hazrat Sulaiman (On whom be peace) ascended the throne at the age of thirteen and died at the age of fifty three. Thus he had ruled for forty years. His demise took place five hundred and seventy five years after Hazrat Moosa (On whom be peace). Bilqees had died a month after the death of her illustrious husband (*Tafseer Roohul Bayaan*).

SECTION: 4

وَلَقَدْ اَرْسَلْنَآ اِلٰى ثَمُوْدَ اَخَاهُمْ صٰلِحًا اَنِ اعْبُدُوا اللّٰهَ فَاِذَا هُمْ فَرِيْقٰنِ يَخْتَصِمُوْنَ ؀٤٥

45. And undoubtedly, We sent towards Thamud their compatriot Saleh that worship Allah [90], then henceforth they became two parties91 contending.

90. Through heart and body, bring faith through the heart and do good deeds and worship through the body. Thus, there is no inconsistency in the verse.

91. One group of believers, the other of infidels-everyone had been saying in its favour.

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46. Saleh said, 'O my people why you hasten the evil before the good [92]? Why you don't ask forgiveness from Allah [93] haply you may be shown mercy?

قَالَ يٰقَوْمِ لِمَ تَسْتَعْجِلُوْنَ بِالسَّيِّئَةِ قَبْلَ الْحَسَنَةِ ۚ لَوْ لَا تَسْتَغْفِرُوْنَ اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿٤٦﴾

92. This means why are you seeking punishment before forgiveness. It should be remembered here that '*good*' denotes forgiveness. They had been saying that when punishment would come to us we will then seek forgiveness.

93. Do this by declaring faith by seeking forgiveness. Repent from all types of immoral activities and become pious. Other than that, the repentance of an infidel is not accepted.

47. Said, 'we took a bad omen from you and your companions [94]. He said, 'your bad omen is with Allah [95], rather your people are lying in temptation [96].

قَالُوا اطَّيَّرْنَا بِكَ وَ بِمَنْ مَّعَكَ ؕ قَالَ طٰٓئِرُكُمْ عِنْدَ اللّٰهِ بَلْ اَنْتُمْ قَوْمٌ تُفْتَنُوْنَ ﴿٤٧﴾

94. Because rain was withheld from the people of Hazrat Saleh (On whom be peace) due to their immoral practices, while they, accused the believers for being the cause of it.

95. This tells us that infidelity is an inauspicious thing, due to which punishment is sent into the world.

96. This tells us that the Prophets and believers are auspicious people through whose blessings the mercy of Allah Almighty descends. To call them inauspicious is mischief-making of the highest order. Or it can mean that the withholding of the rain is a test upon you. Sometimes Allah Almighty tests us by giving, sometimes by taking. In that case mischief would signify a test. Says Allah Almighty: *"Your wealth and your children are only a trial"* (S64:V15).

48. And there were nine persons [97] in the city making mischief in the earth and didn't like rectification [98].

وَ كَانَ فِي الْمَدِيْنَةِ تِسْعَةُ رَهْطٍ يُّفْسِدُوْنَ فِي الْاَرْضِ وَ لَا يُصْلِحُوْنَ ﴿٤٨﴾

97. This means that in Hajr, city of the Thamood, lived nine people. Here the word *RAHT* denotes people who are *Bazeel* bin Abdur Rabb, Ghanam bin Ghanam, Baab bin Mohraj, Masda bin Mohraj, Umair bin Kardiya, Asim bin Makhrima, Sabit bin Sadka, Sahl bin Safee, Qidaar bin Salif. Qidaar was their leader. He killed Naaqah. This establishment was found between Arabia and Syria.

98. This means these people were genuine mischief makers and would do no useful work. Thus, after mischief, mention has not been made of peaceful measures.

49. They said swearing by Allah among each other, 'we shall necessarily fall upon Saleh and his household [99] by night. Then we shall say to his heir [100]; we were not present at the time of murder of the

قَالُوْا تَقَاسَمُوْا بِاللّٰهِ لَنُبَيِّتَنَّهٗ وَ اَهْلَهٗ ثُمَّ لَنَقُوْلَنَّ لِوَلِيِّهٖ مَا شَهِدْنَا مَهْلِكَ اَهْلِهٖ وَ اِنَّا لَصٰدِقُوْنَ ﴿٤٩﴾

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members of this family and undoubtedly, we are the truthful [101].

99 This means we will kill Hazrat Saleh (On whom be peace), his family and all his followers by sniping them at night. This tells us that these people had not rejected Allah Almighty, but were practising polytheism after believing in Allah Almighty, otherwise they would not have taken an oath of Allah Almighty.

100 This means from the heir of Hazrat Saleh (On whom be peace) who would have the right to demand blood money for him. This tell us that during that time, the custom of awarding capital punishment and payment of blood money was in vogue.

101. This tells us that, lies are the foundation of all crimes. First, the crimnal makes the intention of telling a lie, thereafter he commits the crime. To try and prove the foundation of crimes, like a lie to Allah Almighty is indeed the worst form of infidelity.

50. And they plotted their own plot and We made Our secret plan and they remained unaware [102].

وَ مَكَرُوْا مَكْرًا وَّمَكَرْنَا مَكْرًا وَّ هُمْ لَا يَشْعُرُوْنَ ﴿٥٠﴾

102 This tells us that Allah Almighty is the Protector and Helper of His special servants and He saves them from the secret evils.

51. Then see how was the end of their plot, We destroyed them [103] and their entire people [104].

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ مَكْرِهِمْ ۙ اَنَّا دَمَّرْنٰهُمْ وَ قَوْمَهُمْ اَجْمَعِيْنَ ﴿٥١﴾

103. In that Allah Almighty would send angels to protect the house of Hazrat Saleh (On whom be peace) When these people had come there fully armed, the angels had destroyed them. It should be remembered that this scheme of these wretches had taken place after the killing of the she-camel, when Hazrat Saleh (On whom be peace) had told them that they would be destroyed within three days In reply, they had spoken that before they are destroyed, they would destroy Hazrat Saleh (On whom be peace) (*Tafseer Roohul Ma'ani, Khazainul Irfaan*). Hence, there is no inconsistency in the verse. The entire people of Hazrat Saleh (On whom be peace) were destroyed through Divine punishment, while these nine were killed in this manner.

104. The entire people were destroyed through a frightening sound, and these nine men were destroyed by the angels. There are other traditions regarding the killing of those nine men at the door of Hazrat Saleh (On whom be peace). That these men had hidden behind a huge rock with evil intentions. They were crushed to death by the same rock.

52.Then these are their houses overturned the recompense of their oppression [105] undoubtedly, in it there is a sign for the people who know.

فَتِلْكَ بُيُوْتُهُمْ خَاوِيَةً بِمَا ظَلَمُوْا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيَةً لِّقَوْمٍ يَّعْلَمُوْنَ ﴿٥٢﴾

105. This tells us that the proof of historical things are made known through fame, which does not require any categorical Quranic injunction or an eye witness. That these desolate settlements were of those destroyed people had already become famous. Allah Almighty had acknowledged it reliability. The verses do not mention where these various

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people had stayed. Thus now the mere fame of these historical monuments, relics, geneology,

53. And We rescued those who believed and used to fear [106].

وَاَنْجَيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ﴿٥٣﴾

106. From this there is a hint that all the companions of the Prophets are always believers and pious because Allah Almighty

54. And to Lut, when he said to his people [107], do you come to indecency while you are seeing?

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖٓ اَتَاْتُوْنَ الْفَاحِشَةَ وَاَنْتُمْ تُبْصِرُوْنَ ﴿٥٤﴾

107. The people of whom he was the Prophet, i.e. the residents of Sudoom. It does not mean people by nationality, because Hazrat

55. Do you approach men lustfully leaving women [108]? Rather you are a people ignorant.

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ شَهْوَةً مِّنْ دُوْنِ النِّسَآءِ ؕ بَلْ اَنْتُمْ قَوْمٌ تَجْهَلُوْنَ ﴿٥٥﴾

108. Due to homosexuality, man is of no use to a woman. Thus, he has to give up the woman. Or it can mean that you show no inclination towards them. From this we also learn that to show no inclination towards your wife and to leave her suspended is prohibited.

56. Then there was no answer of his people but that they said, expel the family of Lut from your city; they are they who wants cleanliness [109].

فَمَا كَانَ جَوَابَ قَوْمِهٖٓ اِلَّآ اَنْ قَالُوْٓا اَخْرِجُوْٓا اٰلَ لُوْطٍ مِّنْ قَرْيَتِكُمْ ۚ اِنَّهُمْ اُنَاسٌ يَّتَطَهَّرُوْنَ ﴿٥٦﴾

109. By stopping us from indulging in this

57. Then We delivered him and his family but his wife. We destroyed her that she is among those who stayed behind [110].

فَاَنْجَيْنٰهُ وَاَهْلَهٗٓ اِلَّا امْرَاَتَهٗ ۫ قَدَّرْنٰهَا مِنَ الْغٰبِرِيْنَ ﴿٥٧﴾

110. Because she was a friend of the infidels and held them dear to her. From this we learn that the friendship of the infidels can bring about Divine punishment. Also, that

58. And We rained upon them a rain, therefore, what an evil rain was of

وَاَمْطَرْنَا عَلَيْهِمْ مَّطَرًا ۚ فَسَآءَ مَطَرُ

is sufficient to accept them as such without any separate need of a categorical statement.

had forgiven all these believers. This tells us that all these believers were pious and numbered four thousand.

Lut (On whom be peace) had migrated here from Kufa.

You have to maintain contact with her. In four months, you should have sex with her at least once. If there is no obstacle in this. In fact, if the husband is impotent and is unable to satisfy the needs of the wife, she can file a case against him to annul the marriage.

immoral practice.

household members of the Prophet are in dire need of faith. It is insufficient to be just a household member without faith.

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الْمُنْذَرِيْنَ ﴿٥٩﴾

those who were warned.

SECTION: 5

قُلِ الْحَمْدُ لِلّٰهِ وَ سَلٰمٌ عَلٰى عِبَادِهِ الَّذِيْنَ اصْطَفٰى ؕ آٰللّٰهُ خَيْرٌ اَمَّا يُشْرِكُوْنَ ﴿٥٩﴾

59. Say you, 'all praise belongs to Allah [111] and peace upon His chosen bondmen [112]. Is Allah best, or their made associate?

Beloved Prophet! Greeting unto Thee! This is because the Holy Prophet صلى الله عليه وآله وسلم is the chosen servant of Allah Almighty and as such we are commanded to extend greetings to him. Thus, in the beginning of Salaah we recite AL-HAMDO LILLAH and at the end we recite (Peace be upon you), Oh Prophet! And through the blessing of the Holy Prophet صلى الله عليه وآله وسلم greeting is extended to all the chosen servants of Allah Almighty

111 This means you should express gratitude to Allah Almighty for the destruction of the previous people This tells us that the destruction of the infidels becomes a means of joy for the believers

112 These august personalities are the Holy Prophet صلى الله عليه وآله وسلم his beloved Companions and his noble household members re say this too Al-hamdo Lillah; and this as well YA NABI SALAAM ALAIKA Oh

اَمَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَ اَنْزَلَ لَكُمْ مِّنَ السَّمَآءِ مَآءً ۚ فَاَنْۢبَتْنَا بِهٖ حَدَآئِقَ ذَاتَ بَهْجَةٍ ۚ مَا كَانَ لَكُمْ اَنْ تُنْۢبِتُوْا شَجَرَهَا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ هُمْ قَوْمٌ يَّعْدِلُوْنَ ﴿٦٠﴾

60. Or he Who made heavens and earth [113], and sent down for you the water from the heavens [114], then We caused to grow there with gardens full of loveliness; you had no power to cause their trees to grow [115]. Is there any other god along with Allah? Nay they deviate from the path [116].

able to remain green. Also, the water of the well too comes from the rain. If there is no rain these wells, too, become dry.

113 The heavens and the earth are the original and most beneficial centres of the outward world Therefore, it is mostly their discussion which is found

114 This means that Allah Almighty organized all these arrangements for you and not for Himself You benefit from it Thus it becomes your duty too, to do something to seek the pleasure of Allah Almighty

115 Because the needs of the harvest fields and gardens would not be satisfied by mere wells, until there is no rain, they will not be

116. After having so many proofs about the Oneness of Allah Almighty, these people accept polytheism without any proof. This tells us that not reflecting on the proofs regarding Oneness of Allah Almighty is great deprivation. True intelligence is that which is used to recognize Him through seeing His Powers.

اَمَّنْ جَعَلَ الْاَرْضَ قَرَارًا وَّ جَعَلَ خِلٰلَهَآ اَنْهٰرًا وَّ جَعَلَ لَهَا رَوَاسِيَ وَ

61. Or He Who made the earth for habitation [117] and set amidst it streams and made for it anchors [118]

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(mountain) and a barrier [119] between the two seas. Is there any other god along with Allah? Nay! Most of them know not [120].

جَعَلَ بَيْنَ الْبَحْرَيْنِ حَاجِزًا ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ؕ ﴿٦١﴾

117. In that all of you are habitated on the earth, or that the earth is habitated, it does not have movement otherwise you would not be able to settle on it. The natural orders would be shattered through earthquakes.

118. This means the earth was on water in such a way, like the ships on the sea. Therefore, there would be movement and motion in it. Then huge mountains were placed on them so that due to their weight the earth would be stabilised. From these verses we learn that the earth is motionless and stationary. By dropping the anchor of the ship, it comes to a halt.

119. In that some oceans have sweet water and others have salty. But neither does the sweet water mix with the salty, nor the salty with the sweet. There is a natural cover maintained between the two.

120. That they do not ponder over the attributes of Allah Almighty. This tells us that any knowledge which does not give guidance towards the Personality and Attributes of Allah Almighty is ignorance, and if Mathematics and Geography help to extract correct results, they would be a great source of understanding the Mystical knowledge of Allah Almighty.

62. Or He who listens to destitute [121] when he calls upon Him and removes the evil and makes you successors in the earth [122]. Is there any god along with Allah? Very little you reflect.

اَمَّنْ يُّجِيْبُ الْمُضْطَرَّ اِذَا دَعَاهُ وَيَكْشِفُ السُّوْٓءَ وَ يَجْعَلُكُمْ خُلَفَآءَ الْاَرْضِ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ؕ ﴿٦٢﴾

121. From this we understand Allah Almighty accepts the Dua of one who is restless. Among the conditions for the acceptance of Dua is restlessness. Therefore, there is an order that let the restless pray for you. The prayer of the travellers, the sick, the oppressed, those in debt are virtually certain to be accepted.

122. In that you became owners of the lands of your predecessors while those coming after you will become heirs of your lands. Pure is He whose possessions are beyond decline.

63. Or He Who guides you in the darkness of the land and the sea [123] and He Who sends the winds bearing good tidings before His Mercy [124]? Is there any other god along with Allah? Exalted is Allah above what they associate with Him.

اَمَّنْ يَّهْدِيْكُمْ فِيْ ظُلُمٰتِ الْبَرِّ وَ الْبَحْرِ وَ مَنْ يُّرْسِلُ الرِّيٰحَ بُشْرًۢا بَيْنَ يَدَيْ رَحْمَتِهٖ ؕ ءَاِلٰهٌ مَّعَ اللّٰهِ ؕ تَعٰلَى اللّٰهُ عَمَّا يُشْرِكُوْنَ ؕ ﴿٦٣﴾

123. From this we learn that when Allah Almighty had created the stars, etc. as guides for worldly journeys, then why should He not create guides for the Hereafter in the form of Prophets, Saints, the Ulama? In this verse there is a prophecy about future inventions, i.e. things like mariner's compass, etc. would be invented for providing guidance for travellers during darkness of the night, as is the case today.

124. Here the word mercy denotes rain and winds signify those winds which bring about monsoon rains, etc. and through whose blowing people become hopeful of rain. In the Holy

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QUR'AAN *RIYAH* is used for wind of mercy and *REEH* for destructive wind.

أَمَّنْ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيدُهُ وَمَنْ يَرْزُقُكُمْ مِنَ السَّمَاءِ وَالْأَرْضِ ۗ أَإِلَٰهٌ مَعَ اللَّهِ ۚ قُلْ هَاتُوا بُرْهَانَكُمْ إِنْ كُنْتُمْ صَادِقِينَ ﴿٦٤﴾

64. Or He who originates the creation, and shall thereafter makes it again [125]? And who gives you sustenance from heaven and earth [126]? Is there any other god along with Allah? Say you, 'bring forward your proof that you are truthful' [127].

125 The polytheists of Makkah were believers in the concept of origin of creation, and had accepted Allah Almighty as their Creator and Master, but they did not believe in the concept of resurrection But since the repetition of this has been substantiated with proofs, hence it is correct to state this negative interrogation. Thus, there is nothing objectionable about the verse.

126. This means that from the heavens He provides rain and the light of the sun, the moon and the stars, and provides all produce from the earth like fruit, grain, nourishing food, medicinal herbs, etc. or that the heavens and the earth have a hand in the production of all of these i e. the sand of the earth becomes fertile due to the rains and sun light from the heaven's, or that the earth provides the physical body, nourishing foods, wakefulness, sleep, comforts, hardship, etc. and the heaven provides spiritual nourishment, faith, good deeds etc. through prophethood.

127. From this we learn that it is permissible to seek proof from the infidel to prove him false. However, it is infidelity to seek proof based on the probability of truth i.e. perhaps he may be on the path of truth eg. if a person claims to be a prophet for which another person seeks proof, with the thought that he might be true in his claim, then the seeker of the proof is out of the fold of Islam. Such a verdict by a jurist is not in contradiction of this verse.

قُلْ لَا يَعْلَمُ مَنْ فِي السَّمٰوٰتِ وَالْأَرْضِ الْغَيْبَ إِلَّا اللَّهُ ۚ وَمَا يَشْعُرُونَ أَيَّانَ يُبْعَثُونَ ﴿٦٥﴾

65. Say you, 'however are in the heavens and earth [128] do not know themselves the unseen but Allah'. And they do not know when they will be raised up [129].

128 In terms of apparent meaning, this verse is against the Wahabies too, because even they believe in partial knowledge of the unseen for the Holy Prophet صلى الله عليه وآله وسلم . Hence the actual meaning of this verse is that Allah Almighty alone in the true sense of the word is the Knower of the Unseen. Thereafter, whomsoever He chooses, He may inform and due to His information others gain this knowledge as is stated by Allah Almighty: *"There is no judgement but of Allah"* (S12:V40). This means the true and absolute Judge is Allah Almighty, but through His blessings others, too, are judges. In the Ruku that follows, the following verse is found: *"And as many unseen of the heavens and the earth are there, all are in a Book disclosing"* (S27:V75). All the unseen are found in a Book upholding the unity. And that is not a book. This means it is the revealer of all the unseen to His beloved bondsmen. This serves as the proof for the knowledge of the unseen of Prophets and Saints.

129. This entire verse is revealed as a reply to the question of the polytheists that, *when would the Day of Judgement take place?* By means of the plural form it has been hinted that this knowledge shall not be given to the common people.

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بَلِ ادّٰرَكَ عِلْمُهُمْ فِي الْاٰخِرَةِ ۚ بَلْ هُمْ فِيْ شَكٍّ مِّنْهَا ۚ بَلْ هُمْ مِّنْهَا عَمُوْنَ ﴿٦٦﴾ ع ٨

66. Has their knowledge reached [130] to the knowing of the hereafter? Nay they are in doubt about it, rather they are blind to it [131].

130. This means are these people convinced about the Day of Judgement that they are enquiring about its date and time? What it means is that this question of theirs is merely for the sake of making fun and not for the sake of investigation.

131. This means he who does not prepare for his death and for the Day of Judgement, such a person is blind about the Hereafter. There are many ways of being blind and dead. The proofs about them are quite categorical and one needs to ponder over them.

SECTION: 6

وَ قَالَ الَّذِيْنَ كَفَرُوْٓا ءَاِذَا كُنَّا تُرٰبًا وَّ اٰبَآؤُنَآ اَئِنَّا لَمُخْرَجُوْنَ ﴿٦٧﴾

67. And the infidels said, 'what, when we and our fathers will become dust, shall we be brought forth again [132]?

132. This means that they would be taken out of their graves for the purpose of giving account of their deeds. It should be remembered that by graves is meant period of

the grave and not the inmates of the grave, because those who had been buried, too, would be resurrected from their places.

لَقَدْ وُعِدْنَا هٰذَا نَحْنُ وَ اٰبَآؤُنَا مِنْ قَبْلُ ۙ اِنْ هٰذَآ اِلَّآ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿٦٨﴾

68. Undoubtedly, we have been promised this and before us our fathers, this is not but the tales of the ancients [133].

133. This means the previous Prophets had promised our ancestors about the coming of the Day of Judgement, but it has not come as yet. This thinking of theirs was a height of foolishness. It is like a person saying about a

tree that has just been planted: Why doesn't it bear the fruit the same day? Every work takes place on its time. The Day of Judgement, too, would take place on its time.

قُلْ سِيْرُوْا فِي الْاَرْضِ فَانْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الْمُجْرِمِيْنَ ﴿٦٩﴾

69. Say you 'travel in the earth and see, how were the end of the culprits [134]?

134. From this we learn that to see the ruined establishments of those nations destroyed by Allah Almighty for the sake of taking a lesson is beneficial. Similarly to undertake a journey to visit the sacred Mazaars of the Saints of Allah Almighty in order to inculcate a desire for the worship of Allah Almighty as well as to strengthen hope is excellent. The meaning of the Hadith that besides visiting the three mosques do not undertake a journey elsewhere, is that, do not go there with the understanding that the rewards therein would be greater than other mosques besides these three mosques. Thus, there is no contradiction between the Hadith and the Holy QUR'AAN.

وَ لَا تَحْزَنْ عَلَيْهِمْ وَ لَا تَكُنْ فِيْ ضَيْقٍ مِّمَّا يَمْكُرُوْنَ ﴿٧٠﴾

70. And grieve you not over them [135], and not be straitened on their plotting [136].

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135 From this we learn that one should not express sorrow at the punishment of the infidels, but instead one should express joy, as they are the enemies of the believers. One should be happy at killing a snake.
136 This means do not be saddened by the schemes of the infidels to destroy Islam and the Muslims because they will not be successful in their efforts. It is your sun that would be on the rise. And this is what had happened. From this we learn that the power of infidelity is less than its bark. You should always be prepared to oppose it. Do not be disheartened by it.

71. And they say, 'when this promise will be fulfilled [137], if you are truthful'.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٧١﴾

137 Of the victory and aid of the believers, or it is about the punishment of the world and the Hereafter of the infidels. In the first instance it refers to the promise, while in the second instance it refers to threat of censure. It should be remembered that this question of the infidels was merely for the sake of ridicule and jest. To ask a question with this intention, too, is an act of infidelity.

72. Say you, it is near that some of the things you are hastening for, may have come closed to you [138].

قُلْ عَسٰۤى اَنْ يَّكُوْنَ رَدِفَ لَكُمْ بَعْضُ الَّذِيْ تَسْتَعْجِلُوْنَ ﴿٧٢﴾

138 The reason for stating 'some' is to show that some of the punishments on the infidels would be meted out in this world quickly, while the punishments of the grave and the Hereafter would come later. Thus, the first punishment these infidels received at the hands of the believers was in the battle-field of Badr.

73. And undoubtedly, your Lord is graceful for mankind [139] but most of them are not grateful [140].

وَ اِنَّ رَبَّكَ لَذُوْ فَضْلٍ عَلَى النَّاسِ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَشْكُرُوْنَ ﴿٧٣﴾

139 Here the word *'mankind* refers to people in general, which includes the believers, as well as the infidels. Graceful refers to worldly bounties. Worldly bounties are distributed to all the people, but Faith and piety have been specifically given to the believers

while the infidels have been spared from immediate coming of punishment.
140. In fact, they are taking incorrect advantage of His bounty by wishing for punishment to hasten to them.

74. And undoubtedly, your Lord knows what is hidden in their breasts and what they disclose [141].

وَ اِنَّ رَبَّكَ لَيَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا يُعْلِنُوْنَ ﴿٧٤﴾

141. Many of the infidels were inwardly regarding the Holy Prophet صلى الله عليه وآله وسلم to be true, but were verbally rejecting him. Regarding them Allah Almighty said: "*We are fully aware of both conditions of theirs*". Or it could mean that in their hearts they have envy for you and verbally they utter insults. We are aware of both things and shall give punishment for both.

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وَ مَا مِنْ غَآئِبَةٍ فِی السَّمَآءِ وَ الْاَرْضِ اِلَّا فِیْ كِتٰبٍ مُّبِیْنٍ ﴿۷۵﴾

75. And as many unseen of the heavens and the earth are there, all are in a Book disclosing [142].

means of this book whose gaze is on it, otherwise Allah Almighty has no need for these. He is free from forgetfulness, errors, etc. In this blessed verse there is great proof about the knowledge of the unseen of the Prophets and Saints. In fact, angels too, know these by Divine endowment because their sight is on the Divine Tablet.

142. It should be remembered that the Divine Tablet is called '*disclosing*' because it reveals all types of knowledge and secrets to those people who have been blessed with the vision to see it. If the Divine Tablet was not visible to anyone, it would not have been called discloser. In fact, these statements are there for those people who gain all the knowledge by

اِنَّ هٰذَا الْقُرْاٰنَ یَقُصُّ عَلٰی بَنِیْۤ اِسْرَآءِیْلَ اَكْثَرَ الَّذِیْ هُمْ فِیْهِ یَخْتَلِفُوْنَ ﴿۷۶﴾

76. Undoubtedly, this Qur`aan explains to the children of Israel most of those things in which they differ [143].

Likewise the Jews and the Christians had been fighting over Hazrat Isa (On whom be peace). The Jews were slandering against the purity and chastity of his mother while the Christians were believing in him as God or son of God. The Holy QUR'AAN established the truth about this as well.

143. Previous incidents and religious laws. Thus, in the prophethood of Hazrat Sulaiman (On whom be peace), the incident of the Companions of the Cave, the story of Hazrat Yusuf (On whom be peace), the People of the Book had differed. The Holy QUR'AAN by verifying them put an end to this dispute.

وَ اِنَّهٗ لَهُدًی وَّ رَحْمَةٌ لِّلْمُؤْمِنِیْنَ ﴿۷۷﴾

77. And undoubtedly, that is guidance and mercy for the Muslims[144].

he is a special mercy. Says Allah Almighty: "*And We had not sent you but as a mercy for all worlds*" (S21:V107), and further says: "*And to the believers is most kind and merciful*" (S9:V128).

144. It should be remembered that the true guidance and mercy of the Holy QUR'AAN is specific for the believer, but its guidance is for all, for every believer and the infidel alike. Just like the Holy Prophet صلی اللہ علیہ وآلہ وسلم who is a mercy unto the worlds, but to the believers

اِنَّ رَبَّكَ یَقْضِیْ بَیْنَهُمْ بِحُكْمِهٖ ۚ وَ هُوَ الْعَزِیْزُ الْعَلِیْمُ ﴿۷۸﴾

78. And undoubtedly, Your Lord decides between them by His command, and He is the Honourable, the Knowing.

فَتَوَكَّلْ عَلَی اللّٰهِ ؕ اِنَّكَ عَلَی الْحَقِّ الْمُبِیْنِ ﴿۷۹﴾

79. Therefore put your trust in Allah. Undoubtedly, you are on clear truth [145].

not tarnished any of them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the fountainhead of truth. From a gold mine you will not get copper. Falsehood does not come from the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

145. This means your being on the path of truth is so apparent as the sun at noon. Only the blind will try to reject you. By stating '*clear truth*' categorically we learn that every belief, action and saying of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is correct. Falsehood has

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إِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِيْنَ ۝٨٠

80. Undoubtedly you can not make the dead hear [146], and nor you can make the deaf to hear the call, when they turn showing their backs.

are in the breasts" (S22:V46). It is for this reason that it is Sunnat to extend greetings to dead in the cemetary. It is obligatory to extend greetings to the Holy Prophet صلى الله عليه وآله وسلم in Tashahood, although extending greeting to the deaf, or he may be able to hear but is unable to reply is not permissible.

وَمَآ اَنْتَ بِهٰدِى الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ۝٨١

81. And you can not guide the blind from their error [147]. You can make only those to hear who believe in Our signs and they are Muslims [148].

due to Divine knowledge and those in whose destiny Faith is written. Thus, there is no objection on the verse. From this verse we learn that there is a difference between Islam and faith, because there is a difference in the subject preceding and following the adverbial prefix *Fa*.

وَ اِذَا وَقَعَ الْقَوْلُ عَلَيْهِمْ اَخْرَجْنَا لَهُمْ دَآبَّةً مِّنَ الْاَرْضِ تُكَلِّمُهُمْ ۙ اَنَّ النَّاسَ كَانُوْا بِاٰيٰتِنَا لَا يُوْقِنُوْنَ ۝٨٢

82. And when the word will fall upon them [149], We shall bring forth for them out of the earth a beast 150 than shall talk to them 151 because the people had not believed in Our signs.

would have in its possession the walking stick of Hazrat Moosa (On whom be peace) and the ring of Hazrat Sulaiman (On whom be peace). He would touch the forehead of a believer with the walking stick through which a bright light would appear and this would be a sign of the person dying with faith. He would touch the forehead of the infidel with the ring of Hazrat Sulaiman (On whom be peace) due to which a dark mark would appear and this would be the sign of him dying an infidel.

146 Here corpses denote death of the heart i.e. by infidels and the blind is meant their hearts are blind. Otherwise they would not have been contrasted with faith. The listening of the corpse is proven from the Holy QUR'AAN and the Ahadith Its commentary is the following verse "*Certainly it is not the eyes that are blind but blind are the hearts which*

147. Those whose hearts are blind, or those who are blind, of eyes, whose eyes can outwardly see, but they fail to see your miracles. Otherwise the Holy Prophet صلى الله عليه وآله وسلم had blessed many blind people with the light of faith.

148 This means those who are believers

149 By this is meant that people would give up religious propagation because of it, and they will have no hope of the infidels ever reforming. This time will come just before the Day of Judgement. At that point in time there will be believers in the world, but the control of the infidels would be greater

150. The name of this animal is *JASASAH*. It has been born Some of the noble Companions had seen it where the *DAJJAL* is imprisoned. The verb *'We shall bring forth'* has been used i e. at this point in time it is imprisoned but at that time it would be set free. This animal will come out of custody after the setting of the sun (*Tafseer Roohul Bayaan*). It

151.From this we learn that near the Day of Judgement, the coming out of *DAABATUL ARDH* from the earth is correct. This has been mentioned in Hadith Shareef. It would be a

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very strange looking animal. It would appear from the Hill of Safa. This does not signify any human scholar as has been misconstrued by present day *CHAKRALDWI* sect, otherwise its talking to the people would not seem so strange and astonishing.

SECTION: 7

83. And the day when We shall raise from every group of people a troop[152] of those who belied Our signs, then their first comers shall be stopped that those coming after may meet them.

وَ يَوْمَ نَحْشُرُ مِنْ كُلِّ اُمَّةٍ فَوْجًا مِّمَّنْ يُّكَذِّبُ بِاٰيٰتِنَا فَهُمْ يُوْزَعُوْنَ ﴿۸۳﴾

152.Here the word *'every group'* denotes, those groups of every prophet to whom they were sent.

84. Till, when all would have come[153], Allah will say, 'did you belie My Signs while Your Knowledge could not reach to them [154]. Or what you used to do? [155].

حَتّٰۤى اِذَا جَآءُوْ قَالَ اَكَذَّبْتُمْ بِاٰيٰتِىْ وَ لَمْ تُحِيْطُوْا بِهَا عِلْمًا اَمَّا ذَا كُنْتُمْ تَعْمَلُوْنَ ﴿۸۴﴾

153. That is where accountability would be taking place. From this we learn that on the Day of Judgement the accountability of the infidels would be taking place in the open for the purpose of disgracing them. If Allah Almighty wills, the accountability of sins of the believer would be done in solitude, but their good deeds would be accounted in the open.
154. This means that you have rejected the Day of Judgement, and verses or signs of Allah Almighty without any thinking. If you could have exercised slight hesitation you could have brought faith. Thus this is not that type of ignorance due to which man becomes known as disabled, but by this, it means not exercising slight delay and self-reflection.
155. This means you did not even consider why you have been created and what work you are doing. There is a purpose for the creation of everything, but did not even consider the purpose of your own creation.

85. And the word has already fallen upon them because of their wrongs, so now they speak nothing [156].

وَ وَقَعَ الْقَوْلُ عَلَيْهِمْ بِمَا ظَلَمُوْا فَهُمْ لَا يَنْطِقُوْنَ ﴿۸۵﴾

156. This tells us that there will come a time on the infidels on the Day of Judgement when they would not be able to talk, while at other times they would be able to talk. Thus, there is no inconsistency in the verses.

86. Have they not seen that We have made the night that they must rest therein [157], and the day sight giving? Undoubtedly, in them necessarily there are signs for those who believe[158].

اَلَمْ يَرَوْا اَنَّا جَعَلْنَا الَّيْلَ لِيَسْكُنُوْا فِيْهِ وَالنَّهَارَ مُبْصِرًا ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۸۶﴾

157. For this reason the night has been left for darkness, because darkness or lesser light helps to induce sleep. From this we learn that res-ting during night too is an act of worship, if done with good intention. Furthermore every rightful person should be given his dues.

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Worship and mystic exercises are rights of the spirit, rest is the right of the self, order is given here to fulfill both rights. However, just as one takes little rest during the day, one should engage in little worship at night. If you can engage in Tahajjud Salaah you will most certainly be very fortunate

158 The believers fully understand that just as one gets up after sleeping, in the same manner one will need to get up after dying. Just as light appears after the completion of the night, there is life after death Just as night is created for rest, day is created for work. But the work has to be for the pleasure of Allah Almighty. Just as day and night have not been made useless, there are many wisdoms associated with them. In the like manner, we and our deeds are not made futile. There should be some type of wisdom associated therewith. It should be remembered that the sleep of some is superior to the wakeful state, their death is better than living, while the wakeful state of some is better than sleep and living is better than death.

87. and the Day when the trumpet shall be blown [159], then all those who are in heavens and those in the earth shall be unnerved [160]but he whom Allah wills [161]. And all were present before Him showing humility [162].

وَ يَوْمَ يُنْفَخُ فِي الصُّوْرِ فَفَزِعَ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ وَ كُلٌّ اَتَوْهُ دٰخِرِيْنَ ۝

159 The first trumpet would be the total annihilation of everyone, and the second time would be to resurrect everyone .

160 If this is meant the first trumpet, then by unnerved would mean the fear of death i e. they would die out of fear But if it means the second blowing of the trumpet, then fear would denote the fear of the Day of Judgement which will be for everyone, besides some special servants of Allah Almighty It should be remembered that everyone will die from the first blowing of the trumpet besides, Hazrat Israfeel (On whom be peace) and some other angels, as their death will take place later through Divine command Likewise, the first to be resurrected would be, Hazrat Israfeel (On whom be peace) and some angels as per Divine Command Thereafter the rest of the people would come to life, through the blowing of the second Trumpet. It is for this reason that *'he whom Allah wills'* is stated thereafter. Thus, this objection of Dayanand Saraswati is totally incorrect that if everyone would be annihilated through the Trumpet, then what would destroy the Trumpet.

161. From this we learn that the pious servants of Allah Almighty will have no fear of the Day of Judgement. Says Allah Almighty: *"The Great Terror shall not grieve them"* (S21 :V103). It is further stated: *"And they are secure on that Day from bewilderment"* (S27:V89). The martyrs are also included in them

162. This means all will be present in the court of Allah Almighty, some to receive punishment, some to gain rewards, some to gain pardon and some to pardon the sinners.

88. And you shall see the mountains, you shall think that they are fixed, but they will be passing (like) the passing of clouds [163]. This the work of Allah Who made every thing with wisdom. Undoubtedly, He is aware of your works.

وَتَرَى الْجِبَالَ تَحْسَبُهَا جَامِدَةً وَّ هِيَ تَمُرُّ مَرَّ السَّحَابِ ؕ صُنْعَ اللّٰهِ الَّذِيْٓ اَتْقَنَ كُلَّ شَيْءٍ ؕ اِنَّهٗ خَبِيْرٌۢ بِمَا تَفْعَلُوْنَ ۝

163 Like how the moon and the stars seem stationary to us, whereas in reality they are

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moving swiftly. The movement of big objects is not felt immediately.

89. Whoever brings good [164] for him there is better reward then that [165] and they are secure that Day from bewilderment [166].

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَ هُمْ مِّنْ فَزَعٍ يَّوْمَئِذٍ اٰمِنُوْنَ ﴿۸۹﴾

164. This means that any believer who brings with him good deeds or he comes to the court of Allah Almighty with Faith. Thus by '*good*' is meant pious deeds, or good beliefs. The verse does not mean that even the infidels would be given reward for their deeds, as in deduced by some people. Such a belief is totally against the teachings of the Holy QUR'AAN.

165. This means that We will grant the pious more rewards then what they deserve. Our endowment will be according to Our status and according to the deed of the servant.

166. This means due to fear of the punishment which would be at seeing Hell. Otherwise, the awe and dread of the Day of Judgement would be experienced by the pious believers too, besides those very special servants. Thus there is no objection against the verse. It should be observed that the time of entry into Paradise is included in the Day of Judgement. Thus, to experience fear regarding this day is most appropriate.

90. And whoever brought evil, then their faces were lied down in the fire[167]. What reward you will get but of only that which you used to do [168].

وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَكُبَّتْ وُجُوْهُهُمْ فِي النَّارِ ؕ هَلْ تُجْزَوْنَ اِلَّا مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۹۰﴾

167. This means that his death should be on infidelity, as is understood from the verse that follows, because to be thrown upside down in Hell is set aside for the infidels only. If any believer would be going in Hell for punishment, he will go in a different manner.

168. From this emerge two issues:

1. The punishment of the infidels in Hell would be of various types because their deeds in the world were varied. The severe infidels. punishment would be severe, while that of the milder infidel would be of a lesser degree

2.The minor children of the infidel who had died in their infancy, would not be punished in Hell, because the punishment of Hell would be due to one's evil deeds as is understood from the use *'of that'*. It should be remembered that the punishment of leading someone astray too is due to the punishment of ones own deed i.e. of misleading.

91. I have been commanded only to worship the Lord [169] of this city, Who has sanctified it [170] and His is everything, and I have been commanded to be of obedients [171].

اِنَّمَاۤ اُمِرْتُ اَنْ اَعْبُدَ رَبَّ هٰذِهِ الْبَلْدَةِ الَّذِيْ حَرَّمَهَا وَ لَهٗ كُلُّ شَيْءٍ ۫ وَّ اُمِرْتُ اَنْ اَكُوْنَ مِنَ الْمُسْلِمِيْنَ ﴿۹۱﴾ۙ

169. Because the sacred city of Makkah is the place of birth of our Holy Prophet صلى الله عليه وآله وسلم and the place of Hajj, it has been elevated to this position, otherwise Allah Almighty is the Lord of everything.

170. By sanctified means He has prohibited to hunt and to cut the grass therein. Or it means that city is one of dignity and sanctity.

171. From this we understand no matter what status one may reach, he cannot remain unmindful about his good deeds. If the Holy Prophet صلى الله عليه وآله وسلم is commanded to

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be obedient to laws of Allah Almighty, then in what category are we? It should be remembered that the word Muslim denotes one who is obedient and not a true believer, because the Holy Prophet صلى الله عليه وآله وسلم is indeed Faith personified. We are believers while the Holy Prophet صلى الله عليه وآله وسلم is

the essence of Faith. Belief in the Holy Prophet صلى الله عليه وآله وسلم is the true meaning of faith. Thus, you cannot prove from this verse that the Holy Prophet صلى الله عليه وآله وسلم is our brother. But every Mulsim is a brother unto one another.

وَاَنْ اَتْلُوَا الْقُرْاٰنَ ۚ فَمَنِ اهْتَدٰى فَاِنَّمَا يَهْتَدِيْ لِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَقُلْ اِنَّمَآ اَنَا مِنَ الْمُنْذِرِيْنَ ﴿٩٢﴾

92. And that I recite Quraan [172]; therefore whoever got guidance got it for his own good [173] and whoever went astray, then, say you, 'I am only a Warner' [174].

172 So that through my recitation of the Holy QUR'AAN you may obtain guidance

173 He will certainly find the reward of it, although the provider of guidance will also receive rewards for providing the guidance Hence this verse does not stop you from ESAAL E SAWAAB i e conveying rewards of good deeds to the departed souls.

174. Thus I will not suffer any loss due to your going astray. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is totally independent of us. It is we who are totally dependent on the Holy Prophet صلى الله عليه وآله وسلم.

وَقُلِ الْحَمْدُ لِلّٰهِ سَيُرِيْكُمْ اٰيٰتِهٖ فَتَعْرِفُوْنَهَا ؕ وَ مَا رَبُّكَ بِغَافِلٍ عَمَّا تَعْمَلُوْنَ ﴿٩٣﴾

93. And say, 'all praise belongs to Allah, soon He will show you His signs, then you will recognise them[175]. And O Beloved Prophet; your Lord is not unaware, O people, of your doings.

175 By these signs is meant those miracles of the Holy Prophet صلى الله عليه وآله وسلم which were to appear in the future like the splitting of the moon, the re-appearance of the sun when it had set, the recitation of the Kalima by stones and rocks, etc. Or it could mean those unseen things which would be appearing later like the defeat of the infidels, in the Battles of Badr and Hunain, and the victory of the believers in these, or the befalling of calamities on the infidels, like famine, etc.

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ایاتها ۸۸ ۲۸ سُوْرَةُ القَصَصِ مَكِّيَّةٌ ۴۹ رکوعاتها ۹

SURAH AL-QASAS (Pilgrimage)
(MAKKAN) Revealed Before Hijrah
9 Sections and 88 verses 441 Words , 5800 Letters

1.Surah Al-Qasas is Makkan. It consists of nine Rukus (sections) eighty eight verses, four hundred and forty one words and five thousand eight hundred letters. It should be remembered that from this Surah verse eighty four was revealed during the Hijrah in the vicinity of Madinah Munawwarah, and another four, verses fifty two to fifty five, were revealed in Madinah Tayyiba. The rest of the verses were revealed in Makkah

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

طٰسٓمٓ ①

1.TA -Sin-Mim

2. These are the verses of the luminous book [2].

تِلْكَ اٰيٰتُ الْكِتٰبِ الْمُبِيْنِ ②

2. It means that of the Holy QUR'AAN. It should be remembered that the Divine Tablet too is called the luminous Book and so is the Holy QUR'AAN, but the difference is that The Divine Tablet is luminous only to the special servants of Allah Almighty, while the Holy QUR'AAN is luminous to all the believers.

3. We recite to you the true news of Musa and Firawn [3] (pharaoh) for those who believe [4]

نَتْلُوْا عَلَيْكَ مِنْ نَّبَاِ مُوْسٰى وَ فِرْعَوْنَ بِالْحَقِّ لِقَوْمٍ يُّؤْمِنُوْنَ ③

3. Because the stories of Hazrat Moosa (On whom be peace) and the Pharoah were very well known, so much so that they had become household tales and the Israelites had brought in many fabrications to these. To rectify this, Allah Almighty had revealed these stories in various parts of the QUR'AAN in different ways. In these there is proof of our Holy Prophet's صلى الله عليه وآله وسلم prophethood, as well as that without reading and assistance of any historians, he is able to narrate such stories. Indeed, he is a true Prophet who is doing this by means of revelation.

4. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم was fully aware of these stories in advance. Their revelation in the Holy QUR'AAN is to give this information to the believer. For this reason "*for those who have faith*" is stated here. We further learn that only the believers would benefit from them and not the infidels. In addition, we learn that to narrate and listen to historical events is an act of worship, as they become a means of obtaining piety.

4. Undoubtedly, Firawn had got control in the earth 5 and made its

اِنَّ فِرْعَوْنَ عَلَا فِي الْاَرْضِ وَ جَعَلَ

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اَهْلَهَا شِيَعًا يَّسْتَضْعِفُ طَآئِفَةً مِّنْهُمْ يُذَبِّحُ اَبْنَآءَهُمْ وَيَسْتَحْيٖ نِسَآءَهُمْ ؕ اِنَّهٗ كَانَ مِنَ الْمُفْسِدِيْنَ ۝

people his subordinates, he sought to weaken a group [6] of them, slay their sons [7] and let their women [7.1] live. Undoubtedly, he was mischief-maker.

inhabitants of Egypt as they were Israelites.

7. Thus the Pharoah had between eighty and ninety thousand innocent male infants from the Israelites killed (*Tafseer Roohul Ma'ani*).

7.1 so that the girls who were spared would serve him when they came of age. He had no fear from the girls because the sooth-sayers had given him this information that one boy, from the Israelites will put an end to your kingdom. Here *'their women'* denotes their small daughters who would become women in time to come.

وَنُرِيْدُ اَنْ نَّمُنَّ عَلَى الَّذِيْنَ اسْتُضْعِفُوْا فِى الْاَرْضِ وَنَجْعَلَهُمْ اَئِمَّةً وَّنَجْعَلَهُمُ الْوٰرِثِيْنَ ۝

5. And We desired that We should be gracious [8] to those weakened and make them leaders [9] and should make them the inheritors of their country and wealth. [10]

in terms of religion because a believer cannot be an heir of an infidel. Also, there was no geneological relationship between the Qibtees (people of the Pharoah) and the Israelites. Instead, it denotes inheritance in the absurd way, i.e. becoming an heir of his wealth after his death.

وَنُمَكِّنَ لَهُمْ فِى الْاَرْضِ وَنُرِىَ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا مِنْهُمْ مَّا كَانُوْا يَحْذَرُوْنَ ۝

6. And We should establish them in the earth [11] and show to Firawn and Haman and their armies the same, which they fear, from them. [12]

12 The decline of his kingdom as well as his own destruction at the hands of one son of the Israelites. This tells us that fate does not escape through any planning or course of action.

وَاَوْحَيْنَآ اِلٰٓى اُمِّ مُوْسٰٓى اَنْ اَرْضِعِيْهِ ۚ

7. And We inspired [13] the mother of Musa, suckle him [14], When you may

5 *'Exaltation on the earth'* is called that controlling power in the Holy QUR'AAN which is for giving air to one's ego and its end result is cruelty and tyranny. This is what is meant here *"Desire not exaltation on the earth nor disorder"* (S28 V83). If this control is intended for the sake of religion, it would be an act of worship. Hazrat Yusuf (On whom be peace) told the king to grant him the control over the treasures. Here the word *'Earth'* signifies the ground of Egypt.

6 This means for one group from the

8 This tells us that prophethood and kingdom are some of the major favours from the kind offices of Allah Almighty.

9 Religious as well as worldly, so that Israelites should obtain guidance from Hazrat Moosa (On whom be peace) while others should obtain it from the Israelites.

10 Here the 'heir' does not denote inheritance

11 By earth is meant the earth of Egypt and this is the commentary of this inheritance. Or by ground is meant the lands of Syria, Egypt, etc.

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فَاِذَا خِفْتِ عَلَيْهِ فَاَلْقِيْهِ فِى الْيَمِّ وَ لَا تَخَافِىْ وَ لَا تَحْزَنِىْ ۚ اِنَّا رَآدُّوْهُ اِلَيْكِ وَ جَاعِلُوْهُ مِنَ الْمُرْسَلِيْنَ ۝٧

have fear for him [15], then cost him into river and fear [16] not and nor grieve; undoubtedly, we shall return him to you and shall make him Messengers. [17]

13. Through a dream or an angel. Or he placed it into their hearts. There are a great deal of divergent views on the name of the mother of Hazrat Moosa (On whom be peace) Generally the accepted name is Yohaiz and she is from the children of Ladi Bin Hazrat Yacoob (On whom be peace) (*Tafseer Khazainul Irfaan and Roohul Ma'ani*).

14. For a few days Hazrat Moosa (On whom be peace) did not cry while hidden from everyone, and no one besides his sister Mariam come to know about his birth, not even the neighbours (*Khazainul Irfaan*).

15. This means after a few days your neighbours will come to know and they will inform Pharoah about it. At the time you should take this course of action. From this we learn that the mother of Hazrat Moosa (On whom be peace) was a complete Saint, and the saints of Allah Almighty are provided knowledge of the unseen from Him. Thus Yohaiz suckled Hazrat Moosa (On whom be peace) for three months. Thereafter those incidents came to pass which are described later.

16. From this we learn that Yohaiz had been given information of the following: Hazrat Moosa (On whom be peace) would not die now; you yourself would be taking care of him; Hazrat Moosa (On whom be peace) would be made a Prophet. All these things are from the knowledge of the unseen. This tells us that Saints of Allah Almighty are bestowed with knowledge of the unseen.

17. From this we learn that the wife can be called a member of the household, because Hazrat Moosa (On whom be peace) was picked up by Hazrat Asiya the wife of the Pharoah, who had been called the family of Pharoah. Thus the Holy Prophet's wives are included in family of Hazrat Muhammad . It should be remembered that Yohaiz had placed the box in the river in the evening which reached the place of the Pharoah in the morning.

فَالْتَقَطَهٗۤ اٰلُ فِرْعَوْنَ لِيَكُوْنَ لَهُمْ عَدُوًّا وَّحَزَنًا ؕ اِنَّ فِرْعَوْنَ وَهَامٰنَ وَجُنُوْدَهُمَا كَانُوْا خٰطِـِٕيْنَ ۝٨

8. Then the family[18] of Firawn picked him up that he may become their enemy and grief. Undoubtedly, Firawn and Haman and their armies were wrongdoers. [19]

18. In the word *LEYAKOONA* the letter *LAAM* is consequential like it is said the thief steals in order to go to jail. This is not the intention of the thief, but the consequence of his action. In the same way, the Pharoah had picked up Hazrat Moosa عليه السلام with the intention of making him his son not his enemy. But this was the consequence. It should be remembered that in the word 'for *them*' Asiya (wife of the Pharoah) is not included, but rather the Pharoah and his followers.

19. Those who regarded Hazrat Moosa عليه السلام as an heirless child included those saints or those heirs; or it could mean those people were terrible criminals, and now that person has reached the house who would be punishing them i.e. Hazrat Moosa عليه السلام.

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وَ قَالَتِ امْرَاَتُ فِرْعَوْنَ قُرَّتُ عَيْنٍ لِّيْ وَ لَكَ ؕ لَا تَقْتُلُوْهُ ۚ عَسٰۤى اَنْ يَّنْفَعَنَاۤ اَوْ نَتَّخِذَهٗ وَلَدًا وَّ هُمْ لَا يَشْعُرُوْنَ ۝

9. And the wife of Firawn [20], said, ' this child is the comfort to you and me, [21] slay him not perhaps he may profit us [22] or we may take him for a son [23], and they were unaware.

20 This tells us that by rendering service to the Prophet, sunken ships come to the fore. This is the reason why Hazrat Asiya had been bestowed with the greatness i e she saved the life of Hazrat Moosa عليه السلام and served him. Hazrat Asiya was childless Whoever would see Hazrat Moosa عليه السلام would fall in love with him

21 This means after seeing him, I am beginning to love him, and so are you The full name of the wife of Pharoah is Asiya bint Mazaahim, bin Ubaid, bin Rayyaan bin Waleed This is the same Rayyaan bin Waleed who was the king of Egypt during the time of Hazrat Yusuf (On whom be peace) (*Roohul Ma'aani*).

22 It is stated in Tafseer Roohul Bayaan that Hazrat Asiya had one daughter having leucoderma When she applied the saliva of Hazrat Moosa (On whom be peace) on her leucoderma, she was cured of it. On that occasion he said that we will receive many blessings from this child. Allah Almighty knew best However, it is well known that she was childless It is possible that she might be an adopted daughter.

23. Because we have no son and he would become the light of our house.

وَ اَصْبَحَ فُؤَادُ اُمِّ مُوْسٰى فٰرِغًا ؕ اِنْ كَادَتْ لَتُبْدِيْ بِهٖ لَوْ لَاۤ اَنْ رَّبَطْنَا عَلٰى قَلْبِهَا لِتَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝

10. And next morning the heart of the mother of Musa became impatient [24]. Surly it was near that she might have disclosed[25] his condition, if we had not solaced her heart, [26] that she might remain believing on Our promise.

24 When she heard that her beloved son had reached the place of Pharoah But this impatience was a natural one, and not due to unawareness because she knows that her son would return safely to her, as has been outlined above

25 By uttering in a fit of ecstasy, Oh my son!

26 From this we learn that sometimes the response of 'if had not' comes before its utterance

Thus in the verse of Surah Yusuf: "*And he would also have desired her, if he would not have the proof of his Lord*" (S12.V24), 'if he would not' is the latter condition while '*he would also have desired her*' is requittal which receives priority. What this actually means is that if Hazrat Yusuf (On whom be peace) had not seen the proof of his Lord, he would have desired Lady Zuleikha.

وَ قَالَتْ لِاُخْتِهٖ قُصِّيْهِ ۚ فَبَصُرَتْ بِهٖ عَنْ جُنُبٍ وَّ هُمْ لَا يَشْعُرُوْنَ ۝

11. And his mother said to his sister[27], ' follow him', then she remained observing from a far, and they were not aware. [28]

27 The name of Hazrat Moosa's (On whom be peace) sister is Mariam bint Imraan and her husband's name is Ghalib bin Yosha

(Tafseer Roohul Ma'aani) The name of the mother of Hazrat Isa (On whom be peace) too is Mariam bint Imraan. But the two Imraans

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are different persons. Between these two Imraans there is a time difference of almost two thousand years.

12. And We had already forbidden all wet nurses [29] to him them she said, ' shall I tell you of such a household who may bring up this child [30] of yours, and they are his well wishers.

29. From this we learn that sometimes miracles of the Prophets take place in their childhood too. Refraining Hazrat Moosa (On whom be peace) from suckling anyone's milk besides that of his mother is indeed his miracle. These are called ERHAAS i.e. the talking of Hazrat Isa (On whom be peace) in his infancy.

13. Then We returned him to his mother [31] that his mother might be comforted and not grieve, and she might know that the promise of Allah s true, [32] but most of the people know not. [33]

31. In that Hazrat Mariam went to call her mother Yohaiz at Pharoah's instructions. Hazrat Moosa (On whom be peace) immediately began to breast feed after going to his mother and slept peacefully thereafter. Prior to this, the Pharoah carried him and tried to cajole him, but the baby continued to cry for milk and remained restless. This, was causing anxiety in the Pharoah as well. When the Pharoah asked Yohaiz why the child has accepted her milk and what relation she had with the child she replied, that there seems to be a great deal of purity in this baby and because I keep myself clean he is inclined towards me. Thus the Pharoah fixed wages for

28. That she is the sister of this boy who has come to enquire about him.

وَحَرَّمْنَا عَلَيْهِ الْمَرَاضِعَ مِنْ قَبْلُ فَقَالَتْ هَلْ اَدُلُّكُمْ عَلٰٓى اَهْلِ بَيْتٍ يَّكْفُلُوْنَهٗ لَكُمْ وَ هُمْ لَهٗ نٰصِحُوْنَ ﴿۱۲﴾

30. This means to take wages from you for taking care of him as is done by midwives. This tells us that the mother of Hazrat Moosa (On whom be peace) took wages from the Pharoah for taking care of him in order to conceal this secret.

فَرَدَدْنٰهُ اِلٰٓى اُمِّهٖ كَيْ تَقَرَّ عَيْنُهَا وَ لَا تَحْزَنَ وَ لِتَعْلَمَ اَنَّ وَعْدَ اللّٰهِ حَقٌّ وَّلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۱۳﴾ ع ۱۲/۲

Yohaiz and made arrangements for her provisions and told her to take the baby home where she should take care of him in a princely way. Allah Almighty be Praised! (*Khazainul Irfaan*)

32. This means to recognize after seeing him, otherwise she was certain, prior to this, now it became positive knowledge.

33. They doubt the promises of Allah Almighty. They are believers about the concept of possibility of a lie regarding Allah Almighty (Allah forbid!) While breast feeding Hazrat Moosa (On whom be peace) stayed with his mother for which Pharoah paid her one ashrafi (gold coin) per day.

SECTION 2

14. And when he reached his grown up age and attained his full strength, We bestowed him judgement and knowledge [34]. And thus We reward the gooddoers. [35]

وَ لَمَّا بَلَغَ اَشُدَّهٗ وَاسْتَوٰٓى اٰتَيْنٰهُ حُكْمًا وَّ عِلْمًا ؕ وَ كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ﴿۱۴﴾

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34. This tells us that Hazrat Moosa (On whom be peace) was blessed with Inspired Knowledge which he had obtained without a teacher as is understood from 'We gave him' This knowledge was granted to him before prophethood It should also be remembered that here command and knowledge do not denote prophethood because this was only bestowed upon Hazrat Moosa (On whom be peace) on the way while he was coming from Madyan to Egypt This is that knowledge and wisdom which was granted to him before prophethood

35. This means from the beginning Hazrat Musa (On whom be peace) was pious, virtuous, righteous and God-fearing *"We had granted him this knowledge and wisdom in reward of this"*. From this emerge two issues:

1. All the Prophets are pious and God-fearing before they are bestowed with Prophethood and the Divine Book, and constant worshippers of their Lord. When the first revelation came to the Holy Prophet صلى الله عليه وآله وسلم he was sitting in I'tikaaf in the Cave of Hira, totally engrossed in the remembrance of Allah Almighty. Please tell me who had taught the Holy Prophet صلى الله عليه وآله وسلم this form of worship and I'tikaaf?

2. Due to the blessings of good deeds you may receive comprehensive knowledge and it grants increase in the good deeds of the Alim. The Ulama should ensure that they engage in good deeds.

15. And he entered the city [36] ot a time when the people of the city, were unaware in their noon's' nap, [37] and found there two men fighting, one was of Musa party, and the other of his enemies, [38] then the one that was of his enemies therefore Musa gave a blow [39] to him and put an end of him; [40] he said, ' this is of the work of the evil (Satan)' [41] undoubtedly, he is an enemy, a clear misleader. [42]

وَدَخَلَ الْمَدِيْنَةَ عَلٰى حِيْنِ غَفْلَةٍ مِّنْ
اَهْلِهَا فَوَجَدَ فِيْهَا رَجُلَيْنِ يَقْتَتِلٰنِ ۚ
هٰذَا مِنْ شِيْعَتِهٖ وَ هٰذَا مِنْ عَدُوِّهٖ ۚ
فَاسْتَغَاثَهُ الَّذِيْ مِنْ شِيْعَتِهٖ عَلَى الَّذِيْ
مِنْ عَدُوِّهٖ ۙ فَوَكَزَهٗ مُوْسٰى فَقَضٰى عَلَيْهِ ۚ
قَالَ هٰذَا مِنْ عَمَلِ الشَّيْطٰنِ ۭ اِنَّهٗ عَدُوٌّ
مُّضِلٌّ مُّبِيْنٌ ۝

36 He entered Egypt through Pharoah's fort because his fort was on the edge of the city or just outside it Or he had come to Egypt to Mansaf, Ain Shams (names of cities) Mansaf was situated within the boundary of Egypt. Its name in that language was SAFAH, while Ain Shams is found about two kilometers from Egypt (*Tafseer Roohul Ma'ani & Khazainul Irfaan*)

37 This means in the afternoon when usually all the roads alleys and market places are empty as people are resting during this time.

38 This means he was from the Israelites. The author of Roohul Bayaan states that this was Samari Outwardly, he was from his people but he ended up being a reprobate. He made the golden calf and became the cause of the Israelites going astray. This means he was from QIBTEES. This Qibti was oppressing the Israelites. His name was Fatoon who was the chef of the Pharoah. He was telling this Isrealite to take the wood to the kitchen by force. The Israelite refused. (*Tafseer Roohul Ma'aani*). The Holy QUR'AAN refers to Shia as an infidel group of people. This word appears eleven times in the Holy QUR'AAN. Says Allah Almighty: *"And undoubtedly, Ebrahim belongs to this same group"* (S37:V83). In the infidel group Allah Almighty sent Prophet like Hazrat Ebrahim (On whom be peace) Hazrat Ebrahim (On whom be peace) said: *"I find you and your people in manifest error"* (S6:V74). It is further stated: *"Undoubtedly, you are manifestly a misguided people"* (S28:V18).

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39. First Hazrat Moosa (On whom be peace) tried to explain to Fatoon to refrain from oppressing. When he refused, he was given a hard slap.

40. From this we learn that Allah Almighty gives His Prophets both spiritual and physical strength. Thus, the Qibti was unable to withstand the power of just one slap of Hazrat Moosa (On whom be peace). In fact, their strength is greater than that of the angels. Even Hazrat Israeel was unable to withstand the power of one slap of Hazrat Moosa (On whom be peace) It should be remembered that it is not a sin to take the life of an oppressive infidel. Also, his intention was not to kill this Qibti.

41. The oppression of the Qibti against the Israelite was the work of the devil, and not his killing, because it is important to punish a cruel infidel. Also, Prophets are totally innocent and sinless, before and after receiving prophethood (Khazainul Irfaan).

42. This means the devil is leading the Qibtees astray.

16. He submitted, ' O my Lord ', 'I have exceeded the limit against my soul, [43] therefore forgive me, then the Lord forgave him. Undoubtedly, He it is the Forgiving, Merciful. [44]

قَالَ رَبِّ اِنِّیۡ ظَلَمۡتُ نَفۡسِیۡ فَاغۡفِرۡ لِیۡ فَغَفَرَ لَهٗ ؕ اِنَّهٗ هُوَ الۡغَفُوۡرُ الرَّحِیۡمُ ﴿۱۶﴾

43. This statement of Hazrat Moosa (On whom be peace) is based on humility and politeness. Our Holy Prophet صلی اللہ علیہ وآلہ وسلم would always recite: *"O my Lord, I have exceeded the limit against my soul"* (S28:V16). The purpose of this was to teach others the method of seeking repentance. This does not mean killing the Qibti was an act of tyranny, because killing a confederate infidel is an act of worship. They had killed thousands of Israelite babies. Also, if this killing was tyranny, then Hazrat Moosa (On whom be peace) would have been liable for capital punishment, blood money or seeking pardon from the heir of the one killed. In fact, he himself would have handed himself over to the Pharoah for punishment.

Just by uttering words of repentance would not have been enough for repentance because this was part of human right.

44. This verse means that this wrong of Hazrat Moosa (On whom be peace), i.e. the killing of the Qibti has been forgiven. This killing in the first place was not a sin as has been stated earlier. Also, the crime of murder is never forgiven without capital punishment, paying blood money or forgiveness by the heir. In fact, what it means is, he has been made one forgiven and innocent. Says Allah Almighty: *"That Allah may forgive the sins of your formers and your latters on account of you"* (S48:V2). The forgiveness of the Prophets means they are sinless.

17. He submitted, ' O my Lord as you have blessed me, therefore now I shall never be a helper to the culprits.' [45]

قَالَ رَبِّ بِمَاۤ اَنۡعَمۡتَ عَلَیَّ فَلَنۡ اَکُوۡنَ ظَهِیۡرًا لِّلۡمُجۡرِمِیۡنَ ﴿۱۷﴾

45. This means save me from staying by the Pharoah because by sitting with him, too, is like accepting his help eg. if an Alim, today stays with a tyrant, then the people begin to think that since this tyrant is a companion of this Alim, hence what he is doing must be right.

18. Then he passed the night in the city fearing and waiting anxiously [46] what happens, when he saw that he who had sought help [47] the day

فَاَصۡبَحَ فِی الۡمَدِیۡنَةِ خَآئِفًا یَّتَرَقَّبُ فَاِذَا الَّذِی اسۡتَنۡصَرَهٗ بِالۡاَمۡسِ یَسۡتَصۡرِخُهٗ ؕ

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قَالَ لَهٗ مُوْسٰٓى اِنَّكَ لَغَوِيٌّ مُّبِيْنٌ ﴿۱۸﴾

before is crying for help. Musa said to him, undoubtedly, you are manifestly a misguided man' [48]

46 This tells us that to fear the wickedness of the wicked is not against the status of prophethood, just as Hazrat Moosa (On whom be peace) had shown fear for the snake. A Prophet does not have any fear in his heart for a human being. *"There is no fear nor any grief upon the friends of Allah"* (S10:V62).

47. In fact, today the same Israelite is fighting with the Qibti and is calling upon Hazrat Moosa (On whom be peace) for assistance.

48.Oh Israelite - because everyday you are fighting with someone.

فَلَمَّآ اَنْ اَرَادَ اَنْ يَّبْطِشَ بِالَّذِيْ هُوَ عَدُوٌّ لَّهُمَا ۙ قَالَ يٰمُوْسٰٓى اَتُرِيْدُ اَنْ تَقْتُلَنِيْ كَمَا قَتَلْتَ نَفْسًۢا بِالْاَمْسِ ۚ اِنْ تُرِيْدُ اِلَّآ اَنْ تَكُوْنَ جَبَّارًا فِي الْاَرْضِ وَمَا تُرِيْدُ اَنْ تَكُوْنَ مِنَ الْمُصْلِحِيْنَ ﴿۱۹﴾

19. Then when Musa wished to lay hold of him who is an enemy to both[49], he said, O Musa', do you intend to kill me as you did kill a person yesterday'? You only intend to become violent in the land and intended not to reform. [50]

49 This means Hazrat Moosa (On whom be peace) wanted to catch the Israelite and separate him from the Qibti. But the Israelite misunderstood this, thinking that Hazrat Moosa (On whom be peace) wanted to beat him up. So he began to scream and said this. It should be remembered that he said the Qibti was an enemy of both i.e. of Hazrat Moosa (On whom be peace) and the fighting Israelite, because an infidel is always an enemy of a believer.

50. This means Oh Hazrat Moosa! (On whom be peace) you do not make peace verbally but show readiness to hit. Yesterday you killed one Qibti, and today you want to kill me. This Qibti heard what was said and wanted to inform the Pharoah about it. On hearing this the king gave an order to kill Hazrat Moosa (On whom be peace). In response to the kings command his police set out in search of him.

وَجَآءَ رَجُلٌ مِّنْ اَقْصَا الْمَدِيْنَةِ يَسْعٰى ۙ قَالَ يٰمُوْسٰٓى اِنَّ الْمَلَاَ يَاْتَمِرُوْنَ بِكَ لِيَقْتُلُوْكَ فَاخْرُجْ اِنِّيْ لَكَ مِنَ النّٰصِحِيْنَ ﴿۲۰﴾

20. And a man came running from the far side of the city. [51] He said, ' O Musa', undoubtedly, the chiefs are counselling together to kill you, therefore get away [52]; I am your well wisher'.

51 The person's name was Kharbeel who had secretly brought faith in Hazrat Moosa (On whom be peace). He was a Qibti. This fact had been mentioned in the Holy QUR'AAN at various places with great respect. Because the fort of Pharoah was on the edge of the city, and this person had come from there, therefore the words *'a corner'* are used. Or it could mean, the royal police came from the straight road and this servant of Allah Almighty came to Hazrat Moosa (On whom be peace) crossing different alleys so that he would reach him before the police.

52 This means the Pharoah and his courtiers are planning your arrest and death sentence. Therefore you must leave Egypt and

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cross over the boundaries of Pharoah's kingdom.

21. then he got out of the city fearing[53] and waiting anxiously what happens now. He submitted, ' O my Lord, save me from the oppressors'[54]

فَخَرَجَ مِنْهَا خَآئِفًا يَّتَرَقَّبُ ۚ قَالَ رَبِّ نَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢١﴾ ع ٢ ٨ ٥

53. From this emerge a few issues:
1. To escape from dangerous places and to plan to save one's life is the way of the Prophets.
2. To act and plan according to motives is not against placing trust in Allah Almighty.
3. To fear the wickedness of the wicked is not going against the status of Prophethood. However, the Prophets and the Saints of Allah Almighty had no fear of obedience for a human being, they only feared Allah Almighty. Thus this verse is not against verse sixty two of Surah Ten.
4. Hazrat Moosa (On whom be peace) was justified in killing this Qibti, otherwise he himself would have handed himself over to the king for capital punishment. It should be remembered that even prior to receiving prophethood, the Prophets are completely innocent. In any event, it is criminal for a murderer to escape the death penalty.

54. From this we learn that every supporter of Pharoah was an oppressor in respect of this intention to kill Hazrat Moosa (On whom be peace), because according to religious law, the death penalty was not obligatory upon him. Also that at times hardship takes a person towards good. Outwardly, Hazrat Moosa (On whom be peace) was running away from the Pharoah, but in truth, he was running towards his Lord as this journey of his proved to be one of success and victory. The company of Hazrat Shuabe, marriage to Bibi Safoorah and receiving prophethood were all bestowed upon Hazrat Moosa (On whom be peace) on this very journey.

SECTION 3

22. And when he diverted his attention towards Madaian, [55] he said, ' it is near that my Lord may tell me the straight path'. [56]

وَلَمَّا تَوَجَّهَ تِلْقَآءَ مَدْيَنَ قَالَ عَسٰى رَبِّيْٓ اَنْ يَّهْدِيَنِيْ سَوَآءَ السَّبِيْلِ ﴿٢٢﴾

55. Solely due to the guidance of Allah Almighty, because neither was Hazrat Moosa (On whom be peace) aware about Madain, nor about the road towards it. It should be remembered that Madain is that very place where Hazrat Shuabe (On whom be peace) was staying. This place is about eight days journey from Egypt (during those days). This place was established by Madain bin Ebrahim (On whom be peace) and it was thus known as Madain. This place was outside the jurisdiction of the Pharoah. He was travelling without food or any guide or assistant, surviving on the leaves of trees without knowing where he was going.

56. This tells us that his face was towards Madyan but his heart was towards the Creator of Madyan.

23. And when he came at the water of Madian, [57] there he saw a party of the people are watering their animals, and at the other side of then, he saw two women [58] that they are holding back [59] their animals;

وَلَمَّا وَرَدَ مَآءَ مَدْيَنَ وَجَدَ عَلَيْهِ اُمَّةً مِّنَ النَّاسِ يَسْقُوْنَ ۖ وَ وَجَدَ مِنْ دُوْنِهِمُ امْرَاَتَيْنِ تَذُوْدٰنِ ۚ قَالَ مَا

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خَطْبُكُمَا ۖ قَالَتَا لَا نَسْقِيْ حَتّٰى يُصْدِرَ
الرِّعَآءُ ۖ وَاَبُوْنَا شَيْخٌ كَبِيْرٌ ﴿٢٣﴾

Musa said, ' what is the condition of you two?' they said ' we do not water until all shepherds [60] take way their animals after watering and our father is very old.' [61]

other was Layya and they were daughters of Hazrat Shuabe (On whom be peace)

60. Because these people are very strong. When they leave, it would be our turn. From this we learn that in times of need one who is a stranger may speak to the male to fulfill the need. Also, a Prophet is free from evil intention and is protected from it.

61. Thus, he is unable to do the outside work by himself and we do not have any brothers who could do this work. Therefore we have to do it ourselves. This tells us that under difficult circumstances a woman can leave the house to seek employment (*Books of Jurisprudence*).

فَسَقٰى لَهُمَا ثُمَّ تَوَلّٰٓى اِلَى الظِّلِّ فَقَالَ رَبِّ
اِنِّيْ لِمَآ اَنْزَلْتَ اِلَيَّ مِنْ خَيْرٍ فَقِيْرٌ ﴿٢٤﴾

24. Then Musa watered their animals for them both [62], then turned back towards the shade, and said, '(O my Lord', I am in need of that food which You may send down for me.'[63]

people to drink and let others drink.

63. Because Hazrat Moosa (On whom be peace) had not eaten for a whole week the stomach had got very thin. At the house of Hazrat Shuabe (On whom be peace) when he asked the daughters the reason for coming earlier than usual they narrated the whole incident. He asked one daughter to call this person.

فَجَآءَتْهُ اِحْدٰىهُمَا تَمْشِيْ عَلَى اسْتِحْيَآءٍ ۖ قَالَتْ
اِنَّ اَبِيْ يَدْعُوْكَ لِيَجْزِيَكَ اَجْرَ مَا سَقَيْتَ لَنَا ۖ
فَلَمَّا جَآءَهٗ وَقَصَّ عَلَيْهِ الْقَصَصَ ۙ قَالَ لَا
تَخَفْ ۖ نَجَوْتَ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ﴿٢٥﴾

25. Then one of the two cam to him walking bashfully [64] and said, 'My farther invites you that he may give you wage for that you have watered our animals' [65]. When Musa came to him and related to him the story [66], he said, ' fear not; you have been rescued from the oppressors'. [67]

woman can call a stranger, maintaining

57 That well was out of the town People at fixed times were obtaining water from it They would close its opening with a heavy rock, and go away so that nobody could open it

58 This means far from men, towards the side where Hazrat Moosa (On whom be peace) was standing

59 In their religion, Pardah (use of the veil) was not compulsory, just as it was not obligatory in the beginning of Islam Or out of necessity these maidens were going in their veils to the well to fetch water. From this we learn that if women need to go out due to necessity, then they should remain aloof from men and not become part of the crowd The name of one of these young maidens was Safoorah and the

62 By this is meant that Hazrat Moosa (On whom be peace) used the second well which was nearby and whose opening was covered by a heavy rock and which was used by the rest of the people who would gather water to provide for themselves after removing the huge rock from it by himself In these wells water would be filled in two days which was used by the

64 This tells us that in time of need a

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modesty and discretion. Hazrat Shuabe (On whom be peace) did not have a son who could do his outside work. For this reason, the daughters had to perform these tasks.

65. Hazrat Moosa (On whom be peace) was not keen to take wages nor was anything fixed in this regard. It was an excuse to meet Hazrat Shuabe (On whom be peace) as well as to find a good companion and a sympathetic comforter which was forcing him to go there. Thus he went with Bibi Safoorah leading the way. Because there was the fear of the wind lifting the clothes from her feet, he told her to walk behind him and continue to give verbal guidance. In this way he reached Hazrat Shuabe (On whom be peace). Since the food was ready, he extended to Hazrat Moosa (On whom be peace) hospitality telling him that you are our guest and extending hospitality to our guest is an ancient practice of this family. The offer was readily accepted.

66. The murder of the Qibti and the intention of Pharoah to execute the death penalty and Hazrat Moosa's (On whom be peace) departure from there.

67. From this we also learn that the Pharoah was cruel in his intention of executing this penalty, because this penalty was not obligatory upon Hazrat Moosa (On whom be peace). This place was out of Pharoah's jurisdiction. From this we learn that report by one person or one person's testimony is reliable, because only one daughter had said that our father is calling you which was accepted by Hazrat Moosa (On whom be peace).Secondly, at a time of need, it is permissible for a pious and God-fearing person to walk with a strange lady with discretion and piety.

26. One of the two women said [68] 'O my farther'. Employ him'. [69] Undoubtedly, the best employee is he who is strong and trustworthy'. [70]

قَالَتْ اِحْدٰىهُمَا يٰۤاَبَتِ اسْتَاْجِرْهُ ۫ اِنَّ
خَيْرَ مَنِ اسْتَاْجَرْتَ الْقَوِيُّ الْاَمِيْنُ ﴿۲۶﴾

68. The older daughter, Bibi Safoorah who was later married to Hazrat Moosa (On whom be peace).

69. The Ulama have stated that this choice of the daughters of Hazrat Shuabe (On whom be peace), the choice of Hazrat Asiyah to adopt Hazrat Moosa (On whom be peace) as her son, the choice of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) for caliphate all proved very auspicious and blessed.

70. Hazrat Shuabe (On whom be peace) enquired from Bibi Safoorah that how did you come to know of his strength and trustworthiness? She replied that he lifted the heavy rock alone which could not be lifted by ten men. This is his strength. On seeing me, he lowered his gaze and did not give me permission to walk ahead of him in the road. This is indeed his trust and integrity. Hearing this Hazrat Shuabe (On whom be peace) became very happy to offer him employment.

27. He said, ' I intend that I may marry to you one of two daughters on the condition of such a dower that you may serve me for eight years [71]. But if you complete full ten years, then it will be from your side [72], and I do not desire to put you in hardship [73]. It is near if Allah wills you would find me of the righteous. [74]

قَالَ اِنِّيْۤ اُرِيْدُ اَنْ اُنْكِحَكَ اِحْدَى
ابْنَتَيَّ هٰتَيْنِ عَلٰۤى اَنْ تَاْجُرَنِيْ ثَمٰنِيَ
حِجَجٍ ۚ فَاِنْ اَتْمَمْتَ عَشْرًا فَمِنْ
عِنْدِكَ ۚ وَ مَاۤ اُرِيْدُ اَنْ اَشُقَّ عَلَيْكَ ؕ
سَتَجِدُنِيْۤ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰلِحِيْنَ ﴿۲۷﴾

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71 From this we understand a few issues:
1 Although the sunnat method is that the proposal for marriage should come from the boy, if it comes from the girl's side it too would be acceptable
2 This verse is a proof for the current custom of engagement because in the engagement the promise of marriage takes place, not the marriage
3 In marriage, nomination of boy and girl is necessary while in engagement this is not obligatory
4 One must look for a pious boy for a girl, not so much a wealthy boy Hazrat Moosa (On whom be peace) was a traveller not a wealthy person but after seeing his religious disposition Hazrat Shuabe (On whom be peace) gave his daughter in marriage
5 To stipulate conditions for marriage is permissible Thus eight years of employment was not the dowry but a marriage condition. Therefore he said *'work for me'* The dowry is the property of the wife, not of the father
Dowry can only be in terms of wealth Says Allah Almighty *"Seek them in exchange of your properties"* (S4 V24) Allah Almighty further says *"And give the women their dowries willingly"* (S4 V4) Give the dowries to the women themselves
72 This means I would be grateful to you. This condition is not from me The great Sufis state "Outwardly, Hazrat Moosa (On whom be peace) was kept to do the duty of a shepherd, but in truth the purpose was to keep him under his blessed companionship, to give him prophetic training. How true are the words of Dr Iqbal: *"If you find a true guide like Hazrat Shuabe (On whom be peace), you would reach Allah Almighty without much difficulty.* Therefore this verse is strong proof of period of forty day seclusion at the tomb of a saint or staying in service in the house of your religious guide.
73. So that I can make ten years obligatory upon you. (Statement of Ulama) The purpose is not to burden you by keeping you at my house, but the actual purpose is to make someone out of you. Keep you as a shepherd is just an excuse (Statement of Saints).
74 Thus, the promise I am making to you I shall fulfill (Statement of Ulama) or thus by staying by me you shall become pious i.e. become worthy of being a Prophet of Allah Almighty. The company of a pious makes you pious. "If you want your good fortune to brighten like the Light, then spend your nights in the company of the pious". From this we learn that for the expression for the bounty of Allah Almighty, it is permissible to describe your own virtues. Also do not place much trust on what you say but rather rely on Allah Almighty. Therefore Hazrat Moosa (On whom be peace) said. "If Allah Almighty wills".

قَالَ ذٰلِكَ بَيْنِيْ وَ بَيْنَكَ ؕ اَيَّمَا
الْاَجَلَيْنِ قَضَيْتُ فَلَا عُدْوَانَ عَلَيَّ ؕ
وَاللّٰهُ عَلٰى مَا نَقُوْلُ وَكِيْلٌ ۝

28. Musa said, ' this has been agreed between me and you, Whichever of the two terms, I fulfil, then there is no demand [75] against me. And Allah is responsible over what we say'. [76]

75 This means that as per my promise I am fully responsible for eight years, but I am not responsible for the remaining two years That will depend on my wishes
76 Thus, neither of us will break our promise because we have given surety of Allah Almighty Thereafter, Hazrat Shuabe (On whom be peace) said to Hazrat Moosa (On whom be peace) Go in to the room, there are kept many sticks. From these, take one stick The stick which came in the hands of Hazrat Moosa (On whom be peace) for looking after the grazing sheep, was the same walking stick which Hazrat Adam (On whom be peace) had brought from Paradise and which had passed from generation to generation and had come to Hazrat Shuabe (On whom be peace)(*Tafseer Roohul Ma'ani and Khazainul Irfaan*).

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Then, within that period Hazrat Shuabe (On whom be peace) got his elder daughter Safoorah married to Hazrat Moosa (On whom be peace), who completed the employment period of ten years. Thereafter, there came a desire in his heart to visit his mother, brother and sister. He was under the impression that by now the people of Pharoah must have forgotten the incident of the killing of the Qibti.

SECTION 4

فَلَمَّا قَضٰى مُوْسَى الْاَجَلَ وَسَارَ
بِاَهْلِهٖٓ اٰنَسَ مِنْ جَانِبِ الطُّوْرِ نَارًا ۚ
قَالَ لِاَهْلِهِ امْكُثُوْٓا اِنِّيْٓ اٰنَسْتُ نَارًا
لَّعَلِّيْٓ اٰتِيْكُمْ مِّنْهَا بِخَبَرٍ اَوْ جَذْوَةٍ مِّنَ
النَّارِ لَعَلَّكُمْ تَصْطَلُوْنَ ﴿٢٩﴾

29. When Musa fulfilled his term and departed with his wife [77], he observed a fire [78] from the side of the Tur (mountain) He said to his household, ' stay you here, I have observed a fire [79] from the side of Tur, perhaps I may bring you some news from there [80], or I may bring to you any brand from the fire that you may warm yourself [81].

77. From this we understand that a wife is called household member because at that point in time Hazrat Moosa (On whom be peace) was accompanied by his wife only. Thus, the Holy Prophet صلى الله عليه وآله وسلم beloved wives are included *AHLE BAIT.*

78. One night while he was travelling, it became dark and very cold. Due to this, he lost direction. The blessed wife was going through labour pains. In this anxious state, he suddenly saw fire glowing from a far. This jungle was called the Valley of Tawa and this fire was appearing from the direction of Mt. Sinai.

79. He did not take his beloved wife with him because in that condition she was not fit for walking. Allah be Praised! It was the wish of his Lord to call Allah's interlocutor i.e.Hazrat Moosa (On whom be peace) alone so that He could talk to Kaleemullah in total privacy.

80. Road light or light of some nearby settlement, because there may be someone at the fire side. What if there was fire only and no person.

81. This tells us that fire from the jungle can be taken without seeking anyone's permission, because fire is an insignificant thing and no one will refuse to give it.

فَلَمَّآ اَتٰىهَا نُوْدِيَ مِنْ شَاطِئِ الْوَادِ
الْاَيْمَنِ فِي الْبُقْعَةِ الْمُبٰرَكَةِ مِنَ الشَّجَرَةِ
اَنْ يّٰمُوْسٰٓى اِنِّيْٓ اَنَا اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٣٠﴾

30. Then when he came to it [82], a call was made from the right side of the valley in the blesses side, out of the tree [83], ' O Musa, I am, I am Allah [84], the Lord of the entire world' [85].

82. When he arrived there Hazrat Moosa (On whom be peace) saw light instead of fire which was appearing from a jujube tree which is a dark red colour. The tree was in its correct state and shape - it was neither burning, nor was any smoke emanating from it.

83. This was either a jujube, berry, acacia tree, olive tree, or aloe tree which is called weeping willow. It is also known as Jewish tree which is accorded great respect by the Jews. (*Roohul Bayaan*)

84. This tree was not talking, but Allah Almighty was speaking this. The tree was the communicator of this speech. Likewise, those Saints who had uttered 'I am Allah' were not speaking this by themselves. The speaker was

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Allah Almighty, while they were the communicators. Hazrat Maulana Rumi says in his Mathanawi When the utterance 'I am Allah' is permissible from a tree. Then when a blessed saint utters the words 'I am Allah' then why is that not acceptable

85. This speech of Allah Almighty was spoken to Hazrat Moosa (On whom be peace) directly and not through the angels. It is for this reason that his title is Allah's interlocutor

i.e. that Prophet who would speak to Allah Almighty directly. Although our Holy Prophet (On whom be peace) had spoken to Allah Almighty on the Night of Me'raj "*Now He revealed to His bondsman whatever He revealed*" (S53:V10), and He had blessed him with His vision". *The heart lied not what he saw*". (S53:V11), but since this was in a different world, his title was not *KALEEMU'LLAH*.

31. And cast down your staff. Then when Musa saw it wriggling as it were a serpent [86], he set out turning his back and did not look behind [87]. O Musa', come before and ear not, undoubtedly, you are secure. [88]

وَاَنْ اَلْقِ عَصَاكَ ؕ فَلَمَّا رَاٰهَا تَهْتَزُّ كَاَنَّهَا
جَآنٌّ وَّلّٰى مُدْبِرًا وَّ لَمْ يُعَقِّبْ ؕ يٰمُوْسٰٓى
اَقْبِلْ وَلَا تَخَفْ ۫ اِنَّكَ مِنَ الْاٰمِنِيْنَ ۝

86 In physique it was as huge as a python, but in speed and writhing movement, it was like a thin snake For this reason it was perhaps called a snake Otherwise, the walking stick had in reality turned into a snake, it was not an optical illusion Thus, there is no inconsistency in the verse

87 Out of fear for the snake This fear was on the basis of harm and disposition. This verse is not contradicting *verse sixty two of Surah Ten*

88. Here as well as in the presence of the Pharoah, at the time of death as well as on the Day of Judgement. In short, this sentence is appropriate for this world and the Hereafter because it is an expression for all times.

32. Put your hand on your bosom, it will come out white shining without defect [89], and put your hand on your chest for removing the fear [90]. So these are the two arguments of your Lord [91] toward Firawn and his chiefs. Undoubtedly, they are disobedient people. [92]

اُسْلُكْ يَدَكَ فِيْ جَيْبِكَ تَخْرُجْ بَيْضَآءَ
مِنْ غَيْرِ سُوْٓءٍ ۫ وَّ اضْمُمْ اِلَيْكَ جَنَاحَكَ
مِنَ الرَّهْبِ فَذٰنِكَ بُرْهَانٰنِ مِنْ رَّبِّكَ
اِلٰى فِرْعَوْنَ وَ مَلَا۟ئِهٖ ؕ اِنَّهُمْ كَانُوْا
قَوْمًا فٰسِقِيْنَ ۝

89 It means this whiteness of the hand, leucoderma, etc will not be due to any disease, but will appear in the form of a miracle. It should be remembered that his hand was not only white, it was shining brightly like the sun. Therefore, the adjective used here is '*shining white*' and not 'white'. Also, this miracle was reflected in the right hand only and not in both the hands Hence, the singular form i.e. your hand is used

90. This means in future whenever you become frightened then place your hand on the chest. This practice is a proven remedy even today, or place your hand on the chest to get rid of the fear of the snake, or place this shining hand on the chest so that it can assume its original form, and this fear that has been caused by this brightness can then disappear. However, the first explanation lends greater weight.

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91. From this we learn that at the present moment just two miracles have been bestowed. Later, seven more miracles had been added i.e. the coming of punishment on the Pharoah, in the form of blood, lice, frogs, etc. Thus, there is no inconsistency in this verse and the one in which nine miracles are mentioned.

92. Although Hazrat Moosa (On whom be peace) was a Prophet to both the Pharoah and his people, as well as to the Israelites, these Israelites were under the clutches of the Pharoah: Had he not gone astray the courtiers, too, would have been saved. Therefore, this has been mentioned here specifically. The subject which follows also applies to these courtiers i.e. these people are tyrants and wicked.

33. He said, ' I have killed a person from among them, I therefore, fear that they may kill me. [93]

قَالَ رَبِّ اِنِّیۡ قَتَلۡتُ مِنۡهُمۡ نَفۡسًا فَاَخَافُ اَنۡ یَّقۡتُلُوۡنِ ﴿۳۳﴾

93. It should be remembered that the Prophet as well as the Saint does not have fear of obedience of anyone besides Allah Almighty. But they can experience fear of harm which creates dislike. The fear that Hazrat Moosa (On whom be peace) had for Pharoah was one of harm, i.e. he could cause harm to him, but not one of obedience to the wicked king. Hence, there is no inconsistency in the verse.

34. And my brother Haroon, he is more eloquent is speech 94 than me, therefore appoint him a Messenger 95 for my help that he may confirm me, I fear that they will belie me [96].

وَ اَخِیۡ هٰرُوۡنُ هُوَ اَفۡصَحُ مِنِّیۡ لِسَانًا فَاَرۡسِلۡهُ مَعِیَ رِدۡاً یُّصَدِّقُنِیۡۤ ۫ اِنِّیۡۤ اَخَافُ اَنۡ یُّکَذِّبُوۡنِ ﴿۳۴﴾

94. Hazrat Haroon was the elder brother of Hazrat Moosa (On whom be peace) Hazrat Moosa (On whom be peace) would stammer because in his childhood he had placed a piece of burning coal in his mouth while he was staying with Pharoah.

95. From this we come to know a few issues:

1. To seek assistance from the servants of Allah Almighty is the way of the Prophets and not an act of polytheism.
2. Through the prayer of the pious you can obtain those bounties which would not be possible to obtain from there. Observe, the prophethood of Hazrat Haroon (On whom be peace) is due to the prayer of Hazrat Moosa (On whom be peace). No one can obtain prophethood through his pious deeds.
3. In matters of Divine works one can seek the assistance of His servants. Says Allah Almighty: "*And help each other in righteousness and piety*" (S6:V2).(S5 : V2)
4. Through the Dua of the pious some have been bestowed with prophethood. Thus, even today one can obtain sainthood, knowledge, children, kingdom, etc. through the kind prayers of the pious. Also, this helps to establish and reveal the sublime status of our Holy Prophet صلى الله عليه وآله وسلم i.e. he is the Prophet of the entire universe, yet he has no brother nor the support of any other power.

96. "*And when I have to debate with them, my tongue will prove an obstacle for me*". From this we learn that the power of the tongue is a greaty bounty from Allah Almighty; if it is controlled by piety, but without piety it is a form of punishment for that person. Its evil use has been mentioned in the Hadith Shareef.

35. He said, ' It is near that We shall strength your arm with your brother[97] and shall give you both

قَالَ سَنَشُدُّ عَضُدَكَ بِاَخِیۡكَ وَنَجۡعَلُ لَّکُمَا سُلۡطٰنًا فَلَا یَصِلُوۡنَ اِلَیۡکُمَا ۚ

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بِاٰيٰتِنَآ ۚ اَنْتُمَا وَمَنِ اتَّبَعَكُمَا الْغٰلِبُوْنَ ۝

dominance [98], then they could not harm you on account of Our signs [99]. You both and those who will follow shall triumph'. [100]

kingdom and Caliphate with prophethood.

99. This means that they would not be able to cause any harm to you due to this walking stick and the shining hand. This tells us that keeping resources with you is not against the concept of trust in Allah Almighty.

100 In that you will overpower the Pharoah, and your people, the Israelites, will overpower his people

فَلَمَّا جَآءَهُمْ مُّوْسٰى بِاٰيٰتِنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا سِحْرٌ مُّفْتَرًى وَّمَا سَمِعْنَا بِهٰذَا فِيْٓ اٰبَآئِنَا الْاَوَّلِيْنَ ۝

36. Then when Musa brought to then Our bright signs, they said, ' this is nothing, but magic fabricated [101], and we did not hear the like among our earlier fathers'. [102]

under the pretext of prophethood.

102. We had not heard this before, that there is a God besides me or there is such a thing as prophethood

وَ قَالَ مُوْسٰى رَبِّيْٓ اَعْلَمُ بِمَنْ جَآءَ بِالْهُدٰى مِنْ عِنْدِهٖ وَمَنْ تَكُوْنُ لَهٗ عَاقِبَةُ الدَّارِ ؕ اِنَّهٗ لَا يُفْلِحُ الظّٰلِمُوْنَ ۝

37. And Musa said,' my Lord knows well him who brought guidance [103] from Him and for whom will be the home of the Hereafter. Undoubtedly, the unjust reach not to the goal. [104]

to change

104 This means that Allah Almighty is my Witness that I am on the path of guidance, and that you are a tyrant and your end is going to be horrible, though he did not say this clearly.

وَ قَالَ فِرْعَوْنُ يٰٓاَيُّهَا الْمَلَاُ مَا عَلِمْتُ لَكُمْ مِّنْ اِلٰهٍ غَيْرِيْ ۚ فَاَوْقِدْ لِيْ يٰهَامٰنُ عَلَى الطِّيْنِ فَاجْعَلْ لِّيْ صَرْحًا لَّعَلِّيْٓ اَطَّلِعُ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَ اِنِّيْ لَاَظُنُّهٗ

38. And Firawn said ' O chiefs, I know not for you any god besides myself; therefore, O Haman, after burning clay (bricks) build for me a high palace [105] that perhaps I may ascend and peep into the god o f Musa [106], and undoubtedly, I

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97 This tells us that you are not forbidden to strive, or to offer prayer of obtaining prophethood and caliphate for your children and relatives Thus those pious persons who nominate their children as their successors are not sinners as is the case with Hazrat Muawiya, as well as the Saints and Kings in general

98 Awe and fear in the hearts of the infidels, love in the hearts of the believers or

101 The Pharoah accused Hazrat Moosa (On whom be peace) of having gone to study witchcraft and after ten years of its study he had returned Now you desire to rule Egypt

imagine that indeed he is a liar', [107]

مِنَ الْكٰذِبِيْنَ ﴿٣٨﴾

105. This tells us that fully baked bricks were first produced by Pharoah. Furthermore, it is permissible to use the things invented and produced by the infidels. Today, the world is benefitting from baked bricks, railway lines, etc.
106. From this we learn that a rejector of the Prophet can never recognize Allah Almighty. Because the Pharoah bore hatred in his heart for Hazrat Moosa (On whom be peace) he thought Allah Almighty to be like.
107. Pharoah thought that perhaps Hazrat Moosa (On whom be peace) believes in his Lord in the heaven. Therefore he tried to reach the heavens as the scientists of today are trying to reach the moon and the sun. However, he had limited material, while these scientists have an abundance of resources.

39. And he and his wished unjust greatness [108] in the land and thought that they are not to return towards Us. [109]

وَاسْتَكْبَرَ هُوَ وَ جُنُوْدُهٗ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ ظَنُّوْٓا اَنَّهُمْ اِلَيْنَا لَا يُرْجَعُوْنَ ﴿٣٩﴾

108. This tells us that the word height conveys the same thought as described in this verse, i.e. falsehood tries to seek greatness. Greatness which is bestowed by Allah Almighty is true greatness. Allah Almighty Himself says: "*Whereas the honour is for Allah, and His Messenger, and Muslims*" (S63:V8).
109. Because they did not believe in the Day of Judgement. If they did not believe in Allah Almighty then what belief will they have of the Day of Judgement?

40. Therefore We seized him and his army and cast them into the river [110]. See them, how became the end of the oppressors.[111]

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِي الْيَمِّ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الظّٰلِمِيْنَ ﴿٤٠﴾

110. This means the people of Pharoah were like concrete and stones in front of us, and despite their numerical strength and grandeur We drowned them in the Red Sea in total contempt. This tells us that if man does not possess faith, he is completely worthless.
111. This means "Oh reciter of the Holy QUR'AAN! Ponder over the horrible fate of these faithless people!" Thus, by sight means to ponder, to reflect, i.e. the sight of the inner intelligence. From this we learn that to reflect on the infidelity of the infidels is a Divine Command, and an act of worship. Or it could mean, "*Oh My Beloved see how horrible has been the end of these wretched infidels*". This tells us that the sight of the Holy Prophet صلى الله عليه وآله وسلم is on everything past, future, present, and things still not in existence On the night of Me'raj the Holy Prophet صلى الله عليه وآله وسلم had seen those people being punished in Hell who were to be born many centuries after him and would be punished only after the Day of Judgement. Hazrat Jibraeel (On whom be peace) said these are the devours of usury from your Ummah, these are the Ulama who did not practise what they preached, etc. For a complete discussion on the subject read the book *JAA-AL-HAQ*.

41. And we made them leaders of the people of Hell that they call towards

وَ جَعَلْنٰهُمْ اَىِٕمَّةً يَّدْعُوْنَ اِلَى النَّارِ ۚ

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وَيَوْمَ الْقِيٰمَةِ لَا يُنْصَرُوْنَ ﴿۴۱﴾

the Fire [112] and they shall not be helped on the Day of Resurrection.

112 From this we understand that on the Day of Judgement, the leaders of the infidels and the believers would be taking their followers into Hell and Paradise respectively. Says Allah Almighty "*The day when We shall call every people with their leaders*" (S17:V71). We further learn that on the Day of Judgement help will be given to the believers, not the infidels.

وَ اَتْبَعْنٰهُمْ فِيْ هٰذِهِ الدُّنْيَا لَعْنَةً ۚ وَ يَوْمَ الْقِيٰمَةِ هُمْ مِّنَ الْمَقْبُوْحِيْنَ ﴿۴۲﴾

42. And We set on curse [113] to follow them in this world; and on the Day of resurrection theirs is the ugly condition. [114]

113 This tells us that bad publicity of anyone in the world is a curse from Allah Almighty while good publicity is a mercy from Him, as is the publicity being accorded to the Prophet, the saints and the pious. At the same time the bad publicity of the devil is a curse of Allah Almighty for him, so much so that even the infidels are aware of the devil's disgrace and infamy, because if anyone calls them a devil they regard that as abusive language.

114. By ugly condition means that everything beneficial would be kept further from these infidels and all types of evils would be brought closer to them. Thus, through the grace of Allah Almighty the believers would be nearer to everything good and distanced from everything harmful

SECTION 5

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ مِنْۢ بَعْدِ مَاۤ اَهْلَكْنَا الْقُرُوْنَ الْاُوْلٰى بَصَآىِٕرَ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةً لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۴۳﴾

43. And undoubtedly, We gave a Book to Musa after We Had destroyed earlier generation [115], in which there are evident arguments for the people and guidance and mercy so that they may accept admonition. [116]

115 Like the people of Nooh, the Aad, the Thamood, etc. This means the period of Hazrat Moosa (On whom be peace) came before the destruction of these people, while he received the Taurah after the destruction of Pharoah and his people

116.This means the Israelites, because Hazrat Moosa (On whom be peace) was the Prophet of the Israelites only. The Taurah was revealed only as a book of code for them to practise in their day to day life

وَمَا كُنْتَ بِجَانِبِ الْغَرْبِيِّ اِذْ قَضَيْنَاۤ اِلٰى مُوْسَى الْاَمْرَ وَمَا كُنْتَ مِنَ الشّٰهِدِيْنَ ﴿۴۴﴾

44. And you were not on the western [117] side of Tur, when we sent the command of Prophethood to Musa and nor you were present at the times. [118]

117 Place where Allah Almighty spoke to Hazrat Moosa (On whom be peace) The essence of it is whatever secret conversation took place between Hazrat Moosa (On whom be peace)

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and Allah Almighty, "*Oh Israelites you are fully aware of it*". He can show you and inform you about these. Yet Allah Almighty tells our beloved Prophet صلى الله عليه وآله وسلم that the conversation We had on the night of Me'raj is not disclosed to anyone. "*Now He revealed to His bondsman whatever He revealed*" (S53:V10).

118. This means with this body. Otherwise, every past, present and future incidents are all within the Holy Prophet's صلى الله عليه وآله وسلم focus (Tafseer Saawi). Says Allah Almighty: "*O beloved, have you not seen how your Lord dealt with the companions of the Elephant?*" (S105:V1). The gist of this is that, Oh My beloved Rasool صلى الله عليه وآله وسلم though you were not present, there in this blessed body, nor did you meet any scholars. Despite this you are narrating these incidents so accurately. This tells us that our Holy Prophet صلى الله عليه وآله وسلم is indeed a true Prophet.

وَ لٰكِنَّاۤ اَنْشَاْنَا قُرُوْنًا فَتَطَاوَلَ عَلَيْهِمُ الْعُمُرُ ۚ وَ مَا كُنْتَ ثَاوِيًا فِيْۤ اَهْلِ مَدْيَنَ تَتْلُوْا عَلَيْهِمْ اٰيٰتِنَا ۙ وَ لٰكِنَّا كُنَّا مُرْسِلِيْنَ ﴿۴۵﴾

45. But it so happened that We produced generations and a very long period [119] passed over them, and neither you were a deweller among the people of Madian, reciting Our sign to them, yes We became the Sender of messenger. [120]

119. It means after Hazrat Moosa (On whom be peace) many other Ummahs had come who were given long life spans. But in spite of a long life they had forgotten the teachings of Hazrat Musa (On whom be peace). It should be remembered that the religions of previous Prophets would become absolete after a certain period of time, his religion is still firmly established and the Holy QUR'AAN is still in its original form - unaltered and without any distortion. May Allah Almighty preserve it for eternity.

120. For this reason he had been bestowed with all types of knowledge of the unseen. This tells us that Prophets are given knowledge of the unseen which became the proof of their prophethood.

وَمَا كُنْتَ بِجَانِبِ الطُّوْرِ اِذْ نَادَيْنَا وَلٰكِنْ رَّحْمَةً مِّنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّاۤ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿۴۶﴾

46. And nor you were at the side of Tur, when called [121] yes it is the mercy from your Lord (H gave you the Knowledge of the Unseen) that you may warn a people to whom no warner came before you, [122] haply they may be admonished.

121. No one knew about this call besides Me and Hazrat Moosa (On whom be peace). But We have informed you about it because Hazrat Moosa (On whom be peace) was My KALEEM but you are My HABEEB (most beloved) صلى الله عليه وآله وسلم .

122. From this we learn that no Prophet had come to Hijaz - (Arabia) before our Holy Prophet صلى الله عليه وآله وسلم except Hazrat Ismail (On whom be peace). There is no place for the stars in that sky on which there is the sun. The religion of those people before the advent of our Holy Prophet . صلى الله عليه وآله وسلم Gradually its teachings, too, became obsolete. Now belief in the Oneness of Allah Almighty i.e. Tauheed was sufficient for them as is the case with naturalists. Our Holy Prophet's صلى الله عليه وآله وسلم parents were

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adherents of this Tauheed as well as some remaining teachings of Hazrat Ebrahim (On whom be peace) They were not polytheists but were firm monotheists. For further investigation of this subject consult Tafseer Naeemi, First Para The meaning of this verse is that Oh My beloved! at the time when these events took place, you were not present in your present physical state. So these events have been re-vealed to you so that these sciences of the unseen can become a proof of your prophethood through which people can believe in you and obtain your counselling. The revelation of these events is not for your guidance but for the guidance of your followers.

47. And had it not so happened if any calamity would have touched them for what their hands have sent before[123], they would say, ' O our Lord, why did you not send any Messenger towards us that we might have followed your signs [124] might have believed. [125]

وَ لَوْ لَآ اَنْ تُصِيْبَهُمْ مُّصِيْبَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَيَقُوْلُوْا رَبَّنَا لَوْ لَآ اَرْسَلْتَ اِلَيْنَا رَسُوْلًا فَنَتَّبِعَ اٰيٰتِكَ وَ نَكُوْنَ مِنَ الْمُؤْمِنِيْنَ ۝٤٧

123 This means that if this had not taken place, then when the infidels of Makkah are given the punishment in the Hereafter due to their polytheism and infidelity, they would have said that no Messenger had come to them If this was the case, then We would not have sent you as a Messenger This tells us that the coming of the Prophet is for the sake of silencing the infidels.

124 After your coming, these infidels will not have an opportunity for making an excuse.

125 Here the letter *FA* is used for narrative order and not for verbal order because the Prophet had come already while the punishment will only take place in the future.

48. Then when the truth came [126] to them from Us, they said, ' why they were not given [127] the like of what was given to Musa [128]? Had they not rejected what was given to Musa before [129]. They said, ' two magic's supporting each other;' and they said ' we are rejecters of all the two' [130]

فَلَمَّا جَآءَهُمُ الْحَقُّ مِنْ عِنْدِنَا قَالُوْا لَوْ لَآ اُوْتِيَ مِثْلَ مَآ اُوْتِيَ مُوْسٰى ؕ اَوَ لَمْ يَكْفُرُوْا بِمَآ اُوْتِيَ مُوْسٰى مِنْ قَبْلُ ۚ قَالُوْا سِحْرٰنِ تَظٰهَرَا ۫ وَقَالُوْٓا اِنَّا بِكُلٍّ كٰفِرُوْنَ ۝٤٨

126 From this we learn that one of the blessed names of the Holy Prophet صلى الله عليه وآله وسلم is Truth, because every action of his reflects truth The previous and subsequent verses are trying to establish that by Truth is meant our Holy Prophet صلى الله عليه وآله وسلم

127 They were cut off from it because of their enmity and hostility Otherwise Allah Almighty had bestowed such wonderful miracles on him, that in their presence there was no room for any doubt

128 The walking stick and the shining hand, or receiving the Holy QUR'AAN at once, just as the Taurah was given to Hazrat Moosa (On whom be peace) at one sitting.

129 In this state the focus of attention are those Jewish scholars who were teaching the Quraish to raise such an objection. In line of this, they had taught the Quraish to ask the Holy Prophet صلى الله عليه وآله وسلم that why was the Holy QUR'AAN not revealed in one sitting like the Taurah. In response, Allah

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Almighty says that since when did the leaders of these teachings ever accept the Taurah. Hence, this objection cannot be raised against this verse that the people of Makkah had not falsified Hazrat Moosa (On whom be peace)

130. The infidel Quraish had enquired about the Holy Prophet صلى الله عليه وآله وسلم from the Jewish scholars of Madinah, whether information about him is given in the Taurah. They replied in the affirmative. To this the infidels of Makkah replied that we neither accept the QUR'AAN nor the Taurah (*Khazainul Irfaan*). This verse points towards the above.

49. Say you,' bring them any book from Allah which is a better guide [131] than these two, I shall follow it, if you are truthful,' [132]

قُلْ فَاْتُوْا بِكِتٰبٍ مِّنْ عِنْدِ اللّٰهِ هُوَ اَهْدٰى مِنْهُمَآ اَتَّبِعْهُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۴۹﴾

131. To bring another book in opposition to this original uninterpolated Taurah and the Holy QUR'AAN. It should be remembered that the original Taurah is a source of guidance even today, which is giving guidance to believe in the Holy Prophet . صلى الله عليه وآله وسلم Its other laws have been abrogated and no longer serve as guidance.

132. This tells us that the possible can be dismissed over an impossible because it is impossible to have a book greater than the Holy QUR'AAN and it is just as impossible to follow that book other than the Holy QUR'AAN. It should be remembered that some people enter into a debate with the infidels on the condition that if they were to be defeated we will accept infidelity. This is totally forbidden, because for us to lose is not impossible. This is like suspending your infidelity over something that is impossible. We cannot make this verse as a credential for our own way or procedure.

50. Then if they accept not your saying, know you that they only follow their own desire [133]. And who is more astray than one who follows his own desires separates the guidance of Allah [134]. Undoubtedly Allah guides not unjust people.

فَاِنْ لَّمْ يَسْتَجِيْبُوْا لَكَ فَاعْلَمْ اَنَّمَا يَتَّبِعُوْنَ اَهْوَآءَهُمْ ؕ وَمَنْ اَضَلُّ مِمَّنِ اتَّبَعَ هَوٰىهُ بِغَيْرِ هُدًى مِّنَ اللّٰهِ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ﴿۵۰﴾ ع ۵ ۸

133. It should be remembered that the saying of *'know you'* here is neither used in connection with Allah Almighty nor with the Holy Prophet صلى الله عليه وآله وسلم because Allah Almighty had known that they would never bring anything like the Holy QUR'AAN, and the Holy Prophet صلى الله عليه وآله وسلم was fully aware that these people were pursuing their own sensual desires. All this, in fact, is for the common people. You should also remember that the text of the Taurah was not a miracle but its guidance was a miracle. It is for this reason that the words *'then these two'* are used, while the text of the Holy QUR'AAN and its guidance, both are miracles. Regarding the Holy QUR'AAN Allah Almighty says: "*Then bring one chapter like it*" (S2:V23).

134. From this we learn that sensual desire is of two types: one is in accordance with truth, the other is in opposition to truth. To act upon the second desire is sometimes forbidden and sometimes it is an act of infidelity. To act upon the first desire is a meritorious act full of rewards. Therefore the restriction placed here is one of *'without guidance'*. Some pious servants are those whose desire is fully in accordance with Truth. There are many verses found in the Holy QUR'AAN which have been revealed in accordance with the wishes of Hazrat Umar (May Allah be pleased with him).

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Even prior to the advent of prophethood, our beloved Prophet صلى الله عليه وآله وسلم was engaged in the remembrance and worship of Allah Almighty. That desire of the Messenger of Allah too was in complete conformity with Truth. In short, there are different types of *NAFS*, their desires are different, and the laws pertaining to them are different.

SECTION 6

51. And undoubtedly, We have sent for them the word in continuation [135] that they may give heed.

وَ لَقَدْ وَصَّلْنَا لَهُمُ الْقَوْلَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥١﴾

135 This tells us that there is a close connection and relevance between the verses of the Holy QUR'AAN, though at some places this connection is not fully apparent. The meaning of the verse is that We have revealed such a glorious text for their guidance, which is not against the principle of continuity. It could also mean We have revealed a text which is continuous.

52. Those to whom We have given the Book before it, they believe in it[136].

اَلَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ مِنْ قَبْلِهٖ هُمْ بِهٖ يُؤْمِنُوْنَ ﴿٥٢﴾

136 Forty people accompanied Hazrat Jaffer bin Abi Talib from Abyssinia to the court of the Holy Prophet صلى الله عليه وآله وسلم in Madinah Munawwarah and accepted faith at the hands of the Messenger of Allah Almighty. These were scholars of Christianity. When they saw the hardships that were experienced by the believers, they told the Holy Prophet صلى الله عليه وآله وسلم that we have a great deal of wealth in our country. Give us permission to bring this wealth with which we can help the Muslims. Permission was granted and they brought their wealth which proved very beneficial to the believers. These verses were revealed in their honour. Some Ulama state that these verses are concerning Sayyedina Abdullah bin Salaam and his companions (*Khazainul Irfaan*).

53. And when these signs are recited to them they say, 'We believed in it, undoubtedly, it is the only truth from our Lord, We have already submitted even before [137].

وَ اِذَا يُتْلٰى عَلَيْهِمْ قَالُوْٓا اٰمَنَّا بِهٖٓ اِنَّهُ الْحَقُّ مِنْ رَّبِّنَآ اِنَّا كُنَّا مِنْ قَبْلِهٖ مُسْلِمِيْنَ ﴿٥٣﴾

137 This means Oh the Leader of Prophets we had brought faith in you before your blessed advent, after reading your praiseworthy qualities in the Taurah and Injeel.

54. They will be given their reward twice [138] the recompense of their patience [139], and they repel evil with good [140], and spend out of what We have provided them.

اُولٰٓئِكَ يُؤْتَوْنَ اَجْرَهُمْ مَّرَّتَيْنِ بِمَا صَبَرُوْا وَيَدْرَءُوْنَ بِالْحَسَنَةِ السَّيِّئَةَ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿٥٤﴾

138 Because their action is also twofold: 1. of believing in their revealed Book, 2. of believing in the Holy QUR'AAN.

139. They exercised patience at the persecutions of the polytheists after forsaking their former religion and accepting Islam.

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140.They ward off sins through obedience to Islam, or infidelity through Faith, or repulse the oppressions of the infidels through knowledge; or conquer ignorance through knowledge; or overpower polytheism through Tauheed (Oneness of Allah Almighty) or remove darkness through light (These verses are Madinite).

55. And when they hear vain talk, they turn away it [141] and say, 'for us our works, and for you, your works[142];peace be to you, we seek not the ignorant'. [143]

وَ اِذَا سَمِعُوا اللَّغْوَ اَعْرَضُوْا عَنْهُ وَ قَالُوْا لَنَآ اَعْمَالُنَا وَلَكُمْ اَعْمَالُكُمْ ز سَلٰمٌ عَلَيْكُمْ ز لَا نَبْتَغِي الْجٰهِلِيْنَ ﴿۵۵﴾

141. The polytheists of Arabia and the People of the Book were constantly hurling verbal abuse against the believers. But these pious people were ignoring it in such a way as if they had not heard it, giving them total deaf ears. This verse is regarding them.

142. This does not mean that your deeds are beneficial to you because there is no benefit in infidelity and polytheism. They are at all times harmful. What it really means is our wealth is our deed while your wealth is your deed. Everyone will be made to see the reward and punishment of his own deeds.

143. From this emerge two issues:

1. One should not enter into a debate with every ignorant person. They should be greeted from a far by remaining aloof from them. Observe, Allah Almighty did not reply to the proofs of Shaitaan but instead said *'Get out from here!'*

2. Do not extend greetings of love to the infidels, because this greeting for them is not out of love but out of disgust and dislike, as is said sarcastically: *Greetings!*

56. Undoubtedly, this is not that you may guide [144] whom so ever you like [145] on your own accord, yes, Allah guides whom so ever He will. And he knows well who are the guided. [146]

اِنَّكَ لَا تَهْدِيْ مَنْ اَحْبَبْتَ وَ لٰكِنَّ اللّٰهَ يَهْدِيْ مَنْ يَّشَآءُ ج وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۵۶﴾

144. This verse was revealed concerning Abu Talib. At the time of his death, the Holy Prophet صلى الله عليه وآله وسلم asked him: "Oh my uncle! Recite the Kalima so that on the Day of Judgement I can testifiy about your faith. "In reply Abu Talib recited these two couplets, the meaning of which is: "*I have not the slightest of doubt that the Religion of Muhammad is better than all religions. And I would have accepted it, if I had no fear of being rebuked for accepting it.* "After uttering these words Abu Talib died. In response, this verse was revealed (*Khazainul Irfaan*). From this emerge a few issues:

1. Abu Talib accepted and believed in the Message of Truth of the Holy Prophet. صلى الله عليه وآله وسلم Therefore he had eulogized many verses of praise about his blessed nephew, but at the time of request did not acknowledge this verbally, his faith is not given any credence in the light of Shariah. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم did not give him the traditional burial rites. Without faith, no good deeds are granted acceptance. Although Abu Talib had served the Holy Prophet صلى الله عليه وآله وسلم with such aplomb yet he would be deprived of Paradise because he had not accepted faith. It should be remembered that there is a conflicting opinion among the Ulama of Ahle Sunnat with regard to the Faith of Abu Talib. He was not a believer in terms of Shariah. The writer of Tafseer Roohul Bayaan has stated: He is a believer in the sight of Allah Almighty. During the Farewell Pilgrimage, the

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Holy Prophet صلى الله عليه وآله وسلم in addition to his parents made Abu Talib alive and blessed them with Faith. Others have stated that those people whom Allah Almighty will free from Hell and place into Paradise without any mediation are those people who have not declared faith in terms of Shariah but were believers in the sight of Allah Almighty. In short, the decision about Abu Talib is that he is not a believer in terms of Shariah, yet one should not say anything disrespectful about him as he is a true devotee of the Holy Prophet صلى الله عليه وآله وسلم.

145 It should be remembered that this verse was revealed for the purpose of comforting the Holy Prophet صلى الله عليه وآله وسلم. Abu Talib's death without accepting faith had indeed given the Holy Prophet great deal of grief. Therefore this was said to him. Here in opposition to love, Divine will is stated i.e. he does not obtain guidance whom you love, because you love all on the basis of being a mercy unto the worlds. However, only that person will obtain guidance in whose heart there is sincere love for you. In the same way that all those persons will not obtain guidance whom Allah Almighty love, because in His capacity as Lord He loves every servant. But really speaking only that person will obtain guidance whose guidance is desired by Allah Almighty. For this reason He did not say *'give guidance to whom He loves.'* From this we learn that worship that is acceptable in the court of Allah Almighty is not our property, but they belong to Allah Almighty. Thus they are neither property of this world nor are they transitory. In fact, they are included in *'things by Allah Almighty'*.

146. Those in whose fate there is guidance.

57 and they say, 'if we follow guidance with you we shall be taken away from our land by the people[147] them a place in the safe sanctuary towards which all kinds of fruits are brought, a provision from Us? But most of them know not. [148]

وَ قَالُوْٓا اِنْ نَّتَّبِعِ الْهُدٰى مَعَكَ نُتَخَطَّفْ مِنْ اَرْضِنَا ؕ اَوَ لَمْ نُمَكِّنْ لَّهُمْ حَرَمًا اٰمِنًا يُّجْبٰٓى اِلَيْهِ ثَمَرٰتُ كُلِّ شَیْءٍ رِّزْقًا مِّنْ لَّدُنَّا وَلٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۵۷﴾

147 Harith bin Uthman bin Naufil bin Abd Manaf had said that we are aware that your Religion is true, but we are faced with a danger that if we were to declare faith, then the people of Arabia will overthrow us. In response to it, this verse was revealed.

148 This means they should have thought that though elsewhere in Arabia there is plunder and pillage, but in Makkah there is peace and stability. And despite any natural growth in this sacred city, sustenance reaches here from everywhere. If by staying under the sanctuary of the Ka'aba they are receiving security and sustenance, then had they connected themselves with the Beloved of the Ka'aba صلى الله عليه وآله وسلم and lived under his shelter, they would receive greater security and sustenance. The Ka'aba is a sanctuary of the body, but the Holy Prophet صلى الله عليه وآله وسلم is the sanctuary of the Faith where you find the fruits of Divine Personality and Attributes.

58. And how many a city have We destroyed [149] that behaved boastfully on their luxurious life [150]. Then these

وَ كَمْ اَهْلَكْنَا مِنْ قَرْيَةٍۭ بَطِرَتْ مَعِيْشَتَهَا ۚ فَتِلْكَ مَسٰكِنُهُمْ لَمْ تُسْكَنْ

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are their homes [151], which were not a little [152]. And only We are inheritors.[153]

مِّنۢ بَعۡدِهِمۡ اِلَّا قَلِيۡلًا ؕ وَ كُنَّا نَحۡنُ الۡوٰرِثِيۡنَ ﴿۵۸﴾

149. What is meant is there is peace and security in the obedience to the Holy Prophet صلى الله عليه وآله وسلم, while opposition to him will bring about destruction. These people took a lopsided view of that by obeying the Prophet صلى الله عليه وآله وسلم there will be instability and destruction and by opposing him there will be peace and security. The testimony of history is completely opposite to this view. Read the history of the previous people.

150. Some traces of whom are still to be found and these ruins are visible to you at all times during your journey to there.

151. Some travellers and wayfarers take shelter in these ruins for a while then move on leaving them empty. It does not mean that these destroyed nations take shelter in these ruins for a short while.

152. This means no heir of theirs was left behind who could have rebuilt their houses after destruction.

153. From this emerge two issues:

1. Divine punishmemt does not come without the curse of the Prophet.
2. It is not necessary that a Prophet should come to every establishment. The coming of the Prophet to one large establishment is sufficient for all the neighbouring small establishments.

59. And your Lord destroys not the cities until He sends in their real resort a Messenger [154] who may recite Our signs to them [155], and we destroy not the cities but when their inhabitants are oppressors [156]

وَ مَا كَانَ رَبُّكَ مُهۡلِكَ الۡقُرٰى حَتّٰى يَبۡعَثَ فِىۡۤ اُمِّهَا رَسُوۡلًا يَّتۡلُوۡا عَلَيۡهِمۡ اٰيٰتِنَا ۚ وَ مَا كُنَّا مُهۡلِكِى الۡقُرٰۤى اِلَّا وَ اَهۡلُهَا ظٰلِمُوۡنَ ﴿۵۹﴾

154. By verses for propagation here means the verses from the new or the previous book. Or every Prophet's own revelation, because every Prophet was not given a new book.

155. Who would be the infidels and the rejectors of the Prophet.

156. In it the infidels are being addressed that all your wealth shall perish. With the grace of Allah Almighty, the wealth of the believers is not a worldly wealth but that of the Hereafter, and his life is the eternal life of the Hereafter.

60. And whatever thing you have been given in the provision of this worldly life and its adornment, [157] and whatever is with Allah is better and more enduring. Have you then no sense?

وَمَاۤ اُوۡتِيۡتُمۡ مِّنۡ شَىۡءٍ فَمَتَاعُ الۡحَيٰوةِ الدُّنۡيَا وَ زِيۡنَتُهَا ۚ وَمَا عِنۡدَ اللّٰهِ خَيۡرٌ وَّاَبۡقٰى ؕ اَفَلَا تَعۡقِلُوۡنَ ﴿۶۰﴾ ع ۶ ۱۰ ۹

157. It is not so, in fact, the difference which exists between the world and the Hereafter is the difference that is to be found between the materially orientated man and religiously orientated man. From this we learn that if the believer and the infidel are not equal, then how will the Prophet, through whose grace all these blessings and bounties are found, be equal to an ordinary person?

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SECTION 7

أَفَمَن وَّعَدْنٰهُ وَعْدًا حَسَنًا فَهُوَ لَاقِيْهِ كَمَنْ مَّتَّعْنٰهُ مَتَاعَ الْحَيٰوةِ الدُّنْيَا ثُمَّ هُوَ يَوْمَ الْقِيٰمَةِ مِنَ الْمُحْضَرِيْنَ ﴿٦١﴾

61. Is then he whom we promised a goodly promise with which he will meet like him whom we allowed to enjoy the provision[158] on the Day of Resurrection he will be presented arrested? [159]

158 It should be remembered that all will be persented before Allah Almighty for punishment, but the believers will present themselves with joy, while the infidels will be brought forward by force, like the criminals, whose sentence is death by hanging, are presented to the judge

159. Allah Almighty will say this directly Himself, or indirectly through the angels. This statement would be to express wrath and not one of mercy. Thus, it is in no way against this verse "*Neither it talked to them*" because there it is a negation of a statement of mercy.

وَيَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ﴿٦٢﴾

62. And the Day when He will say 'where are my those partners [160] whom you so imagined'?

160 Saying about these idols as His partners will be out of anger, just as the Holy Prophet صلى الله عليه وآله وسلم would be saying about the apostates that these are my Companions. There is no lack of awareness nor will it be there This is how we sometimes in a fit of anger sarcastically say, he is my elder brother' It should be remembered that the molvis of Deoband try to apply all such verses to the saints of Allah Almighty. They say that it will be said to the Peers - bring forth all your disciples. Whereas in reality this verse is regarding the idols and the idol-worshippers. It is stated in Bukhari Shareef to apply verses of the infidels on the believers is the way of those who are out of the fold of Islam. As such these people too are deviating from Islam.

قَالَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ رَبَّنَا هٰٓؤُلَآءِ الَّذِيْنَ اَغْوَيْنَآ ۚ اَغْوَيْنٰهُمْ كَمَا غَوَيْنَا ۚ تَبَرَّاْنَآ اِلَيْكَ ۖ مَا كَانُوْٓا اِيَّانَا يَعْبُدُوْنَ ﴿٦٣﴾

63. Those against whom the word has been proved will [161] say, 'O our Lord ', these are they whom we led astray, we led them astray as we were astrayed ourselves [162]. We return to you being disgusted with them. They worshipped us not', [163]

161 This means the purpose of the leaders of the infidels is to say Oh Allah our own companions led us astray At every step they were obediently following us If only they had not accepted us as their leaders this pride and haughtiness would not have crept into us

162 This is the second excuse of these leaders, i.e just as we had gone astray on our own volition, these people too have gone astray according to their own desires. We had not forced them to go astray. Hence they cannot accuse us of it

163 In fact, they were totally ruled by their whims and fancies and controlled by their desires

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وَقِيْلَ ادْعُوْا شُرَكَآءَكُمْ فَدَعَوْهُمْ فَلَمْ يَسْتَجِيْبُوْا لَهُمْ وَ رَاَوُا الْعَذَابَ ۚ لَوْ اَنَّهُمْ كَانُوْا يَهْتَدُوْنَ ﴿٦٤﴾

64. And it shall be said to them,' call your partners, [164] therefore they will call, but they shall not hear them, and they shall see the torment. What a good thing would have been if they had got the way?

164. This tells us that just to call upon someone even if it is for the purpose of help, is not polytheism. Otherwise, Allah Almighty would not have given permission for it. Says Allah Almighty: "*And call upon all your helpers other than Allah*" (S2:V23). This means for the sake of opposing the Holy QUR'AAN call upon your helpers to give you assistance. The call which is polytheism is that which is in respect of worship. It should be remembered that here the associates are those idols which were being worshipped by the polytheists, like the moon, the sun, the stars, the trees, stones or the big idols, etc. in whose names the idols had been made. This verse has no link with the Prophets and Saints, as is taken by the Wahabies.

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ مَاذَآ اَجَبْتُمُ الْمُرْسَلِيْنَ ﴿٦٥﴾

65. And the Day when he will call upon them, He will say, 'what answer did you give to Our Messengers? [165]

165. While the first question was connected to Tauheed, the second question of Allah Almighty is linked to the prophethood of the Prophet. This tells us that the infidels would be punished for their polytheism and for opposing the Prophet. The plural noun Prophets has been used to show that this question would be asked of the followers of every Prophet.

فَعَمِيَتْ عَلَيْهِمُ الْاَنْۢبَآءُ يَوْمَئِذٍ فَهُمْ لَا يَتَسَآءَلُوْنَ ﴿٦٦﴾

66. Then all news will become black[166] to them on that day, and they will not even ask each other. [167]

166. This means the infidels would not remember what the Prophets had said to them and what replies they had given. This would be one period. At another time things will be different to that. Thus there is no inconsistency in the verse.

167. This tells us after death the infidels will forget their religion too. Thus in reply to the questions in the grave he only says: *'I do not know'* In short, the matters regarding religion will remain in use on the Day of Judgement as well. Only sensual links will be broken off. On the other hand, the believer will fully remember his religion in the grave, on the Day of Judgement and at all such places. He will be able to recognize his Lord, his Prophet and even his religious Guide and teacher.

فَاَمَّا مَنْ تَابَ وَ اٰمَنَ وَ عَمِلَ صَالِحًا فَعَسٰٓى اَنْ يَّكُوْنَ مِنَ الْمُفْلِحِيْنَ ﴿٦٧﴾

67. But as for him who repented and believed and did good deeds; it is near that he may be successful.

وَ رَبُّكَ يَخْلُقُ مَا يَشَآءُ وَ يَخْتَارُ ؕ مَا

68. And your Lord creates what so ever he will and chooses 168. They

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كَانَ لَهُمُ الْخِيَرَةُ ؕ سُبْحٰنَ اللّٰهِ وَتَعٰلٰى عَمَّا يُشْرِكُوْنَ ﴿٦٨﴾

likes he can choose as a prophet. However, sometimes a Prophet has prayed to choose another Prophet, and Allah Almighty had upheld their choice and made that person a Prophet out of His bounty as Hazrat Moosa (On whom be peace) had made Dua to choose Hazrat Haroon (On whom be peace) and Allah Almighty had accepted the Dua in favour of Hazrat Haroon (On whom be peace). It should be remembered that Prophethood is Divine vicegerency whose choice is made by Allah Almighty alone, while Khilafat is vicegerance of the Holy Prophet صلى الله عليه وآله وسلم whose choice is made by the Holy Prophet صلى الله عليه وآله وسلم or by the followers through simple majority. If the Khaliph too were selected by Allah Almighty, then there will be no difference between a Prophet and a Khaliph?

have no choice [169], sanctified and Exalted is Allah from their association.

168 Walid bin Mughierah had been saying why had Allah Almighty chosen the Holy Prophet صلى الله عليه وآله وسلم for the position of Prophethood? This QUR'AAN should have been revealed to any wealthy person of Taif meaning himself or Urwah bin Masood. In its refutation this verse was revealed (*Khazainul Irfaan*), in which it is stated by Allah Almighty that He has full right, in matters of creation, selection of Prophets and no one has any right to raise any objections regarding these, eg no one can object why has he been created as a male, or why is he black, or poor, or wealthy? Or why have I been given so many girls, or so many boys, why not almost of equal number Similarly he cannot object why was such and such a person not chosen as a prophet

169 This means no one has any objection regarding choice of a Prophet i.e whom he

وَ رَبُّكَ يَعْلَمُ مَا تُكِنُّ صُدُوْرُهُمْ وَ مَا يُعْلِنُوْنَ ﴿٦٩﴾

Prophet صلى الله عليه وآله وسلم is an act of infidelity because every deed and every attribute of the Holy Prophet صلى الله عليه وآله وسلم is selected by Allah Almighty. Thus, when the people began to raise objections at the marriage of the Holy Prophet صلى الله عليه وآله وسلم, Allah Almighty said in reply: "*We have married her to him*". (S33 : V37) i.e. " (We had married Zainub to you) Tell them now to raise objection to Allah Almighty.

69. And your Lord knows what is hidden in their breast and what they disclose. [170]

170 This means in the hearts of these infidels there is jealousy for the Holy Prophet صلى الله عليه وآله وسلم They are taunting prophethood with their tongues Allah Almighty is aware of both of them, though deep down in their hearts they, too, acknowledge that Allah Almighty has blessed the Holy Prophet صلى الله عليه وآله وسلم with prophethood He who denies the choice of Allah Almighty is an infidel. It should be remembered that to taunt anything of the Holy

وَ هُوَ اللّٰهُ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ لَهُ الْحَمْدُ فِي الْاُوْلٰى وَ الْاٰخِرَةِ ۫ وَ لَهُ الْحُكْمُ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿٧٠﴾

while in the Hereafter every creation will sing His praises.

70. And He is the only Allah there is no god beside Him. His is only Praise in the world and in the hereafter, [171] and His is only command [172] and to him you shall be returned. [173]

171 By this is meant the Prophets, the Saints and Ulama sing His praises in the world.

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172. This refers to creational laws, or forgiveness for the pious intercession for the sinners by the pious.
173. The pious will go joyously and the sinners will be under compulsion i.e. without any choice, have to go before Allah Almighty. Fortunate is that servant who turns to Allah Almighty joyously in this world too.

71. Say you, 'look to it, if, Allah makes the night continue over you till the day of resurrection [174] then who is god besides Allah who would bring you light[175]. Do you then not hear? [176]

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ الَّيْلَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِضِيَآءٍ ؕ اَفَلَا تَسْمَعُوْنَ ﴿۷۱﴾

174. By stopping the sun from its movement or by making it lose all its radiance so that when it rises it will have no light, or give the sun movement at the bottom corner of the sky, or destroy the sun in its entirety. Whose hand can reach there to take out the sun?
175. This means, O polytheists! Even you ack-nowledge that your false duties have no power to bring about any change, then why do you still worship them? It should be remembered, that the Holy Prophet صلى الله عليه وآله وسلم had made the sun that had set to re-appear, but after he had prayed to Allah Almighty for it. This incident is not contradictory to the above.
176. The inner ears should be the means of faith.

72. Say you, look to it, if Allah makes the day [177] continue over you till the day of resurrection, then who is god beside Allah who would bring you a night where in you might rest,' Do you not then see? [178]

قُلْ اَرَءَيْتُمْ اِنْ جَعَلَ اللّٰهُ عَلَيْكُمُ النَّهَارَ سَرْمَدًا اِلٰى يَوْمِ الْقِيٰمَةِ مَنْ اِلٰهٌ غَيْرُ اللّٰهِ يَاْتِيْكُمْ بِلَيْلٍ تَسْكُنُوْنَ فِيْهِ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۷۲﴾

177. In that you should have the power to stop the sun in the centre of the sky, or let the sun move above the sky.
178. From this verse emerge two issues:
I. It is possible for the sun to stop, to lose its radiance, not to set, to come to an end. This statement of philosophy that motion and movement is obligatory for the sky is one of infidelity and blasphemy.
2. Day and night are blessings of Allah Almighty only when they continue to take place. If they stop, they become a source of torment.

73. And out of His mercy He has made for you the night and the day[179], that you may rest in the night and you may seek his bounty in the day [180] and for this that you may accept the truth.

وَ مِنْ رَّحْمَتِهٖ جَعَلَ لَكُمُ الَّيْلَ وَ النَّهَارَ لِتَسْكُنُوْا فِيْهِ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۷۳﴾

179. Through this statement of approximation we learn that night precedes the day. Thus in Islam the day changes after sunset, after darkness then comes the light. Ignorance precedes knowledge, first is non-existence, then the existence.

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180 From this we learn that man must not think that sustenance is the result of his effort to seek it but should regard it as the bounty from Allah Almighty. The effort is merely the means of obtaining this bounty. We further learn that every type of sustenance is good, do not keep your limbs idle. Also, that it is better to allocate the day for earning the sustenance and the night for resting. Do not remain awake in the night without a valid reason. Similarly, do not remain idle during the day. If due to unforseen circumstances a person has to sleep during the day and work at night, this would be overlooked, eg. those who are employed for night duty.

74. And the Day when he will call upon them, He will say then, ' Where are my those associates whom you talked idly'. [181]

وَ يَوْمَ يُنَادِيْهِمْ فَيَقُوْلُ اَيْنَ شُرَكَآءِىَ الَّذِيْنَ كُنْتُمْ تَزْعُمُوْنَ ۝٧٤

181 From this emerge two issues:
1 The infidels would be made to give account of their sins and defective beliefs openly, thus the word 'will call' is used, so that they would be disgraced thereby. the good deeds of the believers would be accounted for in the open but their sins would be accounted for in secret, so that this would not become a means of disgrace for them.
2. It is permissible to make fun of the infidels. The statement of Allah Almighty: "*Do I have partners?*", would be said to embarrass these infidels.

75. And We shall after drawing a witness from every people say, [182] bring your proof, then they will know that the truth belongs to Allah and that which they used to fabricate will be lost from them. [183]

وَ نَزَعْنَا مِنْ كُلِّ اُمَّةٍ شَهِيْدًا فَقُلْنَا هَاتُوْا بُرْهَانَكُمْ فَعَلِمُوْٓا اَنَّ الْحَقَّ لِلّٰهِ وَ ضَلَّ عَنْهُمْ مَّا كَانُوْا يَفْتَرُوْنَ ۝٧٥

182 This means their Prophets would be a witness on the good and evil deeds of their respective Ummahs. From this we learn that the Prophets are fully aware of the open and concealed deeds of their Ummahs. That is why their testimony is reliable.
183 Clear witnesses i.e. call upon your false deities and evil supporters who can testify in your favour.

SECTION 8

76. Undoubtedly, Qaroon (Korah) was of the people of Musa, [184] then he showed high handiness against them, [185] and We gave him so much treasures whose keys were a heavy burden over a party of strong men. [186] when his people said to him, Exult not, [187] undoubtedly Allah loves not those who exult.

اِنَّ قَارُوْنَ كَانَ مِنْ قَوْمِ مُوْسٰى فَبَغٰى عَلَيْهِمْ ۠ وَ اٰتَيْنٰهُ مِنَ الْكُنُوْزِ مَآ اِنَّ مَفَاتِحَهٗ لَتَنُوْٓاُ بِالْعُصْبَةِ اُولِى الْقُوَّةِ ۗ اِذْ قَالَ لَهٗ قَوْمُهٗ لَا تَفْرَحْ اِنَّ اللّٰهَ لَا يُحِبُّ الْفَرِحِيْنَ ۝٧٦

184 Qaroon was the son of Hazrat Musa's (On whom be Peace) uncle Yeshar. He was an outstanding scholar of the Taurah, very handsome, hospitable and polite. But after

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gaining wealth, he became a hypocrite. Like Samari, his genealogy is Qaroon, son of Yeshar, son of Fahish, son of Ladi, son of Hazrat Yacoob (On whom be peace). The following is the genealogy of Hazrat Moosa (On whom be peace): Moosa bin Imraan bin Fahish, bin Ladi bin Yacoob (On whom be peace) (Roohul Bayaan). Qaroon's title was Munawwar due to his handsome appearance. For reason Qaroon is described here as the countryman of Hazrat Moosa (On whom be peace). Otherwise an infidel cannot be the countryman of a believer. Here genealogical nationality is intended.

185. In that he desired to have eminence over the believers, as well as the post of Haroon (On whom be peace) for himself i.e. becoming the supervisor of sacrifices so that all the Israelites can present their sacrifices to Allah Almighty under his supervision.

186. Because his keys would be loaded on forty mules and every key was of one complete treasure (*Tafseer Roohul Bayaan*).

187. From this we learn that boasting is forbidden i.e. to become conceited. But happiness out of gratitude is an act of worship. Says Allah Almighty: "*Say you, only with Allah's Grace and His Mercy, on it therefore let them rejoice*" (S10:V58). The happiness of Qaroon was due to his arrogance. Likewise, to become happy or committing a sin is forbidden, to become happy after performing an act of worship is better. Also, to celebrate through unlawful means is forbidden i.e. to dance joyously, while celebration through lawful means is good like giving charity happily, etc.

وَ ابْتَغِ فِيْمَآ اٰتٰىكَ اللّٰهُ الدَّارَ الْاٰخِرَةَ
وَ لَا تَنْسَ نَصِيْبَكَ مِنَ الدُّنْيَا وَ
اَحْسِنْ كَمَآ اَحْسَنَ اللّٰهُ اِلَيْكَ وَ لَا
تَبْغِ الْفَسَادَ فِي الْاَرْضِ ؕ اِنَّ اللّٰهَ لَا
يُحِبُّ الْمُفْسِدِيْنَ ۝

77. And seek by means of that treasure which Allah has bestowed to you, the home of the Hereafter, [188] and forget not your share [189] in the world and do good as Allah has done good to you [190] and seek not mischief in the land. Undoubtedly Allah loves not the mischief makers.[191]

188. This means by showing gratitude to Allah Almighty and giving charity to the poor, so that this wealth can go with you.

189. The share of worship, because whatever worship man performs should be offered in the name of Allah Almighty. What he takes is his own share, the rest is for the unrelated person. It is important to regard and appreciate youth before old age, life before death, heatlh before illness and leisure before pre-occupation.

190. On the servants of Allah Almighty as this is the means of expressing gratitude to Him.

191. This means do not spend your wealth and your life on sinful deeds as this leads to the creation of mischief. This tells us that sin is the cause of mischief. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of men*" (S30:V41).

قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ عِنْدِيْ ؕ اَوَ
لَمْ يَعْلَمْ اَنَّ اللّٰهَ قَدْ اَهْلَكَ مِنْ قَبْلِهٖ
مِنَ الْقُرُوْنِ مَنْ هُوَ اَشَدُّ مِنْهُ قُوَّةً وَّ
اَكْثَرُ جَمْعًا ؕ وَ لَا يُسْـَٔلُ عَنْ ذُنُوْبِهِمُ

78. He said, this indeed has been given to me because of a knowledge which is with me [192] and does he not know that Allah has destroyed[193] before him such generations who were stronger in strength than him and greater in accumulation [194] and the

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الْمُجْرِمُوْنَ ۝٧٨

culprits shall be questioned of their sins. [195]

192 By this knowledge is intended knowledge of the Taurah or knowledge of alchemy? which he had obtained from Hazrat Moosa (On whom be peace) He would make silver from tin and gold from copper Or knowledge of commerce, or agriculture or knowledge of other types of trades By this is meant, what kindness of Allah Almighty is upon me? I have earned all this wealth through my own knowledge

193 Qaroon thought that because he had possessed knowledge, wealth, power, piety, society, etc no one could harm him, nor can Divine punishment come upon him This verse repudiates his thinking i e the infidels before you had more skills, power and organizations with them, yet because of their disobedience to Allah Almighty when Divine punishment came to them, no one was able to ward it off.

194 By *'to accumulate'* is meant accumulation of wealth or big congregations, while strength signifies physical strength and health. This means the people of Aad and Thamood were very brave, and the people of Namrood were very wealthy, but their strength and wealth could not save them from Divine punishment.

195 This will take place at one time. At another time reckoning will take place. Or it could mean it is not necessary for Allah Almighty to ask, asking them would be for the purpose of embarrassing them. On the Day of Judgement the infidel would be recognised from his own face. Every person would be able to distinguish the believer and the infidel from their faces.

فَخَرَجَ عَلٰى قَوْمِهٖ فِيْ زِيْنَتِهٖ ؕ قَالَ الَّذِيْنَ يُرِيْدُوْنَ الْحَيٰوةَ الدُّنْيَا يٰلَيْتَ لَنَا مِثْلَ مَآ اُوْتِيَ قَارُوْنُ ۙ اِنَّهٗ لَذُوْ حَظٍّ عَظِيْمٍ ۝٧٩

79. Then he came out if his people in his adornment [196]. Those who desire the life of the world said [197], any how, we would too had the like of that Quaroon has been given, undoubtedly he has a great fortune?[198]

196 In the latter part of his life Qaroon set out one Saturday in all his dignity and splendour in such a manner that he himself was riding on a white mule He was wearing an elegant purple dress sitting on a gold saddle Accompanying him in procession where his ninety thousand servants and maids all smartly dressed in silk cloth and on horse back In short he had set out in a grand procession

197 The weak and aged believers from the Israelites This demise of theirs was due to human demand, which is not infidelity or a major sin. It should be remembered that even in worldly bounties it is forbidden to be enviously inclined But this type of envy is lawful in religious affairs. Jealousy is totally forbidden, whether in worldy bounties or regarding bounties of the Hereafter. By this is meant to place oneself in an enviable position by seeing another person's bounty, while jealousy is to wish the destruction of the bounty of others and desire the achievement of it for oneself

198 This tells us to view the world of those immersed in material things with greed and to desire it for oneselve is indeed the work of those who are unmindful and negligent. Always regard yourselves inferior to those who posses the wealth of this world, while in religous matters look upon those who are superior to you, as is stated in the Hadith Shareef.

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وَ قَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَيْلَكُمْ ثَوَابُ اللّٰهِ خَيْرٌ لِّمَنْ اٰمَنَ وَعَمِلَ صَالِحًا ۚ وَ لَا يُلَقّٰىهَآ اِلَّا الصّٰبِرُوْنَ ﴿٨٠﴾

80. And those who were given knowledge said [199], 'woe to you', [200] Allah's reward is better for him who believes and does good work, and it is given only to those who are patient. [201]

199. This means those scholars of the Israelites who were bestowed with knowledge and action.

200. You should not desire this because it will lead to your destruction.

201.From this we learn that in order to be worthy of rewards require three things: Faith, good deeds, and patience with gratitude.

فَخَسَفْنَا بِهٖ وَ بِدَارِهِ الْاَرْضَ ۫ فَمَا كَانَ لَهٗ مِنْ فِئَةٍ يَّنْصُرُوْنَهٗ مِنْ دُوْنِ اللّٰهِ ۫ وَ مَا كَانَ مِنَ الْمُنْتَصِرِيْنَ ﴿٨١﴾

81. Then We caused him and his home to sink into the earth, and he had party with him that it may help[202] him to save against Allah, and nor he could take revenge.

202. The incident which led to sink him into the ground is as follows: When the Israelites were given the command to pay their Zakaat, Qaroon came to Hazrat Moosa (On whom be peace) and said I cannot give one quarter of my wealth, in Zakaat. However, if you tell me to take out one thousandth part I will do so. Hazrat Moosa (On whom be peace) agreed to receive that. When he came home and calculated one thousandth part of his wealth he found that also to be too much. He could not bear to give that as well. Eventually, he called all his friends to inform them that now Hazrat Moosa (On whom be peace) wants to take control over your wealth to make you poor. Devise such a plan that will take the respect for Hazrat Moosa (On whom be peace) out of the hearts of Israelites. They had obtained the services of a beautiful lady by giving her one thousand pieces of gold and the promise of many other things to accuse of Hazrat Moosa (On whom be peace) of this despicable crime. The following day they had assembled the Israelites and called Hazrat Moosa (On whom be peace) under the pretext of delivering a sermon. He came and delivered a sermon in the assembly in which refering to the punishment of various crimes said that if the adulterer is a bachelor he should be given a hundred lashes; if he is a married person, he shall be stoned to death. On hearing this Qaroon spoke that the Israelites are of the opinion that you had (May Allah forbid) committed adultery with a certain woman. To this Hazrat Moosa (On whom be peace) replied "*Call this woman.*" She came forward but on seeing KALEEMULLAH she began to tremble with awe, and said that Qaroon had given me one thousand pieces of gold to make this slanderous accusation against you. But without doubt, you are innocent and free of any fault. On hearing this Hazrat Moosa (On whom be peace) fell into Sajdah and he cursed Qaroon. At this, the command of Allah Almighty came to him that the earth is in your control. Whatever command you are going to give, it will respond. He then lifted his blessed head from the Sajdah and said: Those who are with Qaroon should sit by him, but those who are disgusted with him should move away from him. Hearing this all the companions of Qaroon, besides two moved away from him. Thereafter he said: "*O earth! catch them*". Thus, they were sunk into the ground upto their knees. Again Hazrat Moosa (On whom be peace) said *'catch them'*! They were know sunk upto their waists. On the third command they were sunk upto their necks. Some people began to wag their tongues that Hazrat Moosa (On whom be peace) wants to seize the wealth

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of Qaroon On hearing this, KALEEMULLAH commanded Oh earth! seize the treasures and properties of Qaroon as well. Thus everything of his was totally sunk into the earth.

وَ اَصْبَحَ الَّذِيْنَ تَمَنَّوْا مَكَانَهٗ بِالْاَمْسِ يَقُوْلُوْنَ وَيْكَاَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَ يَقْدِرُ ۚ لَوْ لَاۤ اَنْ مَّنَّ اللّٰهُ عَلَيْنَا لَخَسَفَ بِنَا ؕ وَيْكَاَنَّهٗ لَا يُفْلِحُ الْكٰفِرُوْنَ ﴿۸۲﴾

82. And in the morning [203] those who had longed his position the day before began to say, 'it is strange' Allah increases the provision for who so ever of his bondmen he please and straitens [204] for whom so ever He pleases, if Allah had not been gracious to us, we too had been caused to sink. Ah', there is no good for infidels [205]

203 By day before is meant recent past.

204 This means that today our eyes opened to the fact that obtaining abundance of wealth is not the proof of gaining Divine pleasure. May Allah Almighty bless us with true faith

205. This tells us that to deny any obligatory act and to level an accusation against a Prophet is an act of infidelity, as Allah Almighty entered Qaroon among the group of the infidels.

SECTION 9

تِلْكَ الدَّارُ الْاٰخِرَةُ نَجْعَلُهَا لِلَّذِيْنَ لَا يُرِيْدُوْنَ عُلُوًّا فِي الْاَرْضِ وَ لَا فَسَادًا ؕ وَ الْعَاقِبَةُ لِلْمُتَّقِيْنَ ﴿۸۳﴾

83. This home of the hereafter, [206] We assign it to those who desire not exaltation in the earth, nor disorder[207]. And the end is only for those who are pious. [208]

206 This means Paradise would be bestowed upon those believers who had lived according to the wishes and pleasure of Allah Almighty in the world and did not desire any evil for themselves nor did they spread mischief on the earth

207 This tells us that to seek the boosting of one's ego is a cause of mischief, while trying to gain religious upliftment is an act of worship Says Allah Almighty "*And make us the leader of those who guard themselves against evil*" (S25:V74).

208 This tells us that sometimes a cruel and wicked sinner gains temporary success. But the rise to success in the Hereafter would be eternal for those who have gained the nearness of Allah Almighty. Falsehood is a cloud, Truth is the sun, Falsehood is foam of water, while Truth is the pearl in the oyster.

مَنْ جَآءَ بِالْحَسَنَةِ فَلَهٗ خَيْرٌ مِّنْهَا ۚ وَ مَنْ جَآءَ بِالسَّيِّئَةِ فَلَا يُجْزَى الَّذِيْنَ عَمِلُوا السَّيِّاٰتِ اِلَّا مَا كَانُوْا يَعْمَلُوْنَ ﴿۸۴﴾

84. Who ever brings good, for him is better than it, [209] and who ever brings evil, the doers of evil shall not be recompensed but what they did.[210]

209 This means that, that person who goes with faith and good deeds to the court of Allah Almighty on the Day of Judgement will receive such virtues which is beyond his imagination.

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The reward of one good deed is a minimum of ten times; if it is going to be more, there is no limit to it. Then it is eternal - there is no end to it. The beauteous Vision of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم is excluding these. In short its exact description is not possible.

210. From this emerge two issues:

1. The requital of sin will be received by the sinner, one person will not be held responsible for another's sin.
2. Allah Almighty will not increase anyone's sins as this is against the principle of justice. Likewise, no one will be punished if he has not committed sins. Hence, the minor children of the infidels will not be sent into Hell.

85. Undoubtedly, He who has made the Quran [211] binding on you will bring you back where you desire to return. Say you, 'my Lord [212] knows him well who has brought the guidance and him who is in open error. [213]

إِنَّ الَّذِي فَرَضَ عَلَيْكَ الْقُرْآنَ لَرَادُّكَ
إِلَىٰ مَعَادٍ ۚ قُل رَّبِّي أَعْلَمُ مَن جَاءَ
بِالْهُدَىٰ وَمَنْ هُوَ فِي ضَلَالٍ مُّبِينٍ ﴿٨٥﴾

211. This verse was revealed at Hajfah when the Holy Prophet صلى الله عليه وآله وسلم was migrating from Makkah to Madina. He was very sad at leaving Makkah, the city of Hazrat Ebrahim (On whom be peace). In this verse he is promised that he would once again come back to Makkah in great splendour and glory. Thus, Allah Almighty fulfilled His promise and the Holy Prophet صلى الله عليه وآله وسلم conquered Makkah (*Tafseer Khazainul Irfaan*).

212. Any person at the time of leaving his home on a journey recites this Dua, he will return to his home safely and successfully just as the Holy Prophet صلى الله عليه وآله وسلم returned to Makkah victoriously.

213. The infidels of Makkah said to the Holy Prophet صلى الله عليه وآله وسلم "*You are in open misguidance*" (Allah Forbid) In reply to them this verse was revealed in which it is stated that you would not understand who really is in misguidance, and who is on the path of guidance or not, and whether the infidels are misguided or not. Allah Almighty had taken oaths that Oh My Beloved! you are on the Straight Path, you are a Messenger. The Holy Prophet صلى الله عليه وآله وسلم is aware of all human beings i.e. who of those will die with Faith and who will die as infidels. For details regarding this consult the book *JAA-AL-HAQ*.

86. And you did not expect that the book [214] would be sent to you, yes your Lord showed His Mercy, therefore never be a backer of the infidels. [215]

وَمَا كُنتَ تَرْجُوا أَن يُلْقَىٰ إِلَيْكَ
الْكِتَابُ إِلَّا رَحْمَةً مِّن رَّبِّكَ فَلَا
تَكُونَنَّ ظَهِيرًا لِّلْكَافِرِينَ ﴿٨٦﴾

214. This means in respect of outward sources you had no hope of obtaining prophethood, but only through the mercy of Allah Almighty you not only had hope, but positive belief. Your prophethood is not achieved through Dua like that of Hazrat Haroon (On whom be peace) nor like that of Hazrat Yahya and Hazrat Sulaiman (On whom be peace) who had inherited theirs, but it was received solely through the mercy of Allah Almighty. Thus, this verse does not prove that he was unaware of his prophethood. Already from his blessed childhood trees and stones were extending greetings to him and addressing him as Prophet of Allah. Baheerah, the monk, had given information about his prophethood in

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his blessed childhood The Holy Prophet صلى الله عليه وآله وسلم himself had said: "*I was already a Prophet while Hazrat Adam (On whom be peace) was still being moulded in clay*"

218 Outwardly the address is to the Holy Prophet صلى الله عليه وآله وسلم but in reality it is to the believers. From this we learn that to aid the infidels in general, and specifically against the believers, is totally sinful. However if it is intended to persuade them towards Islam, then it is no longer of help.

87. And let them never bar you from the signs of Allah after they have been sent down to you[216], and call towards your Lord[217] and be never among polytheists. [218]

وَ لَا يَصُدُّنَّكَ عَنْ اٰيٰتِ اللّٰهِ بَعْدَ اِذْ اُنْزِلَتْ اِلَيْكَ وَادْعُ اِلٰى رَبِّكَ وَ لَا تَكُوْنَنَّ مِنَ الْمُشْرِكِيْنَ ﴿۸۷﴾

216 This means do not pay any attention to the nonsense uttered by the infidel which will bring about a difference in your remembrance of Allah Almighty

217 From this we understand two issues

1 The Holy Prophet صلى الله عليه وآله وسلم is an eternal prophet of the entire creation because here it is not stated that call such and such a people until such and such a time What it means is to call the entire mankind to Islam all the time Even today, too, the Holy Prophet صلى الله عليه وآله وسلم is calling all towards Allah Ulema, Saints and the pious are the employees of this blessed door. May Allah Almighty make a sinner like me the employee of this door

2 All other Prophets were inviting the people towards the attributes of Allah, but the Holy Prophet is inviting them towards the personality of Allah Almighty. Says Allah Almighty "*And an inviter towards Allah .*" (S33 V46)

218 Neither in beliefs nor in actions; neither in appearance nor in character.

88. And worship [219] not another god with Allah. There is no god besides Him [220]. Everything is perishable save His being. His is the Command 221 and towards Him you shall be returned [222].

وَ لَا تَدْعُ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ۘ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ كُلُّ شَیْءٍ هَالِكٌ اِلَّا وَجْهَهٗ ؕ لَهُ الْحُكْمُ وَ اِلَیْهِ تُرْجَعُوْنَ ﴿۸۸﴾

219 This verse is the commentary of all those verses in which calling upon all those who are detached from Allah Almighty has been prohibited This verse has shown that to call upon someone as a deity is prohibited and not just calling him

220 This besides Allah Almighty everything is perishable with its personality, even though when someone's death does not occur like those who have destroyed themselves in the love of Allah Almighty, because for them He grants immortality

221 The Command of creation is with Allah Almighty alone while that by the angels, Saints and Prophets is through the permission of Allah Almighty, while the absolute orders are only for Allah Almighty although in a metaphorical sense, kings, officials, etc. are rulers as well.

222 This means now you may run wherever you want, but eventually you will have to return to your Lord The believers turn to their Lord while they are in the world

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ایاتها ٦٩ ٢٩ سُوْرَةُ الْعَنْكَبُوْتِ مَكِّيَّةٌ ٨٥ رکوعاتها ٧

SURAH AN-KBOOT (The Spider)
Revealed Before Hijrah (MAKKAN)

69 Verses: 7 Sections 980 Words, 4165 Letters

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In The Name Of Allah,The Most Affection,The Merciful.

الٓمّٓ ۝١

1. Alif-Lam-Mim

اَحَسِبَ النَّاسُ اَنْ يُّتْرَكُوْٓا اَنْ يَّقُوْلُوْٓا اٰمَنَّا وَهُمْ لَا يُفْتَنُوْنَ ۝٢

2. Are the people proud of thinking that that they will believe alone because they say, ' we believe [1] and they will not be tested? [2]

1. This verse was revealed regarding those believers who would become dejected at the persecutions of the Makkans. In it is stated do not fear, this is a test of your Faith. This is a Makkan verse.

2. From this we learn that to test the believers according to their strength of faith is in accordance with Divine Law. Illness, helplessness, poverty, hardship are tests from Allah Almighty through which distinction is made between the sincere and the hypocrites. A believer always remains firm on Divine wishes.

وَ لَقَدْ فَتَنَّا الَّذِيْنَ مِنْ قَبْلِهِمْ فَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ صَدَقُوْا وَ لَيَعْلَمَنَّ الْكٰذِبِيْنَ ۝٣

3. And undoubtedly We tested[3] those before them, therefore Allah will necessarily, see the truthful [4] and will necessarily, see the liars. [5]

3. Some servants of Allah Almighty are dissected with a saw, some are cut into pieces by iron forks, some were put into the fire, some were told to slaughter their sons with their own hands. But, these great personalities remained totally steadfast and resolute like the mountains.

4. Here the translation of the word knowledge "*to see*" is most appropriate. This is called manifest knowledge, because the Knowledge of Allah Almighty is before time immortal, but seeing is done after its appearance. Some have said that by knowing Allah Almighty is in reality knowing His beloved servants. After being in the fire the impurities of the gold disappear.

5. This means that these tests are signs of you being true or false. It should be remembered that these signs are for our knowledge and not for the knowledge of Allah Almighty. The purpose of these tests is to make certain that tomorrow on the Day of Judgement nobody would raise an objection regarding anyones reward and punishment, eg When Imam Hussain (May Allah be pleased with Him) would be given the leadership of the inmates of Paradise, no one must say why he did not get it. Karbala had made his claim apparent.

اَمْ حَسِبَ الَّذِيْنَ يَعْمَلُوْنَ السَّيِّاٰتِ اَنْ

4. Or those who do evil deeds [6] have taken it for granted that they would

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get away from Us[7]. What an evil order they pass

يَسْبِقُوْنَا ؕ سَآءَ مَا يَحْكُمُوْنَ ۝

retalitate against them. Or that they should reach someone else's domain or in the refuge of another deity.

7 In that We may not have the power to

5. Whosoever hopes[8] to meet Allah, then undoubtedly, the term of Allah in necessarily to come [9] and he is the Hearer, the Knowing.

مَنْ كَانَ يَرْجُوْا لِقَآءَ اللّٰهِ فَاِنَّ اَجَلَ اللّٰهِ لَاٰتٍ ؕ وَ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

8 Here *'hope'* is used to signify certainty, or it denotes the mercy of Allah Almighty i e he who is hopeful that he would be presented in the court of Allah Almighty and He will forgive my sins, this true hope is of his is true Without doubt, He is Most Forgiving and Most Merciful

9.By *'term of Allah'* is meant the Day of Judgement, or the death of every person. This means man should see to it that he is prepared for it. A mere verbal acceptance of the Day of Judgement without preparing for it is a terrible mistake

6. And whoever strives in the path of Allah only strives for himself [10] Indeed, Allah is independent of the worlds..

وَ مَنْ جَاهَدَ فَاِنَّمَا يُجَاهِدُ لِنَفْسِهٖ ؕ اِنَّ اللّٰهَ لَغَنِيٌّ عَنِ الْعٰلَمِيْنَ ۝

10 In this effort all types of worship are included i e monetary and physical Thus you yourselves will receive the rewards of your worship There is no benefit for Allah Almighty in it Then from this verse one

cannot reject the concept of Iesaale Sawaab i.e. conveying the rewards of one's good acts for the departed souls. It is for this reason that Allah Almighty 's unconcern is mentioned here.

7.and those who have belived and have done good deeds, we shall necessarily remove their evils11,and shall necessarily recompense them for the best work with their doing.[12]

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُكَفِّرَنَّ عَنْهُمْ سَيِّاٰتِهِمْ وَ لَنَجْزِيَنَّهُمْ اَحْسَنَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ۝

11 From this we learn that some good deeds become the atonement for some sins, just as some sins destroy some good deeds Says Allah Almighty *"Lest your good deeds become in vain while you are unaware"* (S49 V2). And it is further stated *"No doubt, good deeds obliterate evil deeds"* (S11 V114)

12 From this, emerge two issues

1 There will be two benefits from faith and good deeds, one is the forgiveness of the sins, while the other is the receiving of rewards.

2. No one will receive reward according to his good deeds, but far in excess to the deeds. Allah Almighty will not be rewarding us by looking at us but He will be rewarding us according to His Exalted Status.

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وَ وَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ حُسْنًا ؕ وَ اِنْ جَاهَدٰكَ لِتُشْرِكَ بِیْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا ؕ اِلَیَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝۸

8. We have insisted on man [13] to be kind towards parents [14]. And if they strive to make you associate with me of which you have no knowledge [15], then obey them not. 16 to Me is your return, then I will inform you, what you used to do. [17]

13. This verse was revealed regarding Hazrat Sa'ad bin Abi Waqqas (May Allah be pleased with him). He was extremely obedient to his mother. When he accepted faith his mother told him to give up Islam or she would not eat and drink nor sit in a place of shade. I will die due to hunger and thirst and you will be responsible for my death. Saying this, she gave up eating and drinking and sat in the heat. She remained like this for 24 hours in which time she became very weak. At this the son said Oh mother even if you possessed hundred lives and you were to sacrifice all, one by one, I will still not give up my faith. When the mother become totally despondent, she resumed eating and drinking. This verse was revealed on that occasion (*Khazainul Irfaan*).

14. This tells us that the children must execute parental rights even if they are infidels. We further learn that rights due by the son are acknowledged by every nation of the world. For this reason "*We have insisted on man*" has been stated here. We further understand that in matters of religious issues there is no consideration for family as can be seen from this verse. Thus one cannot give up Salaah or fasting on the instruction of the parents.

15. By polytheism is meant absolute infidelity i.e. do not commit infidelity because your parents say so. When there is no consideration for parents in matters of infidelity, then what about others?

16. Do not give up faith nor obligatory worship on the instruction of your parents. Optional worship can be given up at the insistence of the mother. Likewise, you cannot undertake the journey for optional Hajj without the permission of the parents. From this we learn that there is no Taqleed (emulation) in matters of Faith.

17. This verse serves as a proof for the previous verse that since you have to return to Allah Almighty, it is therefore obligatory upon you not to displease Him in order to please another person.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ لَنُدْخِلَنَّهُمْ فِی الصّٰلِحِيْنَ ۝۹

9. And those who have believed and have done good works, necessarily we shall admit them among the righteous.[18]

18. This means if Allah Almighty pleases, the resurrection of the pious will be with the Prophets, the Saints and the Martyrs. Here the pious denote Prophets and Saints, while by *'those who do good deeds'* is meant believers in general. Thus, there can be no objection raised at the verse because what does it mean to include those who do good deeds themselves with the pious. From this we understand that those who want to seek the companionship of the pious should do good deeds. There companionship will not be obtained through just link or connection, but through good deeds.

وَ مِنَ النَّاسِ مَنْ يَّقُوْلُ اٰمَنَّا بِاللّٰهِ فَاِذَآ

10. And there are some persons who say, 'we have believed in Allah, then

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أُوْذِيَ فِي اللّٰهِ جَعَلَ فِتْنَةَ النَّاسِ كَعَذَابِ اللّٰهِ ؕ وَلَئِنْ جَآءَ نَصْرٌ مِّنْ رَّبِّكَ لَيَقُوْلُنَّ إِنَّا كُنَّا مَعَكُمْ ؕ أَوَلَيْسَ اللّٰهُ بِأَعْلَمَ بِمَا فِيْ صُدُوْرِ الْعٰلَمِيْنَ ۝

when they are meted with any affliction in the way of Allah, they regard the persecution of the people as equal [19] to the torment of Allah. And if help comes from your Lord [20] then they shall surly say, 'We were with you' [21] Does Allah not know well what is in the hearts of the people of entire world? [22]

19. This means just as the believers give up sins due to fear of Allah Almighty, the weak persons, too, give up their faith through fear of the tortures of the infidels. These are hypocrites, or weak believers. The first meaning has greater strength because this verse is Makkan, while the hypocrites were in the sacred city of Madina, not in Makkah. Or it is a future prophecy.

20. This means victory, spoils of war, or worldly wealth, etc.

21. This means we, too, recite the Kalima and perform deeds like you.

22. This means you are not with the believers because there is no faith in your hearts. This tells us that only the sincere association is worthy of credence, not just physical staying together. Abu Jahl was far from the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Uwais was very near to him, yet outwardly, the situation was different.

وَلَيَعْلَمَنَّ اللّٰهُ الَّذِيْنَ اٰمَنُوْا وَلَيَعْلَمَنَّ الْمُنٰفِقِيْنَ ۝

11. And surly Allah will disclose the believers [23] and will surly disclose the hypocrites.

23. Here the word *'knowledge'* signifies to give information. Otherwise Allah Almighty at all times is All-Knowing and Omniscient. From this we learn that Allah Almighty had given the information to the Holy Prophet صلى الله عليه وآله وسلم and the believers about the hypocrites. Whoever says that the Holy Prophet was not aware of the believers and the hypocrites is either ignorant about this verse or is rejecting it. Because to make it known is to reveal it in the world.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوا اتَّبِعُوْا سَبِيْلَنَا وَلْنَحْمِلْ خَطٰيٰكُمْ وَمَا هُمْ بِحٰمِلِيْنَ مِنْ خَطٰيٰهُمْ مِّنْ شَيْءٍ ؕ إِنَّهُمْ لَكٰذِبُوْنَ ۝

12. And the infidels said to the Muslim's, ' follow our path [24] and we shall bear your sins'. Whereas they shall not bear anything out of their sins. [25] Undoubtedly, they are liars.

24. The infidels of Makkah had told the believers in general to return to the religion of their forefathers. If there is any punishment for doing this, we will bear it, but will not let you get the punishment. In response to it, this blessed verse was revealed in which their nonsensical prattle is beautifully refuted.

25. This means they will not bear it out of their own free will. However, burden of their subordinates would be placed on them. This is being mentioned in *"They shall surely bear their burden"* (S29:V13) or it could mean that

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they will not bear the burden of others in this way that the actual sinner would become free of their sins completely.

وَ لَيَحْمِلُنَّ اَثْقَالَهُمْ وَاَثْقَالًا مَّعَ
اَثْقَالِهِمْ ز وَ لَيُسْـَٔلُنَّ يَوْمَ الْقِيٰمَةِ عَمَّا
كَانُوْا يَفْتَرُوْنَ ﴿١٣﴾ ع ١٣

13 And undoubtedly, they shall surely bear their burdens, [26] and along with their own burdens other burdens. And they shall be ugly questioned on the Day of resurrection concerning that which they used to devise falsely.[27]

for this nonsensical talk of theirs which was uttered by them i.e. we would bear your burden, because this is adding a lie to Allah Almighty which is an infidelity. It should be remembered that this asking of Allah Almighty from the people is for the purpose of censure and not on account of His lack of information.

26. This means they will be bearing the burden of their sins whom they had led astray. It is stated in the Hadith Shareef that anyone who had introduced a new way in Islam, then the introducer would bear the burden of all the sinners until the Day of Judgement, while the burden of the sinners would not be lightened.

27. This means they would be punished

SECTION 2

وَ لَقَدْ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖ فَلَبِثَ
فِيْهِمْ اَلْفَ سَنَةٍ اِلَّا خَمْسِيْنَ عَامًا ط
فَاَخَذَهُمُ الطُّوْفَانُ وَهُمْ ظٰلِمُوْنَ ﴿١٤﴾

14.And undoubtedly, we sent Nuh towards his people [28], then he stayed among them there he stayed for a thousand years [29] less fifty years. Then the Deluge over took them and they were oppressors.

destruction of the infidels he lived for several hundred years. His blessed grave is found in a place called Kurk, a territory of Syria. This servant (the author) has visited it (*Tafseer Roohul Ma'ani*). He was the Prophet for all the people inhabiting the earth.

28. The name of Hazrat Nooh (on whom be peace) was either Shareef Abdul Ghaffar or Yashkar or Shaakir. He gained the title of Nooh due to his excessive weeping out of fear of Allah Almighty. He was born sixteen hundred and forty two years after the advent of Hazrat Adam (on whom be peace) on the outskirts of Iraq. He was blessed with prophethood at the age of forty. He preached for nine hundred and fifty years. After the

29. His period of propogation is nine hundred and fifty years and not his age. His full age was fourteen hundred years.

فَاَنْجَيْنٰهُ وَاَصْحٰبَ السَّفِيْنَةِ وَ جَعَلْنٰهَآ
اٰيَةً لِّلْعٰلَمِيْنَ ﴿١٥﴾

15. Then We saved him 30 And those in the ark, and made the Ark a sign for the entire world. 31

the obstinacy of the Makkans. Observe after such a long period of propagation of Hazrat Nooh (On whom be peace), only a few people accepted faith.

30. The total believers were eighty including his family members. Through this, the Holy Prophet صلى الله عليه وآله وسلم is comforted that he should not be saddened by

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31. By this is meant that the Ark of Hazrat Nooh (On whom be peace) remained until the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم on Mt Jody, although there is a gap of three thousand nine hundred and seventy four years between Hazrat Nooh (On whom be peace) and our Holy Prophet صلی اللہ علیہ وآلہ وسلم

(*Tafseer Roohul Bayaan*) It should be remembered that all the remaining members of the Ark died without any children. Only the progeny of Hazrat Nooh (On whom be peace) continued to spread. For this reason his title is Adam II and chief of Prophets due to his very long age.

16. And sent Ibrahim [32] when he said to his people, ' worship Allah [33], and fear Him'. There is good for you in it if you would have known.

وَاِبْرٰهِيْمَ اِذْ قَالَ لِقَوْمِهِ اعْبُدُوا اللّٰهَ وَ اتَّقُوْهُ ؕ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝

32 Remind the people From it we learn that to read, hear and learn the incidents of the pious people is an act of worship like Salaah and Fasting, because this is a means of obtaining piety

33. His people are from Baabil and include Namrood as well. To worship means to declare faith or to engage in worship after declaring faith because worshipping is not obligatory upon the infidels.

17 you indeed worship idols [34] besides Allah and you fabricate pure lie[35]. Undoubtedly, those whom you worship besides Allah have no Power to provide for you [36], , then seek your provision from Allah [37] and worship Him[38] and be grateful to him . You are to return towards Him

اِنَّمَا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ اَوْثَانًا وَّ تَخْلُقُوْنَ اِفْكًا ؕ اِنَّ الَّذِيْنَ تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ لَا يَمْلِكُوْنَ لَكُمْ رِزْقًا فَابْتَغُوْا عِنْدَ اللّٰهِ الرِّزْقَ وَ اعْبُدُوْهُ وَ اشْكُرُوْا لَهٗ ؕ اِلَيْهِ تُرْجَعُوْنَ ۝

34 These people were worshipping Namrood, his photos, idols made in his name, stars, moon and the sun It should be remembered that *SANAM* is that idol which is carved in human form from wood, stones and minerals like gold, silver, iron, etc while *WATHAN* is a general form both in human shape or in any other form, whether just a statue or a mere photograph (*Tafseer Roohul Bayaan*)

35 This means you are worshipping idols made from your own hands and making them partners of Allah Almighty From this verse we learn that the word *KHALAQA* denotes to make or to fabricate Here the word *TAKHLUQOON*, too, denotes to fabricate, to make Thus, when Hazrat Iesa (On whom be peace) says *AKHLUQU LAKUM* and Allah Almighty's saying *AHSANUL KHALIQEEN* the meaning taken should be to shape, to design, to invent, etc.

36 In your beliefs as well, because these people were not accepting these idols as creators and sustainers, but worshipping them as their mediators only. Therefore, they did not reply to Hazrat Ibrahim (On whom be peace) that these were the lords of their sustenance. From this we learn that to accept someone as the servant of Allah Almighty, but make him in some ways to be equal to Allah Almighty, too, is an act of polytheism. To glean full details about polytheism refer to the book *ILMUL QUR'AAN* - The Knowledge of Qur'aan.

37. By declaring faith in Him, and obeying and worshipping Him. This teaches us that faith and worship are blessings and a means of obtaining bounty in one's sustenance.

38. It should be remembered that true thanks is for Allah Almighty, while worldly thanks is for other benefactors. Says Allah

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Almighty "*That give thanks to Me and to your parents*" (S31:V14). But worship cannot be for anyone besides Allah Almighty, because worship is a true act and there can be no room

18. And if you belie [39] then many of the people have already belied before you. And the Messenger is not responsible but to deliver the message manifestly. [40]

وَ اِنۡ تُكَذِّبُوۡا فَقَدۡ كَذَّبَ اُمَمٌ مِّنۡ قَبۡلِكُمۡ ؕ وَ مَا عَلَى الرَّسُوۡلِ اِلَّا الۡبَلٰغُ الۡمُبِيۡنُ ﴿۱۸﴾

39. Like the people of Hazrat Nooh, Saleh and Hud (On them be peace) and what end they had met. You are aware of that too. It seems that these people had some knowledge of the historical events.

metaphorical deity. for an outward appearance in it. Thus, besides Allah Almighty there is no apparent or original worship.

40. And I had fulfilled this obligation. Thus your guidance therefore, is not my responsibility. Hence accept faith for your own good and not for my benefit.

19. And have they not seen, how Allah originates creation [41]. Then He will reproduce it? Undoubtedly, it is easy for Allah. [42]

اَوَ لَمۡ يَرَوۡا كَيۡفَ يُبۡدِئُ اللّٰهُ الۡخَلۡقَ ثُمَّ يُعِيۡدُهٗ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيۡرٌ ﴿۱۹﴾

41. First He distorts the seed in the soil by letting it perish in it. Thereafter, He sprouts a sapling from it. Likewise, He will disintegrate your body in the sand and will resurrect you in the Hereafter. In this very way the sperm is made into congealed blood, which is then made into a lump of flesh which is then given shape and form.

42. This is the result of the first statement, i.e. you should deduce this from it, because no one has seen the resurrection that would be taking place. Or, by seeing is meant to ponder and not merely seeing through the eyes. If you look at it in this manner then its meaning would become quite obvious.

20. Say you, 'travel in the earth, [43] then see, how Allah makes first, then Allah up brings the second growth [44]. Undoubtedly Allah can do everything

قُلۡ سِيۡرُوۡا فِى الۡاَرۡضِ فَانۡظُرُوۡا كَيۡفَ بَدَاَ الۡخَلۡقَ ثُمَّ اللّٰهُ يُنۡشِئُ النَّشۡاَةَ الۡاٰخِرَةَ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَىۡءٍ قَدِيۡرٌ ۚ ﴿۲۰﴾

43. This tells us that travelling for the purpose of visualising the creative power of Allah Almighty; by looking at the wonders in the sea, the mountains and in the earth; is an act of worship as this is the means of obtaining His mystical knowledge.

44. This means since you have understood that the Creator and Inventor of everything is Allah Almighty, then you should believe this, too, with certainty that He is the giver of a second life as well because renewal is far easier than creation. Hence, there is no inconsistency in the verse.

21. He torments whom he pleases [45] and shows mercy on whom He

يُعَذِّبُ مَنۡ يَّشَآءُ وَ يَرۡحَمُ مَنۡ يَّشَآءُ ۚ

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pleases, and you are to return only to him.

45 This means that He can punish any sinful believer and forgive anyone out of His Mercy. In this is included the forgiveness of the Prophets as well as those whose salvation has been promised. Likewise, the infidels are not included herein, because the punishment of the pious and the forgiveness of the infidels is absolutely impossible. Thus, this verse cannot

وَإِلَيْهِ تُقْلَبُونَ ﴿٢١﴾

be used as a proof for the possibility of Allah telling a lie, because no mention is made here of a possibility. However, mention is made here of an occurence, and such a meaning will make the occurence of a lie by Allah Almighty (May Allah forbid) a possibility. The next verse acknowledges the above.

22. And neither you can get out of the hold in the earth and nor in the heaven. [46] and neither you have any friend on need and nor any helper save Allah [47].

وَمَا أَنْتُمْ بِمُعْجِزِينَ فِي الْأَرْضِ وَلَا فِي السَّمَاءِ وَمَا لَكُمْ مِنْ دُونِ اللَّهِ مِنْ وَلِيٍّ وَلَا نَصِيرٍ ﴿٢٢﴾

46 This means even due to some impossible means you reach the sky you will not be able to save yourself from Him. Or it means that the inmates of the heavens and the earth are not out of His control.

47 Verses like these are addressed to the infidels stating that you infidels have no helpers. The commentary of it is the following verse "*And the unjust have no helpers*" (S2:V270). Or, it could mean if you oppose Allah Almighty you will have no helper. The believers have many helpers from Allah Almighty. Says Allah Almighty: "*Undoubtedly, Allah is your friend and His Messenger*" (S5:V55). No work in the world can be done without a helper. The same will be the case in the Hereafter. The world is a sample of the Hereafter.

SECTION 3

23. And those who believed not[38] in My signs and meeting with Me, It is they who have no hope of My mercy and for them is the painful torment. [49]

وَالَّذِينَ كَفَرُوا بِآيَاتِ اللَّهِ وَلِقَائِهِ أُولَٰئِكَ يَئِسُوا مِنْ رَحْمَتِي وَأُولَٰئِكَ لَهُمْ عَذَابٌ أَلِيمٌ ﴿٢٣﴾

48 They did so by rejecting the Qur'aan and the Hereafter.

49 This means the infidels, the rejectors of the Day of Judgement, despair of the mercy of Allah Almighty. They do not believe in any reward for their pious deeds. Since they reject existence of Paradise, and the Day of Judgement, then how will they acknowledge divine Mercy and reward? This blessed verse is regarding the infidels who believe that after death, both the body and soul perish, therefore they do not accept reward. The polytheists of India do acknowledge reward for one's deed's, but through others in this world. This tells us that the worst form of despair is infidelity and that infidels are full of despair. They will be punished severely on account of their despondency.

24. Then his people could answer nothing but that they then Allah rescued him[50] from the fire [51],

فَمَا كَانَ جَوَابَ قَوْمِهِ إِلَّا أَنْ قَالُوا اقْتُلُوهُ أَوْ حَرِّقُوهُ فَأَنْجَاهُ اللَّهُ مِنَ النَّارِ

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undoubtedly, in it surely are signs for the believers.[52]

إِنَّ فِي ذَٰلِكَ لَآيَاتٍ لِّقَوْمٍ يُؤْمِنُونَ ﴿٢٤﴾

50. By throwing alive in the fire. It should be remembered that it is forbidden in Islam to burn a living thing. The leaders of those people told this to their followers. From this we learn that the one who is defeated becomes ready to fight, he does not reply verbally. This is a proof of helplessness or being powerless.

51. Here part of the passage is concealed , i.e. they hurled Hazrat Ebrahim (On whom be peace) into the raging fire but We made this fire into a garden of unexpected relief to save him. Allah Almighty be praised! Other verses are a commentary of this verse.

52.Because the cooling of such a huge raging fire in an instant and its instant transformation into a garden in a wink undoubtedly reveals the absolute power of Allah Almighty, but only for the believer.

25. And Ibrahim said. ' You have indeed taken besides Allah these idols with which your friendship is within the span of the life of the world' [53]. Then on the day of resurrection you will deny each other [54] and will curse each other [55] And the abode of you all is the Hell [56] and you will have no helper.[57]

وَقَالَ إِنَّمَا اتَّخَذْتُم مِّن دُونِ اللَّهِ
أَوْثَانًا ۙ مَّوَدَّةَ بَيْنِكُمْ فِي الْحَيَاةِ الدُّنْيَا ۚ
ثُمَّ يَوْمَ الْقِيَامَةِ يَكْفُرُ بَعْضُكُم بِبَعْضٍ
وَيَلْعَنُ بَعْضُكُم بَعْضًا ۖ وَمَأْوَاكُمُ النَّارُ
وَمَا لَكُم مِّن نَّاصِرِينَ ﴿٢٥﴾

53. This means your friendship with these deities is temporary, for afterwards you will become their enemies. This tells us that the friendship which the believer has with Allah Almighty increases after death, not decreases. The mutual friendship of polytheists is of a temporary nature, which after their death will turn into enmity. This tells us that the friendship between believers do not end with death, but they become stronger and will be of benefit for them in the Hereafter.

54. This tells us that in the Hereafter worldly friendship will end, but friendship based on faith will continue. Says Allah Almighty: "*Fast friends shall be foes to one another on that day, but the God-fearing*" (S43:V67).55.This means the idols or the idol-worshippers, on the idols or some polytheists on some.

56. Neither the idols nor of the idol - worshippers. The idols will go to inflict punishment and the idol worshipper will go to receive punishment in Hell.

57. Neither these idols nor your leaders, because they themselves would be seized. And when Hazrat Ebrahim (On whom be peace) emerged safely from the fire, they were powerless at seeing this miracle.

26. Then Lut believed him 58. And Ibrahim said, ' I MIGRATE TOWARDS MY Lord' [59]. Undoubtedly, He is the Mighty and the Wise [60].

فَآمَنَ لَهُ لُوطٌ ۘ وَقَالَ إِنِّي مُهَاجِرٌ إِلَىٰ
رَبِّي ۖ إِنَّهُ هُوَ الْعَزِيزُ الْحَكِيمُ ﴿٢٦﴾

58. Hazrat Lut (On whom be peace) was either the cousin or nephew of Hazrat Ebrahim (On whom be peace) (*Tafseer Roohul Bayaan*) and the son of Baraan. Hazrat Lut (On whom be peace) was the very first person to declare faith in Hazrat Ebrahim (On whom be peace).

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i e Faith in terms of Shariah otherwise, the first person really to believe in him,before he began the prophetic mission was his mother. This is also the case of Hazrat Khadija (May Allah be pleased with her) who was indeed the first person to acknowledge the prophethood of our Holy Prophet صلی اللہ علیہ وآلہ وسلم after he was bestowed formal prophethood in the Cave of Hira, while Hazrat Abu Bakr (May Allah be pleased with him) enjoys the honour of being the first person to accept Islam after the Holy Prophet صلی اللہ علیہ وآلہ وسلم began the propagation of Islam

59 Thus he migrated from Iraq to Syria

27. And We bestowed him Ishaaq and Ya'qub [61] and we put prophethood, and the Book [62] in his offspring, and We gave[63] him his reward in the world. And undoubtedly, in the Hereafter, he is amongst those who are worthy of Our proximity [64].

61 From the womb of Bibi Sara came Hazrat Ishaaq (On whom be peace) and from the loins of Hazrat Ishaaq (On whom be peace) was Hazrat Yaqoob (On whom be peace) Because the birth of both these pious persons took place during the time when he was very old, he has been mentioned here in a special way Otherwise, Hazrat Ismail, Madyan and Madaain are also his sons

62 From this we learn that after Hazrat Ibrahim (On whom be peace), prophethood had been perpetuated from his progeny only Hence Mirza Qadyani can never be a prophet because he is not from the progeny of Hazrat Ibrahim (On whom be peace) We further learn that to be the children of the pious, too, is a bounty from Allah Almighty, when they are believers It is stated in *SAWAAIQ MUHARRAQAH* by Ibn Hajr until the Day of Judgement all *Qutbul Iqtaab* will be Sayyeds

28.and when Lut said to his people [65], 'Undoubtedly you commit indecency which none among the entire

with Hazrat Lut (On whom be peace) and Bibi Sarah. From this, emerge two issues:

1. Migration is Sunnah of the Prophets.
2. To go to that land where there is no restriction in the worship of Allah Almighty, is in reality going to Allah Almighty. This does not mean that Allah is not at the place from where a person is migrating, and that Allah Almighty is there where a person is migrating to.

60. Hence there are thousands of wisdoms associated with this migration.

وَوَهَبْنَا لَهٗۤ اِسْحٰقَ وَيَعْقُوْبَ وَ جَعَلْنَا فِيْ ذُرِّيَّتِهِ النُّبُوَّةَ وَ الْكِتٰبَ وَ اٰتَيْنٰهُ اَجْرَهٗ فِي الدُّنْيَا ۚ وَ اِنَّهٗ فِي الْاٰخِرَةِ لَمِنَ الصّٰلِحِيْنَ ۝

The status is specifically bestowed on the progeny of the Holy Prophet by Allah Almighty. Hazrat Ghause Paak (May Allah be pleased with him) is Hassani and Hussaini Sayyed.

63 By granting them pure and pious children, prophethood was made a speciality from his progeny. He made their remembrance among every religion an act of blessing until the Day of Judgement. He established firmly their way of life. He included their names with the name of our beloved Prophet صلی اللہ علیہ وآلہ وسلم in Salaah in Daroode Ebrahim, and above everything else, he created Hazrat Muhammad Mustapha صلی اللہ علیہ وآلہ وسلم from his progeny and He perpetuated for posterity his customs in Hajj

64. He will be from enterprising and resolute Prophets.

وَلُوْطًا اِذْ قَالَ لِقَوْمِهٖۤ اِنَّكُمْ لَتَاْتُوْنَ الْفَاحِشَةَ ۫ مَا سَبَقَكُمْ بِهَا مِنْ اَحَدٍ مِّنَ

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world has done before you [66].

الْعٰلَمِيْنَ ﴿٢٨﴾

65. This means the people whose Prophet he was, were told because Hazrat Lut (On whom be peace) was neither from the family of that people nor from their country. He had come from Iraq while these people were from Syrian territory. There are many meanings attached with the word *QAUM.*

66.This tells us that nobody committed sodomy before the people of Hazrat Lut (On whom be peace). No animal did this disgusting deed. A sodomist is worse than an animal. This has been called indecent because every intelligent person is aware of its obscenity.

29. Do you commit unnatural with males and cut off the ways [67]; and commit evil deeds in your assembly [68]! Then his people's answer was nothing, but that they said, 'bring upon us the torment of Allah if you are truthful [69].

اَئِنَّكُمْ لَتَاْتُوْنَ الرِّجَالَ وَتَقْطَعُوْنَ السَّبِيْلَ ۙ وَ تَاْتُوْنَ فِيْ نَادِيْكُمُ الْمُنْكَرَ ؕ فَمَا كَانَ جَوَابَ قَوْمِهٖۤ اِلَّاۤ اَنْ قَالُوا ائْتِنَا بِعَذَابِ اللّٰهِ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٩﴾

67. By looting the possession of the travellers, or you behave badly with the travellers. For this reason, travellers gave up passing through these places. Or you are destroying your off-spring because a sodomist, eventually, is of no use to a woman (*Tafseer Roohul Bayaan*).
68. To use offensive language, to whistle, to drink alcohol, to mock at one another. This tells us that even infidels are duty bound to observe the good conduct in matter of friendship because an Islamic governor can punish them for infringing its rights.
69. This means these ways of ours are good. If they are evil let there be punishment for them. They had said all this in a mocking way.

30. He submitted, 'O my Lord, help me against these mischievous people [70].

قَالَ رَبِّ انْصُرْنِيْ عَلَى الْقَوْمِ الْمُفْسِدِيْنَ ﴿٣٠﴾ ع ١٥

70. This means let punishment descend upon these people, let them be destroyed. Destruction of the infidels is the help of the believers. Allah Almighty destroyed them through the angels. This tells us that the help of Allah Almighty's servants is in reality help of Allah Almighty. These sages are the reflection of Allah's powers.

SECTION: 4

31. When our angels [71] came to Ibrahim with glad tidings [72]. They said, 'We shall surely destroy [73] the people of this city'. Undoubtedly, its inhabitants are oppressors [74].

وَ لَمَّا جَآءَتْ رُسُلُنَاۤ اِبْرٰهِيْمَ بِالْبُشْرٰى ۙ قَالُوْۤا اِنَّا مُهْلِكُوْۤا اَهْلِ هٰذِهِ الْقَرْيَةِ ۚ اِنَّ اَهْلَهَا كَانُوْا ظٰلِمِيْنَ ﴿٣١﴾

71. Hazrat Jibraeel (On whom be peace) and some angels with him.
72. Of the noble birth of Hazrat Ishaaq (On whom be peace) and his son Hazrat Yaqoob (On whom be peace). From this we learn to convey the glad tidings of the birth of a

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Prophet is the way of life of the angels. This is the very objective of Meelad Shareef as well. We further learn that a pious son is a great bounty from Allah Almighty for which it is very important to express gratitude to Allah Almighty

73 This means to the dwellers in Sudoom

32. He said, ' in it indeed is Lut [75]. The angels said, 'we know well [76] who is in it, we shall surely deliver him [77] and his family but his wife, she is among those who remain behind [78].

75 While the Prophet is there in their midst, no punishment comes to the infidels It is for this reason that he asked with astonishment that Prophets dwell there, so how will punishment come there" The reply he received was that they would be separated from there prior to the punishment In short, he did not intercede for the infidels

76 This is an excellent translation because *A-L AMO* does not mean that we know more than you The knowledge of angels is not more than that of a Prophet Thus knowledge is not superior in comparison to Hazrat Ebrahim (On whom be peace)

77 This tells us that deeds of Allah Almighty can be linked to His special servants

33. And when our angels came to Lut [79] their coming became unpleasant to him and on account of them his heart was stratitenea [80], but they said, fear [81] not and nor grieve, undoubtedly, we shall deliver you and your family [82] but your wife, she is among those who remain behind [83].

79 They reached there in the form of handsome boys so that the culprits could be caught in the act of crime

80 Not because of the arrival of the guests, but because of considering the wickedness of his people of how he would be protecting his guests. This tells us that the protection and respect of the guests is the responsibility of the host From this we learn

where Hazrat Lut (On whom be peace) was sent as a prophet.

74. This tells us that due to the evil doings of the human beings punishment is sent upon the other creations, animals, etc. of that territory.

قَالَ اِنَّ فِيْهَا لُوْطًا ؕ قَالُوْا نَحْنُ اَعْلَمُ بِمَنْ فِيْهَا ؕ لَنُنَجِّيَنَّهٗ وَ اَهْلَهٗۤ اِلَّا امْرَاَتَهٗ ۫ كَانَتْ مِنَ الْغٰبِرِيْنَ ۝

Observe, to grant salvation is the work of Allah Almighty, yet the angels have said that we will grant salvation. Thus you can say that the Holy Prophet صلى الله عليه وآله وسلم provides salvation from the fire of Hell. He provides Paradise, he grants relief from difficulties and hardships. Hazrat Rabiah had asked the Holy Prophet صلى الله عليه وآله وسلم, "*I seek from you Paradise.*"

78 From this we learn that angels are aware of the end i.e the manner of death, of each person i e who will die a believer and who will die an infidel Who will die where and in what manner. Then it cannot be polytheism to accept such knowledge being possessed by Prophets and saints

وَ لَمَّاۤ اَنْ جَآءَتْ رُسُلُنَا لُوْطًا سِیْٓءَ بِهِمْ وَ ضَاقَ بِهِمْ ذَرْعًا وَّ قَالُوْا لَا تَخَفْ وَ لَا تَحْزَنْ ۫ اِنَّا مُنَجُّوْكَ وَ اَهْلَكَ اِلَّا امْرَاَتَكَ كَانَتْ مِنَ الْغٰبِرِيْنَ ۝

that sometimes a Prophet does not recognize an angel However, when this angel comes with a revelation, it is imperative for the Prophet to recognize him Otherwise revelation will not remain binding and categorical.

81 This means do not be afraid of the people, do not be saddened over us because we are not human beings, but we are angels.

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82. To provide salvation is the work of Allah Almighty, yet the angels had said that we will provide salvation.
83. His wife will remain behind in that place and will be destroyed with infidels and die on infidelity. From, this emerge few issues:
1. Allah Almighty has given knowledge of the unseen to the angels. They know when, where and in what manner a person would experience death.
2. An infidel does not derive blessings from the company of the Prophets, it is thus useless for an infidel woman to be the wife of a Prophet.
3. Any person who has love for another person, he will be with that person. The wife of Hazrat Lut (On whom be peace) loved the infidels, she was thus destroyed with them.

34. Undoubtedly, we are going to bring down upon the people of this city a torment [84] from the heavens, the recompense of their disobedience.

إِنَّا مُنْزِلُونَ عَلَىٰٓ أَهْلِ هٰذِهِ الْقَرْيَةِ رِجْزًا مِّنَ السَّمَآءِ بِمَا كَانُوْا يَفْسُقُوْنَ ﴿٣٤﴾

84. To send down punishment is the work of Allah Almighty, but it is linked to the angels.

35. And undoubtedly, We have left remained from it a bright sign for a people who understand [85].

وَلَقَدْ تَّرَكْنَا مِنْهَآ اٰيَةًۢ بَيِّنَةً لِّقَوْمٍ يَّعْقِلُوْنَ ﴿٣٥﴾

85. Thus fountains of black water began to flow there whose heavy stench was smelt from far. The stones which fell upon them had the names of those people written on them. Those stones remained in existence for a long time. The noble Companions of the Holy Prophet صلى الله عليه وآله وسلم had seen them (*Tafseer Roohul Bayaan*). Their ruined homes did not remain because the layer of that land was turned over. Because only those who possess religious intelligence can benefit from these symbols, therefore mention has been made of them. By intelligence is meant religious intelligence which can guide towards truth leading to faith, not that intelligence which leads to the invention of guns and cannons as well as aeroplanes.

36. And to Madian We sent their compatriot Shoaib [86], then he said, 'O my people, worship Allah, and hope [87] for the last day, and wander not spreading mischief in the land' [88].

وَإِلٰى مَدْيَنَ اَخَاهُمْ شُعَيْبًا ۙ فَقَالَ يٰقَوْمِ اعْبُدُوا اللّٰهَ وَارْجُوا الْيَوْمَ الْاٰخِرَ وَلَا تَعْثَوْا فِي الْاَرْضِ مُفْسِدِيْنَ ﴿٣٦﴾

86. This means Hazrat Shuaib (On whom be peace) did not come from another place to become a Prophet here. He was from the same people, of the same family lineage and the same country. This does not mean it is permissible for the people to address him as a brother.
87. This tells us that the Day of Judgement for a believer is one of hope, but to the infidel it is one of fear. The meaning of the verse is accept faith and prepare for it.
88. Do not spread mischief in the land through infidelity and weighing less because they are the cause of the coming of Divine punishment.

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فَكَذَّبُوْهُ فَاَخَذَتْهُمُ الرَّجْفَةُ فَاَصْبَحُوْا فِيْ دَارِهِمْ جٰثِمِيْنَ ۝

37. Then they belied him [89], therefore the earth quake over took them, then in the morning they remained lying prostrated [90].

89 This tells us that without belying the Prophets and being disobedient to them, Divine punishment does not come down, no matter how much disobedience is shown to Allah Almighty. Says Allah Almighty, "*And We are not to torment until We have sent a messenger*" (S17:V15). It should be remembered that the people of Hazrat Shuaib(On whom be peace) were given the punishment of a loud scream which became like an earth tremor from which the hearts of the people sank with shock. Thus, in this verse and the following verse: "*Then a roaring cry overtook at sunrise*" (S15:V73), there is no inconsistency.

90. First Hazrat Jibraeel (On whom be peace) gave a roaring cry on them which resulted in the earthquake and all those people perished. Thus, this verse is not inconsistent with the verse in which mention is made of a roaring cry.

وَ عَادًا وَّ ثَمُوْدَا وَقَدْ تَّبَيَّنَ لَكُمْ مِّنْ مَّسٰكِنِهِمْ ۫ وَ زَيَّنَ لَهُمُ الشَّيْطٰنُ اَعْمَالَهُمْ فَصَدَّهُمْ عَنِ السَّبِيْلِ وَ كَانُوْا مُسْتَبْصِرِيْنَ ۙ۝

38. And destroyed Aad and Thamud and you have already known their dwellings [91], and the Devil (Satan) make their work appear fair-seeming [92] to them and kept them back from the path though they could see clearly [93].

91 Because you see these territories during your travels

92 From this we learn that it is an act of kufr and the work of a devil to regard evil as good. It should be remembered that even the devil does not regard evil deeds as good, but does them to show people. He is not a polytheist himself, but makes people, to be polytheists.

93 This means that the people of Thamood and Aad were intelligent, but in matters of religion, they did not use their intelligence. They used their entire intelligence in worldly matters. This tells us that the correct utility of intelligence is religion.

وَقَارُوْنَ وَ فِرْعَوْنَ وَهَامٰنَ ۫ وَلَقَدْ جَآءَهُمْ مُّوْسٰى بِالْبَيِّنٰتِ فَاسْتَكْبَرُوْا فِي الْاَرْضِ وَ مَا كَانُوْا سٰبِقِيْنَ ۚ۝

39. And Quaroon [94], and Firawn and Haman [95] (We destroyed). And undoubtedly, Musa came to them with bright signs, then they showed haughtiness in the land [96], and they could not outstrip Us [97].

94 This tells us that the infidelity of a person who rejects one aspect of religion is equal to a person who rejects every aspect of religion. Here, Allah Almighty has menitoned Qaroon, who had only rejected Zakaat, with Hamaan and Pharoah who had rejected all religious injunctions i.e. Tauheed (Oneness of Allah Almighty), Prophethood, etc. Therefore,

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Hazrat Abu Bakr Siddique (May Allah be pleased with him) declared war on those who had rejected the institution of Zakaat and pardoned them after they had repented. He had declared war on Musailama the Liar, and his followers because they had become apostates by accepting Musailama as a prophet.

95. Here, mention of Qaroon is preceded because he was of noble descent, and a relative of Hazrat Moosa (On whom be peace). From this we learn that geneological and family respect will not be able to save a person from punishment, if your deeds are not good. The purpose of this was to explain to the Quraish that do not be proud of being the descendants of Hazrat Ebrahim (On whom be peace), if you want salvation, then accept Islam.

96. Hamaan and Pharoah did this by rejecting faith, and Qaroon by rejecting the payment of Zakaat. Thus, there is no inconsistency in the verse.

97. This means He seized everyone from the infidel nations. Here not only these above mentioned three are meant, as can be understood from the following verse.

فَكُلًّا اَخَذْنَا بِذَنْۢبِهٖ ۚ فَمِنْهُمْ مَّنْ اَرْسَلْنَا عَلَيْهِ حَاصِبًا ۚ وَ مِنْهُمْ مَّنْ اَخَذَتْهُ الصَّيْحَةُ ۚ وَمِنْهُمْ مَّنْ خَسَفْنَا بِهِ الْاَرْضَ ۚ وَ مِنْهُمْ مَّنْ اَغْرَقْنَا ۚ وَ مَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ﴿۴۰﴾

40. Then We seized each of them on account of his sin [98], then as to some of them We sent the storm of stoning, and as to some of them, a roaring blast overtook them and as to some of them We buried in the earth and as to some of them, We drowned [99]. And it was not befitting to the Dignity of Allah that He would have oppressed them, yes they themselves oppressed their souls [100].

98. This means that no one was caught through the infidelity of another person, but due to his own infidelity. For this reason believers were moved out from all these places then punishment was sent upon them. It should be remembered that the minor children of the infidels were destroyed by remaining with their parents. Thus, there can be no objection raised at the verse that for what sins were their minor children being punished. Like these children, the animals in these places, too, were destroyed due to these infidels. It should be remembered, that punishment in the world descends upon some innocent people because of the sinners. The weavil ,too, is crushed with the wheat. However, in the Hereafter sinners like us would be pardoned through the blessings of the pious, but the innocent will not be punished due to evil doers. Every person will be punished for his own sins.

99. Thus, stones fell upon the people of Lut , roaring cries destroyed the people of Thamood, Qaroon was sunk in the ground and the people of Nooh were drowned. One should take a lesson from these incidents.

100. This means that We did not send these punishments on them without reason. In fact, through their own evil deeds they invited these like a person calls for his death by committing suicide. It should be remembered that an infidel and an evil doer oppress others, while oppressing himself would mean to spend unlawfully from the wealth of others, or deprive someone of his rights. Our souls are the property of Allah Almighty and these souls have rights over us. Thus a criminal commits a crime by unlawfully utilising the property of Allah Almighty, thereby depriving the soul of its rights. Thus, from every point of view such a person is an oppressor.

مَثَلُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ

41. The examples of those who have made guardians other than Allah,

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اَوْلِيَآءَ كَمَثَلِ الْعَنْكَبُوْتِ ۚ اِتَّخَذَتْ بَيْتًا ؕ وَ اِنَّ اَوْهَنَ الْبُيُوْتِ لَبَيْتُ الْعَنْكَبُوْتِ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ۝

like the spider [101]. She has made [102] a house of cobweb. And undoubtedly, the frailest of all houses is the house of the spider [103]. What a good thing it would have been if they knew [104]

101 They made the enemies of Allah Almighty their friends and these are friends besides Allah. His friends are the Saints Says Allah Almighty "*And the supporters of the infidels are the devils, and they bring them forth from light towards darkness*" (S2:V257). Accepting the Saints as friends of Allah Almighty is a pillar of our faith or, here the Friend could mean the true Master, and the true Being worthy of worship

102 This means it is like the web of the spider, which cannot ward off the cold, or stop the flow of dust In appearance it is well spread out, but in reality it is nothing If your finger were to touch it, it breaks Similar is the condition of the religion of the infidels It is just an outward show, in reality it is nothing

103 It neither has foundation nor any walls, nor a ceiling or anything concrete

104 The infidels of Arabia would worship the idols in times of comfort, but under difficult conditions they would call upon Allah Almighty only and seek help from Him, as if these idols by themselves could not be of assistance to them under adverse conditions. But they did not think about this i.e. just as they were calling upon Him in their times of difficulties, they should have done so in their times of comfort as well. Here complaint is made about this Our seeking of police help during difficulties or seeking the help of Saints and Prophets to ward off calamities is not included in this, because we take them as those reflecting the removal of difficulties and providers of assistance by Allah Almighty. This seeking of help is not polytheism. If a sinful believer goes to the mazaar of the Holy Prophet صلى الله عليه وآله وسلم to seek forgiveness through him, it cannot be regarded as polytheism. Moulana Jami states *"Oh Messenger of Allah, though I am totally insignificant and my sins are huge as a mountain, I have come to your court to seek forgiveness for them".*

اِنَّ اللّٰهَ يَعْلَمُ مَا يَدْعُوْنَ مِنْ دُوْنِهٖ مِنْ شَيْءٍ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

42. Allah knows whatever they worship [105] besides Allah. And He it is the Mighty, the Wise [106].

105 In the verses like these some Ulama of Deoband translate the word *YADOON* to mean *to call* and say to call *YA RASOOLULLAH* and *YA GHAUS* as Shirk (polytheism) Yet, in their times of need they call on the wealthy, the doctors and the officers which is actually shirk. In Salaah, all read Assalamu Alaika Ayuhan Nabiyu Here the meaning of *'YADOON' 'to worship'* is most appropriate.

106 This means the delay in the coming of punishment on the infidels of Makkah despite their infidelity and enmity, is not due to the lack of awareness of Allah Almighty but there are many inner reasons for it, that some of these very people and some of their children would be accepting faith.

وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ ۚ وَمَا يَعْقِلُهَآ اِلَّا الْعٰلِمُوْنَ ۝

43. And these examples We narrate to the people [107], and none understand them but learned.

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107. These examples are not for you Oh beloved Rasool صلى الله عليه وآله وسلم. You

44. Allah has made the heaven and the land with truth [108]. Undoubtedly, in it, there is sign for the Muslims [109].

خَلَقَ اللّٰهُ السَّمٰوٰتِ وَالْاَرْضَ بِالْحَقِّ ؕ
اِنَّ فِیْ ذٰلِكَ لَاٰیَةً لِّلْمُؤْمِنِیْنَ ﴿۴۴﴾ ع ۱۴ ۱۲

108. Here, the word '*truth*' denotes One possessing Wisdom. Thus this verse is not contradicting the Hadith that besides Allah Almighty everything is false. There falsehood signified to perish.

45. O beloved! Recite [110] the Book that has been revealed to you, and establish prayer [111]. Undoubtedly, the prayer forbids one from indece-ncy and evil thing [112]. And no doubt, the remembrance of Allah is the greatest [113]. And Allah knows what you do [114].

اُتْلُ مَاۤ اُوْحِیَ اِلَیْكَ مِنَ الْكِتٰبِ وَ
اَقِمِ الصَّلٰوةَ ؕ اِنَّ الصَّلٰوةَ تَنْهٰی عَنِ
الْفَحْشَآءِ وَ الْمُنْكَرِ ؕ وَ لَذِكْرُ اللّٰهِ
اَكْبَرُ ؕ وَ اللّٰهُ یَعْلَمُ مَا تَصْنَعُوْنَ ﴿۴۵﴾

110. Recite it yourself to obtain the rewards, to understand its meaning and to raise your status. Or recite it to others so that people can learn to recite the Holy Qur'aan from you. This tells us that recitation of the Holy Qur'aan is an act of worship and its dissimination is absolutely important.

111. This means Oh My Beloved صلى الله عليه وآله وسلم you should establish and rectify the Salaah of your followers by letting them observe you performing it so that they can imitate you. It should be remembered that both the captain and the passengers are in the ship, but the passengers are there to go to their destination while the captain is there to enable them to reach their destination. Thus, the passenger pays his fare while the captain receives a salary for their travels. In the ship of Islam both the believers and the Prophet are travelling. But, the purpose of the believers is to reach their destination and the Prophet - to guide them to their destination. We perform our Salaah to obtain our salvation, while the Holy Prophet صلى الله عليه وآله وسلم performed it to educate us. It is obligatory on both the follower and the Prophet صلى الله عليه وآله وسلم, have been created possessing all the knowledge.

109.Because only believers can obtain the mystical knowledge of Allah Almighty by reflecting over the creation of the heaven and the earth, therefore they have been mentioned. Otherwise, this is not a lesson for everybody.

but the nature of obligation is different.

112. Anything which is regarded bad by inference is indecent, while that which is prohibited on a religious basis is prohibited, eg. adultery and polytheism. True Salaah which is performed punctually and with utmost sincerity will certainly enable one to give up ones evil habits. These performers of Salaah who do not abstain from evil habits, do not really perform their Salaah in the true sense of the word. The hypocrites, the present day Qadyanis, etc. do appear to be very punctual with their Salaah, but not from abstaining from acts which are indecent and disaproved. This is because they are not performing their Salaah correctly. The true devotees say that here the letters *Alif* and *Laam* in *AL-SALAAH* are definite article and it denotes that Salaah which is established by the Holy Prophet صلى الله عليه وآله وسلم i.e. that Salaah protects the performer from all types of indecent and disaproved acts which Oh My Beloved Prophet صلى الله عليه وآله وسلم you have established in their hearts. These benefits cannot be achieved by Salaah established by us. In short, there is no inconsistency in the verse.

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113 By remembrance of Allah is meant Salaah i e Salaah is superior to all other acts of worship Or it could mean general remembrance of Allah Almighty, because the reward of worship is Paradise, while the reward of remembrance of Allah Almighty is Divine Remembrance Says Allah Almighty *"Therefore remember Me, I shall remember you"* (S2 V152) Or it could refer to the Holy Qur'aan too. If the Muslims do not object Prophet صلى الله عليه وآله وسلم i.e. the Holy Prophet is the most superior in the creation of Allah Almighty. Says Allah Almighty: "*And sent down for you an honour, the Messenger*" (S65:V9-10).

114. You will do good or bad deeds in your lifetime, in your grave or in the Hereafter.

46. and O Muslims! Dispute not with the people of the Book but in a better manner [115], except those of them who did wrong [116] and say, 'we have believed in that which has been sent down to us [117] and our god and your god is one and we have submitted before Him' [118].

وَ لَا تُجَادِلُوْٓا اَهْلَ الْكِتٰبِ اِلَّا بِالَّتِيْ هِيَ اَحْسَنُ ۖ اِلَّا الَّذِيْنَ ظَلَمُوْا مِنْهُمْ وَقُوْلُوْٓا اٰمَنَّا بِالَّذِيْٓ اُنْزِلَ اِلَيْنَا وَ اُنْزِلَ اِلَيْكُمْ وَ اِلٰهُنَا وَاِلٰهُكُمْ وَاحِدٌ وَّ نَحْنُ لَهٗ مُسْلِمُوْنَ ۝۴۶

115 By producing strong proofs, and by showing good conduct From this we learn that one should refrain from using strong language, vulgar language and language of jest and mockery in a debate We further learn that debating is an act of worship, therefore it is good to acquaint yourself with the knowledge of debate

116 Those who trouble the believers or insult the dignity of the Holy Prophet صلى الله عليه وآله وسلم or those who become negligent in paying their Jizya (Poll tax) rebuke them and if need be declare war on them Thus, this verse is not abrogated, but is firm

117 Based on this order and classification emerge two issues.

1 That our faith is first on the Holy Qur'aan then on the other heavenly books In fact, our faith on these books is because this has been ordered by the Holy Qur'aan.

2 Our faith and action are on the Holy Qur'aan, while we only have faith on the other books, but not actions The Holy Prophet had said when the People of the Book talk to you about any topic from the Taurah, do not acknowledge it's veracity nor refute it, instead of this tell them we have brought faith on the Holy Qur'aan.

118. Since the Holy Qur'aan, too, is from Allah Almighty, we believe in it as well. In it there is a hint that any person who may believe in the Taurah and Injeel, but not in the Holy Qur'aan, then such a person does not have faith in Allah Almighty, but in his own mundane desires.

47. and O beloved! In the same manner We have sent down the Book to you [119]. Then those whom we gave the Book, believe in it [120] and there are some of these persons who believe in it [121]. And no one denies Our signs but the infidels [122].

وَ كَذٰلِكَ اَنْزَلْنَآ اِلَيْكَ الْكِتٰبَ ۚ فَالَّذِيْنَ اٰتَيْنٰهُمُ الْكِتٰبَ يُؤْمِنُوْنَ بِهٖ ۚ وَمِنْ هٰٓؤُلَآءِ مَنْ يُّؤْمِنُ بِهٖ ۭ وَ مَا يَجْحَدُ بِاٰيٰتِنَآ اِلَّا الْكٰفِرُوْنَ ۝۴۷

119 This means just as I had revealed books on the previous Prophets, I have revealed about these books, then why do the People of the Book object about the revelation of the Holy Qur'aan.

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120. In future, when you would be in the sacred city of Madina, because this verse is Makkan. By giving the Book is meant by bestowing the beneficial knowledge about the Book. By this is meant eminent scholars like Hazrat Abdullah ibn Salaam as well as other Jewish scholars who had accepted Islam.

121. Some people from the polytheists of Makkah too, are presently entering the fold of Islam, while in time to come, all will accept Islam.

122. By infidels is meant those stubborn infidels who were deliberately rejecting the Holy Prophet صلى الله عليه وآله وسلم merely because of envy eg. the Jewish scholars or the polytheists of Makkah.

48. And you did not recite [123] the Book before and nor you use to write down anything with your hands, in that case the followers of falsehood would have been doubted [124].

وَ مَا كُنْتَ تَتْلُوْا مِنْ قَبْلِهٖ مِنْ كِتٰبٍ وَّ لَا تَخُطُّهٗ بِيَمِيْنِكَ اِذًا لَّارْتَابَ الْمُبْطِلُوْنَ ﴿۴۸﴾

123. This means prior to the advent of prophethood, he could not read and invite but afterwards Allah Almighty bestowed upon him knowledge of both, reading as well as writing. Therefore, this verse is not contradicting those Ahadith from which the reading and writing of the Holy Prophet صلى الله عليه وآله وسلم is proven, like writing something at the time of the Treaty of Hudaibiyah.

124. In that the infidels of Makkah should have said that since the Holy Prophet صلى الله عليه وآله وسلم had been a learned person from before, therefore he has produced the Qur'aan on the strength of his knowledge. And the Ulama of the People of the Book would have said that among the signs written about the Final Prophet in our scriptures is that he will not be able to read and write, but he is a learned person. Thus, he is not a true Prophet (May Allah forbid). Now, that he is not an educated person, therefore nobody should have any doubts. It should be remembered that to be educated is one thing, but to be a scholar is a different thing altogether.

49. Rather it is bright signs in the breasts of those who have been given knowledge [125]. And none denies Our signs but the unjust [126].

بَلْ هُوَ اٰيٰتٌۢ بَيِّنٰتٌ فِيْ صُدُوْرِ الَّذِيْنَ اُوْتُوا الْعِلْمَ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا الظّٰلِمُوْنَ ﴿۴۹﴾

125. This means that this blessed Prophet is one possessing bright signs which are safe in the hearts of the People of the Book because they had prior knowledge about the Holy Prophet صلى الله عليه وآله وسلم. Ibn Abbas (May Allah be pleased with him). Or that Qur'aan is a bright sign which is protected within the hearts of Ulama and Huffaz until the Day of Judgement. Besides the Holy Qur'aan, no other book was like it in status and grandeur (*Tafseer Khazainul Irfaan*).

From this, emerge two issues:

1. The status of the Ulama and Huffaz is great because the treasures of the Holy Qur'aan are in their hearts. If any paper on which verses of the Holy Qur'aan are written is sacred, then imagine the sanctity of those hearts which are the store house of these verses. The paper on which the verses of the Qur'aan is written cannot be touched by an impure person. Likewise, the heart in which there is the Qur'aan cannot be touched by the impure devil (If Allah wills).
2. There can never be any distortion in the Holy Qur'aan because changes and distortions can take place on paper, never in the hearts.

126. The infidels of Makkah who have gone beyond the limits in their infidelity and rebellion.

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وَ قَالُوْا لَوْ لَآ اُنْزِلَ عَلَيْهِ اٰيٰتٌ مِّنْ رَّبِّهٖ ؕ قُلْ اِنَّمَا الْاٰيٰتُ عِنْدَ اللّٰهِ ؕ وَ اِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ۝۵۰

50. And they said, 'Why were the signs not sent down upon them from his Lord?' [127]. Say you, 'The signs are with Allah [128]. And I am indeed a clear Warner'.

127 By this is meant those miracles which were being studied by them Otherwise, the miracles of the Holy Prophet صلى الله عليه وآله وسلم are more than all the Prophets of Allah Almighty

128 The miracles of the Holy Prophet صلى الله عليه وآله وسلم fall into three categories

1 The first are those which appear from him at all times without his control eg his blessed body was shadowless; sweet fragrance of musk and amber emanating from his blessed perspiration;

2. In the second group are those miracles over which he was given no choice like the verses of the Holy Qur'aan.

3. And miracles in the third category were performed by the Holy Prophet صلى الله عليه وآله وسلم through his own control and choice, like making the stones recite the Kalima, the splitting of the moon, the sun that had set reappeared at his instruction. Here, miracles of the second category are mentioned.

اَوَ لَمْ يَكْفِهِمْ اَنَّآ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ يُتْلٰى عَلَيْهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَرَحْمَةً وَّ ذِكْرٰى لِقَوْمٍ يُّؤْمِنُوْنَ ۝۵۱

51. Does it not suffice them that We have sent down upon you the Book [129] that is recited to them? [130]. Undoubtedly, there is a mercy and an admonition to the believers [131].

129 This means that the Holy Qur'aan is the greatest miracle of the Holy Prophet صلى الله عليه وآله وسلم If this miracle was not convincing to them, then they will not bring faith after seeing any other miracle requested by them and become entitled for destruction, as not accepting faith after seeing miracles of their request is a means of descent of Divine Punishment Thus, not showing miracles requested by them,too, is a mercy of the Holy Prophet صلى الله عليه وآله وسلم

130 Today as well as until the Day of Judgement The purpose is to show that the miracles of the Prophets have remained as stories, but this Qur'aan is such a living miracle which would be seen at all times. Not believing in it is, therefore, the height of wretchedness.

131 This tells us that the Holy Qur'aan is a mercy unto the believers only i.e. special mercy while it is a general mercy for the entire creation. Like the general mercy of our Holy Prophet is for the entire creation, but a special mercy for the believers only. Says Allah Almighty: *"And We sent you, but a mercy for all worlds"*. (S21:V107), while in the other verse is said: *"To the believers is most kind and merciful"* (S9:V128).

SECTION: 6

قُلْ كَفٰى بِاللّٰهِ بَيْنِيْ وَ بَيْنَكُمْ شَهِيْدًا ۚ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ الَّذِيْنَ اٰمَنُوْا بِالْبَاطِلِ وَكَفَرُوْا بِاللّٰهِ ۙ

52. Say you, 'Allah is sufficient as a witness [132] between me and you. He knows what is in the heavens and in the earth' [133]. And those who believed in falsehood and denied in

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the existence of Allah, they are the people who are in loss [134].

أُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ﴿٥٢﴾

132. Pure is Allah Almighty! The Holy Prophet صلى الله عليه وآله وسلم is the Testifier of the Oneness (Tauheed) of Allah Almighty, and Allah Almighty is the Testifier of the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم. It should be remembered that to testify about the Ulama and the pious until the Day of Judgement is the testimony of everybody. Likewise, the appearance of the miracles through the Holy Prophet is the testimony of Allah Almighty, just like a person having a university degree, and the uniform, belt medal and badge of the officer's testify to his rank. Thus, there is no objection on the verse that Allah Almighty did not testify before us.

133. Thus the testimony of Allah Almighty is most complete and of the highest type. The extent to which the knowledge is compreh-ensive, the testimony,too, complete likewise. From this we learn that no human being can compare his knowledge to that of the Holy Prophet صلى الله عليه وآله وسلم because he is the highest testimony regarding the Oneness of Allah Almighty.

53. And they demand you to hasten the torment [135]. And if there had not been an appointed term, then most certainly the torment would have come upon them [136]. And necessarily, it shall come upon them suddenly, when they shall be unaware [137].

وَ يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَلَوْ لَاۤ اَجَلٌ مُّسَمًّى لَّجَآءَهُمُ الْعَذَابُ ؕ وَلَيَاْتِيَنَّهُمْ بَغْتَةً وَّ هُمْ لَا يَشْعُرُوْنَ ﴿٥٣﴾

135. Reason for its Revelation:
People like Nazar bin Harith would mockingly say that we did not declare faith in you, yet, no stones fell upon us from heaven. In reply to them, this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

136. By this period of time either denotes Qiyamah, or their death, or the future battles and Jihad in which the infidels would be disgracefully killed. In this there is a hint that now those unseen punishment would no longer descend, which had come upon the followers of the previous Prophets, because the Holy Prophet صلى الله عليه وآله وسلم is the mercy unto the entire creation.

137. The great Sufis say that the death of a negligent person occurs suddenly even if it takes place after a long illness because he does not prepare for the Hereafter. But, the death of an intelligent believer is not sudden even if he were to die of heart failure in his sleep because he is always ready for it.

54. They demand you to hasten the torment and undoubtedly, the Hell has already surrounded the infidels [138].

يَسْتَعْجِلُوْنَكَ بِالْعَذَابِ ؕ وَ اِنَّ جَهَنَّمَ لَمُحِيْطَةٌۢ بِالْكٰفِرِيْنَ ۙ﴿٥٤﴾

138. The revered Sufis say that infidelity, enmity and evil doings are worldly hell which has surrounded the negligent and the infidels (*Tafseer Roohul Bayaan*), just as faith and good deeds for the believers are worldly heaven. In Paradise and Hell these deeds will appear in the form of reward and punishment. However, the wrath or bounty of Allah Almighty would be something different.

55. The day when the torment will cover them from above them and from below their feet, and He will

يَوْمَ يَغْشٰىهُمُ الْعَذَابُ مِنْ فَوْقِهِمْ وَ مِنْ تَحْتِ اَرْجُلِهِمْ وَ يَقُوْلُ ذُوْقُوْا مَا

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say, 'Taste what you have done' [139].

كُنْتُمْ تَعْمَلُوْنَ ﴿٥٥﴾

139 From this, emerge two issues
1 Although a sinful believer would be going to Hell, yet he will not be surrounded by punishment His forehead, heart and parts of Sajda (prostration) will remain safe. The punishment which surrounds is the punishment of the infidel.
2 The deceased minor children of the infidels will not be sent to Hell because they did not commit evil deeds.

56. O My Bondman! Whoever has believed, no doubt, My land is spacious [140], therefore worship Me alone [141].

يٰعِبَادِيَ الَّذِيْنَ اٰمَنُوْٓا اِنَّ اَرْضِيْ وَاسِعَةٌ فَاِيَّايَ فَاعْبُدُوْنِ ﴿٥٦﴾

140 This means Oh believers of Makkah! if you are unable to worship Me openly and unhindered in Makkah due to the obstacle brought about by those infidels, then migrate from there because the earth of Allah is very spacious and move to those places where you would be able to worship Allah Almighty unhindered and in total freedom That is the complete migration which is for the freedom of worship of Allah Almighty and not for just physical protection and comfort.
141 From this we learn that is it obligatory to migrate from that place where there is no freedom of worship. To remain there under false pretences is forbidden. This cuts the very root of deceitful piety. If Arabia had become such a place of infidelity during the Caliphate of Hazrat Abu Bakr Siddique and Hazrat Umar (May Allah be pleased with them) where Hazrat Alli (May Allah be pleased with him) had to reveal true faith, and show the original Qur'aan, or people would not have had the the power to worship Allah Almighty freely, then it was compulsory on him to migrate from there, rather than to live there under false pretence.

57. Every soul shall have a taste of death [142], and then to Us you will return.

كُلُّ نَفْسٍ ذَآئِقَةُ الْمَوْتِ ۗ ثُمَّ اِلَيْنَا تُرْجَعُوْنَ ﴿٥٧﴾

142 From this, emerge two issues
1 Every living thing will experience death, whether it be human, or jinn or angels Everything besides Allah Almighty would perish, whether living or inanimate. Therefore, the word soul is used here, while at the mention of perish, soul is not used In fact says Allah Almighty *"Everything up on it (earth) will perish"* (S55 V26).
2 Death is for everybody, but the permanence after death is not for everyone. Prophets and Saints experience death, there-after they are granted permanent life. There-fore, the word *'taste'* is used.

58. And undoubtedly, those who have believed and did good deeds, certainly We shall aloft them in the lofty parts of Heaven, beneath it streams flow, they shall abide therein forever [143]. What an excellent reward for the good doers [144].

وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَنُبَوِّئَنَّهُمْ مِّنَ الْجَنَّةِ غُرَفًا تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ۗ نِعْمَ اَجْرُ الْعٰمِلِيْنَ ﴿٥٨﴾

143 From this we learn that there is loftiness in Paradise The more good deeds a person has accumulated, the higher will be his status.
144 This means there is good reward for the Ulama. In this there is a hint that the

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Ulama will achieve paradise through justice while some of the non-Ulama will receive it through the bounty of Allah Almighty eg. the minor children of the believers, the demented who have died without doing any good deeds,

59. Those that have preserved and rely only upon their Lord [145].

145. Reason for its Revelation:
When the believers had been given the command to migrate from the sacred city of Makkah, some had said that where will they go and how will they go? We do not have a home

60. And how many there are who move on the earth that they have not their provisions with them [146]; Allah provides them and you also [147]. He is the Hearing, the Knowing [148].

146. The Ulama have stated that only three living beings collect their sustenance: the ant, the mouse and the human beings. They eat less but produce more. Besides these, no other animal accumulates sustenance, although some animals eat a great deal on a daily basis like the elephant, rhinoceros, etc.
147. This means that the amount of sustenance Providence has allocated to you will

61. And if you ask them, who has made the heavens and the earth and made to serve the sun and the moon, then they will certainly say, 'Allah', then where are they going perverted? [149].

149. From this we learn that anyone who acknowledges the Unity and all the attributes of Allah Almighty, while rejecting the Holy Prophet صلى الله عليه وآله وسلم is not a believer but an infidel and a polytheist. Observe, these polytheists accepted Allah Almighty with all His attributes, yet they were polytheists. It is because they rejected the Holy Prophet (Peace

62. Allah expands provision for which He will of His bondman and straitens for whom He will [150].

and those new converts to Islam who have died immediately after accepting Islam as well as those people who had accepted faith at the time when Laws of Shariah had not yet been revealed and died in that period.

الَّذِيْنَ صَبَرُوْا وَعَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ﴿٥٩﴾

anywhere nor any arrangement of boarding and lodging. Who will feed us? In response to it, this verse was revealed in which believers have been taught to put their trust in Allah Almighty.

وَكَاَيِّنْ مِّنْ دَآبَّةٍ لَّا تَحْمِلُ رِزْقَهَا ۖ اَللّٰهُ يَرْزُقُهَا وَاِيَّاكُمْ ۖ وَهُوَ السَّمِيْعُ الْعَلِيْمُ ﴿٦٠﴾

come to you without any doubt, no matter where you may be. You are not the Sustainer, Allah Almighty is the true Sustainer.
148. The Holy Prophet said if you put your full trust in Allah Almighty, you will receive your sustenance like the birds who wake up hungry in the morning, but return to their nests in the evening fully fed.

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَسَخَّرَ الشَّمْسَ وَالْقَمَرَ لَيَقُوْلُنَّ اللّٰهُ ۚ فَاَنّٰى يُؤْفَكُوْنَ ﴿٦١﴾

be upon him). The devil believes in the Oneness of Allah Almighty, His attributes and all matters related to beliefs, yet he is an infidel and a polytheist. Why? It is due to his rejection of the light of the Holy Prophet صلى الله عليه وآله وسلم reflected on the forehead of Hazrat Adam (On whom be peace).

اَللّٰهُ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۚ اِنَّ اللّٰهَ بِكُلِّ

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شَیْءٍ عَلِیْمٌ ﴿۶۲﴾

Undoubtedly Allah knows everything [151].

151. He is fully aware about who is really worthy of becoming wealthy and who is worthy of becoming poor. Hence, do not raise objection at His choice and do not make the wealth and poverty the proof of Allah Almighty's belovedness or reprobation. The noble Companions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are poor, they are beloveds of Allah Almighty, but although Abu Jahl, etc. were wealthy they are reprobates.

150. This means that whomsoever He likes He makes wealthy, and whom He does not like He leaves him poor. Or it could mean he can make a single person rich when He likes, and poor when he likes. The blessed Sufis say He makes the friends poor, then He looks upon them with kindness. On the other hand, He makes the enemies wealthy, then declares His wrath upon them. The wealth of the infidel is wrath for him while the believer's poverty is a mercy for him.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ نَّزَّلَ مِنَ السَّمَآءِ مَآءً فَاَحْیَا بِهِ الْاَرْضَ مِنْۢ بَعْدِ مَوْتِهَا لَیَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا یَعْقِلُوْنَ ﴿۶۳﴾

63. And if you ask them, who has sent down water from the heavens and there-with revived the earth after its death. They shall certainly say, 'Allah' [152]. Nay! Most of them have no wisdom [153].

and the Jews were saying that Hazrat Iesa (On whom be peace), and Hazrat Uzair (On whom be peace) as sons of Allah Almighty.

152. Despite all these declarations they are polytheists because they make some servants equal to Allah Almighty. Thus, they themselves will admit on the Day of Judgement. "*When we made you equal to the Lord of the worlds*" (S26:V98). The polytheists were calling the angels the daughters of Allah Almighty, the Christians

153. That inspite of this acknowledgement, they were making some servants of Allah Almighty equal to Him. Says Allah Almighty: "*Yet the infidels ascribe equals to their Lord*" (S6:V1).

SECTION: 7

وَ مَا هٰذِهِ الْحَیٰوةُ الدُّنْیَاۤ اِلَّا لَهْوٌ وَّ لَعِبٌ ؕ وَ اِنَّ الدَّارَ الْاٰخِرَةَ لَهِیَ الْحَیَوَانُ ۘ لَوْ كَانُوْا یَعْلَمُوْنَ ﴿۶۴﴾

64. And the life of the world is nothing but sport and play [154]. And undoubtedly the home of the Hereafter - necessarily, that is the true life. What a good thing it was if they knew? [155].

154. But the life of the believer is not the worldly life, this life is a means to his Hereafter. Thus he is not included in this. The world is zero to him, but the Hereafter is an object of value. If the zero remains separate it is of no consequence, but when it is joined with the numbers its value increases ten fold. The detached from the Hereafter. Hence his world is play and amusement and the world of the believer is the means for his Hereafter.

155. Anything which causes you to be negligent is called 'sport' and anything worthless and useless is called *'play' (LA'AB)* translated they would mean amusement and

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play '*HAYAWAN*' denotes that life in which there is no mortality (death) destruction or hardship. The life of the Hereafter denotes either life of the grave (*barzakh*), or that after the Qiyamah or the life of the believer in this world, because a believer annihilates his nafs through FANA FIL LAH to obtain the status of immortality with the Divine. A true believer never dies. Says Allah Almighty: *"But they are alive, although you will not understand"*

65. Then when they embark on boats [156] they call upon Allah having exclusive faith upon Him [157]. But when He brings them safe to the land, hence forth they begin to associate [158].

156. And there is a fear of drowning when the air becomes an enemy.

157. Here sincerity and religion do not denote conventional meaning because they were irreligious infidels. The infidels do not have faith. What it means is at that time of calamity they pray to Allah Almighty, they do not call upon their idols. This tells us that they are imperfect even in their infidelity. We have seen that whenever a Hindu is in severe pangs of death, his relatives call a Muslim to make him recite the Kalima. Even they know that in times of calamities the names of Allah

66. That they may be ungrateful to that which We have bestowed on them [159] and they may enjoy themselves now that they know.

159. It should be remembered that there are three types of people: those who remember Allah Almighty in their difficulties; some remember Him in their times of comfort, some in all conditions; the third type are intelligent

67. Have they (infidels of Makkah or polytheist of sacred Haraam)not seen [160] that We have made the sanctified Land [161] secure and the people around them are snatched away? What! Then they believe in falsehood and are ungrateful to the favour of Allah [162].

(S2:V154). For this reason we recite in the Kalima: Muhammad صلى الله عليه وآله وسلم is the Messenger of Allah Almighty. If the Holy Prophet صلى الله عليه وآله وسلم was not alive then it would have been said he was the Messenger of Allah. When the Kalima has not changed, then most certainly the person of the Kalima,too, has not changed. In short, there is death for the physical body but the life of faith is beyond death.

فَاِذَا رَكِبُوْا فِى الْفُلْكِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ اِذَا هُمْ يُشْرِكُوْنَ ۙ﴿٦٥﴾

Almighty and His beloved Prophet صلى الله عليه وآله وسلم are a means of warding off calamities, and at that point in time their idols are of no benefit to them.

158. When the polytheists of Makkah would travel at sea they would take their idols with them. When they got caught up in a storm, they would throw away all the stones (idols) and pray to Allah Almighty. Then after they reach the shores safely, they would once again engage in polythesim. Reference here is made to this foolishness of theirs.

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ۚ وَ لِيَتَمَتَّعُوْا ۟ فَسَوْفَ يَعْلَمُوْنَ﴿٦٦﴾

while the first two are negligent. The infidels were negligent of the first type because in difficulties they remembered Allah Almighty and in their times of comfort they indulged in infidelity.

اَوَلَمْ يَرَوْا اَنَّا جَعَلْنَا حَرَمًا اٰمِنًا وَّيُتَخَطَّفُ النَّاسُ مِنْ حَوْلِهِمْ ؕ اَفَبِالْبَاطِلِ يُؤْمِنُوْنَ وَ بِنِعْمَةِ اللّٰهِ يَكْفُرُوْنَ﴿٦٧﴾

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160 This means Allah Almighty's great favour is upon them that he made them residents of the Sacred Haram which is revered by all. There is complete protection in it from plunder, killing and destruction. This tells us that to stay at a sacred ground is a bounty from Allah Almighty. Fortunate is that believer who can get burial in Madina Tayyiba. May Allah Almighty grant it for a sinner like me.

161 Here "*Favour of Allah*" signifies the Holy Prophet صلی اللہ علیہ وآلہ وسلم and falsehood denotes idols. Among all the favours the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the exalted favour because all the favours of the world are bound to perish, while the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the eternal favour. Faith, Divine knowledge, the Holy Qur'aan are all through the blessings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

68. And who is more unjust than one who forged a lie [163] against Allah or belied the truth [164] when it came to him? [165]. Is there not an abode for the infidels in Hell? [166].

163 By truth is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every saying and action of his is based on Truth. He is a personification of Truth. That which becomes attached to him is also truth. If acts of worship become detached from him, then they are false. If our sins become linked with him, they would be truly forgiven.

164 With the outward physical appearance, like the appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم before the infidels of Makkah, or through resplendent, luminous and spiritual state like the appearance of the Holy Prophet صلی اللہ علیہ وآلہ وسلم before forlorn devotees like us.

69. And those who struggle in Our path, surely We shall guide them in Our ways [167]. And no doubt, Allah is with the righteous.

167 The mercy of Allah Almighty and His forgiveness and His kindness is with those who are pious. Its commentary is the following verse: *"Surely the mercy of Allah is near to the good-doers"* (S7:V56).

162. There are many examples of forging a lie against Allah Almighty! An infidel who worships idols saying he has been commanded by Allah Almighty to do so; laying false claim to prophethood saying Allah Almighty has made me a prophet, distorting the book of Allah then saying that this distorted book is the Book of Allah; to reject the Prophet saying that Allah Almighty has not made him a Prophet (May Allah forbid); to give a false verdict saying that it is the order from Allah Almighty; etc. All these examples are forging a lie against Allah Almighty. From this we learn that every form of a lie is wicked, but when this lie is linked with someone exalted then it becomes a major sin. To fabricate a Hadith then attribute it to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a serious crime.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰی عَلَی اللّٰهِ كَذِبًا اَوْ كَذَّبَ بِالْحَقِّ لَمَّا جَآءَهٗ ؕ اَلَیْسَ فِیْ جَهَنَّمَ مَثْوًی لِّلْكٰفِرِیْنَ ﴿۶۸﴾

165 The destination of every infidel is Hell, but his place there will be in extent to his infidelity.

166. This sacred verse is comprehensive with regard to Shariah (Islamic Law) and Tareekah (Mystic way of life) i.e. those who will endeavour to repent will be shown the path of sincerity, those who devote their time to the acquisition of knowledge will be shown the path of action, those who will try to emulate the Sunnah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم will be shown the path towards Paradise. All these are paths to reach Allah Almighty which is equal to the breaths of all the creation. Therefore, paths is used in the plural.

وَ الَّذِیْنَ جَاهَدُوْا فِیْنَا لَنَهْدِیَنَّهُمْ سُبُلَنَا ؕ وَ اِنَّ اللّٰهَ لَمَعَ الْمُحْسِنِیْنَ ﴿۶۹﴾

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اياتها ٦٠ ٣٠ سُوْرَةُ الرُّوْمِ مَكِّيَّةٌ ٨٤ ركوعاتها ٦

SURAH AR-RUM (ROME)

Revealed Before Hijrah (MAKKAN)

60 Verses , 6 Sections 819 Words, 3534 Letters

SECTION 1

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

الٓمّٓ ﴿١﴾

غُلِبَتِ الرُّوْمُ ﴿٢﴾

In The Name Of Allah,The Most Affection,The Merciful.

1.Alif Laam Meem.

2.The Romans have been subdued [1].

1. The Romans were Christians. The Persians were fire-worshippers. For these reasons the believers had desired the victory of the Romans, and the polytheists of Arabia wanted Persian victory. Once, there was a sudden war between the Romans and the Persians, in which the Persians gained victory over the Romans. This saddened the believers and gladdened the infidels. The infidels began to wag their tongues that our brothers, the Persians defeated your Roman brothers. If a battle were to take place between you and us, we will be victorious over you. On that occasion this verse was revealed in which information is given that a few years later there will once again be war-taking place between the Romans and the Persians and this time the Romans would be victorious. O infidels! Do not become happy on this temporary victory. It should be remembered that here Rum (Romans) is the plural of Rumi (Roman). The Romans are the descendants of Rum ibn Isa ibn Is'haaq ibn Ebrahim (On whom be peace). There are other Romans, too, who are descendants of Rum ibn Yunaan ibn Yafath ibn Nuh (On whom be peace). The Persians are the descendants of Faris bin Saam bin Nuh (On whom be peace). Here, the first Romans had been at war with the Persians.

فِيْٓ اَدْنَى الْاَرْضِ وَ هُمْ مِّنْۢ بَعْدِ غَلَبِهِمْ سَيَغْلِبُوْنَ ﴿٣﴾

3. In the adjacent land [2] , but after their subjugation they will soon overcome [3].

2. Whose territory is near Arabia. Because these Romans were settled on a peninsula between the Tigris and the Euphrates. At that time the Persian king was Parwez ibn Harmaz bin Nausherwaan ibn Qayyaar. It should be remembered that the Persian Emperor killed during the reign of Hazrat Umar Farooq was Yazdojard ibn Shehrayaar ibn Parwez while during this battle the Roman king was Heracules. (*Tafseer Roohul Mu'ani*)3. It means that in the next war the Romans will gain victory over the Persians.

فِيْ بِضْعِ سِنِيْنَ ؕ لِلّٰهِ الْاَمْرُ مِنْ قَبْلُ وَ مِنْۢ بَعْدُ ؕ وَ يَوْمَئِذٍ يَّفْرَحُ الْمُؤْمِنُوْنَ ﴿٤﴾

4. In a few years 4 the Command is of Allah, only before and after (the defeat)[5]. And on that day the believers shall rejoice [6].

4. The word "*Bidun*" is used to denote from three to nine. Here, nine years are denoted. Thus, after the revelation of these verses Hazrat Abu Bakr Siddique said to the infidels that our Holy Prophet صلى الله عليه وآله وسلم has informed us that very soon the Romans would

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defeat the Persians Ubay ibn Khalaf, a Makkan infidel, refused to accept this Eventually there was a bet of hundred camels between Hazrat Abu Bakr Siddique and Ubay bin Khalaf that if within nine years the Romans gain victory over the Persians then Ubay would give hundred camels to Hazrat Abu Bakr Siddique and if they do not gain victory within this period then Hazrat Abu Bakr Siddique would give the same number of camels to Ubay. On the day of the Treaty of Hudaibiyya Allah Almighty granted victory to the Romans. Thus, Hazrat Abu Bakr Siddique collected the hundred camels from the heirs of Ubay bin Khalaf. From this we understand that if due to a sinful contract wealth of an infidel Arab comes in the hands of a believer then that wealth would be lawful to the believer e.g. interest etc. This is the opinion of Imam Abu Hanifa and Imam Muhammad regarding the matter. (*Tafseer Khazainul Irfaan*)5. It means the victory of the Persians over the Romans. Then the victory of the Romans over the Persians is all due to Divine intention.6. Happiness of gratitude is an act of worship, while that of pride is a means of punishment. From this, emerge two issues:1. The People of the Book are better than the polytheists.2. It is a praiseworthy act to express gratitude at the receiving of Divine bounty. Thus, the expression of joy at Meelad Shareef is a lofty act of worship.

5.With the Help of Allah [7]. He helps whom He pleases. And He is the Mighty, the Merciful.

بِنَصْرِ اللّٰهِ ؕ يَنْصُرُ مَنْ يَّشَآءُ ؕ وَ هُوَ الْعَزِيْزُ الرَّحِيْمُ ۝

7 It means on that day, too, the believers will gain victory over the infidels-and at the same time news will come of the Roman victory over the Persians. This will double the happiness of the believers

6.(This is) the promise of Allah. Allah never breaks His promise, but most of the people do not [8] know.

وَعْدَ اللّٰهِ ؕ لَا يُخْلِفُ اللّٰهُ وَعْدَهٗ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝

8 Like those infidels like Ubay bin Khalaf, etc who at that time were saying that the Romans can never gain victory over the Persians. This tells us that to think of possibility of a fault in Divine promises is an act of infidelity. Likewise, to believe in the possibility of a lie by Allah Almighty is total ignorance.

7.They just have the knowledge of outer appearance of the worldly life [9], and they are fully unaware of the Hereafter.

يَعْلَمُوْنَ ظَاهِرًا مِّنَ الْحَيٰوةِ الدُّنْيَا ۚ وَ هُمْ عَنِ الْاٰخِرَةِ هُمْ غٰفِلُوْنَ ۝

9 Those people think that the one who is victorious today will be victorious at all times, and the one who is vanquished today will be vanquished at all times

8.Have they not pondered [10] within themselves? Allah has not created the heavens and the earth and whatever is between them, but with truth [11] and for an appointed term [12]. And undoubtedly most of the people are disbelievers [14] in the

اَوَلَمْ يَتَفَكَّرُوْا فِيْۤ اَنْفُسِهِمْ ؕ مَا خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ وَمَا بَيْنَهُمَاۤ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ؕ وَ اِنَّ كَثِيْرًا مِّنَ

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meeting with their Lord.

النَّاسِ بِلِقَآئِ رَبِّهِمْ لَكٰفِرُوْنَ ۝٨

10. We, too, at times are ill and at other times well. Sometimes we are in a lap of luxury, at other times in difficulties. Sometimes we are wealthy, and sometimes poor. This is the condition of the nations of the world. Permanency is for Allah alone.11. Since Allah Almighty had not created the heavens and the earth and everything between it within wisdom, then we, who are superior in His creation, cannot be created as useless and unsound. There is a definite purpose for our creation. If we can fulfill the purpose of our life than we are alive, otherwise we would be worse than the dead.

12. It means he has not created them forever. Eventually they will perish. Therefore they are created weak. Just as the travellers pitch up temporary shacks which are weak, likewise these bodies of ours are temporary shacks. This tells us that that they have been created to perish.

13. It means in spite of these proofs, those people who still reject resurrection and the Day of Judgement though they are in accordance with one's intellect and reasoning. 14. From this we understand that go and see the ruined territories of the reprobates in our land to inculcate in one's heart fear of Allah Almighty. Similarly, go and see the established places of the blessed servants of Allah Almighty that it may inculcate hope in you. To do this is permissible and to undertake a journey for this purpose is permissible. To travel for the purpose of Urs Shareef is proven from it. The statement which is found in the Hadith that undertaking a journey besides visiting the three mosques is not allowed, is crystal clear i.e. to undertake a journey besides visiting these three mosques with this understanding that rewards of visiting the other mosques would be greater is wrong e.g. reward of one Salaah on them would be equal to fifty thousand, like in Masjide Nabawi, is totally unlawful.

9.And have they not travelled in the land to see what was the end [15] of those before them? They were more powerful [16] than these. They tilled the soil and built [17] on it in greater abundance than these have built. And their Messengers brought to them bright signs [18]. Then it was not befitting to the Dignity of Allah to oppress [19] them, but it is they who used to oppress themselves.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً وَّ اَثَارُوا الْاَرْضَ وَ عَمَرُوْهَآ اَكْثَرَ مِمَّا عَمَرُوْهَا وَ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ ؕ فَمَا كَانَ اللّٰهُ لِيَظْلِمَهُمْ وَ لٰكِنْ كَانُوْٓا اَنْفُسَهُمْ يَظْلِمُوْنَ ۝٩

15. In that, all these infidels had been destroyed because of their opposition to their Prophets. In the same way, if the infidels of Arabia, too, oppose the Holy Prophet صلى الله عليه وآله وسلم their fate would also be the same. From this we learn that analogy (*Qiyaas*) is perfectly true i.e. on the basis of common ground to issue a verdict regarding the existing matter in the light of the original, is *Qiyaas*

16. Thus, the people of Aad and Thamud were very brave and physically strong. They also had very long life spans. They were experts in constructing buildings and had established many cities. They were much more socially advanced than the Makkans.

17. Because their land was not barren like that of the Arabs and were suitable for agriculture and gardens. These people, too, were not unintelligent and immature like the Arabs.

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They were intelligent and were experts in the field of agriculture For this reason they had made tremendous progress in developing their lands

18 Thus, during every period the Prophet of that nation showed miracles that were for that time During the period of medical advancement, Hazrat Isa (On whom be peace) brought the dead to life and cured the lepers. When witchcraft was in vogue, Hazrat Musa (On whom be peace) changed the stick into a snake so that those who were experts in this field would surrender and be forced to accept and acknowledge the power of the Prophet. If Mirza Qadyani had been a Prophet, then during this present scientific era he should have shown a scientific miracle, which would have defeated the scientists.

19. By "*oppression*" is meant to spend and exercise power of implementation in a thing without the owner's permission. The infidel's eating, drinking, walking are acts of oppression because he is using these favours of Allah Almighty by rebelling against Him. All these deeds of the believer are acts of worship because he is subservient to Allah Almighty.

10.Then the end of those who committed evil to their limit was thus that they began to belie the signs of Allah and to mock [20] at them.

ثُمَّ كَانَ عَاقِبَةَ الَّذِيْنَ اَسَآءُوا السُّوْٓاٰى اَنْ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ وَكَانُوْا بِهَا يَسْتَهْزِءُوْنَ ۝١٠

20 The great Sufi sages say that anyone who omits Sunnah will one day begin to omit the Faraid i.e. obligatory duties, and the one who gets into the habit of omitting obligatory duties will eventually give up correct beliefs One who succeeds in demolishing the first wall will begin to burgle other homes by breaking their walls Thus, the first wall of Islam is Sunnah - take good care of it. Otherwise all other things will not be safe. Observe, these infidels get trapped into incorrect beliefs because of their incorrect practices.

SECTION 2

11.Allah originates the creation, then He reproduces [21] it, then you shall be returned [22] to Him.

اَللّٰهُ يَبْدَؤُا الْخَلْقَ ثُمَّ يُعِيْدُهٗ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝١١

21 Because invention is difficult but to make it for the second time is easy Since you do believe that the inventor of the creation is Allah Almighty then why do you reject His power to recreate everything on the Day of Judgement

22 You are subservient out of free will, but are disobedient out of force. Thus, it is better that you go towards your Lord out of joy as Moulana Rumi says: *"A friend goes to his friend cheerfully"*.

12.And on the day when the Hour (of doom) shall be established, the culprits shall be in despair [23].

وَيَوْمَ تَقُوْمُ السَّاعَةُ يُبْلِسُ الْمُجْرِمُوْنَ ۝١٢

23 This tells us that on the Day of Judgement, no matter how severe the conditions may be, the believer will never lose hope. He will place his hope in the intercession of the Holy Prophet صلى الله عليه وآله وسلم and the mercy of Allah Almighty The loss of support will be especially for the infidels because the false deities will not intercede for them, but our Beloved Prophet صلى الله عليه وآله وسلم will intercede for us

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13.And these associates shall not be their intercessors [24] and they will deny their associates [25].

وَ لَمْ يَكُنْ لَّهُمْ مِّنْ شُرَكَآىِٕهِمْ شُفَعٰٓؤُا وَ كَانُوْا بِشُرَكَآىِٕهِمْ كٰفِرِيْنَ ﴿۱۳﴾

24. This tells us that intercession is not for the false dieties. The Prophets and Saints of Allah Almighty will intercede for the creation.

25. The infidel begins to reject the divinity of his false idols at the time of death, and believe in Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. But this belief will not benefit him. At the beginning of the Day of Judgement they would say that they were never polytheists at all. Then they will acknowledge it. Thus, this verse is not in contradiction with the other verses.

14.And the day when the Hour shall be established is the day that they shall be separated [26].

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَىِٕذٍ يَّتَفَرَّقُوْنَ ﴿۱۴﴾

26. The believers and the infidels would be separated on the Day of Judgement to such an extent that thereafter they will never meet again. The commentary of it is the following verse: "*And today, be separate, you culprits*"(S36:V59).

15.But those who did good deeds, they shall be entertained [27] in the rosy garden.

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَهُمْ فِيْ رَوْضَةٍ يُّحْبَرُوْنَ ﴿۱۵﴾

27. Like the guests, but they will be owners of Paradise. This verse is a commentary on separation.

16.And those who disbelieved and belied Our Signs and the meeting of the Hereafter, they shall be brought [28] into the punishment.

وَ اَمَّا الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَا وَ لِقَآءِ الْاٰخِرَةِ فَاُولٰٓىِٕكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿۱۶﴾

28. For eternity, because the punishment will neither be taken away, nor lessened. Thus, this verse is only for the infidels. No matter how big a sinner a believer may be, his punishment will not be permanent but just temporary. Both the coal and impure gold go into the furnace, but the gold goes for purification and the coal for staying there and not coming out of it. Only gold will come out of it, after it is purified.

17.Therefore glorify Allah when you enter the evening [29] and when you enter the morning [30].

فَسُبْحٰنَ اللّٰهِ حِيْنَ تُمْسُوْنَ وَ حِيْنَ تُصْبِحُوْنَ ﴿۱۷﴾

29. It means recite His glorification in these times has been described as highly virtuous. Or, during these times perform Salaah because it is both glorification and praise. During these times changes take place in life. Therefore it is highly recommended that each condition should commence with the remembrance of Allah Almighty. For more details on the times of the Five Daily Prayers and the points regarding the number of raka'ats, consult the book *ASRAAR E AHKAAM*.30. In the evening, Maghrib and Esha Salaah and then the Fajr Salaah. These give you a total of three Salaahs.

18.And His praise is in the heavens and the earth [31] and a little [32]

وَ لَهُ الْحَمْدُ فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ

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before the setting sun and when you enter the noon [33].

عَشِيًّا وَّ حِيْنَ تُظْهِرُوْنَ ﴿۱۸﴾

31 This is a statement of objection i.e. everything between the heavens and the earth during these times are engrossed in the recitation of glorification (Tasbeeh) and praise of Allah Almighty O man, you are most superior in His creation Then why are you negligent of this during these times? Or, it could mean that the praise of Allah Almighty is obligatory upon everything between the heavens and the earth, because He is their Creator and their Sustainer

32 In the word "setting of the sun" Asr Salaah is denoted, while in "*noon*" is indicated Zohr Salaah, because Zohr is made from Zaheerah i.e. Midday It should be remembered that in Arabic the period between morning and midday is called *GHADA* and between midday and the first part of the night is known as Esha while after midnight is called *SUHOOR*. Anyone who is punctual with his Salaah during these times is like a person who is engaged in the remembrance of Allah Almighty at all times. 33. In it, obligation of the Five Daily Prayers is mentioned by hint because by *SUBHANALLAH* is meant Salaah. By part is meant whole. In the rest of the verse mention is being made of different times.

19.He brings forth the living from the dead, and He brings forth the dead from the living [34]. And He gives life to the earth after its death [35]. And in the like manner you shall also be brought 36 forth (to life).

يُخْرِجُ الْحَيَّ مِنَ الْمَيِّتِ وَيُخْرِجُ الْمَيِّتَ مِنَ الْحَيِّ وَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ وَكَذٰلِكَ تُخْرَجُوْنَ ﴿۱۹﴾

34 In that from the living He creates a lifeless sperm or an egg. From the believer He creates an infidel, from the pious a transgressor and from an intelligent person He creates a negligent. From the sperm or an egg He creates the living, from the infidel He creates a believer, from the negligent an intelligent and from the transgressor He creates pious servants Of what lofty splendour is He! Allah be Praised!

35 By sending down rain He grows vegetation from dry and parched ground. By pouring the rain of mercy of Prophethood He creates in it the verdure of faith and piety.36. On the Day of Judgement they would be resurrected from their graves. It should be remembered that after death wherever the servant is established, that place is his grave. The grave is known as the world of screen (*Barzakh*). Thus, there cannot be this objection that these people who are not buried from where and how they would be resurrected?

SECTION 3

20.And one of His signs is that he created you from dust [37]. Then you as human beings scattered [38] in multiples in the world.

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ اِذَاۤ اَنْتُمْ بَشَرٌ تَنْتَشِرُوْنَ ﴿۲۰﴾

37 Either that He created your great grandfather Adam out of sand, or that you were created from a sperm, and the sperm from nourishment and the nourishment from sand

38. It should be remembered that sand is included in minerals and human beings in animals. Between the minerals and animals there is a huge gap. Thus this creation is very astonishing and marvellous.

21. And one of His signs is that he

وَ مِنْ اٰيٰتِهٖۤ اَنْ خَلَقَ لَكُمْ مِّنْ اَنْفُسِكُمْ

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created for you couples [39] from among yourselves, that you might find enjoyment [40] in them. And He placed love [41] and mercy between you. Surely in it are signs for people who ponder [42].

اَزْوَاجًا لِّتَسْكُنُوْٓا اِلَيْهَا وَ جَعَلَ بَيْنَكُمْ مَّوَدَّةً وَّ رَحْمَةً ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۲۱﴾

39. It means wives. Since the creation of a woman is from man i.e. Hazrat Hawa was created from Hazrat Adam (On whom be peace), therefore it has been addressed like this, i.e. He made the women for you men. From this we learn that a human being cannot get married to an animal, jinn, etc because the wife should be of his own genus. Although the Hoori is not a human i.e. not from the children of Adam On whom be peace, but Paradise is from another world and its laws are totally different. It is for this reason that the wife of Adam On whom be peace at that time was only Bibi Hawa, without maintaining any intimacy with the Hoories.40. This tells us that the duty of man is to earn sustenance and that of the woman is to provide comfort for the man. For women to earn sustenance and for men to run the house is against the law of nature. It is for this reason that *Haiz* (*menstruation*) and *Nifaas* (bleeding after childbirth) are such diseases during which they have to stay at home.41. In accordance with nature, love has been placed between husband and wife, though prior to marriage they may be strangers to one another. In fact, due to marriage two families, and sometimes two countries come together. Therefore this union is called *NIKAH* i.e. an act that unites. From this we learn that the love between the relatives of the wife and the husband is indeed a mercy of Allah Almighty, while disunity and dissension between them is Divine punishment.

22.And one of His signs is the creation [43] of the heavens and the earth. And the diversity [44] of your language and colours. No doubt, in it are signs for those who hear.

وَ مِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ وَاخْتِلَافُ اَلْسِنَتِكُمْ وَاَلْوَانِكُمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّلْعٰلِمِيْنَ ﴿۲۲﴾

42. Among the animals there are males and females but among them there is no such affection, love and social system, which is found among the human beings, although copulation and reproduction takes place among the animals as well.

43. In that your intellect upto now has been unable to find out from what elements, sand and the sky are made up of.

44. Besides man, all the animals display uniformity in matters of nourishment, speech, and appearance. Man is different in these things. Then Islam brought them under one platform, in that the Kalimah, Salaah, Prophet, Ka'bah of every believer became one. In short, human beings have been diversified in matters of colour, passions, dialects, physical appearance, and these diverse human beings were then united by the Holy Prophet صلى الله عليه وآله وسلم .

23.And one of His signs is your sleeping by night and by day, and your seeking [45] of His bounty. Surely in it are signs for people who hear [46].

وَ مِنْ اٰيٰتِهٖ مَنَامُكُمْ بِالَّيْلِ وَ النَّهَارِ وَابْتِغَآؤُكُمْ مِّنْ فَضْلِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّسْمَعُوْنَ ﴿۲۳﴾

45. In that He made the night for you to sleep and the day to earn your sustenance and to seek

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the bounties of Allah Almighty, so that after a hard day's work you can sleep in comfort during the night. Since there will be no working and tiredness in Paradise, therefore there will be no night and sleep in it

24.And one of His signs is that He shows you lightning for fear and hope [47], and sends down water from the sky, and gives life therewith to the earth after its death. No doubt in it are signs for people who understand [48].

47 At the striking of lightning there is a hope of rain and the fear of it striking an object. Thus, it is the comprehensive usage for both hope and fear

48 This tells us that knowledge and intellect are two major gifts of Allah Almighty, only when they are used to find out about faith and matters relating to faith. Otherwise knowledge

25.And one of His signs is that the heavens and the earth stand firm by His command [49]. Then when He will call you [50] from the earth you will come forthwith [51].

49 From this hint one also knows that the heavens and the earth are not in motion. Both are stationary. Only the stars are moving. Says Allah Almighty: "*And each one is floating in an orbit*"(S36 V40) because movement is opposite to being stationary

50 It means He will call you out from your graves, in that at the time you are being called you would be in the world of graves and not the caller as is being said: "*I have called from the house*" meaning from *Zaid*'s house, not from the caller's house

51 After coming alive from the grave you will

26.And to Him belong whomsoever is in the heavens and the earth. All are under His Command [52].

52. It means in matters of creational laws all will be subservient to these laws although in laws of Shariah some will be disobedient

46. So that through this sleeping and waking he can understand the concept of death and resurrection on the Day of Judgement and declare belief in them.

وَ مِنْ اٰيٰتِهٖ يُرِيْكُمُ الْبَرْقَ خَوْفًا وَّ طَمَعًا وَّيُنَزِّلُ مِنَ السَّمَآءِ مَآءً فَيُحْيٖ بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّعْقِلُوْنَ ۝

and intellect can be destructive as well. Says Allah Almighty: "*And Allah led him astray despite his knowledge*"(S45:V23). Observe, Allah Almighty had said in these verses that from these things people of knowledge and intellect (wisdom) derive benefits. It is due to knowledge and intellect that man is superior to the other creation.

وَ مِنْ اٰيٰتِهٖۤ اَنْ تَقُوْمَ السَّمَآءُ وَ الْاَرْضُ بِاَمْرِهٖ ؕ ثُمَّ اِذَا دَعَاكُمْ دَعْوَةً ۖ مِّنَ الْاَرْضِ ۖ اِذَاۤ اَنْتُمْ تَخْرُجُوْنَ ۝

be sent to the Field of Accountability where the Day of Judgement would take place e.g. to the field in Syria. From this emerge two issues:

1. The deeds of the pious servants of Allah Almighty are accepted as Allah's deeds. At that point in time Hazrat Israfeel will do calling out and announcing, but Allah Almighty says He will do the calling.

2. All will be resurrected from the earth, no one will be coming down from the heavens. Hazrat Isa (On whom be peace) would come down to the earth and would be buried in it.

وَلَهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلٌّ لَّهٗ قٰنِتُوْنَ ۝

Observe, in matters of life, death, health, illness, beauty, etc. we have no say. We are totally subservient to the will of Allah. In the

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matters of Salaah, Fasting, etc. Allah Almighty has given us power. Thus, some perform it and others do not.

وَ هُوَ الَّذِیْ یَبْدَؤُا الْخَلْقَ ثُمَّ یُعِیْدُهٗ وَ هُوَ اَهْوَنُ عَلَیْهِ ؕ وَ لَهُ الْمَثَلُ الْاَعْلٰى فِی السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِیْزُ الْحَكِیْمُ ﴿۲۷﴾ ع ۳ ۵ ۸ ۶

27.And it is He who creates, then He reproduces [53] it (after death). And it is most easy for Him [54]. And for Him are the most exalted attributes in the heavens and the earth [55]. And He is the Honourable, the Wise.

53. On the blowing of the Trumpet by Hazrat Israfeel (On whom be peace), i.e. on the blowing of the first Trumpet everything will perish, and the second Trumpet everything will be re-created. In short, the beginning of creation was slow, but its recreation will be sudden.

54. Praise be to Allah! What pure translation it is! because the object of the verse is not to show that the beginning of creation was difficult for Allah Almighty and that it's creation would be easy. There is nothing difficult for Him. But it is the definition of that law with which the creation has full experience i.e. for the creation the invention is difficult but it's remake is easy. But O you foolish people! You do accept this that Allah Almighty is the maker of everything, yet you think that recreation is not possible. How unintelligent you are!

55. In that every attribute and splendour of Allah Almighty is much superior and loftier than the attributes of the creation. Thus, this verse is not against the verse: "*Nothing is like Him*". There is a difference between resemblance and example. In the verse: "*The similitude of His light is as a niche....*" (S24:V35). In this verse there is similitude of Allah Almighty's light and not a resemblance.

SECTION 4

ضَرَبَ لَكُمْ مَّثَلًا مِّنْ اَنْفُسِكُمْ ؕ هَلْ لَّكُمْ مِّنْ مَّا مَلَكَتْ اَیْمَانُكُمْ مِّنْ شُرَكَآءَ فِیْ مَا رَزَقْنٰكُمْ فَاَنْتُمْ فِیْهِ سَوَآءٌ تَخَافُوْنَهُمْ كَخِیْفَتِكُمْ اَنْفُسَكُمْ ؕ كَذٰلِكَ نُفَصِّلُ الْاٰیٰتِ لِقَوْمٍ یَّعْقِلُوْنَ ﴿۲۸﴾

28.He narrates [56] for you an example from your own condition. Have you, among those whom your right hand possesses made partners in what We have provided for you, So that you will become equal [57] therein, and you fear [58] for each other? Thus do We explain the detailed signs for people who understand.

56. In it address is made to the polytheists who would believe in their false deities as servants of Allah Almighty and then believe in them as His associates i.e. servitude and partnership cannot be brought together.

57. From it we understand that the existence of polytheism is dependant on believing a human being to be equal to Allah Almighty i.e. to believe that He has children or that He is dependant on anyone. Without equality in terms of belief, polytheism is not possible.

58. Thus the polytheists of Arabia believed in the deities as bullies and authorities over Allah Almighty, i.e. He is afraid of them. If they become displeased then His kingdom will not be administered. For this reason mention is made here of fear. The intercession of this force has been refuted by the Holy Qur'aan. The intercession of love and honour has been proven for some pious servants.

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بَلِ اتَّبَعَ الَّذِيْنَ ظَلَمُوْٓا اَهْوَآءَهُمْ بِغَيْرِ عِلْمٍ ۚ فَمَنْ يَّهْدِيْ مَنْ اَضَلَّ اللّٰهُ ؕ وَ مَا لَهُمْ مِّنْ نّٰصِرِيْنَ ۝۲۹

29. Nay, the unjust follow their own desires without knowledge [59]. Then, who will guide such a person, whom Allah has led astray [60]? And they have no helpers [61].

i.e. He does not order him to become an apostate.

59 From it we learn that in matters of beliefs no credence can be given to conformity, supposition, and conjecture. Beliefs should be certain and well ascertained.

60 In that due to the punishment of the lower self apostasy was created in him, otherwise Allah Almighty does not lead anybody astray.

61 In this world and the Hereafter, at the time of coming of the punishment. From it we learn that Allah Almighty has made many helpers for the believers, or having no helpers is a punishment for the infidels.

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ حَنِيْفًا ؕ فِطْرَتَ اللّٰهِ الَّتِيْ فَطَرَ النَّاسَ عَلَيْهَا ؕ لَا تَبْدِيْلَ لِخَلْقِ اللّٰهِ ؕ ذٰلِكَ الدِّيْنُ الْقَيِّمُ ۙ وَ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ۝۳۰

30.Therefore, set right your face [62] for the obedience [63] of Allah, being one devoted to Him only. That is the established pattern of Allah, upon which He has created [64] mankind. There is no change [65] in the created things of Allah. This is the only right religion [66]. But most of the people do not know.

62 O My beloved! صلی اللہ علیہ وآلہ وسلم by seeing you people should straighten themselves. Or, O believers! At all times be on the straight path. Or, O infidels! straighten yourselves.

63 In that there should be no mixture of any irreligiousness in you, and you should not be inclined towards any irreligious person. Pure gold is valuable, and pure faith is worthy of honour.

64 Thus every child is born on this Oneness of Allah Almighty and on Islam of which he had promised on the Day of Covenant.

65. In that for any child to be born on infidelity is impossible. However, after he reaches the age of reason some remain believers and others become infidels.

66. Which is the Straight Path to reach Allah Almighty. It should be remembered that this verse is not contrary to that Hadith in which it is stated that that child who was killed by Hazrat Khizr (On whom be peace) had been born an infidel because, here, being born an infidel means that his nature at birth was inclined towards infidelity.

مُنِيْبِيْنَ اِلَيْهِ وَاتَّقُوْهُ وَ اَقِيْمُوا الصَّلٰوةَ وَلَا تَكُوْنُوْا مِنَ الْمُشْرِكِيْنَ ۝۳۱

31.Turn to him [67] in repentance, and fear Him and establish [68] prayer, and be not of the polytheists [69].

67 It means do not be satisfied with the natural religion, but under all circumstances keep yourself turned towards Allah Almighty because there is no credence given to inherent faith. That faith is not dependant on forgiveness. That is why there is no Salaatul Janazah for the deceased child of the infidel nor burial, etc. The Sufi sages say that after sinning the servant should turn to Allah Almighty, and after doing good deeds should place his hope in Him. He should not place his trust in his good deeds. If He accepts them

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then the way is clear for you.

68. In that perform your Salaah regularly, correctly, with full presence of mind, cheerfully. Do not regard it as a burden. All these aspects are part of establishing Salaah as an institution. May Allah give us the guidance to establish Salaah as an institution.

69. This tells us that not performing Salaah is polytheism in a practical form. Some scholars have stated that omission of Salaah is infidelity. Their proof of this opinion is based on this verse and the following Hadith: "*He who omits one Salaah intentionally has committed infidelity*". But the truth of the matter is that sin cannot be infidelity. Says Allah Almighty: "*And if two groups of Muslims fight each other, then make peace between them*"(S49:V9). To fight among ourselves is from the major sins, yet these people in the verse are called believers. The meaning of the verse and the Hadith is to show that to omit Salaah is the practice of the polytheists. Therefore do not make yourselves like them.

32.They are those who have split up [70] their religion and have become many sects. Every sect is happy [71]with what they have with them.

مِنَ الَّذِيْنَ فَرَّقُوْا دِيْنَهُمْ وَكَانُوْا شِيَعًا ؕ كُلُّ حِزْبٍۭ بِمَا لَدَيْهِمْ فَرِحُوْنَ ﴿۳۲﴾

70. By their religion is meant their polytheism and cutting it to shreds is meant all of them are not firm on one belief. Some believe in two gods, and some believe in three, and others believe in more than three. In the same way every sect has fabricated different religious laws, yet they themselves are not agreeable on one law.

71. It means all of them are false, yet from them every sect is expressing joy by regarding his own falsehood as truth and truth itself as falsehood. This verse has no connection with differences of opinions of the Islamic jurists. Being a Shafa'ee, Maliki, Hanafi or Hambali, is not creating division in religion. There are differences in subsidiary issues but this difference is based on research and investigation and not on the basis of selfish motives. Likewise, it has no connection with the difference in opinions of the Companions of the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that the original religion of all the Prophets was one, but there were differences in practices. Thus, this verse cannot be applied to the Prophets. However, it does include those Islamic sects, which have reached the boundaries of infidelity, like the Qadyanis, Chakraldwis, etc., because they have cut religion to shreds. The Holy Prophet صلى الله عليه وآله وسلم had said: "My Ummah will be divided into seventy-three sects. Besides one, all the others will be inmates of Hell".

33.And when any hurt [72] touches mankind, they call their Lord turning [73] towards Him. Then when He lets them taste [74] mercy, then a group of them start to be polytheists [75], associating partners with their Lord.

وَ اِذَا مَسَّ النَّاسَ ضُرٌّ دَعَوْا رَبَّهُمْ مُّنِيْبِيْنَ اِلَيْهِ ثُمَّ اِذَآ اَذَاقَهُمْ مِّنْهُ رَحْمَةً اِذَا فَرِيْقٌ مِّنْهُمْ بِرَبِّهِمْ يُشْرِكُوْنَ ﴿۳۳﴾ لا

72. Here, people denotes the infidels and polytheists and by difficulties is meant hardships e.g. sickness, famine, etc. as is evident from the subject matter that follows.

73. Many times during their time of difficulties the infidels of Makkah would present themselves before the Holy Prophet صلى الله عليه وآله وسلم and request him to pray to Allah Almighty on their behalf. Even the Pharaoh would ask Hazrat Musa (On whom be peace) to pray for

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him whenever he was in difficulty. Even today, very obdurate polytheists in their severe illnesses request pious Muslims to pray for them. All this is part of their turning to Allah Almighty.

74 From this we learn that even the infidels obtain some bounties of Allah Almighty in this world, whether in the form of acceptance of their prayers (duas) and in some other ways. Or, the dua they ask a Muslim to make for them, which gains acceptance in the court of Allah Almighty.

75 It means that some infidels repent when in difficulty and then become believers, while others revert back to infidelity and polytheism. Says Allah Almighty: "*And when He brings them to safety, then some of them keep to the middle course....*"(S31:V32). For this reason the word "*group*" is being used here.

34.Thus, they become ungrateful for what We have given them. So enjoy (awhile) then soon you are to know [76] (its result).

لِيَكْفُرُوْا بِمَآ اٰتَيْنٰهُمْ ؕ فَتَمَتَّعُوْا ۟ فَسَوْفَ تَعْلَمُوْنَ ﴿٣٤﴾

76 From it we understand that to forget Allah Almighty during your days of comfort and to remember Him in your difficult times is the practice of the infidels. A true believer is he who remembers his Lord under all conditions.

35.Have We revealed to them any authority that speaks in favour of that they become Our associates? [77].

اَمْ اَنْزَلْنَا عَلَيْهِمْ سُلْطٰنًا فَهُوَ يَتَكَلَّمُ بِمَا كَانُوْا بِهٖ يُشْرِكُوْنَ ﴿٣٥﴾

77 It means O Polytheists! If you have any proof for this infidelity and polytheism then present it. From it, one understands that it is permissible to seek proof from the liars, infidels, etc. in order to disgrace them. In fact, this is a meritorious act. However, to seek proof thinking that perhaps he may be on the path of truth is an act of infidelity. Thus, the verdict of the jurists is not contrary to this verse

36.And when We cause mankind to taste mercy, they rejoice [78] in it. And if any evil befalls them as a result of what their hands have sent forth, they become despaired [79].

وَ اِذَآ اَذَقْنَا النَّاسَ رَحْمَةً فَرِحُوْا بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ اِذَا هُمْ يَقْنَطُوْنَ ﴿٣٦﴾

78 It means expressing joy out of pride is evil, not the joy out of gratitude which is an act of worship. Allah Almighty has commanded us to express joy on receiving bounties. He says: "*Say you: only Allah's grace and only His mercy on it therefore let them rejoice. That is better than all your wealth*"(S10:V58). Allah Almighty further says: "*And publicize well the favours of your Lord*"(S93:V11). Thus, there is no inconsistency in the verses.

79 From this we learn that the mercy of Allah Almighty is obtained through His grace and favour, while hardships come as a result of our sins. We further learn that to become despondent in difficulties is the practice of the infidels. Muslims should never lose hope. Says Allah Almighty: "*Despair not of the mercy of Allah*."(S39:V53). Also, that just as good deeds bring about the blessings of Allah Almighty, evil deeds bring about calamities.

37.Have they not seen that Allah expands the provision for whom He

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ

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يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿٣٧﴾

pleases, and shortens for whom He pleases? Surely in it are signs for the people who believe [80].

80. That in spite of having education and profession, some people remain poor while others are wealthy, although they have no education or profession. This tells us that sustenance is in the hands of Allah Almighty.

فَاٰتِ ذَا الْقُرْبٰى حَقَّهٗ وَ الْمِسْكِيْنَ وَ ابْنَ السَّبِيْلِ ؕ ذٰلِكَ خَيْرٌ لِّلَّذِيْنَ يُرِيْدُوْنَ وَجْهَ اللّٰهِ ۫ وَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿٣٨﴾

38. Therefore give the kinsman his right [81], and to the needy and the wayfarer [82]. This is better for those who seek the pleasure of Allah, and it is they who become prosperous [83].

81. This blessed verse is giving a command to fulfill the rights of all the kith and kin. From it we learn that there is a right for every relative. Who is entitled to how much can be ascertained from jurisprudence. This includes the in-laws as well as the family relations.82. This includes extending hospitality as well as showing kindness to the needy.

83. This tells us that good treatment and giving charity and donations to the relatives should not be for the sake of name and out of customary obligation but it should be to gain the sole pleasure of Allah Almighty. If you do it out of this intention then only will you be entitled for reward.

وَ مَاۤ اٰتَيْتُمْ مِّنْ رِّبًا لِّيَرْبُوَا۟ فِيْۤ اَمْوَالِ النَّاسِ فَلَا يَرْبُوْا عِنْدَ اللّٰهِ ۚ وَ مَاۤ اٰتَيْتُمْ مِّنْ زَكٰوةٍ تُرِيْدُوْنَ وَجْهَ اللّٰهِ فَاُولٰٓئِكَ هُمُ الْمُضْعِفُوْنَ ﴿٣٩﴾

39.And whatever you pay as usury (interest) that it may increase the wealth of the givers, and then it will not increase [84] with Allah. And whatever you give as charity (Zakaat) desiring Allah's pleasure [85], and then it will increase manifold [86].

84. Here, the word riba (interest) does not denote religious meaning, that is, usury, but is used literally. This verse was revealed regarding those people who would give a present and gift with the intention that they would receive greater compensation in return for it. Although this type of thinking is permissible, it is not good because this has not been declared forbidden here, but instead, it has been said that such a person will not receive any reward for it. This tells us that gifts and presents given on the occasion of weddings are permissible, but not commendable. This command is for us, because for the Holy Prophet صلى الله عليه وآله وسلم to give such gifts was forbidden. Says Allah Almighty: "*And bestow not favour to anyone seeking increase*"(S74:V6). Gifts and presents should be given for obtaining the sole pleasure of Allah Almighty. It should be remembered that the sole purpose of giving a gift purely for obtaining Allah's pleasure is charity, while that in which the object is the pleasure of a person and is given to make the person happy is a present or a gift.

85. Charity is that which is given to the needy on the basis of his poverty, for the sole purpose of gaining the pleasure of Allah Almighty. Charity given to the needy is a gift, just as giving charity to the wealthy is a present. The continuous charity can be used by both the wealthy and the needy, but the obligatory charity should be consumed by the poor only. The optional charity is appropriate for the poor only.

86. By two-fold increase is meant it is greater

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that what you have given by either one fold or two fold Thus, this blessed verse is not against those verses in which mention is made of abundant increase.

40.Allah is He Who has created you, and then provides [87] for you. Then He will cause you to die, and then He will give you life [88]. Then is there any of your associates who may do [89] any of these things? Glorified and Exalted is He, free from what they associate.

اَللّٰهُ الَّذِیْ خَلَقَكُمْ ثُمَّ رَزَقَكُمْ ثُمَّ یُمِیْتُكُمْ ثُمَّ یُحْیِیْكُمْ ؕ هَلْ مِنْ شُرَكَآىِٕكُمْ مَّنْ یَّفْعَلُ مِنْ ذٰلِكُمْ مِّنْ شَیْءٍ ؕ سُبْحٰنَهٗ وَتَعٰلٰى عَمَّا یُشْرِكُوْنَ۝۴۰

87 For your continued existence for the physical existence He has provided outward nourishment and for your spiritual continuance He has provided the inner nourishment of faith and piety He has provided physical nourishment from world fields and gardens while the nourishment of faith has been conveyed from the sacred ground of Madina.

88 At the time of the blowing of the Second Trumpet This life is for accumulating deeds while that life would be for the purpose of compensation and retribution. This life is transitory, but that life is permanent. This life is physical, but that life is spiritual. That is why mention of death is not made after that life.

89 Even in your belief no idol of yours does this work because the infidels of Makkah had accepted Allah Almighty alone as the creator, sustainer and provider of life and death.

SECTION 5

41.The mischief has appeared on the land and in the sea because of the evils earned by the hands [90] of man, so that He may make them taste [91] some of their doings, that they may turn back [92].

ظَهَرَ الْفَسَادُ فِی الْبَرِّ وَالْبَحْرِ بِمَا كَسَبَتْ اَیْدِی النَّاسِ لِیُذِیْقَهُمْ بَعْضَ الَّذِیْ عَمِلُوْا لَعَلَّهُمْ یَرْجِعُوْنَ۝۴۱

90 Thus, due to infidelity and sin, famine, disease, calamities, sicknesses, floods and infernos, decrease in sustenance, become rife, and due to no rain the aquatic animals become blind, no pearls form on the oysters. In short, due to sins, the earth becomes parched and hardships befall the aquatic creatures Nowadays the forests and jungles become dry as well as oceans experience calamities Nevertheless, the verse is absolutely correct, no objection can be levelled against it

91 From this it can be understood that some of the calamities of the world are due to sins of man and some are punishments. The actual punishment would be meted out in the Hereafter Or, it could mean that Allah Almighty forgives most sins, but in some there is punishment.

92 This tells us that due to the transgressions of man, sometimes calamities are inflicted on animals. The chaff is ground with the wheat, just as at times we receive rain due to the animals. Widespread adultery causes death and destruction Non-payment of *Zakaat* causes drought. Less in weighing causes the appointment of oppressive rulers, eating interest causes earthquakes, etc. (*Tafseer Roohul Mu'ani*)

42.Please declare, travel through the land and see [93] what was the end of

قُلْ سِیْرُوْا فِی الْاَرْضِ فَانْظُرُوْا كَیْفَ

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those before you. Most of them died polytheists [94].

كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلُ ؕ كَانَ اَكْثَرُهُمْ مُّشْرِكِيْنَ ﴿۴۲﴾

93. By "*earth*" is meant the grounds of people inflicted with Divine punishment which were frequented by the Makkans during their travels, while, by "*seeing*" is meant seeing with the sight deriving lesson, and not by mere movement of the eye.

94. Here, by "*majority*" is meant all. From it we learn that by undertaking a journey to see the ruined buildings of the infidels with the intention of instilling fear of Allah Almighty in one's heart is an act of worship. Likewise, travelling to the mazaars of the saints in order to inculcate in oneself hope and taste for worship, too, is an act of worship. From this there is a proof for undertaking a journey for visiting Holy shrines and Urs gatherings.

43.Therefore set your face [95] straight to the right religion, before there comes a day from Allah, which cannot be, averted [96]. On that day they shall be divided [97].

فَاَقِمْ وَجْهَكَ لِلدِّيْنِ الْقَيِّمِ مِنْ قَبْلِ اَنْ يَّاْتِيَ يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ يَوْمَئِذٍ يَّصَّدَّعُوْنَ ﴿۴۳﴾

95. O Muslims! After declaring faith engross yourself in the worship of Allah Almighty. No believer is exempt from worship of Allah Almighty. Or, O My beloved! Keep your blessed face fixed on Religion so that due to you, all their faces will be turned towards it, because where you are gazing Allah Almighty's gaze too falls there, as well as on the entire creation.

96. That is the time of death, or the Day of Judgement.

97. In that after death, all your relatives would leave you. Or, during the Day of Judgement the believers, the infidels and the pious people would be sifted from one another.

44. Whoso commits infidelity [98], the burden of his infidelity is on him, and those who do good they are preparing it for themselves [99].

مَنْ كَفَرَ فَعَلَيْهِ كُفْرُهٗ ۚ وَ مَنْ عَمِلَ صَالِحًا فَلِاَنْفُسِهِمْ يَمْهَدُوْنَ ﴿۴۴﴾ۙ

98. It means that due to his infidelity others would not be held guilty. Only, he himself would be caught. From this we learn that the minor children of the infidels would not be sent into Hell due to the infidelity of their parents.

99. This tells us that the pious believer will certainly be rewarded for his piety. Even if he conveys its rewards to others he will not be deprived of it.

45.In order that He may reward those who have believed, out of his grace [100]. Undoubtedly He does not love [101] the infidels.

لِيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ مِنْ فَضْلِهٖ ؕ اِنَّهٗ لَا يُحِبُّ الْكٰفِرِيْنَ ﴿۴۵﴾

100. This tells us that the reward of a pious deed is totally dependent on the grace and blessings of Allah Almighty. Deeds are the cause of the reward and not their end result. Thus, nobody should be proud of their good deeds. We further learn that faith precedes good deeds, because faith has been mentioned before deeds.

101. In fact He is displeased with the infidels on account of which He will severely punish them. The absence of love for Allah Almighty is incumbent for hatred (*Tafseer Roohul*

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Ma'aani Here, negative is out of necessity for the opposite.

وَ مِنْ اٰيٰتِهٖۤ اَنْ يُّرْسِلَ الرِّيَاحَ مُبَشِّرٰتٍ وَّ لِيُذِيْقَكُمْ مِّنْ رَّحْمَتِهٖ وَ لِتَجْرِيَ الْفُلْكُ بِاَمْرِهٖ وَ لِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۴۶﴾

46.And one of His signs is that He sends the winds as bearers of glad tidings, and in order that He may cause you to taste [102] His mercy. And that the ship may sail with His command [103]. And that you may seek His grace. So that you may be grateful.

102 Since the blessings and bounties of the world in comparison to those of the Hereafter are insignificant, Allah Almighty has described the world bounties as things to taste of what is to come in the Hereafter

103 In those days ships were propelled by the winds For this reason the Holy Qur'aan often mentions that Even today, ships are busted by severe unfavourable winds. When heavy storms are experienced at sea they cause the ships to sink. In short, it is very important to have favourable winds for a successful journey at sea.

104. That by undertaking a journey at sea you can engage in trade to earn your sustenance. From this we learn that although sustenance should be earned through our effort, but its success is out of the bounty of Allah Almighty. Expressing gratitude to Him for this is obligatory.

وَ لَقَدْ اَرْسَلْنَا مِنْ قَبْلِكَ رُسُلًا اِلٰى قَوْمِهِمْ فَجَآءُوْهُمْ بِالْبَيِّنٰتِ فَانْتَقَمْنَا مِنَ الَّذِيْنَ اَجْرَمُوْا ؕ وَ كَانَ حَقًّا عَلَيْنَا نَصْرُ الْمُؤْمِنِيْنَ ﴿۴۷﴾

47.And certainly We sent [105] so many Messengers before you, towards their people, and they brought them open signs [106]. Then We took vengeance from the culprits. And it is Our right to help [107] the believers.

105 Here, the word "*people*" denotes people of one nationality, of one country, of one religion. It is common to all For this reason some Messengers were from those people and families for whom they were made Messengers e g Hazrat Saleh and Hazrat Hud (On them be peace) Some are those who came from another place to become the Messenger of those people, like Hazrat Ibrahim and Hazrat Lut (On them be peace) In addition, those people who had obeyed these Messengers, they are Messengers of them as well as those from the people who opposed them Those who obeyed are called compliant followers, while the hostile followers are followers of invitation The entire creation is the followers of our Holy Prophet صلى الله عليه وآله وسلم

106 It means the miracles through which their Prophethood can be proven. From this we learn that no Prophet had come without a miracle. Every Prophet has most certainly shown a miracle.

107. Even if there is a delay but the end result is a Muslim victory, if there is sincerity in the intention. Says Allah Almighty: "*And the end is in the hand of the God-fearing*"(S7:V128). It should be remembered that there are a few ways of help for the believers: victory over the infidels in Jihad (Holy War); to obtain victory in a debate over their opponents; when the believers find themselves in difficulties Allah Almighty calls them towards Him, not leaving them to fall into the hands of their enemies. Thus, Hazrat Imam Husain (May Allah be pleased with him) is victorious and triumphant and the wretched Yazid is vanquished and at a loss. Therefore, there is no objection against the verse.

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اَللّٰهُ الَّذِیْ یُرْسِلُ الرِّیٰحَ فَتُثِیْرُ سَحَابًا فَیَبْسُطُهٗ فِی السَّمَآءِ كَیْفَ یَشَآءُ وَ یَجْعَلُهٗ كِسَفًا فَتَرَى الْوَدْقَ یَخْرُجُ مِنْ خِلٰلِهٖ ۚ فَاِذَاۤ اَصَابَ بِهٖ مَنْ یَّشَآءُ مِنْ عِبَادِهٖۤ اِذَا هُمْ یَسْتَبْشِرُوْنَ ۚ﴿۴۸﴾

48. Allah is He who sends the wind that lifts the clouds in the sky as He pleases, and breaks them into fragments [109]. Then you see the rain [110] is pouring from its midst. Then when He causes to reach on whomever He pleases of His devotees. Behold! They rejoice [111].

108. Brought it from the oceans through the command of Allah Almighty.

109. It means Allah Almighty sends so many clouds, which covers everything. Sometimes they appear like pieces. Air is one, but its functions are different.

110. In that the clouds pour down the water like from a strainer. After a torrential rain the cloud remains the same, then disappears.

111. Because through it there is a hope of removal of scarcity and prevalence of abundance in provisions. Therefore, it is important to express joy at the blessed advent of the Holy Prophet صلى الله عليه وآله وسلم because every bounty of this world and the Hereafter is connected with the Holy Prophet صلى الله عليه وآله وسلم . He is the merciful rain of the world.

وَ اِنْ كَانُوْا مِنْ قَبْلِ اَنْ یُّنَزَّلَ عَلَیْهِمْ مِّنْ قَبْلِهٖ لَمُبْلِسِیْنَ ﴿۴۹﴾

49.Before it (rain) is sent down upon them, they remain in despair [112].

112. Because quickness of fear, quickness of despair is human nature. Thus, this verse is not only for the infidels, but is generally for all.

فَانْظُرْ اِلٰۤى اٰثٰرِ رَحْمَتِ اللّٰهِ كَیْفَ یُحْیِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ اِنَّ ذٰلِكَ لَمُحْیِ الْمَوْتٰى ۚ وَ هُوَ عَلٰى كُلِّ شَیْءٍ قَدِیْرٌ ﴿۵۰﴾

50.Look on the effects of the Mercy of Allah, how He gives life to the earth after its death [113]. No doubt He will give [114] life to the dead. And He has power over everything.

113. Here, death of the earth signifies its total parchedness, while life denotes its verdant state. Description of all its qualities is in accordance with the object it qualifies.

114. From this we understand that analogy is an accepted principle of jurisprudence. Furthermore, through assumption of the life in the Hereafter, one should straighten one's faith.

وَ لَىِٕنْ اَرْسَلْنَا رِیْحًا فَرَاَوْهُ مُصْفَرًّا لَّظَلُّوْا مِنْۢ بَعْدِهٖ یَكْفُرُوْنَ ﴿۵۱﴾

51.And if We send any wind [115] by which they see the harvest yellow, even after that they would certainly be ungrateful [116].

115. This tells us that in Quranic terminology, the wind of mercy is called *REEYAH* and that of punishment is called *REEH*. Observe, at first *REEYAH* was used where mention was made of rain, and here, in the situation of punishment the word *REEH* is used.

116. It means that the infidels are not grateful during prosperity and patient during adversity. In fact, they are arrogant and boastful on receiving any bounty and when afflicted with calamity they become impatient.

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فَإِنَّكَ لَا تُسْمِعُ الْمَوْتٰى وَ لَا تُسْمِعُ الصُّمَّ الدُّعَآءَ إِذَا وَلَّوْا مُدْبِرِيْنَ ﴿٥٢﴾

52.Surely neither can you make the dead hear [117], nor can you make the deaf to hear the call when they turn away showing their backs.

not benefit the one who is dead, likewise no counselling will benefit these infidels. Thus, this verse does not prove in any way that the corpse does not hear, because here the dead signifies the infidels and by not listening means they are unable to derive any benefit.

117 He who does not fulfill the object of life is dead, even if he is alive, and the one who has fulfilled the object of life is alive, even if outwardly he is lifeless. Thus, the living infidel is dead and the martyr, who has experienced physical death, is alive. Just as medicine will

وَمَآ اَنْتَ بِهٰدِ الْعُمْيِ عَنْ ضَلٰلَتِهِمْ ؕ اِنْ تُسْمِعُ اِلَّا مَنْ يُّؤْمِنُ بِاٰيٰتِنَا فَهُمْ مُّسْلِمُوْنَ ﴿٥٣﴾

53.And nor can you guide [118] the blind from their error. You make only those to hear who believed Our signs, and they have already surrendered [119] (to faith).

guidance to the blind, although in reality there are millions of blind Muslims. Thus, just as "*blind*" here denotes the infidels, likewise the dead too denote the infidels. The commentary of this is found in the following verses: "*They are dead, not alive and they know not*"(S16:V21). At another place, Allah Almighty says: "*The condition of both parties is like the one is the blind and deaf and the other seeing and hearing*"(S11:V24). Believe in the Qur'aan as Qur'aan. The Holy Prophet صلى الله عليه وآله وسلم, addressing the slain infidels of Badr, asked: "*Tell me, whatever I had said is true or not?*" Today too, there is an order that when you enter the cemetery extend greetings to the inmates of the grave. Everyone offering Salaah extends greetings to the Holy Prophet صلى الله عليه وآله وسلم in it. In short, regarding hearing of the dead, the Islamic law has compiled many regulations. The Holy Prophet صلى الله عليه وآله وسلم says: "*After the burial, the deceased can hear the footsteps of those who had attended the burial.*

118 It means those unfortunate wretches who are inwardly blind and faith is not in their lot, they will not obtain guidance from you. From this we learn that anyone who is not a wretch from the beginning, the Holy Prophet صلى الله عليه وآله وسلم will provide guidance for him. The one who says that the Holy Prophet صلى الله عليه وآله وسلم can not provide guidance, is acknowledging that he is an eternal wretch.

119 From this last portion we learn that, here, dead denotes infidels and not the deceased, otherwise they would not have been compared with the believers, because the believer is opposite of an infidel and not of the deceased. That the dead can hear is proven in the Holy Qur'aan. Says Allah Almighty: "*And ask those about Our Messengers who we sent before you*"(S43:V45). Also, Hazrat Shuaib and Hazrat Saleh (On them be peace) had addressed the dead people. If the meaning of this verse is taken at the literal level then it would become incumbent to believe that the Holy Prophet صلى الله عليه وآله وسلم was unable to provide

SECTION 6

اَللّٰهُ الَّذِيْ خَلَقَكُمْ مِّنْ ضَعْفٍ ثُمَّ جَعَلَ مِنْۢ بَعْدِ ضَعْفٍ قُوَّةً ثُمَّ جَعَلَ مِنْۢ بَعْدِ قُوَّةٍ ضَعْفًا وَّ شَيْبَةً ؕ يَخْلُقُ

54.Allah is He who made you weak [120] in the beginning. Then He gave you strength [121] after such weakness. Then after strength causes

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مَا يَشَآءُ ۚ وَ هُوَ الْعَلِيْمُ الْقَدِيْرُ ﴿٥٤﴾

weakness of old age [122]. He creates what He pleases. He is the All-Knowing, the All-Powerful.

take control of the air and water. Allah be Praised!

122. In his old age man becomes physically and mentally weak. All his limbs weaken. Once physically well and educated the human being suddenly becomes senile and foolish. From this we learn that there is a superior being controlling us.

وَ يَوْمَ تَقُوْمُ السَّاعَةُ يُقْسِمُ الْمُجْرِمُوْنَ ۙ مَا لَبِثُوْا غَيْرَ سَاعَةٍ ؕ كَذٰلِكَ كَانُوْا يُؤْفَكُوْنَ ﴿٥٥﴾

55.And the day when the Hour shall be established, the culprits will swear, that they stayed only for an hour [123]. Thus they were turned away (from the right path).

120. A human baby at birth is much weaker and less intelligent than the offspring of every animal. It is much later that it begins to gain strength.

121. In that after childhood He granted youthful years. Thereafter his physical strength and intelligence was of such quality that he is able to overpower lions, tigers and began to

123. Or, because the world in comparison to the Hereafter is a fleeting moment. Or, because every previous period seems so short, or, because the period of rest seems short and the period of hardship seems so unending. In short, those people on that day would be

speaking out of rough estimate. The purpose of the verse is to show that do not be proud of worldly comforts, these lapse so quickly like the gust of wind. This tells us that the infidels on the Day of Judgement will be hopelessly out in their estimation of their worldly life.

وَقَالَ الَّذِيْنَ اُوْتُوا الْعِلْمَ وَالْاِيْمَانَ لَقَدْ لَبِثْتُمْ فِيْ كِتٰبِ اللّٰهِ اِلٰى يَوْمِ الْبَعْثِ ۚ فَهٰذَا يَوْمُ الْبَعْثِ وَلٰكِنَّكُمْ كُنْتُمْ لَا تَعْلَمُوْنَ ﴿٥٦﴾

56.And those who were given [124] knowledge and faith, said: "Surely you have stayed according to the Book of Allah till the Day of Resurrection". This then is the Day of Resurrection. But you did not care to know [125].

124. The blessed Prophets and the angels, or the Islamic scholars and the pious persons.

125. Here, to know is used to denote to accept, i.e. while in the world you were not accepting the Day of Judgement, and were believing in what the Prophets and Islamic scholars had been telling you. From this we learn that on the Day of Judgement the believers will have an accurate assumption of their life in the world and their stay in *Barzakh* (grave) and what transpired in these two places, because a believer will be removing the misunderstandings of the infidels.

فَيَوْمَئِذٍ لَّا يَنْفَعُ الَّذِيْنَ ظَلَمُوْا مَعْذِرَتُهُمْ وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿٥٧﴾

57.But on that day, their excuses [126] shall not benefit the oppressors, nor will anyone demand them to please [127] Allah.

126. It should be remembered that excuse is common from repentance. Although every

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repentance is an excuse, every excuse is not repentance The statements that I did not transgress, or did so out of helplessness because I had such a constraint, are mere excuses, not repentance And to say, please forgive me, I will not do it again is both repentance and an excuse (*Tafseer Roohul Ma'ani*)

127 This tells us that both these things will be for the infidels. If Allah wills, the believer would be safeguarded from it. The accountability of the believers would be lenient i.e. the sins would be presented and then their forgiveness. There will not be any cross-examination, like which did you transgress. Even if there is going to be cross-examination, after seeking forgiveness it would be granted with no punishment or with light punishment

58.And certainly We have set in this Qur'aan every kind of examples [128] for mankind. If you bring them any sign [129], then the infidels would surely say; "You are not but on falsehood" [130].

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ ؕ وَلَئِنْ جِئْتَهُمْ بِاٰيَةٍ لَّيَقُوْلَنَّ الَّذِيْنَ كَفَرُوْٓا اِنْ اَنْتُمْ اِلَّا مُبْطِلُوْنَ ۝۵۸

128 From this we learn that Quranic examples are there to make the people understand, not for the understanding of the Holy Prophet صلى الله عليه وآله وسلم because he has a prior understanding of the Qur'aan Similarly, the Holy Qur'aan is guidance for the people and not for the Holy Prophet صلى الله عليه وآله وسلم because the Messenger of Allah صلى الله عليه وآله وسلم has been guided beforehand It is "*guidance for mankind*" We further learn that to provide understanding through examples is the Divine Way

129 The great Sufi sages say that there are three categories of sin The lowest is when the sinner commits sin by acknowledging that he is a sinner and when spoken to about it, the least he does is feel ashamed about it. Such a sinner, if Allah wills, would be forgiven. In a category above this is when a person becomes totally callous about his sins. After committing a sin he is not sorry. Such a sinner never bothers to think what he is doing Cure from this disease is very difficult. At the top level is he who thinks good about his sins and expresses indignation at the good of others and arrogance at his own sins. He also taunts about good deeds. This is a means of sealing the heart and is thus beyond treatment. Here, the third category is denoted.130 Miracle, or verse of the Holy Qur'aan

59.Then does Allah seal the hearts [131] of those who have no knowledge.

كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰى قُلُوْبِ الَّذِيْنَ لَا يَعْلَمُوْنَ ۝۵۹

131 It tells us that to believe the Prophets or their devotees to be liars and false is the sign of the heart being sealed. May Allah Almighty save us from this.

60.Therefore, have patience, undoubtedly the promise of Allah is true [132], and let not those who have no certainty [133], hold you in light estimation.

فَاصْبِرْ اِنَّ وَعْدَ اللّٰهِ حَقٌّ وَّ لَا يَسْتَخِفَّنَّكَ الَّذِيْنَ لَا يُوْقِنُوْنَ ۝۶۰

132 There is not the remotest possibility of Allah Almighty's lie He who believes in the possibility that Allah Almighty can talk a lie is not a believer.

133 It means that the hardships and persecutions inflicted by the infidels should not

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cause you to become angry that out of anger and passion you begin to curse them and cause the destruction of all the infidels. Taking this to be it's meaning, this verse is not abrogated, but firm. Today too, Muslims should exercise tolerance and forbearance.

اٰیاتها ۳۴ ۳۱ سُوْرَةُ لُقْمٰنَ مَكِّيَّةٌ ۵۷ رکوعاتها ۴

SURAH LUQMAAN

(MAKKAN) Revealed Before Hijrah

Verses 34 and 4 Sections 548 Words , 2110 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.Alif Laam Meem

الٓمّٓ ۚ ﴿۱﴾

2.These are the verses [2] of the Book of Wisdom

تِلْكَ اٰيٰتُ الْكِتٰبِ الْحَكِيْمِ ۙ ﴿۲﴾

2. The Name of the Holy Qur'aan is The Book as well as Book of Wisdom. From this we learn that even those other than Allah can be given Allah Almighty's attributive names.

Observe, *HAKEEM* (All Wise) is the name of Allah Almighty, as well as that of the Holy QUR'AAN.

3.They are guidance and mercy for the righteous [3].

هُدًى وَّ رَحْمَةً لِّلْمُحْسِنِيْنَ ۙ ﴿۳﴾

3. It means the Holy Qur'aan is a guide for the actions of the believers, while for the pious it is

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a guide to Paradise. From it we learn that worship is not obligatory upon the infidels. All the verses concerning acts of worship had been revealed for the believers.

4.They are those who establish [4] prayer and pay poor-due (Zakaat) and have firm [5] faith in the Hereafter.

الَّذِيْنَ يُقِيْمُوْنَ الصَّلٰوةَ وَ يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ هُمْ يُوْقِنُوْنَ ۝

4 This tells us that only he will derive full benefit from the Holy QUR'AAN, who is a believer as well as pious. Furthermore, the Holy QUR'AAN is not a guide for the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he is on guidance from before its revelation. Prior to the advent of Prophethood, the Holy Prophet صلی اللہ علیہ وآلہ وسلم was already a perfect believer, an embodiment of piety and totally religious. When the first verse of the Holy QUR'AAN was revealed to the Holy Prophet صلی اللہ علیہ وآلہ وسلم he was engrossed in Salaah and Zakaat, for he was fully knowledgeable about both.

5. From it emerge a few issues:
1. Salaah is superior and precedes Zakaat because Salaah has been mentioned before Zakaat.
2. The condition for the correctness of Salaah and Zakaat is faith because the letter "*waw*" is conditional that you are in a state of faith.
3. Prior to the obligation of Zakaat, Allah Almighty had given information about it and had commanded that when Zakaat becomes obligatory you should pay it. This verse is Makkan but Zakaat became obligatory in Madina Shareef.

5.They are on (the path) of guidance from the Lord and they shall be successful [6].

اُولٰٓئِكَ عَلٰى هُدًى مِّنْ رَّبِّهِمْ وَ اُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۝

6 From this, emerge two issues:
1. In order to achieve success, good deeds are necessary for it. Being certain of success by remaining indifferent to good deeds is like being certain of reaping wheat after sowing barley.
2. Guidance is obtained merely through the bounty and grace of Allah Almighty. One's personal knowledge and intelligence are sufficient for it. Highly educated scholars become infidels while uneducated people become believers. May Allah Almighty shower His grace upon us. In order to obtain Paradise correct both your heart and your mouth.

6.And there are some among the people who buy words for mere playing [7] that they may mislead others from the path of Allah, without knowledge [8] and to make fun of it. For them is a humiliating punishment [9].

وَ مِنَ النَّاسِ مَنْ يَّشْتَرِيْ لَهْوَ الْحَدِيْثِ لِيُضِلَّ عَنْ سَبِيْلِ اللّٰهِ بِغَيْرِ عِلْمٍ ۖ وَّيَتَّخِذَهَا هُزُوًا ۭ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝

7 This tells us that musical instruments, card games and alcohol are forbidden. In fact it is forbidden to sell all the instruments of play and frolic as well as to purchase them, because this verse was revealed about their evil. Similarly, buying and selling of forbidden novels, pornographic magazines, cinema tickets, costumes for plays etc. are forbidden, as all these are part of "*words for mere playing*".

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REASON FOR ITS REVELATION

This verse was revealed concerning Nadar ibn Harith ibn Kaleedah who would travel outside Arabia for business. There he would purchase the novels and illustrated storybooks of the foreigners. Then he would come back and tell the people that Muhammad Mustapha صلى الله عليه وآله وسلم is telling you stories of Aad and Thamud, but I am telling you stories about Rustam, Isfandyaar and the foreign kings.

8. The Sufi sages say that anything that takes you away from the remembrance of Allah Almighty is included in "*words of mere playing*" and is thus forbidden. Observe, after the Jummah Azaan commerce and worldly activities which become an obstacle for the preparation of Salaah is mere amusement, so much so that is the children who become an obstacle in the remembrance of Allah Almighty, it will be included in fun and amusement. Get rid of this obstacle. The author of Tafseer Roohul Bayaan states a musical instrument is forbidden or sometimes not forbidden. If it is mere amusement then it is forbidden, otherwise it is not. Observe, the drums of the Islamic warriors are lawful because they are not mere objects of amusement. Likewise, if Qawwali is given the status of sheer entertainment it will be forbidden like the present day Qawwali in general.

9. This tells us that the punishment of the one who leads you astray is very severe. The vexation of every apostate will fall on him. Observe, Nadar ibn Harith ibn Kaleedah was made a butt of terrible Divine censure.

7.And when Our Verses are recited to him, he turns proudly away, as though he did not hear them, and as if there was heaviness [10] in his ears. Therefore give the news of a painful punishment.

وَ اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا وَلّٰى مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا كَاَنَّ فِيْٓ اُذُنَيْهِ وَقْرًا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝٧

10. Every Quranic issue should be heard with a great deal of fervour and enthusiasm. To engage oneself in worldly activities at the time of its recitation is showing indifference to it, which is the practice of the infidels. You should also remember that listening attentively to the recitation of the Holy QUR'AAN is FARD E KIFAYA. Where people are helpless to listen to its recitation, they are engaged in business activities, the QUR'AAN should not be recited aloud there. It should be remembered that the rules and regulations of the recitation of the QUR'AAN are different to those for the instruction of it.

8.Undoubtedly, those who believe and do good deeds, for them there are gardens [11] of bliss.

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ جَنّٰتُ النَّعِيْمِ ۝٨

11. According to the law Paradise should be granted to the pious, but bounty enables the sinners, too, to obtain Paradise through the medium of the pious. Here, mention is being made of law. Thus, this verse is not in contradiction to the others.

9.Wherein they will abide forever. The promise of Allah is true. And He is the Honourable, the Wise.

خٰلِدِيْنَ فِيْهَا ؕ وَعْدَ اللّٰهِ حَقًّا ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٩

10.He has created heavens without pillars that you can see [12] and put in

خَلَقَ السَّمٰوٰتِ بِغَيْرِ عَمَدٍ تَرَوْنَهَا وَ

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اَلْقٰى فِي الْاَرْضِ رَوَاسِيَ اَنْ تَمِيْدَ بِكُمْ وَ بَثَّ فِيْهَا مِنْ كُلِّ دَآبَّةٍ ۭ وَ اَنْزَلْنَا مِنَ السَّمَآءِ مَآءً فَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍ كَرِيْمٍ ۝

it anchors, lest it shakes [13] with you, and He has scattered [14] therein all kinds of animals. And We sent down water from the sky [15], the We caused to grow in the earth every fine pairs [16] of plants.

12 It means the sky has no pillars that you might see This does not mean that there are pillars, but you are unable to see them

13 From this it is hinted that the earth is stationary and does not move, because the mountains are made for this purpose, to provide anchorage for it The purpose of the anchors is to keep the ships motionless, thereby obviating any movement

14 Some animals live in water, some on land, while some live in the air But all of them are found on the ground, because water is land while the wind too is connected with land By spread is meant that all the animals are created at different times

15 From the sky or through heavenly means. Thus, there is no objection against the verse that the rain does not pour down from the sky but through vaporization of the water of the ocean, when this vapour reaches the sky it comes down as rain through the process of condensation In fact, the atmospheric heat gives to the formation of vapour and clouds.

16. This tells us that in grass, trees, etc. there is a great deal of femininity. When it comes into contact with the male tree and when, through the wind, it touches the female tree then it brings about reproduction of fruit.

هٰذَا خَلْقُ اللّٰهِ فَاَرُوْنِيْ مَاذَا خَلَقَ الَّذِيْنَ مِنْ دُوْنِهٖ ۭ بَلِ الظّٰلِمُوْنَ فِيْ ضَلٰلٍ مُّبِيْنٍ ۝

11.This is the creation of Allah; show me what others [17] have created besides Him. Nay, the unjust are in clear [18] error.

17 It means O infidels! You too have this belief that Allah Almighty has created this entire creation You further believe that your idols have not created anything Then why do you still worship the idols?

18 That by deliberately believing in a non-creator to be equal to a Creator, then you worship it

SECTION 2

وَ لَقَدْ اٰتَيْنَا لُقْمٰنَ الْحِكْمَةَ اَنِ اشْكُرْ لِلّٰهِ ۭ وَ مَنْ يَّشْكُرْ فَاِنَّمَا يَشْكُرُ لِنَفْسِهٖ ۚ وَ مَنْ كَفَرَ فَاِنَّ اللّٰهَ غَنِيٌّ حَمِيْدٌ ۝

12.And undoubtedly We bestowed upon Luqman [19] wisdom [20] saying: "Be grateful [21] to Allah". And whoever is grateful is grateful to the good of his own self [22], and whoever is ungrateful, then surely Allah is Self-Sufficient [23], Praised.

19 There is a difference of opinion of the commentators of the Holy QUR'AAN regarding Hazrat Luqman (On whom be peace) Some have stated that he is Luqman ibn Bahoor, ibn Taarukh This Taarukh is the father of Hazrat Ebrahim (On whom be peace). He had lived for one thousand years and was the compatriot of Hazrat Dawood (On whom be peace) But, others are of the opinion that he is Luqman ibn Anqa, ibn Siroon and he was from the people of Ileya. He was a black slave. Yet another group of scholars have stated that he was a judge and from the pious persons of the Israelites. There are some who have stated that

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he is the nephew or maternal cousin of Hazrat Ayub (On whom be peace). But, the truth of the matter is, he was a man of wisdom, not a Prophet. Wisdom refers to the mystical knowledge or the inner light. Intelligence and understanding, too, is called wisdom. Here, wisdom could have two meanings.

20. The knowledge of Hazrat Luqman was Divinely inspired and God-given which Allah Almighty provided directly to him.

21. Expressing gratitude for all His bounties, especially for providing wisdom as this is the most superior of all his bounties. Or, be grateful to Him for being blessed with the companionship of a Prophet.

22. Because expression of gratitude results in the increase in the bounty. Says Allah Almighty: "*If you will be grateful, then I shall give you more*"(S14:V7). Thus, expressing gratitude is for the benefit of man.

23. Here the word KUFR is constructed from *KUFRAN*, meaning ungrateful i.e. the ingratitude of man will in no way be loss to Allah Almighty. Instead, it will cause harm to man himself.

13. And remember when Luqman said to his son, while he was advising him: "O my son, associate not anyone with Allah". Undoubtedly, the association with Allah is a tremendous [24] wrong.

وَ اِذْ قَالَ لُقْمٰنُ لِابْنِهٖ وَ هُوَ يَعِظُهٗ يٰبُنَيَّ لَا تُشْرِكْ بِاللّٰهِ ؕ اِنَّ الشِّرْكَ لَظُلْمٌ عَظِيْمٌ ﴿۱۳﴾

24. The name of the son of Hazrat Luqman is Anam or Ashkam (*Tafseer Khazainul Irfaan*). From this, emerge a few issues:

1. A person should first counsel his household members, then the others.
2. Counsel, people by using gentle words. He addressed him by saying O son!
3. Before correcting the deeds, beliefs should be rectified because Hazrat Luqman first advised his son not to indulge in polytheism.
4. Here, polytheism denotes infidelity because he is trying to stop his son from infidelity. This does not mean that do not indulge in polytheism. But you can continue with other infidelities.
5. You can tell a believer not to indulge in infidelity i.e. remain firm on your faith.
6. To remind people about the teachings of the previous sages and to narrate their sayings is the way of Allah Almighty.

14.And We have stressed on man [25] concerning his parents. The mother bears the child, undergoing weakness upon weakness [26]. And his weaning takes two years [27]. So be grateful to Me and to your parents [28]. And lastly the return is to me.

وَوَصَّيْنَا الْاِنْسَانَ بِوَالِدَيْهِ ۚ حَمَلَتْهُ اُمُّهٗ وَهْنًا عَلٰى وَهْنٍ وَّ فِصٰلُهٗ فِيْ عَامَيْنِ اَنِ اشْكُرْ لِيْ وَ لِوَالِدَيْكَ ؕ اِلَيَّ الْمَصِيْرُ ﴿۱۴﴾

25. This is a faultfinding statement, which was spoken during the time when the teachings of Hazrat Luqman was being mentioned. It tells us that service of your parents is a lofty act of obedience. Furthermore, even if the parents are infidels, their parental rights are still obligatory upon the children.

26. Weakness of the action, weakness of labour pain followed by difficulty at childbirth. From this we learn that the rights of the mother are greater than that of the father in that the father brought up the child with his wealth, but the mother nourished the baby with her blood. The Islamic scholars say that the right of service of the mother is greater, but that of obedience or the economic right is greater of the father. For this reason the Holy Prophet صلى الله عليه وآله وسلم said that Paradise lies

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-under the feet of your mother and that you and your wealth belong to your father

27 The period of breast-feeding is two years. It should be stopped at the end of the second year. Where the period of it is mentioned to be thirty months, it includes six months of pregnancy

28 Because Allah Almighty is our Lord while our parents are our patrons. Hazrat Sufyaan ibn Uyaniyyah says perform your five daily Salaah as a means of expressing gratitude to Allah Almighty, while express gratitude to your parents by offering the dua of forgiveness for them in the Salaah: *"O my Lord! Forgive me and my parents"*.

15.And if they both strive to make you associate with Me a thing which you have no knowledge of [29], then do not [30] obey them, but keep company [31] with them in all the worldly affairs. And follow him who turns [32] to Me. Then to Me is your return, and I shall tell you what you used to do.

وَاِنْ جَاهَدٰكَ عَلٰٓى اَنْ تُشْرِكَ بِىْ مَا لَيْسَ لَكَ بِهٖ عِلْمٌ فَلَا تُطِعْهُمَا وَ صَاحِبْهُمَا فِى الدُّنْيَا مَعْرُوْفًا ۚ وَّاتَّبِعْ سَبِيْلَ مَنْ اَنَابَ اِلَىَّ ۚ ثُمَّ اِلَىَّ مَرْجِعُكُمْ فَاُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

29 It means do not associate any partner with Allah because no one has any knowledge of this association He is our Lord, the One, without any partner

30 This tells us that in disobeying Allah there is no obedience to parents, i.e you should not commit infidelity by listening to them Do not abandon the obligatory acts of worship

31 In this one statement is included the service and obedience to parents To spend your wealth on their welfare, to service them through your physical limbs, to endure their severity, being kind and gentle to them i.e maintaining cordial treatment with your polytheist parents However, follow the path of the pious

32 From this, emerge a few issues:

1. You must serve and obey your parents, but always adopt the path of the pious. If your parents are apostates and transgressors, then try to guide them, gently.

2. Only that religion is true in which there are saints of Allah Almighty, because up to today besides the Ahle Sunnat wal Jamaat, saints have not been found among Wahabi, Deobandi, Mirzai, Shia or Chakraldwi sects. Thus, you should follow the Ahle Sunnat.

3. Taqleed of a person is a very lofty thing, because all the saints have always been conformists (*Muqallid*). None of them were non-conformists

16."O my son! Even if it (the evil) were the weight [33] of a grain of mustard seed, and even though it may be in a rock, or in the heaven, Allah will bring [34] it forth. Certainly, Allah is the Knower of every subtlety, All Aware [35]".

يٰبُنَىَّ اِنَّهَآ اِنْ تَكُ مِثْقَالَ حَبَّةٍ مِّنْ خَرْدَلٍ فَتَكُنْ فِىْ صَخْرَةٍ اَوْ فِى السَّمٰوٰتِ اَوْ فِى الْاَرْضِ يَاْتِ بِهَا اللّٰهُ ۭ اِنَّ اللّٰهَ لَطِيْفٌ خَبِيْرٌ ۝

33 Once again mention has been made of the teachings of Hazrat Luqman

34 Hazrat Luqman's son had asked that "Dear father if sins are committed in secluded spots, then how will Allah Almighty come to know about it?" In reply to it he said these words. Its purpose is no matter how insignificant a good or evil deed may be, and

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no matter at what secluded places they might be committed they will be revealed to the people on the Day of Judgement. There will be accountability on them, whether there will be reward or punishment for them, but they will have to be accounted for. This is law, and its commentary is the following verse: "*Then whosoever has done good of an atom's weight, shall see it*"(S99:V7). And the bounty of Allah Almighty is that sins of some people would be changed into good deeds and then presented. Says Allah Almighty: "*Then Allah will change the vices of such persons with virtues*" (S25:V70). Thus, there is no inconsistency in the two verses. Law is one thing, but bounty is another.

35. Thus, He is fully aware of all your doings, wherever you may be. The appointment of angels to record the deeds is to silence the transgressor and not because of the lack of knowledge of Allah Almighty.

17."O my dear son! Establish [36] prayer and bid the doing of good and forbid [37] evil and be patient [38] over whatever befalls upon you. Surely, those are affairs which require determination [39]".

يٰبُنَيَّ اَقِمِ الصَّلٰوةَ وَاْمُرْ بِالْمَعْرُوْفِ وَانْهَ عَنِ الْمُنْكَرِ وَاصْبِرْ عَلٰى مَآ اَصَابَكَ ؕ اِنَّ ذٰلِكَ مِنْ عَزْمِ الْاُمُوْرِ ﴿۱۷﴾

36. This tells us that Salaah was obligatory upon those previous Ummahs as well, although the method of performance of these Salaah by them was different from our method. Salaah is the most ancient act of worship.

37. In this there is a narrational order. The Islamic scholar and the preacher should first do good deeds themselves, and then ask others to do them. The discourse of a person who does not practice what he preaches fails to exercise any influence on the listeners. Also, every believer should become a propagator of Islam. Whatever issue he knows he should convey it to others. Propagation is not the duty of the Ulama alone.

38. Everything of hardship, sorrow, grief, illness and helplessness should be met with patience, especially in matters of propagation, that which is inflicted upon you by the ignorant. Do not abandon it out of dejection.

39. There is a great reward on acting upon these. This tells us that propagation, too, is an ancient act of worship. All the Prophets and scholars of their Ummah and every follower who knew any religious issues had been involved in propagation work.

18. And neither turn your cheek crooked [40] while talking to anyone nor walk [41] in the earth haughtily. Surely, Allah does not love any arrogant boaster [42].

وَ لَا تُصَعِّرْ خَدَّكَ لِلنَّاسِ وَلَا تَمْشِ فِي الْاَرْضِ مَرَحًا ؕ اِنَّ اللّٰهَ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرٍ ﴿۱۸﴾

40. Speak sweetly with all the poor and the rich. Do not turn your faces away from the poor. Do not show arrogance towards them by regarding them to be contemptuous.

41. This tells us that to adopt the appearance of the pious and to emulate their way of life is in itself an act of piety, while imitating the evildoers physically and emulating their mode of life is an evil act. The present day Muslims should pay heed to this, especially those who are emulating the ways of the arrogant Christians. Imitation of the arrogant, too, is evil. Emulate and imitate the modest, which will benefit you. Nowadays, blowing one's own trumpet and walking pompously is a sure way of the arrogant. Every Muslim should safeguard himself from such behaviour. To walk briskly without any valid reason, too, is

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included in this as it smacks of arrogance. 42 Self-praise and aggrandizement, too, is a form of arrogance i.e. pride of knowledge, beauty, sweetness of voice, family lineage, oratory, etc. and to be proud of external achievements, too, is extreme arrogance, like having wealth, property, army, many servants, etc. This means neither be proud of your personal deeds nor external bounties because all these things are not your own but they belong to Allah Almighty, Who can take these away from you whenever He wishes.

19.And walk moderately [43] and lower your voice. Surely in all voices the most hateful voice is the braying voice of the ass [44].

وَاقْصِدْ فِيْ مَشْيِكَ وَاغْضُضْ مِنْ صَوْتِكَ ؕ
اِنَّ اَنْكَرَ الْاَصْوَاتِ لَصَوْتُ الْحَمِيْرِ ۝١٩

43 Neither walk too briskly, nor too lethargically, because the first quality reflects childishness while the second quality smacks of pride and arrogance

44 If speaking loudly was a virtuous act, then the donkey would have been the embodiment of virtuosity because no one brays louder But, the fact of the matter is that donkey is a contemptuous beast In it there is a hint that if a high-pitched voice is used for recitation of Zikrullah it is good, but if it emanates out of some hardship it will be intolerable. Observe, the donkey screams out of lust. That is why the moment the braying of the donkey is heard *LA HAWL* is recited, while the rooster recites Zikrullah aloud. Therefore that sounds pleasant At that time one is ordered to offer dua

SECTION 3

20.Have you not seen that Allah has made subservient for you whatever is in the heavens and the earth and had bestowed upon you, in full, His Bounty [45], open and hidden? And among people are some who dispute about Allah without knowledge and with no wisdom and without a Luminous [46] Book.

اَلَمْ تَرَوْا اَنَّ اللّٰهَ سَخَّرَ لَكُمْ مَّا فِي
السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ وَاَسْبَغَ
عَلَيْكُمْ نِعَمَهٗ ظَاهِرَةً وَّ بَاطِنَةً ؕ وَ مِنَ
النَّاسِ مَنْ يُّجَادِلُ فِي اللّٰهِ بِغَيْرِ عِلْمٍ وَّ
لَا هُدًى وَّ لَا كِتٰبٍ مُّنِيْرٍ ۝٢٠

45 There is much discussion evolved around outer and inner bounties Either, beautiful appearance is an outer bounty or the beautiful character is an inner bounty. Or, correctness of limbs is an outer bounty or the correctness of beliefs is inner bounty Or, Islam and the Holy QUR'AAN is a visible bounty and mystical knowledge of the Divine inner bounty. Or, Shariah is visible bounty and Tareeqat is inner bounty Or, the propagation of the Holy Prophet صلى الله عليه وآله وسلم is outer bounty and the love for the Holy Prophet صلى الله عليه وآله وسلم is the inner bounty, etc. (*Khazainul Irfaan*). From this we learn that with Shariah, Tareeqat, too, is very important. Shariah is outer bounty while Tareeqat is inner bounty. For the continued existence of Shariah we have the Ulama, while for that of Tareeqat, Allah Almighty has created the Sufi sages and the Saints. Shariah is the name given to the physical details of the Holy Prophet's صلى الله عليه وآله وسلم life, while Tareeqat is the appellation given to the spiritual state of the Holy Prophet صلى الله عليه وآله وسلم.

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46. Circumstances Of Its Revelation This verse was revealed regarding Nadar ibn Harith and Umayyah bin Khalaf who were extremely ignorant. They would quibble with the Holy Prophet صلى الله عليه وآله وسلم regarding the Personality and Attributes of Allah Almighty. From this we learn that ask an ignorant scholar about an issue but don't enter into a debate with him because this is the way of the infidels.

وَاِذَا قِيْلَ لَهُمُ اتَّبِعُوْا مَآ اَنْزَلَ اللّٰهُ قَالُوْا بَلْ نَتَّبِعُ مَا وَجَدْنَا عَلَيْهِ اٰبَآءَنَا ؕ اَوَلَوْ كَانَ الشَّيْطٰنُ يَدْعُوْهُمْ اِلٰى عَذَابِ السَّعِيْرِ ﴿۲۱﴾

21.And when it is said to them: "Follow [47] what Allah has revealed". Then they say: "We shall follow that on which we found [48] our fathers". What? Even though the Shaitaan may be inviting them towards the punishment of the burning fire [49].

47. The Holy QUR'AAN and Hadith, because both of these are revealed by Allah Almighty. The words of the Holy QUR'AAN and their meanings are all revealed by Allah Almighty, while Allah Almighty has revealed the subjects of the Hadith in the blessed mind of the Holy Prophet صلى الله عليه وآله وسلم , which he had described in his words. Thus, the Chakraldwi sect cannot use this verse to establish any proof.

48. This tells us that to adopt the customs of the ignorant forefathers in opposition to Shariah is the way of the infidels, while to adopt the ways of the pious forefathers is an act of piety. Says Allah Almighty: "*And be with the truthful*"(S9:V119). Thus, this verse has no connection with the concept of Taqleed of Islamic law.

49. It means the devil was misleading your ignorant forefathers due to which they had been moving towards Hells. The resplendent light of Prophethood has come to you, so why are you still obeying the devil? This tells us that following the evil people is equal to following the devil.

وَ مَنْ يُّسْلِمْ وَجْهَهٗۤ اِلَى اللّٰهِ وَهُوَ مُحْسِنٌ فَقَدِ اسْتَمْسَكَ بِالْعُرْوَةِ الْوُثْقٰى ؕ وَ اِلَى اللّٰهِ عَاقِبَةُ الْاُمُوْرِ ﴿۲۲﴾

22.Therefore whoso submits his face towards Allah and is kind [50] to others, and then undoubtedly, he has caught hold of a strong handle [51]. And towards Allah is the end [52] of all affairs.

50. Here, the word Islam denotes worship, while Ihsaan signifies faith i.e. doing good deeds after accepting faith. Or, Islam means worship and ihsaan means presence of the heart by Islam is meant believing in Allah Almighty and Ihsaan denotes believing in the Holy Prophet صلى الله عليه وآله وسلم i.e. whoever believes in Allah Almighty should do so by believing in the Holy Prophet صلى الله عليه وآله وسلم because believing in Allah Almighty by rejecting the Holy Prophet صلى الله عليه وآله وسلم is futile.

51. The Sufi sages say that all of us are in a state of lowliness. The Holy Prophet صلى الله عليه وآله وسلم is the strong rope of Allah Almighty. Whoever has firmly held unto him has reached the state of loftiness, while whoever has cut himself off from him will remain in a state of lowliness. A bucket or human being who has fallen in the well is drawn up by means of the rope.

52. It means eventually it is what Allah Almighty desires will take place. Or, that everyone's end is to reach the court of Allah Almighty for the purpose of accountability.

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وَ مَنْ كَفَرَ فَلَا يَحْزُنْكَ كُفْرُهٗ ؕ اِلَيْنَا مَرْجِعُهُمْ فَنُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿۲۳﴾

23.And whoso disbelieves, let not his infidelity grieve [53] you. To Us is their return. Then We shall tell them what they used to do. Surely, Allah knows what is inside the breasts.

oned about the inmates of Hell".(S2 :V119) Also, like in the case of the other Ummahs no one would lodge a complaint that you did not propagate the message of Allah Almighty .

53 Because you will not be questioned regarding his infidelity as to why he has remained an infidel That is his own loss. Says Allah Almighty "*And you shall not be questi-*

نُمَتِّعُهُمْ قَلِيْلًا ثُمَّ نَضْطَرُّهُمْ اِلٰى عَذَابٍ غَلِيْظٍ ﴿۲۴﴾

24.We shall allow them to enjoy a little [54], then making them helpless We shall drive them towards severe punishment [55].

severe torment, as this is for the infidels only. By severe torment is meant either everlasting punishment, or punishment of disgrace or the punishment of the severe regions of Hell. If Allah wills, even if a sinful believer would be placed into Hell it will be for a little while and that, too, in the upper most region of Hell where the punishment is light.

54 From this we learn that no matter how opulent the world may be, it's opulence is insignificant Says Allah Almighty "*Say you, the enjoyment of the world is little*"(S4 V77) But, when the world becomes connected with the Hereafter it becomes abundant

55 This tells us that although the sinful believer would be punished, it would not be

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلِ الْحَمْدُ لِلّٰهِ ؕ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿۲۵﴾

25.And if you ask [56] them who has created the heavens and the earth, they will surely say [57]: "Allah". Please declare: "All praise belongs to Allah". But most of them do not know [58].

Arabia had believed in the Personality and Attributes of Allah Almighty, but they were polytheists because they had rejected the Holy Prophet صلى الله عليه وآله وسلم .

56 From those infidels who do believe in the existence of Allah Almighty because some infidels of Makkah were atheists, who did not believe in the existence of Allah Almighty at all Says Allah Almighty "*We die and we live and none destroys us but time*"(S45 V24) Thus, this verse is not in contradiction with the other verses

58. It means that among them there were people who in spite of believing in these things about Allah Almighty, they had been committing polytheism, while others were accepting faith, or that before the advent of the Holy Prophet صلى الله عليه وآله وسلم they had not committed polytheism but had remained monotheists like his parents and forefathers and the other monotheists. For this reason the word "*most*" has been used here.

57 From this we learn that to believe in Allah Almighty as the Creator, the Master, the Controller of the Universe, etc with all His Attributes is not sufficient for faith, as even the devil believed in all this True faith is based on the faith in the Prophet The polytheists of

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لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ اِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿٢٦﴾

26.To Allah belongs whatever is in the heavens and the earth. Undoubtedly, He is Self- Sufficient, Praiseworthy [59].

59. From the reckoning nature of the verse it can be understood that besides Allah Almighty no one is self-sufficient and praiseworthy in the true and absolute sense of the word or worthy of absolute praise. He who had obtained any riches, it is provided by Him. Whoever is praised, it is out of His kindness. Says Allah Almighty: "*It is Allah and His Prophet who have enriched them*"(S9:V74).

وَ لَوْ اَنَّ مَا فِي الْاَرْضِ مِنْ شَجَرَةٍ اَقْلَامٌ وَّ الْبَحْرُ يَمُدُّهٗ مِنْۢ بَعْدِهٖ سَبْعَةُ اَبْحُرٍ مَّا نَفِدَتْ كَلِمٰتُ اللّٰهِ ؕ اِنَّ اللّٰهَ عَزِيْزٌ حَكِيْمٌ ﴿٢٧﴾

27.And if all the trees in the earth were made pens, and the seas were ink, with seven [60] more seas added after it, the Words of Allah would not be exhausted [61]. Undoubtedly, Allah is Honourable, Wise.

60. **REASON FOR ITS REVELATION**
The Jews of Madina had once told the Holy Prophet صلى الله عليه وآله وسلم that Allah Almighty says that He has provided you with little knowledge and the Holy QUR'AAN, too, says that he who has been given wisdom, has been provided with tremendous good. He further says that in the Tauraat there was knowledge given about everything. Thus, there are contradictions in these verses. In reply, the Holy Prophet صلى الله عليه وآله وسلم said that in comparison to the knowledge of Allah Almighty, all these aspects of knowledge are very little, although in number they are more. In which it is being said that if the entire trees on the earth were to become pens, and the seven oceans were to turn to ink and all the human beings, jinns and angels were to become writers, everything else would be completed but the branches of knowledge of Allah Almighty will not be exhausted. It should be remembered that this question and answer had taken place after Hijrah because this verse is Madinite.

61. In it are included both the Praise (*HAMD*) of Allah Almighty and the Praise (*NA'AT*) of the Holy Prophet صلى الله عليه وآله وسلم . The praise of the Holy Prophet صلى الله عليه وآله وسلم are words about Allah Almighty, even though they emanate from the tongues of men. In fact, those words, which are accepted by Allah Almighty, are really His words.

مَا خَلْقُكُمْ وَ لَا بَعْثُكُمْ اِلَّا كَنَفْسٍ وَّاحِدَةٍ ؕ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ﴿٢٨﴾

28.Neither your creation, nor your raising on the Day of Resurrection is only like a single [62] soul. Undoubtedly, Allah is All-Seeing, All-Hearing.

62. REASON FOR ITS REVELATION
This verse was revealed in a reply to that question of the infidels that Allah Almighty had made us in different ways in the world, sometimes through sperm, sometimes from congealed blood, sometimes this and sometimes that. If this is the case, then how will He resurrect all of us at once on the Day of Judgement? (*Tafseer Roohul Mu'ani*) In this verse it is stated that the slow process of creation, here, is due to different wisdoms and not due to any helplessness of Allah Almighty, while raising everyone at one time is a tiny show of His power. Thus, do not assume the past over the present.

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اَلَمْ تَرَ اَنَّ اللّٰهَ يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ وَسَخَّرَ الشَّمْسَ وَ الْقَمَرَ ۙ كُلٌّ يَّجْرِيْۤ اِلٰۤى اَجَلٍ مُّسَمًّى وَّاَنَّ اللّٰهَ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝۲۹

29.O listener! Did you not see that Allah turns night into the day [63] and returns the day in the night [64] and He makes the sun and the moon serve you? Each one pursues the course till an appointed term [65], and Allah is aware of your deeds.

63 This tells us that the study of Mathematics, Astronomy, etc is beneficial in order to ascertain power of the Divine and come to know the knowledge of the Power of Allah Almighty. The increase and decrease in day and night and the causes thereof is understood through mathematical calculations Through this branch of knowledge we are able to determine times of Salaah, Fasting, etc

64 In that during winter the day is short and the night is long, while in summer the day is long and the night is short, i e directly opposite to it This is because part of the day sometimes becomes added to the day and sometimes is included with the night.

65. From this we learn that neither the earth is in motion nor the sky. Both are stationary. It is the moon, the stars and the sun, which are moving in the orbit. Says Allah Almighty: "*And each one is floating in the orbit*" (S36:V40). Thus, modern philosophy, i.e. Science and the ancient philosophy are both false. These people regard the earth or the sky stationary solely because according to them the rendering of the sky asunder is impossible while the modern philosophy totally denies the existence of the sky. They maintain that the sky is non-existential. Both of them are false in their claim. Only Allah and His Beloved Rasul are true in this regard

ذٰلِكَ بِاَنَّ اللّٰهَ هُوَ الْحَقُّ وَاَنَّ مَا يَدْعُوْنَ مِنْ دُوْنِهِ الْبَاطِلُ ۙ وَ اَنَّ اللّٰهَ هُوَ الْعَلِيُّ الْكَبِيْرُ ۝۳۰

30.This is because Allah is the only Truth and that which they worship besides Him are all falsehood [66]. This is because only Allah is the Highest, incomparably the Greatest.

66 Here, the word truth denotes eternity and falsehood signifies transitory Or, truth means one who is true and falsehood denotes one who is false It therefore means Allah Almighty is eternal and these idols are temporary Or, that Allah Almighty is absolute Truth and the idol deities are false The proof of this is following i e the true deity should be one who is the possessor of every loftiness and greatness The idols are neither lofty or possess any greatness. Therefore, how did they become objects of worship? One should also remember that some people worship the Prophets, yet the QUR'AAN has not declared them to be false because these Prophets are the embodiment of Truth. For this reason Allah Almighty in this verse has used the pronoun "*that which*" which is used on inanimate objects i.e. your stones, trees, etc are false deities. The pronoun "*that*" is used subjectively to state that your worship of all these deities besides Allah Almighty is false.

SECTION 4

اَلَمْ تَرَ اَنَّ الْفُلْكَ تَجْرِيْ فِي الْبَحْرِ

31.Have you not seen the boats

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move in the river by the Grace [67] of Allah, that He may show some of His Signs [68]? Undoubtedly, in it are signs for everyone who is patient and grateful [69].

بِنِعْمَتِ اللّٰهِ لِيُرِيَكُمْ مِّنْ اٰيٰتِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۳۱﴾

67. It could have two meanings:
1. The ship in the sea sails solely through the bounty and blessings of Allah Almighty, otherwise there are thousands of perils to be found there for it, which can be an obstacle for its smooth sailing and which can cause it to sink.
2. The ships sail at sea loaded with your merchandise, although water is a thin fluid, which is hardly capable of bearing their weight. Or, that through the blessings of Allah Almighty the ship of Shariah sails in the sea of Tareeqat and safely reaches the shore under Divine guidance.

68. The true pleasing and charming scenery of the sea and the huge sign of Divine power is that the ship reaches the shores safely and all the travellers alight on the land unharmed.

69. It means for every intelligent believer, because only a believer is patient and grateful, and only a believer ponders over the signs of the powers of Allah Almighty.

32.But when any wave befalls them like mountains, then they call upon Allah having pure faith [70] in Him. But when He brings them safe towards land, then some of them keep to the middle course [71]. And none shall deny Our Signs except a deceiving and ungrateful person.

وَ اِذَا غَشِيَهُمْ مَّوْجٌ كَالظُّلَلِ دَعَوُا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۚ فَلَمَّا نَجّٰىهُمْ اِلَى الْبَرِّ فَمِنْهُمْ مُّقْتَصِدٌ ؕ وَ مَا يَجْحَدُ بِاٰيٰتِنَاۤ اِلَّا كُلُّ خَتَّارٍ كَفُوْرٍ ﴿۳۲﴾

70. From this we understand that to remember Allah Almighty during one's difficulties and to forget Him during prosperous times is the practice of the infidels. A believer remembers Allah Almighty during all conditions.

71. Some Islamic scholars have stated that this verse is regarding Hazrat Ikramah bin Abu Jahl because on the day of the Conquest of Makkah the Holy Prophet صلى الله عليه وآله وسلم granted amnesty to all the infidels of Makkah besides these four persons: Ikramah bin Abu Jahl, Abdullah bin Hantal, Qais bin Sababa and Abdullah ibn Sa'd ibn Sarh. Regarding them it was proclaimed that wherever they are found they should be put to the sword. On hearing this proclamation, Hazrat Ikramah escaped by boarding a ship, which was surrounded by unfavourable winds. There was a severe storm at sea at which the passengers began to say to him that, now, besides Allah Almighty no idols of yours would be able to save you. Therefore, beseech Allah Almighty to protect you. Hazrat Ikramah said that if nobody can save you besides Allah Almighty at sea, then it is He alone Who can save you on land. O Allah! If You spare my life out of this difficulty I will somehow go to Your Beloved Prophet صلى الله عليه وآله وسلم and accept Islam. Allah Almighty showered His blessings upon him and the ship reached the shore safely. Hazrat Ikramah accepted Islam, but the other passengers did not fulfill this promise of theirs (*Tafseer Roohul Mu'ani & Khazainul Irfaan*). Under this circumstance this would be a Madinite verse although Surah Luqman is Makkan.

33.O people! Fear Allah [72], your

يٰۤاَيُّهَا النَّاسُ اتَّقُوْا رَبَّكُمْ وَاخْشَوْا

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يَوْمًا لَّا يَجْزِيْ وَالِدٌ عَنْ وَّلَدِهٖ ۫ وَ لَا مَوْلُوْدٌ هُوَ جَازٍ عَنْ وَّالِدِهٖ شَيْـًٔا ؕ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَ لَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝

Lord and have apprehension of the day when neither a father will be of any benefit to his son, nor any affectionate son will be able to provide and benefit [73] to his father. Undoubtedly, the promise of Allah is true [74]. Therefore, let not the life of this world deceive [75] you concerning Allah.

Minor children would have their parents pardoned. In short, laws pertaining to the believers are different to that of the infidels.

74. The Day of Judgement will most certainly take place. It should be remembered that the Day of Judgement for the believer is a day of promise, but for the infidels it is a day of rebuke. Thus, the meaning of the verse is crystal clear.

75 To become unmindful of Allah Almighty by regarding the worldly life to be eternal is the height of negligence. This life is as empty as a bubble of water, totally bereft of any importance. It should be remembered that the worldly life of the Prophets and Saints, in reality, is not a worldly life but is designed for the life of the Hereafter because these pious sages spend it to accumulate deeds for their salvation of the Hereafter. Thus, this verse is to awaken negligent people, like us, who are trapped in the slumber of materialism.

72 O believers and infidels! Fear your Lord in such a manner that the infidels should accept Islam and the believers should remain steadfast on the faith and persevere to do good deeds

73 The order in this verse is for the infidels because if Allah wills the believing children of the believers will be of benefit to them. Says Allah Almighty *"Fast friends shall be foes to one another on that day but the God-fearing"*(S43 V67) Allah Almighty further states *"We joined them with their offspring and diminished not anything from their deeds"*(S52 V21) Therefore, Paradise would be granted to the minor children of the believers due to the faith and good deeds of the father. In fact, the wealth of the believer and his household members, too, will be beneficial to him because their Zakaat and charity will be extremely beneficial in the Hereafter. Prophets, Saints, the Ulama and the Peer-o-Murshid would intercede for the believers

اِنَّ اللّٰهَ عِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَ يُنَزِّلُ الْغَيْثَ ۚ وَ يَعْلَمُ مَا فِي الْاَرْحَامِ ؕ وَ مَا تَدْرِيْ نَفْسٌ مَّاذَا تَكْسِبُ غَدًا ؕ وَ مَا تَدْرِيْ نَفْسٌۢ بِاَيِّ اَرْضٍ تَمُوْتُ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ۝

34.Surely, with Allah is the knowledge of the Hour (of Doomsday) and He sends down rain [76] and knows what is in the wombs of mothers, and no soul knows what [77] it will earn tomorrow, and no soul knows in what land [78] it will die. Undoubtedly, Allah is the All-Knowing, All Aware.

76 Reason For Its Revelation
Harith bin Amro came to the Holy Prophet صلى الله عليه وآله وسلم and began to prattle that if you are a true Prophet then inform me when the Day of Judgement will be taking place. I have sowed seeds in my land so tell me when the

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rain will come down. My wife has fallen pregnant; inform me whether she will give birth to a boy or girl? Tell me what I will be doing tomorrow and inform me of my place of death? As a reply to these questions this verse was revealed.

77. The word *TADRI* is derived from *DARAYET* and darayet denotes to understand something through mental estimate and calculation i.e. these five are those branches of knowledge of the unseen which cannot be understood through one's intellect, assumptions and calculations. They can only be understood through Divine revelation. And since permission is not granted to disclose such revelations, their knowledge cannot be revealed to common people. Thus, this verse is totally in accordance with its reason for revelation. There is no contradiction in it.

78. This cannot be understood by means of human intelligence and assumption. The angels of death are fully aware of the place of death of each person. Sayeddah Sara and Sayeddah Mariam were given the glad tidings of the birth of a son by Hazrat Jibraeel (On who be peace). Hazrat Zakariya was given the glad tidings of the birth of Hazrat Yahya. All this was through the knowledge provided by Allah Almighty, and not through any assumption and conjecture. In short, from this you cannot necessarily assume that Allah Almighty has not granted these branches of knowledge to any of His servants. Says Allah Almighty: "*The Knower of Unseen reveals not His secrets to anyone, except to His Chosen Messengers*" (S72: Vs 26-27).

79. The information of the place of death of each infidel was given by the Holy Prophet صلى الله عليه وآله وسلم a day prior to the Battle of Badr, or the proclamation by the Hoori of Paradise that do not fight with your husband because he would be returning to us, or the angels recording fate of everyone i.e. what is in the womb of the mother is due to the knowledge given by Allah Almighty. Thus, this verse is in no way contradictory to the concept of the knowledge of the unseen.

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اٰیاتها ٣٠ ٣٢ سُوْرَةُ السَّجْدَةِ مَكِّيَّةٌ ٥ رکوعاتها ٣

SURAH AS-SAJDAH (THE PROSTRATION)

(MAKKAN) Revealed before Hijrah

3 Section 30 Verses 380 Words , 1518 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, Who is Most Compassionate, the Merciful.

الٓمّٓ ۝١

1.Alif Laam Meem

تَنْزِيْلُ الْكِتٰبِ لَا رَيْبَ فِيْهِ مِنْ رَّبِّ الْعٰلَمِيْنَ ۝٢

2. The revelation of the Book is undoubtedly [2] from [3] the Lord of the worlds.

1 Surah As-Sajdah is Makkan, besides verses 18-20 This Surah consists of three Rukus (sections), thirty verses, three hundred and eighty words and one thousand five hundred and eighteen letters

2 From this we learn that Hazrat Jibraeel (On whom be peace), the Holy Prophet صلى الله عليه وآله وسلم and all the Noble Companions are the embodiment of trust and truthfulness, because the Holy QUR'AAN has reached us, passing through these three stages If anyone from these three is not worthy of trust, it will make the Holy QUR'AAN doubtful Different verses of the QUR'AAN have reached us through different Companions. Hence, the Noble Companions are trustworthy. Hazrat Amir Muawiyah was a scribe of Revelation.

3. In it, there is a hint towards the Holy QUR'AAN being sent for the entire universe because it is from the Lord of the worlds. At another place it has been stated: "A guidance for the worlds" Likewise, the Holy Prophet صلى الله عليه وآله وسلم is the Messenger for all the worlds. Says Allah Almighty: *"That he may be a warner to the entire world"*(S25:V1).

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ۚ بَلْ هُوَ الْحَقُّ مِنْ رَّبِّكَ لِتُنْذِرَ قَوْمًا مَّآ اَتٰىهُمْ مِّنْ نَّذِيْرٍ مِّنْ قَبْلِكَ لَعَلَّهُمْ يَهْتَدُوْنَ ۝٣

3. What! Do they say it has been fabricated [4] by him? Nay, it is the truth from your Lord, [5] that you may warn such people to whom no warner came before [6] you that perhaps they may get the way [7].

4 The infidels had no consistency on any word of theirs Hence, they would sometimes call the Holy QUR'AAN as magic, sometimes as poetry, sometimes as a fable and sometimes as fabricated words of the Holy Prophet صلى الله عليه وآله وسلم . This was the clear proof of their refutation Says Allah Almighty: *"Now it has no stability"*(S14 V26).

5 It means that the words of this QUR'AAN are from Allah Almighty, is a reality It should be remembered that although Hadith Shareef, too, is from Allah Almighty but its words are of the Holy Prophet صلى الله عليه وآله وسلم while its subject matter is from Allah Almighty.

6. Because from the time of Hazrat Ismail (On whom be peace) upto the Holy Prophet صلى الله عليه وآله وسلم no new Prophet had come to Hijaaz or Arabia. And those Prophets of the

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Israelites who had come elsewhere were not the Prophets of the people of Hijaaz but of the Israelites, while the people of Hijaaz were the children of Hazrat Ismail (On whom be peace). Hazrat Isa (On whom be peace) himself says: "*And he shall be a Messenger to the children to Israel*"(S3:V49). Or, it could mean that after Hazrat Isa (On whom be peace) no Prophet had come, as a result of which infidelity and obscurity had spread a great deal. This period in between i.e. between Hazrat Ismail (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم is called *FATRAT* and those people are called people of Fatrat. Although the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire mankind, he was a warner first to his kith and kin, then to the people of Arabia and then to the entire mankind. Thus, this verse is not against his Prophethood for the entire mankind.

7. This hope is due to outward credence and in accordance with the people, otherwise Allah Almighty is fully aware as to who will accept faith and who will remain as infidels. Likewise, due to the bestowal of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم, too, has full knowledge about who is a believer and who an infidel. The Holy Prophet صلى الله عليه وآله وسلم has even given the status of the believers. He said: "Faatimah is the leader of the ladies of Paradise" *and* "Hassan and Husain are the leaders of the youth of Paradise". Says Allah Almighty: "*And this Messenger is your guard and witness over you*"(S2:V143).

4. It is Allah who has created the heavens and the earth and whatever is between them in six days [8], then He established [9] Himself on the Throne. You have neither supporter nor intercessor [10] besides Him. Will you not then reflect?

اَللّٰهُ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَالْاَرْضَ وَ
مَا بَیْنَهُمَا فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی
عَلَی الْعَرْشِ ؕ مَا لَكُمْ مِّنْ دُوْنِهٖ مِنْ
وَّلِیٍّ وَّ لَا شَفِیْعٍ ؕ اَفَلَا تَتَذَكَّرُوْنَ ۝۴

8. So that the creation can be provided with education that they should become hasty in their deeds. By six days is meant that there is that much time, otherwise at that point in time there was no sun, nor moon nor day and night.

9. It means Allah Almighty gazed at the Great Throne, otherwise its literal meaning of sitting up straight on the Throne is against Godly status.

10. In it address is made to the infidels because without faith on the Day of Judgement, people will not have helpers and intercessors. But Allah Almighty would appoint many helpers and intercessors for the believers. That intercession would be through the permission of Allah Almighty.

5. He regulates the affairs from the heavens and the earth [11]. Then it will return [12] to Him in a day, whose measure is a thousand years in your counting [13].

یُدَبِّرُ الْاَمْرَ مِنَ السَّمَآءِ اِلَی الْاَرْضِ
ثُمَّ یَعْرُجُ اِلَیْهِ فِیْ یَوْمٍ كَانَ مِقْدَارُهٗۤ
اَلْفَ سَنَةٍ مِّمَّا تَعُدُّوْنَ ۝۵

11. In that He handed over the management of the heavens and the earth to the angels and assigned different duties to them. Thus, the actual administrator is Allah Almighty while the metaphorical and visible management is in the hands of His angels. Thus, the verse is not in contradiction to: "*Then they manage the affairs*".(S79:V5) Likewise, the visible affairs of the world are assigned to kings and governors and the inner affairs are connected to the creational Saints. Among them some are Ghauth, some are Qutub, and their duties, too, are different.

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All these are managements of Allah Almighty.
12 Every management and every arrangement, i e on the Day of Judgement the management would be that of Allah Almighty, but the angels would be carrying these out under Divine instructions
13 Some of the infidels would feel the

6.He is the Knower of every unseen and seen [14], the Honourable, the Merciful.

14 The Creator and the provider of all the arrangements is that very Lord who is the

7.Who made everything best [15] that He has created, and (it is) He who initiated the creation of man from clay [16].

15 Thus, whoever has been given the shape and appearance has been correctly provided and every limb of the body appropriately joined Allah be praised!
16 Although the animals, too, are created from sand, but man's creation from sand is the reflection of the unique power of Allah

8. Then He made his progeny from the extract of insignificant water [17].

17 It means a single drop of sperm and the semen is worthless as well as impure because its erection renders the human being impure

9.Then He completed him and breathed [18] into him of His spirit, and gave to you ears and eyes and hearts [19]. What a little gratitude you acknowledge?

18 It means Allah Almighty blew the soul in him in the mother's womb after his correct bodily formation From this we learn that the works of the beloved servants of Allah Almighty are His works because formation of the child in the mother's womb and breathing the soul in it is the work of the angels, but

duration of the Day of Judgement equal to fifty thousand years, to some it would be like a thousand years, but to the believer it would be less than the time of one Fard Salaah. Thus, there is no inconsistency between the Quranic verses and Ahadith

ذٰلِكَ عٰلِمُ الْغَيْبِ وَ الشَّهَادَةِ الْعَزِيْزُ الرَّحِيْمُ ۙ﴿۶﴾

Knower of every hidden and apparent arrangement.

الَّذِيْٓ اَحْسَنَ كُلَّ شَيْءٍ خَلَقَهٗ وَ بَدَاَ خَلْقَ الْاِنْسَانِ مِنْ طِيْنٍ ۚ﴿۷﴾

Almighty Hence, his creation has been mentioned specifically. Our being from sand could mean that our ancestral father, Hazrat Adam (On whom be peace) is created from sand Or, that we are created from sperm, the sperm is from nourishment and the nourishment is from sand.

ثُمَّ جَعَلَ نَسْلَهٗ مِنْ سُلٰلَةٍ مِّنْ مَّآءٍ مَّهِيْنٍ ۚ﴿۸﴾

and unfit to enter the mosque or touch the Holy QUR'AAN

ثُمَّ سَوّٰىهُ وَ نَفَخَ فِيْهِ مِنْ رُّوْحِهٖ وَ جَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿۹﴾

Allah Almighty refers to these as His works.
19 Although eyes, ears, heart have been provided for the animals as well, these limbs of the human being are most distinguished, because with the eyes and ears man sees and listens to Divine signs and verses and his heart is the seat of the Friend's refulgence. Due to this, he is the noblest in the creation of Allah

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Almighty. It is for this reason that these limbs of man have been mentioned specifically.

وَقَالُوْٓا ءَاِذَا ضَلَلْنَا فِي الْاَرْضِ ءَاِنَّا لَفِيْ خَلْقٍ جَدِيْدٍ ؕ بَلْ هُمْ بِلِقَآئِ رَبِّهِمْ كٰفِرُوْنَ ۝١٠

10.And they say; " What, when shall we be merged in the earth, shall we become new creation again?" Nay, they even deny [20] the presence (meeting) before their Lord.

20. It means that this enquiry of the infidels was not for the purpose of belief, but for obstinately rejecting it.

قُلْ يَتَوَفّٰىكُمْ مَّلَكُ الْمَوْتِ الَّذِيْ وُكِّلَ بِكُمْ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ۝١١ ع ١١ ١٢

11.Please declare: "The angel [21] of death who has been appointed [22] over you causes you to die, then you shall be returned [23] to your Lord.

21. Hazrat Izraeel (On whom be peace) who has been assigned with the duty of taking the souls out of everybody. He is aware of everybody's time and place of death. Hence, he does not cause anybody to die before his time and at a wrong place. These things are connected with the five branches of unseen knowledge. If this is the condition of the knowledge of Hazrat Izraeel than how much greater will the nature of the knowledge of our Holy Prophet صلى الله عليه وآله وسلم not be?

22. This tells us that Hazrat Izraeel is present at one given time at various parts of the world and at one time is able to be actively engaged in hundreds of thousands of places and keeps under his gaze the entire world, because without this he cannot function correctly. Furthermore, the soul of every human being is taken out by Hazrat Izraeel (On whom be peace), while the souls of the rest of creation is taken out by his companions, who assist him in it. Thus, this verse is not against that verse: "*Our angels take his soul and they do not fail*"(S6:V61), and another verse: "*Allah takes away the souls at the time of their death*"(S39:V42) because Allah Almighty is the true causer of death.

23. You will be presented on the Day of Judgement on the Field of Accountability i.e. the Syrian ground for the purpose of accountability. Some, however, will present themselves happily, while some will come compulsively as prisoners. Some will be riding and others will be on foot. In short, their conditions will be different.

SECTION 2

وَلَوْ تَرٰٓى اِذِ الْمُجْرِمُوْنَ نَاكِسُوْا رُءُوْسِهِمْ عِنْدَ رَبِّهِمْ ؕ رَبَّنَآ اَبْصَرْنَا وَ سَمِعْنَا فَارْجِعْنَا نَعْمَلْ صَالِحًا اِنَّا مُوْقِنُوْنَ ۝١٢

12.And if you could see when the culprits [24] will be hanging by their heads [25] before their Lord saying: "O our Lord! Now we have seen and have heard [26], so send us back again that we may do good, now that we are convinced.

24. It means, the polytheists and the infidels, because use of the absolute denotes the complete list and the complete criminals are the infidels whose heart and soul is guilty of crime,

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infidelity and rejection.

25 It should be remembered that on the Day of Judgement everyone would be standing in the Court of Allah Almighty with lowered heads, but the infidels would do this out of shame and regret, while the pious believer would do so out of respect of the Court. Here, standing with bowed heads denotes shame.

26 It means after the resurrection seeing the things of the Lord of the Unseen with our eyes and hearing the speech of the angels with our ears, we are now convinced that whatever the Prophets had said was true. But this belief would not bear any credence, and neither would believing in them be regarded as faith, because faith is that which places trust in the Prophet and accepting all unseen things through him.

13.And had We desired, We would have given every soul its guidance [27]. But My word has been already established that I shall necessarily fill the Hell with jinns and people, altogether [28].

وَ لَوْشِئْنَا لَاٰتَيْنَا كُلَّ نَفْسٍ هُدٰىهَا وَ لٰكِنْ حَقَّ الْقَوْلُ مِنِّيْ لَاَمْلَئَنَّ جَهَنَّمَ مِنَ الْجِنَّةِ وَ النَّاسِ اَجْمَعِيْنَ ﴿١٣﴾

27 In that they would provide help and guidance, which they happily adopt, which are beneficial for them. Thus, there can be no objection raised against the verse.

28 In that some human beings and some jinns would commit infidelity and polytheism out of their own free will and go into Hell. From this we understand that even the infidel jinns would go into Hell to receive punishment. Also, that Hell would be filled with infidels only. The sinful believers would not go into Hell to fill it. The sinful believer's going there will be of a temporary nature.

14.Now you taste (Hell) for you forgot the meeting [29] of this day. We too, have forgotten you. Now taste the everlasting punishment as a penalty of your deeds [30].

فَذُوْقُوْا بِمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا ۚ اِنَّا نَسِيْنٰكُمْ وَ ذُوْقُوْا عَذَابَ الْخُلْدِ بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿١٤﴾

29 Because you had been opposing your Prophets. This tells us that forgetting the Hereafter is the root of all sins.

30 From this, emerge two issues.

1 Eternal punishment in Hell is specifically for the infidels.

2 The minor children of the infidels, who had died in this state, will not be sent into Hell because Hell is the punishment for infidelity and transgression, which these children did not commit.

15.Only they believe [31] in Our Signs who, when they are reminded of them they fall down prostrate [32], praising their Lord, expressing His Glory in full humility [33] (Sajdah Tilawat becomes obligatory upon one reciting it or hearing its recitation).

اِنَّمَا يُؤْمِنُ بِاٰيٰتِنَا الَّذِيْنَ اِذَا ذُكِّرُوْا بِهَا خَرُّوْا سُجَّدًا وَّ سَبَّحُوْا بِحَمْدِ رَبِّهِمْ وَ هُمْ لَا يَسْتَكْبِرُوْنَ ﴿١٥﴾

31 It means, O infidels! Even if you are sent in the world for the second time you will not become believers, nor achieve piety. Only they can become believers in whom these qualities

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are found.

32. To offer prostration for being blessed with faith or prostration for expressing the glory and greatness of Allah Almighty. In any case, the prostration here is not meant Salaah, thus here, Sajdah-e-Tilawat becomes obligatory,

16.They keep their sides away from the beds (they do not rest) [34] and they call upon [35] their Lord in fear and hope, and spend [36] in charity out of what We have provided them.

تَتَجَافٰى جُنُوْبُهُمْ عَنِ الْمَضَاجِعِ يَدْعُوْنَ رَبَّهُمْ خَوْفًا وَّ طَمَعًا ۫ وَّمِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۱۶﴾

34. In that, during the latter part of the night when everyone is asleep, they get up in Salaah and weep to their Lord. At that time their beds are empty because they are on the Musalla.

From this, two issues are hinted:

1. Tahajjud Salaah should be performed after getting up from sleep.
2. Salaah should not be performed on the bed, but in the place of Salaah at home or on the Musalla. Allah and His Rasool know best!

35. From this, emerge four issues:

1. Tahajjud Salaah is an excellent act of worship.
2. Your duas get accepted at that time; therefore your duas should be made at that time.
3. At the time of making dua you should have the hope of its acceptance and fear of its rejection, but hope should be predominant. If these things are found at the time of dua, then if Allah wills, it will most certainly be accepted.
4. There should be no show and hypocrisy in

17.And no soul knows [37] what joy for the eyes has been kept hidden for them as a reward for their (good) deeds [38].

فَلَا تَعْلَمُ نَفْسٌ مَّآ اُخْفِيَ لَهُمْ مِّنْ قُرَّةِ اَعْيُنٍ ۚ جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿۱۷﴾

37. The Holy Prophet صلى الله عليه وآله وسلم is not included in this, because on the Night of Me'raaj he had seen the entire Paradise. In this is included people like us. By knowledge is denoted entire knowledge and its details, because through the blessing of the Holy Prophet صلى الله عليه وآله وسلم we have some

otherwise here by Sajdah would mean Sajdah of Salaah where Sajdah-e-Tilawat does not become obligatory.

33. By obeying and submitting to the Prophet, and by following the instructions of the Islamic scholars.

worship. It should be offered for the sole pleasure of Allah Almighty. There should be hope of its acceptance or fear of its rejection. The pleasure of the Holy Prophet صلى الله عليه وآله وسلم is indeed the pleasure of Allah Almighty. Says Allah Almighty: "*Allah and His Messenger has greater right, but they should please him, if they had faith*"(S9:V62).

36. From this, emerge a few issues:

1. Charity should be given from lawful wealth.
2. The entire wealth should not be spent in charity. Some should be kept for one's own use.
3. Charity should be given at all times, just once is not sufficient.

These issues have been understood from the preposition "*From*" the pronoun "*what*" and the verb "*spend*" being used in the present tense and the sustenance being linked with Allah Almighty. The great Sufi sages say that give charity from one's wealth, condition and skills. The pronoun "*what*" is common to all.

knowledge of the bounties of Paradise, though in an abridged form, which we believe. In short, neither does this verse negate the knowledge of the Holy Prophet صلى الله عليه وآله وسلم, nor rejection of our faith, i.e. no believer has full knowledge of these bounties in their entirety.

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38 Here, mention is being made of Paradise earned through one's own efforts, which Allah Almighty will be granting through one's good deeds The bestowed and granted Paradise is mentioned in other verses Thus, from this it does not necessarily mean that the minor children of the believers, or those who did not get an opportunity of doing good deeds will not go to Paradise, or that the sinful believers will not enter Paradise. In short, there is no inconsistency in the verses.

18.Will then he who is a believer be like him who is disobedient? They are not at all equal [39].

أَفَمَنْ كَانَ مُؤْمِنًا كَمَنْ كَانَ فَاسِقًا ؕ لَا يَسْتَوٗنَ ۝۱۸

39 Reason For Its Revelation
Both these verses had been revealed in verification of Hazrat Ali (May Allah be pleased with him) Waheed ibn Aqbah ibn Mueet had once said to him that he had greater strength, wealth and was elder in age than him You are just a child and a destitute In reply, Hazrat Alli said those things on which you are expressing pride, none is worthy of any pride You are an infidel and a transgressor, while the excellence of man lies in his faith and piety and not due to wealth and strength The believer and an infidel and the pious and the transgressor are not equal On that occasion, these verses were revealed (*Khazainul Irfaan*).

From this we learn that any person who believes that the Holy Prophet صلى الله عليه وآله وسلم is a common person, is an infidel. Says Allah Almighty. "*The inhabitants of the Fire and the inhabitants of Paradise are not equal*"(S59 V20) Here, mention is being made of a transgressor. At another place a sinful believer has been called a transgressor Says Allah Almighty "*O believers! If any disobedient person comes to you with any news, make a strict enquiry lest you may hurt any people*"(S49 V6) This tells us that the above word, i e *FAASIQ* has been used to convey both meanings

19. As to those who believe and do good deeds, for them are gardens (Paradise) to live, and best entertainment for their days.

اَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ فَلَهُمْ جَنّٰتُ الْمَاْوٰى ۙ نُزُلًا بِمَا كَانُوْا يَعْمَلُوْنَ ۝۱۹

20.And as for those who are disobedient [40], their destination is the Fire. Whenever they will wish to come out of there, they will be thrown [41] back into the same, and it will be said to them; "Taste the punishment of this Fire which you used to belie".

وَ اَمَّا الَّذِيْنَ فَسَقُوْا فَمَاْوٰىهُمُ النَّارُ ؕ كُلَّمَاۤ اَرَادُوْۤا اَنْ يَّخْرُجُوْا مِنْهَاۤ اُعِيْدُوْا فِيْهَا وَ قِيْلَ لَهُمْ ذُوْقُوْا عَذَابَ النَّارِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ۝۲۰

40 By "*FISQ*" is meant to go beyond the limits the sinful believer going beyond the limits of piety, the infidel exceeding the limits of faith In fact, one who insults the dignity of the Holy Prophet صلى الله عليه وآله وسلم is out of the limits of humanity Here, the word *FISQ* is used to reflect the second meaning, i e infidelity

41 In that the inmates of Hell would be jumping in the blazing flames so high that they would be coming to the mouth of Hell, very near to coming out of pain The angels would immediately strike their bodies with a mace, with which they will fall back into Hell. This

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does not mean that they try to come running out of Hell, because there is no possibility of running out of it.

42. It means enjoy the taste of your infidelity forever. From this we learn that this specific punishment, mentioned here, will not be for the sinful believers, if Allah wills. Nor will the believer be in such a Hell eternally, because he was not a rejecter of it.

21. And certainly We shall make them to taste the nearer [43] punishment, before the greater punishment, so that the one who sees it, may hope that just now may turn [44] back repenting.

وَلَنُذِيقَنَّهُمْ مِّنَ الْعَذَابِ الْأَدْنٰى دُوْنَ الْعَذَابِ الْأَكْبَرِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢١﴾

43. From it there is a hint to prove the punishment of the grave. It is lighter and before the punishment of the Day of Judgement. It should be remembered that in the grave will be the punishment of Hell but being away from it, in that the smoke and heat will come from it, while after the Day of Judgement the punishment will be meted out by going into Hell. Thus, the punishment of the grave, in comparison, will be much lighter than the punishment that will be meted out after entry into Hell. It should be remembered that the infidel would be punished in the grave until the Day of Judgement, while the punishment of the grave for the believer will be temporary, which is removed from the prayer, etc. of the living believer. Some scholars have stated that, here, punishment denotes worldly punishment and the infidels of Makkah because they were inflicted with severe famine, murder, etc. in the world.

44. So that the infidels on hearing about these two types of punishment can turn away from their infidelity, so that those infidels, seeing these punishments of the world, could accept faith.

22. And who is more unjust than he who has been reminded by the signs of his Lord, and then such a one turns [45] away his back from them? Undoubtedly We shall punish the culprits.

وَ مَنْ اَظْلَمُ مِمَّنْ ذُكِّرَ بِاٰيٰتِ رَبِّهٖ ثُمَّ اَعْرَضَ عَنْهَا ؕ اِنَّا مِنَ الْمُجْرِمِيْنَ مُنْتَقِمُوْنَ ﴿٢٢﴾ ع ١١ ١٥

45. In that they neither pondered over the Quranic verses, nor did they accept faith.

SECTION 3

23.And certainly We bestowed [46] the Book upon Musa. You therefore, do not doubt [47] seeing Him. And We made it a guidance [48] for the Children of Israel.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَلَا تَكُنْ فِيْ مِرْيَةٍ مِّنْ لِّقَآئِهٖ وَجَعَلْنٰهُ هُدًى لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿٢٣﴾ ج

46. In that the Tauraat Shareef was the very first revealed book to come in the world and was given to Hazrat Musa (On whom be peace). Prior to him, the Prophets were granted the SAHEEFAS or scrolls. The first Prophet with a Book is Hazrat Musa (On whom be peace).

47. It means that do not have any doubt that He

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had met Musa (On whom be peace) and had spoken to him, because that meeting was not in a dream. From this we understand that the pious people after death meet the living pious persons, they speak to them, they reply to their questions and they listen to their speech. Furthermore, that the Holy Prophet met Hazrat Musa and on the Night of Me'raj spoke to him, in fact, due to his help the fifty Salaahs were reduced to five for us. This tells us that even after their demise, the pious servants of Allah Almighty provide help.

48. To Musa (On whom be peace), or to the Book of Tauraat. From this we understand that Hazrat Musa (On whom be peace) is the Prophet for the Children of Israel only, and that, too, during a specific period.

24.And We appointed from amongst them some leaders [49] (Imams) that they guide by Our Command, while they themselves endured patiently and firmly [50] believed in Our Signs.

وَ جَعَلْنَا مِنْهُمْ اَئِمَّةً يَّهْدُوْنَ بِاَمْرِنَا لَمَّا صَبَرُوْا ؕ وَ كَانُوْا بِاٰيٰتِنَا يُوْقِنُوْنَ ۝

49 In the presence of Hazrat Musa (On whom be peace) and after his demise, He created Ulama and pious sages in the Children of Israel, who could help keep them on the path of guidance

50 From this verse, emerge a few issues

1 Religious scholars and Saints are the leaders of the Ulama

2. Just as there is a need for Prophets to achieve piety, likewise, there is a need of the Imam to reach the Prophet.

3 One can achieve religious leadership through faith, piety and patience.

4. There is no definite number for the Imams, i.e. they could be twelve, six or three. In fact, anyone who is an embodiment of faith, piety and patience, is a religious leader.

25.Undoubtedly your Lord shall decide between them on the Day of Resurrection concerning that in which they used to differ [51].

اِنَّ رَبَّكَ هُوَ يَفْصِلُ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ۝

51 Practical judgement will take place on the Day of Judgement i.e. the believers will be sent to Paradise and the infidels to Hell. But verbal judgement is made in the world as well. But, here, the judgement will not be of punishment and reward. It could also mean that Allah Almighty will maintain a distance between the believer and the infidel and will make different destinations for them.

26.And they have not been guided right by this that We have already destroyed many generations before them in whose dwellings they are today walking about. Certainly, in it are signs. Will they not then hear?

اَوَلَمْ يَهْدِ لَهُمْ كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنَ الْقُرُوْنِ يَمْشُوْنَ فِيْ مَسٰكِنِهِمْ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ ؕ اَفَلَا يَسْمَعُوْنَ ۝

52 The infidels of Makkah, during their journeys, would go past the desolate settlements of the previously ruined nations and they had gained information from educated people and those having knowledge of History that at this place a certain nation had settled.

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another nation had settled at another place. They also knew that these people had always disobeyed Allah Almighty and opposed their Prophets for which they were destroyed. Here, mention is being made of this. From this we understand to look at the desolate settlements of the destroyed nations for the purpose of obtaining a lesson is excellent. Likewise, visiting the Mazaars of the pious servants of Allah Almighty and reflecting on their pure lives, too, is a source of faith. This is the very purpose of Urs Shareef.

27. And do they not see that We send water towards dry land, and produce thereby crops [53], of which their cattle and they themselves eat [54]? Do they not then see?

أَوَلَمْ يَرَوْا أَنَّا نَسُوقُ الْمَآءَ إِلَى الْأَرْضِ الْجُرُزِ فَنُخْرِجُ بِهِ زَرْعًا تَأْكُلُ مِنْهُ أَنْعَامُهُمْ وَأَنْفُسُهُمْ ۖ أَفَلَا يُبْصِرُونَ ﴿٢٧﴾

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53. In that, after their demise, We will bring them back to life. They should freshen their faith by reflecting over these things.

54. In that, the fruit of some are eaten by man, while the roots are devoured by the animals. In short, His status is lofty and amazing.

28.And they say; "When will this victory take place, if you are truthful?"[55].

وَيَقُولُونَ مَتَىٰ هَٰذَا الْفَتْحُ إِن كُنتُمْ صَٰدِقِينَ ﴿٢٨﴾

55. The infidels were asking, will Allah Almighty decide between the believers and the polytheists? Would the believers be given victory over them? So when would this victory be granted? This question was being asked by the polytheists for the sake of jest and amusement. The above matter is mentioned in this verse.

29.Please declare; "On the Day of Victory the faithfulness of the infidels shall not benefit [56] them, and nor will they get time [57].

قُلْ يَوْمَ الْفَتْحِ لَا يَنفَعُ الَّذِينَ كَفَرُوٓا إِيمَٰنُهُمْ وَلَا هُمْ يُنظَرُونَ ﴿٢٩﴾

56. If by "*victory*" is taken to be the Conquest of Makkah, then from this issue we understand that if the infidels at the specific time of slaying, declare faith to protect their lives; then this faith of theirs will not be accepted. Instead, such a person would be put to the sword, just as faith after seeing Divine punishment is not reliable. Thus, on the day of the Conquest of Makkah when the people of Kanana tried to escape, Hazrat Khalid bin Waleed surrounded them. They began to express faith in Islam but, Hazrat Khalid bin Waleed did not accept their declaration of faith in this condition and put them to death (*Tafseer Jamal and Khazain*) But, if by "day of victory" is meant the Day of Judgement, then the meaning of the verse is apparent, that on this day all the infidels will bring faith, but it would not be accepted.

57. From this verse we understand that if any infidel in the state of war and in captivity declares faith to deceive the believers, then this faith of his is pure deception and will not be accepted. In fact, to slay such people is permissible, e.g. during war an infidel tries to escape, but when he is arrested, he recites the Kalimah to save his life. In spite of this recitation, he is slain. Muslims at the time of the creation of Pakistan suffered greatly from the deceptive show of faith of the Hindus. Similarly, any person who continues to change his faith, or after reciting the Kalimah escapes to meet with the infidels, then after he is arrested he quickly recites the Kalimah again, it becomes the incumbent duty of the Muslim to slay such a person.

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فَأَعْرِضْ عَنْهُمْ وَانْتَظِرْ إِنَّهُمْ مُنْتَظِرُونَ ﴿٣٠﴾

30.Therefore turn [58] away from them and wait. Undoubtedly they are also waiting.

accepted as firm. Even today, it becomes the duty of the believers not to reply to the absurdity of the infidels with absurdity.

58 Do not wage Holy War on them Thus, this order is abrogated from the verses of Jihad Or, if its meaning is taken to be "do not turn to them with friendship", then this verse is

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اٰیاتها ۷۳ ۳۳ سُوْرَةُ الْاَحْزَابِ مَدَنِيَّةٌ ۹۰ رکوعاتها ۹

SURAH AL-AHZAB (THE CONFEDERATES)

(MADANI) Revealed After Hijrah

9 Sections 73 Verses and 1280 Words, 5790 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. O Prophet [1] (Communicator of the hidden news)! Continue fearing [2] Allah, and do not listen to the infidels and the hypocrites. Undoubtedly Allah is All-Knowing, the Wise.

يٰۤاَيُّهَا النَّبِيُّ اتَّقِ اللّٰهَ وَ لَا تُطِعِ الْكٰفِرِيْنَ وَ الْمُنٰفِقِيْنَ ؕ اِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ۙ﴿۱﴾

1. From this address three issues emerge:
1. To address the Holy Prophet صلى الله عليه وآله وسلم merely with his personal name is against the practice of Allah Almighty as He has addressed His beloved Prophet with excellent attributes.
2. The personal names of the Holy Prophet are Muhammad and Ahmed صلى الله عليه وآله وسلم. His titles and illuminating attributes are numerous. Nabi, too, is one of the attributive names of the Holy Prophet صلى الله عليه وآله وسلم.
3. In the court of Allah Almighty, the respect of our Beloved Prophet صلى الله عليه وآله وسلم is greater than all the Prophets, because Allah Almighty addressed other Prophets by their blessed names, while our Beloved Prophet صلى الله عليه وآله وسلم was addressed with his blessed titles.
2. The highest quality of fear of Allah Almighty was already in the heart of the Holy Prophet صلى الله عليه وآله وسلم. In this verse the command is to remain firm on this fear. It is impossible to acquire a thing, which is already acquired.

2.And follow what is revealed to you from your [3] Lord. Surely Allah is aware of your deeds.

وَّاتَّبِعْ مَا يُوْحٰۤى اِلَيْكَ مِنْ رَّبِّكَ ؕ اِنَّ اللّٰهَ كَانَ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۙ﴿۲﴾

3. Even if it is apparent revelation, i.e. even if the Qur'aan or a concealed revelation (Hadith), because the Holy Qur'aan, Hadith and every inspirational revelation of the Holy Prophet صلى الله عليه وآله وسلم are all Divine revelations. Every deed of the Holy Prophet صلى الله عليه وآله وسلم is the obedience of Divine revelation.

Reason for its Revelation

Once Abu Sufyaan, Ikramah, Abul Aiwar Aslami etc. came to Madina secretly and put up at the house of the hypocrite, Abdullah bin Ubay. They sought amnesty from the Holy Prophet صلى الله عليه وآله وسلم and then came to his court and entered into a dialogue in which they said that the Holy Prophet صلى الله عليه وآله وسلم should not deride their idols, but say that these idols would intercede for their worshippers. In such an event, we will not say any word against your Lord. The hypocrites supported and pleaded on behalf of the polytheists. The Holy Prophet صلى الله عليه وآله وسلم was greatly displeased by this talk and Hazrat Umar (May Allah be pleased with him) showed the intent of slaying them, but the Messenger of Allah

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out of Madina Munawwarah. This verse was revealed on this occasion (*Tafseer Roohul Bayaan, Khazainul Irfaan, etc.*).

وَّتَوَكَّلْ عَلَى اللّٰهِ ؕ وَكَفٰى بِاللّٰهِ وَكِيْلًا ۝

3. And (O Beloved Prophet) rely on Allah. And Allah is Sufficient as Protector.

مَا جَعَلَ اللّٰهُ لِرَجُلٍ مِّنْ قَلْبَيْنِ فِيْ جَوْفِهٖ ۚ وَ مَا جَعَلَ اَزْوَاجَكُمُ الّٰٓـِٔيْ تُظٰهِرُوْنَ مِنْهُنَّ اُمَّهٰتِكُمْ ۚ وَ مَا جَعَلَ اَدْعِيَآءَكُمْ اَبْنَآءَكُمْ ؕ ذٰلِكُمْ قَوْلُكُمْ بِاَفْوَاهِكُمْ ؕ وَ اللّٰهُ يَقُوْلُ الْحَقَّ وَ هُوَ يَهْدِى السَّبِيْلَ ۝

4. Allah has not placed two hearts [4] inside a man, nor has He made those wives of yours whom you pronounce as equal to your mothers, your real mothers [5], and nor has He made your adopted sons your real sons. This is only the [6] saying of your mouth. And Allah speaks the truth. And only He guides [7] you to the (right) way.

4 The Reason for its Revelation

Abul Umar Humam Ibni had an excellent memory. For this reason, the Arabs would say that he is a possessor of two hearts. But in the Battle of Badr he ran from the battlefield in such a manner that he had one shoe in one hand and one on his foot. When Abu Sufyaan asked him why he was so nervous and confused, he replied that he was not aware that he had worn the other shoe. He was under the impression that he had worn both shoes. At this, the people realized that their impression of him was wrong. Also, the hypocrites had been saying that the Holy Prophet صلى الله عليه وآله وسلم possessed two hearts, one is with them and the other is with the blessed Companions. This verse was revealed in refutation of them. This hints towards the fact that a human being can only be a believer or an infidel because his heart is only one. Thus, the hypocrites should refrain from practising double standards.

5 Reason for its Revelation:

The Arabs would regard the adopted son as their own son and the ZIHAARI wife as a mother and would give them the inheritance of that of a son and a mother. They would regard the wife of an adopted son as unlawful. In refutation of this view of theirs, this verse was revealed. The meaning of Zihaar is to refer to one's wife as a mother or a sister.

6 It has no real importance. Just by calling someone as father, brother or son, he does not really become a father, brother or a son. Neither should their wives become unlawful, nor should their mothers become lawful nor, should they be given inheritance.

7 Reason for its Revelation:

Hazrat Zaid bin Harith was a purchased slave of the Mother of the Faithful Hazrat Khadijatul Kubra, whom she gave to the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم freed him. Even after gaining his freedom he refused to go to his father but stayed with the Holy Prophet صلى الله عليه وآله وسلم. Out of love, the Messenger of Allah صلى الله عليه وآله وسلم would call him as his own son. The people, too, would call him as Zaid, son of Muhammad. Hazrat Zainab bint Jahash was the wife of Hazrat Zaid. When Hazrat Zaid divorced her, the Holy Prophet صلى الله عليه وآله وسلم took her

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in marriage. At this, the hypocrites and polytheists began to taunt that the Holy Prophet صلى الله عليه وآله وسلم had taken his daughter-in-law in marriage. This blessed verse was revealed in response to it.

5. Call [8] them after their fathers. This is more justified in the sight of Allah. But if you do not know their fathers, then they are brothers in faith, and your friends [9]. And there is no sin on you regarding which you made a mistake unintentionally [10]. But that is a sin which you may commit with the intention [11]of your heart. And Allah is Forgiving, Merciful.

اُدْعُوْهُمْ لِاٰبَآئِهِمْ هُوَ اَقْسَطُ عِنْدَ اللّٰهِ ۚ فَاِنْ لَّمْ تَعْلَمُوْٓا اٰبَآءَهُمْ فَاِخْوَانُكُمْ فِي الدِّيْنِ وَمَوَالِيْكُمْ ؕ وَ لَيْسَ عَلَيْكُمْ جُنَاحٌ فِيْمَآ اَخْطَاْتُمْ بِهٖ ۙ وَلٰكِنْ مَّا تَعَمَّدَتْ قُلُوْبُكُمْ ؕ وَ كَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

8. From this we understand that Hazrat Isa (On whom be peace) did not have a father. Otherwise, he would not have been called as Isa, son of Mariam. Mariam is his mother. Says Allah Almighty: "*Call them after their fathers*" (S33:V5).

9. This means that if you don't know the fathers of the children, then, too, you should not call them as son of the patron, but rather as a brother, and if he is free, as *MAULA* (free slave) or "*Oh our friend*" or Maula of so and so. Maula is used for a friend as well as for a freed slave and for a master.

10. This means prior to the command of prohibition your calling him Zaid ibn Muhammad, or if you utter such a thing erroneously, or if you call by error someone's son as your son, it should not be regarded as an act of sin.

11. This means that after its prohibition has been declared, if you intentionally continue to call unadopted children as the sons of their patrons, then you will be a sinner.

6.The Prophet (Muhammad) is more worthy of the believers even more than their own selves [13], and his wives are their mothers. And blood relations are nearer [14] to one another in the Book of Allah, then the rest of the believers, as well as emigrants [15], except those with whom you do any usual favour [16] as your friends. This is inscribed [17] in the Book.

اَلنَّبِيُّ اَوْلٰى بِالْمُؤْمِنِيْنَ مِنْ اَنْفُسِهِمْ وَاَزْوَاجُهٗٓ اُمَّهٰتُهُمْ ؕ وَاُولُوا الْاَرْحَامِ بَعْضُهُمْ اَوْلٰى بِبَعْضٍ فِيْ كِتٰبِ اللّٰهِ مِنَ الْمُؤْمِنِيْنَ وَ الْمُهٰجِرِيْنَ اِلَّآ اَنْ تَفْعَلُوْٓا اِلٰٓى اَوْلِيٰٓئِكُمْ مَّعْرُوْفًا ؕ كَانَ ذٰلِكَ فِي الْكِتٰبِ مَسْطُوْرًا ۝٦

12. The word *AWLA* means more dear, more near, more deserving. Here, all three meanings are correct. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is present in the heart of every believer (*Haazir-Naazir*); as he is nearer than the believer's own soul. Says Allah Almighty: "*Assuredly there has come to you a Messenger from among yourselves* "(S9:V128).

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We also know that the command of the Holy Prophet صلى الله عليه وآله وسلم is more enforcing upon a believer than that of a king or parents, because the Messenger of Allah صلى الله عليه وآله وسلم has the greatest right over us Or it could mean that the Holy Prophet صلى الله عليه وآله وسلم is the provider of the greatest comfort to the believers than their own selves in this world and the Hereafter

13 From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is not our brother because the wife of your brother is your sister-in-law and not your mother In fact, the Holy Prophet is our spiritual father, while the believers are brothers unto one another And these wives are the mothers of the believers who had become blessed by gaining nearness of the Holy Prophet صلى الله عليه وآله وسلم, whether they are his wives or his maidservants But their status is not given to those who came into marriage but were then separated, like Umamah Jomah It should be remembered that the Holy Prophet's صلى الله عليه وآله وسلم wives becoming the mothers of the believers is based on two orders The first order is for the sake of extreme respect, prohibition of marriage, inheritance and with them The second is prohibition of children In these ordinances they are not regarded as mothers. Thus, this verse does not contradict the following verse. "*Their mothers are only those who gave birth to them*"(S58:V2); because their true relationship is taken into account. Thus, their daughters are not the sisters of the believers and their brothers are not the maternal uncles of the believers

14 This means family inheritance will be given to the relatives

15 This means inheritance now will not be given to them due to the connection of faith and migration Prior to this, inheritance was received through adopted brotherhood. This verse nullifies this existing order.

16 In that you should instruct a non-heir to prepare a will for one third of the wealth. In short, the wealth of the deceased should be distributed among the principal heirs, then among the distant relatives. If there are no distant relatives, then it should be distributed among the principal heirs again. Thereafter, it should be given to uterine relatives and then to the freed slaves (*Tafseer Ahmedi and Khazainul Irfaan*

17 This means this ordinance regarding inheritance is recorded on the Divine Tablet.

7.And O Beloved! Remember when We took covenant [18] from the Prophets, and from you, and from Nuh and Ebrahim and Musa and Isa son of Mary. And We took from [19] them a firm covenant.

وَ اِذْ اَخَذْنَا مِنَ النَّبِيّٖنَ مِيْثَاقَهُمْ وَ مِنْكَ وَ مِنْ نُّوْحٍ وَّ اِبْرٰهِيْمَ وَمُوْسٰى وَ عِيْسَى ابْنِ مَرْيَمَ ۪ وَاَخَذْنَا مِنْهُمْ مِّيْثَاقًا غَلِيْظًا ۙ

18 No covenant was taken from our Holy Prophet صلى الله عليه وآله وسلم regarding obedience to any Prophet In fact, such a covenant to obey our Prophet صلى الله عليه وآله وسلم was taken from the other Prophets Says Allah Almighty "*And remember when Allah took from the Prophets their covenant whenever I should give you the Book of Wisdom then comes to you the Messenger confirming your Books* "(S3:V81). Only, he can confirm about Almighty Allah who will be the last to come That personality is the Holy Prophet صلى الله عليه وآله وسلم. Here promise denotes promise of propagation i.e. this promise of Tableegh was generally taken from all the Prophets and specifically from you Oh my Beloved Prophet, to convey Our commandments to the people. Do not conceal any of Our laws. Give the invitation of Tauheed (Oneness of Allah) to the entire creation.

19 By this covenant is either meant the first

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covenant i.e. the covenant regarding propagation or repeated for the purpose of emphasis. Thus, even the Holy Prophet صلى الله عليه وآله وسلم is included in this. Or, by it is meant the covenant regarding obedience to the Holy Prophet صلى الله عليه وآله وسلم, which was taken from the other Prophets. In that case, by Prophets is meant all the other Prophets, and not only our Holy Prophet صلى الله عليه وآله وسلم

8.That He may question [20] the truthful regarding their truth, and He has already prepared a painful punishment for the infidels.

لِّيَسْـَٔلَ الصّٰدِقِيْنَ عَنْ صِدْقِهِمْ ۚ وَ اَعَدَّ لِلْكٰفِرِيْنَ عَذَابًا اَلِيْمًا ۝٨ ع

20. This question is asked from the Prophets or from those who have declared faith in them regarding this propagation or ask a question from the prophets regarding the infidels as to what reply they had given, concerning the Message conveyed to them.

SECTION 2

9. O Believers! Remember [21] Allah's favours upon you when some armies pounced on you. Then We sent on them a strong wind and an army [22] (of angels) which you did not see. And Allah observes your deeds.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوْا نِعْمَةَ اللّٰهِ عَلَيْكُمْ اِذْ جَآءَتْكُمْ جُنُوْدٌ فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا وَّجُنُوْدًا لَّمْ تَرَوْهَا ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرًا ۝٩ ۚ

21. Which he had asked on the day of the Battle of Ahzaab, also known as the Battle of the Trench. This battle took place one year after the Battle of Uhud.

22. All the polytheists and People of the Book, e.g. the Quraish, Banu Ghatfaan, the Jews, Banu Quraizah, Banu Nazeer, etc.

10.When they (infidels) came upon you from above you, and from below [23] you, and when your eyes dazzled in amazement, and hearts rose up to your throats [24], and you began to think diverse thoughts [25] about Allah (of hope and despair).

اِذْ جَآءُوْكُمْ مِّنْ فَوْقِكُمْ وَمِنْ اَسْفَلَ مِنْكُمْ وَاِذْ زَاغَتِ الْاَبْصَارُ وَ بَلَغَتِ الْقُلُوْبُ الْحَنَاجِرَ وَ تَظُنُّوْنَ بِاللّٰهِ الظُّنُوْنَا ۝١٠

23. This means Banu Ghatfaan, the infidels of Najd and Asad. Banu Ghatfaan were situated on the upper side of the valley of Madina i.e. they had come from the eastern side. Their leaders were Ainiyyah ibn Hisseen and Amir ibn Tufail. They were accompanied by Jews as well. The infidels of Quraish with Banu Kinanah came from the lower part of the valley of Madina i.e. from the easterly direction. Their leader was Abu Sufyaan.

24. The Battle of the Trench took place in Shawwaal 4 Hijri when the Holy Prophet صلى الله عليه وآله وسلم had banished Banu Nazeer from Madina Munawwarah because of their breach of promise. These Jews went to Makkah and urged the Quraish to wage war on the believers.

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Then these very Jews went to the tribes of Ghatfaan, Qais, Ghatlan, etc and made them ready for war When all the tribes were ready to declare war on the Muslims, then some people from the tribe of Banu Khiza came to give information of all these preparations. On receiving this information, the Holy Prophet صلی اللہ علیہ وآلہ وسلم , on the advice of Hazrat Salman Farsi, arranged for trenches to be dug around Madina Munawwarah, in which he himself took part After they had just completed the digging of the trenches, an army of twelve thousand pounced on the believers However, at the sight of the trenches, they were taken aback Prior to this, the Arabs were not aware of such trenches In short, they had laid siege to Madina Munawwarah for twenty-four days, which had caused a great deal of hardship for the believers At that point in time, the monetary condition of the believers was very tight But Allah Almighty helped the believers by sending upon the enemy cyclonic winds, severe colds and frightening darkness of the night which uprooted the tents of the infidels,

11.That was the place where the believers were tested, and they were with a severe [26] shaking.

26 This means during the Battle of the Trench, the believers were faced with innumerable hardships helplessness, the danger posed by the Jews of Madina and the attack of the external enemy In addition, their own lack of

12. And when the hypocrites and those in whose hearts was a disease [27] said; "Allah and His Messenger promised us no victory, but a delusion" [28].

27 It should be remembered that the hypocrites were inwardly staunch infidels, but Muslims by word They were always living under inner doubts and misconception, i.e. sometimes they would say Islam is a true religion and sometimes they would say that Islam is a false religion

broke their tent ropes and uprooted their pegs. Their animals ran in all directions and people fell down on the ground. The appearance of angels created terror in the hearts of the infidels to such an extent that all of them took to their heels But, this wind was only in the camp of the infidels. Beyond them, there was nothing. In this defeat the infidels were unable to take their possessions with them, leaving behind a great deal of wealth, which came into Muslim hands (*Tafseer Khazainul Irfaan, Jumeel, etc.*).

25 You were under the impression that the Muslims would be totally obliterated from the world because the infidels had attacked you with all their might. This despondency and hopelessness was a natural reaction of theirs, and not because of the possibility of false promise of Allah Almighty. It is due to this, that Allah Almighty did not censure them, and in declaring these pious personages, praised their patience and forbearance. Thus, the Rafzis cannot deduce any proof to substantiate their false claims.

هُنَالِكَ ابْتُلِيَ الْمُؤْمِنُونَ وَ زُلْزِلُوْا زِلْزَالًا شَدِيْدًا ⑪

preparation was such an obstacle, which was enough to dishearten the strongest person. But the devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم remained firm under such adverse conditions.

وَ اِذْ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ مَّا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗۤ اِلَّا غُرُوْرًا ⑫

28 Mu'tab ibn Qasheer, seeing the huge gathering of the infidels said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم gives us glad tidings about the conquest of Rome and Persia but our present condition is such, that due to fear of the enemy, we cannot leave Madina. Many others agreed with him.

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وَ اِذْ قَالَتْ طَّآئِفَةٌ مِّنْهُمْ يٰٓاَهْلَ يَثْرِبَ
لَا مُقَامَ لَكُمْ فَارْجِعُوْا ۚ وَيَسْتَاْذِنُ فَرِيْقٌ
مِّنْهُمُ النَّبِيَّ يَقُوْلُوْنَ اِنَّ بُيُوْتَنَا عَوْرَةٌ ؕ
وَمَا هِيَ بِعَوْرَةٍ ۛ اِنْ يُّرِيْدُوْنَ اِلَّا
فِرَارًا ﴿۱۳﴾

13. And when a party of them said; "O people [29] of Madina you cannot stand [30] for much longer, therefore go back to your homes". And a party of them asked permission [31] of the Prophet saying; "Our homes are unsafe", but they were not unsafe. They wished not but to flee [32] away.

29. This tells us that it is inauspicious, now, to call Madina Shareef as Yathrib. This is the practice of the hypocrites. To make haste with the promises of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is beyond the status of the believer. Their promises are true, even if some are fulfilled with a delay. Now, Madina Munawwarah should be referred to with endearing words like Tayyibah, Batha, and Madina etc. The reason being, the word Yathrib means a place of hardship. Here, it is stated that the hypocrites, as well as those of weak beliefs refer to the people of Madina as people of Yathrib. Wherever the pious people have used Yathrib for Madina, there the readers must take the word to mean Madina. Either these people did not receive the Hadith prohibiting this habit, or they refer to the surrounding areas of Madina as Yathrib, but not to the city of Madina. The writer of Roohul Bayaan has stated that the people of Amaliqa had settled in this area.

Their leader was Yathrib bin Abeel bin Mohla Beel bin Aus bin Amlaaq bin Laado bin Eram. Therefore this area was called Yathrib. Or, this word has been formed from THARB - meaning hardship.

30. The hypocrites had told their friends that power of the infidels had increased; therefore, they should not stop there any longer, but instead return to their homes. In response, all the hypocrites left the field. Those who remained behind became identified as the sincere believers, while those who ran from there were the hypocrites.

31. The tribes of Bani Salmah and Bani Haritha made flimsy excuses to seek permission to return from the battlefield. The first group had departed without permission to leave, while the second group was seeking permission.

32. Allah Almighty had included both these groups among those who had ran from the battle field and declared them as equal culprits.

وَ لَوْ دُخِلَتْ عَلَيْهِمْ مِّنْ اَقْطَارِهَا ثُمَّ
سُئِلُوا الْفِتْنَةَ لَاٰتَوْهَا وَ مَا تَلَبَّثُوْا بِهَآ
اِلَّا يَسِيْرًا ﴿۱۴﴾

14. And if the armies were entered upon them from the sides of Madina, and they would have asked [33] to wage a war on them, they would not have occupied it (battlefield) except for a little time.

33. This means that if our homes become so insecure that anybody can get into them as they please and the enemy can get into them and force the inmates to give up their faith. Then these people immediately became apostates because there is no faith in their hearts.

وَ لَقَدْ كَانُوْا عَاهَدُوا اللّٰهَ مِنْ قَبْلُ لَا

15.And certainly they had already pledged with Allah before

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يُوَلُّوْنَ الْاَدْبَارَ ؕ وَ كَانَ عَهْدُ اللّٰهِ مَسْئُوْلًا ۝

that, that they would not turn their backs [34]. And the pledge with Allah shall be questioned [35].

remain faithful to Allah Almighty, and thereafter fulfill these promises. Fulfilling them is just as important as fulfilling the covenant with Allah Almighty. The Bani Haritha and Bani Salmah had, after the battle, taken a pledge with the Holy Prophet صلى الله عليه وآله وسلم that although they had run away from the Battle of Uhud, in future they would never run away from any confrontation with the enemy. But, today they had broken their pledge.

35. This means that just as there will be reckoning and questioning regarding things done by you, in the like manner, there will be reckoning about your promises and pledges.

34 From this we learn that to enter into any covenant with the Holy Prophet صلى الله عليه وآله وسلم is equal to entering into a covenant with Allah Almighty, because the Prophet of Allah Almighty is the supreme deputy and an absolute authority. Likewise, the covenant with your Sheikh (Peer) is a covenant with the Holy Prophet صلى الله عليه وآله وسلم. In this, proof for taking allegiance on the hand of the Murshid is found. Says Allah Almighty "*Those who swear allegiance to you swear allegiance to Allah. The hand of Allah is over their hands*" (48:10). This is the very essence and reality of Bai'at, that you make a firm promise, through any pious person, to

قُلْ لَّنْ يَّنْفَعَكُمُ الْفِرَارُ اِنْ فَرَرْتُمْ مِّنَ الْمَوْتِ اَوِ الْقَتْلِ وَ اِذًا لَّا تُمَتَّعُوْنَ اِلَّا قَلِيْلًا ۝

16.Please declare: "Your flight will never profit you if you flee from death or slaying, and even then you shall not be allowed to enjoy (in the world) but a little" [36].

not destined to take place, you will certainly die after a little while. Then why are you taking upon yourself such a great burden of sin for such a brief imaginary life?

36 This means that through this running away, you will be held guilty of absconding from Jihad, yet you will not gain any worldly benefits. If you are destined to be slain today, it will certainly take place, but if your death is

قُلْ مَنْ ذَا الَّذِيْ يَعْصِمُكُمْ مِّنَ اللّٰهِ اِنْ اَرَادَ بِكُمْ سُوْٓءًا اَوْ اَرَادَ بِكُمْ رَحْمَةً ؕ وَ لَا يَجِدُوْنَ لَهُمْ مِّنْ دُوْنِ اللّٰهِ وَلِيًّا وَّ لَا نَصِيْرًا ۝

17.Please declare: "Who is he that can save you against the Command of Allah, if it be His wish to do you harm, or show His Mercy"[37]. And they shall neither find for themselves any supporter nor any helper [38] besides Allah.

37 Here, evil denotes their death or their killing, which is unpalatable to them, while mercy signifies life and peace, which they feel, is mercy to them. Otherwise, a believer regards death on martyrdom as a mercy to him, and life after running away from the battlefield as a means of punishment.

38. From this, emerge a few issues:
1 Death is certain to come and you cannot run away from it.
2 To run away from adverse causes and from the battlefield, will not put off death.
3 A person who abandons the Creator and befriends the creation is very foolish, while he

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who abandons the creation for the love of the Creator, is a successful person. Always remember, to obtain your goal with success and that the help of the pious devotees of Allah Almighty, is indeed the Help of Allah Almighty. The meaning of this is that if Allah Almighty decides evil for you, then you will have no helper who would be able to save you from His punishment.

18.Undoubtedly, Allah knows those of you who hinder others (from Holy War) and say to their brothers, come [39] to our side. And they come not to the battle but a little [40].

قَدْ يَعْلَمُ اللّٰهُ الْمُعَوِّقِيْنَ مِنْكُمْ
وَالْقَآئِلِيْنَ لِاِخْوَانِهِمْ هَلُمَّ اِلَيْنَا ۚ وَلَا
يَاْتُوْنَ الْبَاْسَ اِلَّا قَلِيْلًا ﴿١٨﴾

39. The Jews had sent a secret message to the hypocrites that we are your sincere supporters. If you stay with the Holy Prophet صلى الله عليه وآله وسلم , then Abu Sufyaan will destroy you completely. But, if you come to us you will not be harmed. The hypocrites secretly warned the believers of the frightening consequences of a confrontation with the Quraish. But the more the hypocrites tried to instill fear in the believers, the more resolute became their faith and their fortitude would increase. They would say that since we all have to die, than what better way to die than at the feet of the Holy Prophet صلى الله عليه وآله وسلم .

40. Even that was for show or an endeavour to deceive or dampen the spirit of the believers. Thus, their participation in holy war is not an act of worship, but an act of infidelity.

19.They are reluctant in helping you. But when the time of fear comes to them, you will see them looking at you. Their eyes are rolling [41] as if death [42] has approached them. Then when the time of fear has passed [43] away, they began to taunt you with a sharp tongue, being greedy of the booty [44]. These people have never believed [45], therefore Allah has nullified [46] their works, and this is an easy [47] thing for Allah.

اَشِحَّةً عَلَيْكُمْ ۚ فَاِذَا جَآءَ الْخَوْفُ
رَاَيْتَهُمْ يَنْظُرُوْنَ اِلَيْكَ تَدُوْرُ اَعْيُنُهُمْ
كَالَّذِيْ يُغْشٰى عَلَيْهِ مِنَ الْمَوْتِ ۚ فَاِذَا
ذَهَبَ الْخَوْفُ سَلَقُوْكُمْ بِاَلْسِنَةٍ حِدَادٍ
اَشِحَّةً عَلَى الْخَيْرِ ؕ اُولٰٓئِكَ لَمْ يُؤْمِنُوْا
فَاَحْبَطَ اللّٰهُ اَعْمَالَهُمْ ؕ وَ كَانَ ذٰلِكَ
عَلَى اللّٰهِ يَسِيْرًا ﴿١٩﴾

41. Like at the time of drowning or death, the eyes turn as if they are swimming in water.

42. The colour of their faces reveal the fear in their hearts, while in a similar situation, signs of contentment are seen on the faces of the believers.

43. In that the believers should be victorious and the spoils of war should come into their hands.

44. And they say that they should be given a greater portion of the spoils of war, because we had fought boldly, and that you were victorious because of us.

45. This tells us that not giving support on time and making verbal claims of love, is the practice of the hypocrites. The dignified

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manner of the believer is that they speak little, but act more Therefore, Allah Almighty has given us one tongue to speak, but two limbs to do other work

46 He would destroy the pious deeds of the hypocrites This tells us that no good deed is accepted with faith, while all the good deeds and charities of the hypocrites and infidels are in vain, just like the house is ruined with the foundation. It should be remembered that, here, by causing to destroy is meant to reveal the destruction. Otherwise, from the beginning their good deeds were correct.

47. Therefore, Allah Almighty has the power to reject the good deeds in a split of a second, and forgive the evil deeds of a lifetime within a second

يَحْسَبُوْنَ الْاَحْزَابَ لَمْ يَذْهَبُوْا ۚ وَ اِنْ يَّاْتِ الْاَحْزَابُ يَوَدُّوْا لَوْ اَنَّهُمْ بَادُوْنَ فِي الْاَعْرَابِ يَسْاَلُوْنَ عَنْ اَنْۢبَآئِكُمْ ۚ وَ لَوْ كَانُوْا فِيْكُمْ مَّا قٰتَلُوْٓا اِلَّا قَلِيْلًا ۝

20.They are thinking that the allies [48] (of infidels) have not yet gone, and if the allies come again, they would wish to be in the desert with the Arabs (Bedouins) enquiring [49] about your news. If they would have been among you, even then they would not have thought [50] but a little.

48 This means the condition of cowardice of these hypocrites is such that after the infidels had run away from the battlefield due to the severe winds and the help of the angels, yet, their hearts still do not accept it They are under the impression that the enemy has not yet run away from the battlefield, but are waiting to come

49 This means the discouraging and cowardly nature of the hypocrites is such that, though impossible, if the army of the infidels were to attack Madina Munawwarah again, then on this occasion they would leave Madina and run into the villages and would ask the people about the outcome of the battle By themselves, they will never have the courage to come to Madina Shareef It should be remembered that this statement is by way of an obligation, because our Holy Prophet صلى الله عليه وآله وسلم had given the information after the Battle of the Trench that, in future, if Allah wills, we were to attack them, they would not be able to attack us With the bounty of Allah Almighty, the same had taken place.

50 This means had there been another Battle of the Trench, and they had gone to participate in it, it would have been only for a show This statement is based on fate and obligation.

SECTION 3

لَقَدْ كَانَ لَكُمْ فِيْ رَسُوْلِ اللّٰهِ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ وَ ذَكَرَ اللّٰهَ كَثِيْرًا ۝

21.Certainly you have an excellent model in the following [51] of the Messenger of Allah, for him who hopes in Allah and the Last Day, and (who) remembers [52] Allah in abundance.

51 This tells us that the Holy Prophet's صلى الله عليه وآله وسلم entire life is an example for the entire creation from which no aspect would be excluded It could also mean that Allah Almighty had made the entire life of the Holy Prophet صلى الله عليه وآله وسلم an example

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of His power. This tells us that a truly successful life is that which is designed on his footsteps. If our living, dying, sleeping, staying awake are all designed on the footsteps of the Holy Prophet صلى الله عليه وآله وسلم , then all these activities would be an act of worship. There are five things found in a model: it is completed in every respect; it is kept clean from foreign impurities; it is not kept hidden; its inventor becomes happy on its praise; the inventor becomes displeased with the one who tries to find fault in it. All these five points are found in the Holy Prophet صلى الله عليه وآله وسلم .

52. The Islamic scholars say that if these three qualities are found in any believer: obedience to the Holy Prophet, places hope in Allah Almighty and abundance of remembrance of Allah Almighty, he would be able to stay in comfort in this world and the Hereafter. Such a person will always obtain patience in adversity and gratitude in prosperity.

22.And when the believers saw the allies (of the infidels) they said: "This is what Allah and His Messenger promised [53] us." And Allah and His Messenger spoke the truth, and it only increased them in faith and submission (to the pleasure [54] of Allah).

وَ لَمَّا رَاَ الْمُؤْمِنُوْنَ الْاَحْزَابَ ۙ قَالُوْا
هٰذَا مَا وَعَدَنَا اللّٰهُ وَرَسُوْلُهٗ وَصَدَقَ
اللّٰهُ وَرَسُوْلُهٗ ۫ وَ مَا زَادَهُمْ اِلَّاۤ اِيْمَانًا
وَّتَسْلِيْمًا ؕ﴿۲۲﴾

53. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that the Holy Prophet صلى الله عليه وآله وسلم had already informed them that the army of the enemy would be attacking you within nine or ten nights. When the believers saw these armies, their faith had gained greater strength because they had seen the Prophet before their eyes.

54. From this we learn that even the hardship for the believer is the Mercy of Allah Almighty because when he bears this with patience, then he gains the status of those who are Patient. Furthermore, his faith in Allah and His Rasool صلى الله عليه وآله وسلم gains greater strength.

23.Among believers are men who have made true [55] the pledge they had made with Allah. There are some [56] of them, who have fulfilled their vows, and some are still waiting [57], and they do not change in the least [58].

مِنَ الْمُؤْمِنِيْنَ رِجَالٌ صَدَقُوْا مَا
عَاهَدُوا اللّٰهَ عَلَيْهِ ۚ فَمِنْهُمْ مَّنْ قَضٰى
نَحْبَهٗ وَمِنْهُمْ مَّنْ يَّنْتَظِرُ ۫ وَ مَا بَدَّلُوْا
تَبْدِيْلًا ۙ﴿۲۳﴾

55. Like Hazrat Uthman- e-Ghani, Talha, Saeed ibn Hamzah, Hazrat Mus'ab ibn Umar (May Allah be pleased with them) as these persons had made a promise to all that if they got the opportunity of participating in Holy War, they would remain firm. When the time came, they did exactly as they had promised. From this we learn that the good deeds of the Noble Companions have been successful because Allah Almighty has verified their success.

56. In that they gained martyrdom in the state of being firm on the battlefield, like Hazrat Hamzah and Hazrat Mus'ab bin Umar (May Allah be pleased with them).

57. It means that up to now they have not yet gained martyrdom, but they are longing so much for it, like the groom who looks forward

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to his wedding day

58 This tells us that if any wretched person says that the Noble Companions turned away from their faith and had changed their religion after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم are denying the veracity of this verse Regarding them, Allah Almighty has declared that these noble persons have not abandoned their faith. When Hazrat Anas ibn Nadar heard, in the Battle of Uhud that the Holy Prophet صلى الله عليه وآله وسلم had been martyred, he said now there is no taste left in life, I will also follow the same path. Saying this, he attacked the enemy. When his body was found after the battle, it had eighty-three wounds

24.That Allah may reward [59] the truthful for their truth, and punish the hypocrites if He so wills, or may turn towards them with mercy. Undoubtedly Allah is Forgiving, Merciful [60].

لِّيَجْزِيَ اللّٰهُ الصّٰدِقِيْنَ بِصِدْقِهِمْ وَ يُعَذِّبَ الْمُنٰفِقِيْنَ اِنْ شَآءَ اَوْ يَتُوْبَ عَلَيْهِمْ ؕ اِنَّ اللّٰهَ كَانَ غَفُوْرًا رَّحِيْمًا ۝

59 Thus, the reward, which Allah Almighty had given to them in this world, is before our eyes in the manner that their devotees annually remember them Time destroys everything, but their remembrance has not been erased

60 In this it has been hinted that some hypocrites would obtain guidance to seek repentance while some would remain firm on their hypocrisy and become entitled to the disgrace of the world and the punishment of the Hereafter.

25. And Allah turned back the infidels in their hearts burning. They did not obtain [61] any advantage. And Allah sufficed [62] the believers in the fight, and Allah is Powerful, Honourable.

وَ رَدَّ اللّٰهُ الَّذِيْنَ كَفَرُوْا بِغَيْظِهِمْ لَمْ يَنَالُوْا خَيْرًا ؕ وَ كَفَى اللّٰهُ الْمُؤْمِنِيْنَ الْقِتَالَ ؕ وَ كَانَ اللّٰهُ قَوِيًّا عَزِيْزًا ۝

61 This means that the infidels of the Battle of the Trench who had come with the hope, did not find the fulfillment of these Instead, they had to leave the battlefield in total disarray and shame

62 In that the believers were not required to wage war All the infidels ran in utter disgrace through the severity of the wind and the Takbeers of the angels From this we learn that if Allah Almighty so wishes, He can save the believers from the infidels through strong winds and His Beloved Prophet صلى الله عليه وآله وسلم through the weak web of the spider. If He so wishes, He can remove the Pharaoh from a strong fort and cause him to drown and destroy the elephants through the swallow-like birds.

26. And brought down those of the people of the Book [63], who had helped them from their fortresses, and He cast terror [64] in their hearts. You slew a group of them, and you made captive 65 the others.

وَ اَنْزَلَ الَّذِيْنَ ظَاهَرُوْهُمْ مِّنْ اَهْلِ الْكِتٰبِ مِنْ صَيَاصِيْهِمْ وَ قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ فَرِيْقًا تَقْتُلُوْنَ وَ تَاْسِرُوْنَ فَرِيْقًا ۝

63 In this verse there is a discussion on the Battle of Quraizah which had taken place in Zil-Qadah 5th Hijri The full incident is as follows. The Holy Prophet صلى الله عليه وآله وسلم

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had entered into a treaty with Banu Quraizah that they would not help the enemy opposing the believers. In the Battle of the Trench they broke this agreement. When the Holy Prophet صلى الله عليه وآله وسلم returned successfully from the battle, he was washing his blessed head in the afternoon at the house of Hazrat Zainab (May Allah be pleased with her). At that time Hazrat Jibraeel (On whom be peace) came and said "*Oh Messenger of Allah* صلى الله عليه وآله وسلم *you have already disarmed yourself, yet the angels are still armed. It is the command of Allah Almighty that you should wage war on the Bani Quraizah*". In response, the Holy Prophet صلى الله عليه وآله وسلم declared in Madina Munawwarah that all the believers should march to Banu Quraizah and perform Salatul Asr there. On learning this, all got ready. After Asr, some departed and some reached there after Esha, but performed their Asr on reaching there; at which no one objected. This tells us that on error of jurisprudence, there is no punishment. The Holy Prophet صلى الله عليه وآله وسلم appointed Hazrat Abdullah ibn Umme Maktoom his deputy in Madina Munawwarah, gave Hazrat Alli the flag of Islam and besieged all the buildings of Banu Quraizah. This siege lasted for twenty-five days. Eventually, after their patience became exhausted, they came out of the fort at the suggestion of Hazrat Sa'd bin Muaz who ordered that their women and children should be captured and their youth should be put to the sword. Thus, trenches were dug in Madina Munawwarah and all their youths who had reached the age of puberty were slain. These numbered six hundred. The women and children captured were seven hundred. The believers seized their property and wealth as spoils of war. Rehana bint Shamool was presented to the Holy Prophet صلى الله عليه وآله وسلم in captivity. She was freed and married to him. In this battle, fifteen hundred swords, three hundred armours, two thousand spears, five hundred shields and an abundance of wealth, livestock and land came into Muslim hands (*Tafseer Roohul Bayaan and Khazainul Irfaan)*

64. This tells us that there is a natural awe in the hearts of the infidels for the believers. The greater the faith, the greater would be the awe. In fact, the awe of the believers was in the hearts of the animals as well. A lion came in the presence of Hazrat Safeenah, wagging its tail like a dog.

65. Their youth should be slain and their women and minor children should be captured.

27.And He made you to inherit their land, and their houses [66] and their wealth, and a land on which you have not set foot yet [67]. And Allah has power over everything.

وَاَوْرَثَكُمْ اَرْضَهُمْ وَ دِيَارَهُمْ وَاَمْوَالَهُمْ وَاَرْضًا لَّمْ تَطَـُٔوْهَا ؕ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَىْءٍ قَدِيْرًا ﴿۲۷﴾ ع ۳ ۱۹

66. This tells us that the abandoned lands of the infidels is the property of the Islamic state and Muslims can bring them into use by the permission of the state.

67. It has been intended by Allah Almighty to grant the believers much more land than that belonging to Banu Quraizah, where their feet had not yet reached. By this land is meant either the land of Khaibar which came into Muslim control immediately after the Battle of Banu Quraizah, or it refers to the general Muslim conquests which took place during the period of the rule of the Companions, or due to the Muslim conquests until the Day of Judgement. Allah Almighty has fulfilled His promise.

SECTION 4

28.O Prophet (Communicator of the hidden news) say to your wives [68]:

يٰۤاَيُّهَا النَّبِىُّ قُلْ لِّاَزْوَاجِكَ اِنْ كُنْتُنَّ

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تُرِدْنَ الْحَيٰوةَ الدُّنْيَا وَزِيْنَتَهَا فَتَعَالَيْنَ أُمَتِّعْكُنَّ وَأُسَرِّحْكُنَّ سَرَاحًا جَمِيْلًا ﴿٢٨﴾

"If they wish the life of this world and its adornments [69] then come, I provide you wealth [70] and leave you in a handsome manner [71]".

68 Reason for its Revelation
The wives of the Holy Prophet صلى الله عليه وآله وسلم had once requested him for worldly goods and an increase in their house allowance, which seemed unbearable to him, as his homes were an embodiment of piety and contentment. In response to it, this verse was revealed in which the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم were given authority, which is mentioned hereafter. It should be remembered that at that point in time, the Holy Prophet صلى الله عليه وآله وسلم had nine wives, five were from the Quraish families: Hazrat Aisha, Hazrat Hafsa, Umme Habiba bint Abu Sufyaan, Umme Salmah bint Abi Umayyah, Sauda bint Zam'ah, and four were non-Quraish: Zainab bint Jahash, Maim-oona bint Harith, Safeenah bint Hay and Juwa-iriah bint Harith Mutalqiyah (May Allah be pleased with them) (*Tafseer Khazainul Irfaan*)

69 This means that if your desire is for worldly comforts then take divorce from me, but if you desire the nearness of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم, then you should bear the hardship and poverty of our homes. Learn to exercise patience and contentment.

70 From this emerge two issues:
1. To give the wife the power of divorce is no divorce until she does not choose the divorce.
2. If any woman has been divorced after sexual intercourse, it is desirable to give her clothes, while the woman whose dowry is not fixed and the divorce is given prior to sexual contact, then it is obligatory to give her a pair of clothes. Here, the first condition is signified.

71 It should be remembered that if any woman whom the Holy Prophet صلى الله عليه وآله وسلم divorces without spending the first night with her, she can enter into marriage elsewhere; like Umaimah Juwainiyyah who got married to someone else. Those who had the great fortune to obtain personal contact with the Messenger of Allah صلى الله عليه وآله وسلم could not marry anyone else. But, investigation reveals that those wives who had survived the Holy Prophet صلى الله عليه وآله وسلم did not marry anyone else. They can, however, seek divorce (although in reality it had not taken place). Says Allah Almighty: "*And nor should you marry his wives after him*" (S33:V53). Even if you call them divorced, but if you cannot marry them, then the question of divorce is meaningless. The wives of the Holy Prophet صلى الله عليه وآله وسلم are our mothers by virtue of respect, not in respect of laws.

وَ اِنْ كُنْتُنَّ تُرِدْنَ اللّٰهَ وَرَسُوْلَهٗ وَ الدَّارَ الْاٰخِرَةَ فَاِنَّ اللّٰهَ اَعَدَّ لِلْمُحْسِنٰتِ مِنْكُنَّ اَجْرًا عَظِيْمًا ﴿٢٩﴾

29.And if you desire company of Allah and His Messenger and the home of the Hereafter [72], then undoubtedly Allah has kept prepared the doers of good among you a great reward [73].

72 This tells us that to choose the Holy Prophet صلى الله عليه وآله وسلم is in reality choosing Allah Almighty and the Day of Judgement. He who has obtained the Holy Prophet صلى الله عليه وآله وسلم has in reality obtained Allah Almighty and His entire creation. He who distances himself from the Holy Prophet صلى الله عليه وآله وسلم has indeed distanced himself from Allah Almighty.

73 The *MIN* in the pronominal suffix *'from you'* is for the narrative and not for subordination, because all the pure wives of the Holy Prophet صلى الله عليه وآله وسلم are the leaders of piety. From this we learn that the

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reward of the pious deeds of the pure wives of the Holy Prophet صلى الله عليه وآله وسلم is greater than the rewards of the pious deeds of the entire world. Its commentary is the Hadith:

"*The charity of a few kilograms barley of my Companions is superior to your mountain full of gold*".

30. O wives of the Prophet! Whoso of you dares [74] to do open indecency (against modesty) shall have double [75] punishment in comparison to others. And this is easy [76] for Allah.

يٰنِسَآءَ النَّبِيِّ مَنْ يَّاْتِ مِنْكُنَّ بِفَاحِشَةٍ مُّبَيِّنَةٍ يُّضٰعَفْ لَهَا الْعَذَابُ ضِعْفَيْنِ ؕ وَ كَانَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرًا ﴿۳۰﴾

74. Here, the words "*against manifest modesty*" denote the disobedience of the husband because by "*the modesty*" is meant adultery or sodomy while immodesty is meant common sin.

75. From this we learn that the pious wives of the Holy Prophet صلى الله عليه وآله وسلم are superior to all the ladies of the world because the punishment of the sin is there because the bounties of Allah Almighty upon them are greater. This censure is like when Allah Almighty on the Day of the Covenant has said to the Prophets: "*Now, any who turn away from this, then they are the disobedient*" (S3:V82). Thus, the Rafzis cannot declare any proof for their wrong beliefs from this verse.

76. This tells us that the punishment for sins of a person of higher status is more severe, because Allah Almighty showers His Mercy and Kindness more upon them. Thus, we should make every effort to abstain from evil deeds.

31.And whoso of you remain obedient [77] to Allah and His Messenger, and do good deeds, We shall double [78] your reward, in comparison to (wives of) others, and We have kept prepared ready for you an honourable provision [79].

وَ مَنْ يَّقْنُتْ مِنْكُنَّ لِلّٰهِ وَ رَسُوْلِهٖ وَ تَعْمَلْ صَالِحًا نُّؤْتِهَآ اَجْرَهَا مَرَّتَيْنِ ۙ وَ اَعْتَدْنَا لَهَا رِزْقًا كَرِيْمًا ﴿۳۱﴾

77. This means you should continue to obey Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم and remain firm on it. Here, too, the preposition '*from*' is for narration purposes and not brevity, because all the pure wives of the Holy Prophet صلى الله عليه وآله وسلم are totally obedient to Allah Almighty and His Prophet صلى الله عليه وآله وسلم . This tells us that the obedience of the Holy Prophet صلى الله عليه وآله وسلم is in reality obedience of Allah Almighty.

78. In that while those who receive the reward of fifty thousand in Madina for one good deed, you will receive the reward of one hundred thousand. This is because one part of the reward would be obedience and piety and the second portion would be for obtaining the pleasure of the Holy Prophet صلى الله عليه وآله وسلم which is available to you, but not to others. From this we learn that in the matter of this command, the pure wives of the Holy Prophet صلى الله عليه وآله وسلم are superior to his children, because their reward for a good deed is double.

79. This means that besides this double reward, there is a special sustenance for them in Paradise, specified for them only. From this we learn that the pure wives are superior to the pious children, because they would enjoy the company of the Holy Prophet صلى الله عليه وآله وسلم in Paradise and would be entitled to special sustenance, about which no one has any knowledge.

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يٰنِسَآءَ النَّبِيِّ لَسْتُنَّ كَاَحَدٍ مِّنَ النِّسَآءِ
اِنِ اتَّقَيْتُنَّ فَلَا تَخْضَعْنَ بِالْقَوْلِ
فَيَطْمَعَ الَّذِيْ فِيْ قَلْبِهٖ مَرَضٌ وَّ قُلْنَ
قَوْلًا مَّعْرُوْفًا ۚ﴿٣٢﴾

32.O wives of the Prophet! You are not like [80] other women. If you fear Allah be not so polite in your speech [81], lest some in whose heart is a disease should feel tempted. And yet, speak good [82] words.

Those people who claim to be like the Holy Prophet صلى الله عليه وآله وسلم , should reflect on this verse

81 Here the word '*if*' is not used for doubt, but for expressing the importance of the subject e.g. if a father tells his obedient son, if you are my son, remain obedient to me

82 From this emerge two issues:

1 In times of need these pure wives were allowed to speak to wretched infidels

2 Although they are the mothers of all the believers, yet they had been commanded to speak from behind the curtain The manner of speech should not be supple and sweet and the tone must not be delicate and coquettish

وَ قَرْنَ فِيْ بُيُوْتِكُنَّ وَ لَا تَبَرَّجْنَ تَبَرُّجَ
الْجَاهِلِيَّةِ الْاُوْلٰى وَ اَقِمْنَ الصَّلٰوةَ وَ
اٰتِيْنَ الزَّكٰوةَ وَاَطِعْنَ اللّٰهَ وَرَسُوْلَهٗ ؕ
اِنَّمَا يُرِيْدُ اللّٰهُ لِيُذْهِبَ عَنْكُمُ الرِّجْسَ
اَهْلَ الْبَيْتِ وَيُطَهِّرَكُمْ تَطْهِيْرًا ۚ﴿٣٣﴾

33.And stay [83] in your houses and be not unveiled [84] like that of the unveiling of the days of ignorance (Period of Jahiliyyah). And establish prayer and pay Zakaat and obey [85] the Commands of Allah and His Messenger. Allah only desires to keep you away from all uncleanliness [86] O people of the house [87] (of the Prophet) and keep you well purified [88] after cleaning you thoroughly.

Prophet صلى الله عليه وآله وسلم , after his worldly demise, is waqaf (trust) or public property, free of any law of inheritance

84 This means like the women before Islam would leave their homes and in full make up. How nice it would be if the women of today could take a lesson from this, because they are certainly not greater than these mothers of the believers The author of Roohul *Bayan* has stated that the former period of Jahiliyyah is between the time of Hazrat

80 In fact, you are superior to all the women of the world, before you and after you From the time of Hazrat Adam (On whom be peace) until the Day of Judgement, no woman will equal your status We further understand that the pure wives of the Messenger of Allah صلى الله عليه وآله وسلم are superior to his blessed children because of their connection with the Holy Prophet صلى الله عليه وآله وسلم Here the word '*women*' refers exclusively to the wives of the Holy Prophet صلى الله عليه وآله وسلم We also learn that since there is no woman who can be compared with the wives of the Holy Prophet صلى الله عليه وآله وسلم in status, then in the same token, no one in the entire creation can be compared to the Holy Prophet صلى الله عليه وآله وسلم

83 From this we learn that covering up or *hijaab* is obligatory upon the women and it is forbidden upon them to leave their homes without any valid reason Also, the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم are his household members - AHLE BAIT- because the homes of the Messenger of Allah صلى الله عليه وآله وسلم are linked to him It should be remembered that here the homes linked to them are in terms of residence, but not as worship, because the property of the Holy

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Adam and the floods of Hazrat Nuh (On them be peace), which is twelve hundred and seventy two years. While the latter period is between Hazrat Isa (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم, which is six hundred years. Allah Almighty and His Beloved Rasool know best.

85. Here, Salaah and Zakaat denote acts of worship and accepting obedience signifies accepting servitude of the Holy Prophet صلى الله عليه وآله وسلم. This tells us that service to the Holy Prophet صلى الله عليه وآله وسلم is just as important as Salaah and Zakaat.

86. Because the word AHLE BAIT is masculine, therefore the personal pronoun used is masculine, although the address is made to the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم. It is like Hazrat Musa (On whom be peace) had said to his wife: "*Stay you here*" (S28:V29) "*That you may warm yourself*" (S27:V7). Just as the angels had said to Hazrat Sarah: "*The Mercy of Allah and His Blessings be upon you, O people of the house*" (S11:V73). Allah Almighty further said: "*And their messengers said to them*" (S14 : V11). It is further stated: "*And certain women in the city said: "The wife of the Aziz allures the heart of her young boy*" (S12:V30). In short, the personal pronoun disregards the object. Thus, Hazrat Bibi Faatimah (May Allah be pleased with her) as well as all the blessed wives of the Holy Prophet صلى الله عليه وآله وسلم is included in this pronoun.

87. The truth of the matter is that the wives and children of the Holy Prophet صلى الله عليه وآله وسلم are all his household members. The inclusion of the children in the household members is deduced from the following Hadith: "*Oh Allah, they are my household members*". The inclusion of the pure wives, especially Hazrat Aisha (May Allah be pleased with them) is understood from the following verse: "*And remember, O Beloved, when you came out from the house in the morning, assigning to the believers...*" (S3:V121). The Holy Prophet صلى الله عليه وآله وسلم left for the Battle of Uhud from the house of Hazrat Aisha Siddiqah whom Allah Almighty has called "*your household*".

88. In that He did not allow you to be polluted with the impurities of sin and immoral habits. It does not mean - May Allah forbid! That up to now you had sinned, but now He has purified you. From this verse emerge two issues:

1. The blessed wives and children of the Holy Prophet صلى الله عليه وآله وسلم are pure from all sins. The participation of Hazrat Aisha (May Allah be pleased with her) in a battle against Hazrat Alli (May Allah be pleased with him) was not a sin, but an error of interpretation, because all the wives of the Messenger of Allah صلى الله عليه وآله وسلم have been purified from all sins.
2. The wives of the Holy Prophet صلى الله عليه وآله وسلم are indeed his household members, because all these verses are addressed to them.

34. And remember what is recited in your homes from the revelations of Allah and His Wisdom [89]. Surely Allah knows every subtlety and is All-Aware.

وَاذْكُرْنَ مَا يُتْلٰى فِيْ بُيُوْتِكُنَّ مِنْ اٰيٰتِ اللّٰهِ وَ الْحِكْمَةِ ؕ اِنَّ اللّٰهَ كَانَ لَطِيْفًا خَبِيْرًا ﴿۳۴﴾ ع

89. This means Oh you blessed wives, your homes are mines of information of the Holy Qur'aan and the Hadith Shareef, from where the sun of Prophethood is shining brightly. It therefore, becomes your duty that you should excel every woman in piety.

SECTION 5

35. Undoubtedly Muslim men

اِنَّ الْمُسْلِمِيْنَ وَ الْمُسْلِمٰتِ وَ الْمُؤْمِنِيْنَ

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وَالْمُؤْمِنٰتِ وَالْقٰنِتِيْنَ وَالْقٰنِتٰتِ
وَالصّٰدِقِيْنَ وَالصّٰدِقٰتِ وَالصّٰبِرِيْنَ
وَالصّٰبِرٰتِ وَالْخٰشِعِيْنَ وَالْخٰشِعٰتِ
وَالْمُتَصَدِّقِيْنَ وَالْمُتَصَدِّقٰتِ وَالصَّآئِمِيْنَ
وَالصّٰٓئِمٰتِ وَالْحٰفِظِيْنَ فُرُوْجَهُمْ وَالْحٰفِظٰتِ
وَالذّٰكِرِيْنَ اللّٰهَ كَثِيْرًا وَّالذّٰكِرٰتِ ۙ اَعَدَّ
اللّٰهُ لَهُمْ مَّغْفِرَةً وَّ اَجْرًا عَظِيْمًا ۝٣٥

and women, all the believing men and women, and the obedient men and women, and the truthful men and women [90], and the steadfast men and women, and the humble men and women, and the alms-giving men and women, and the fasting men and women, who guard [91] their chastity, and men and women [92] who remember Allah much, for all of them Allah has kept prepared forgiveness and a great reward.

of Allah Almighty and opposing inner desires and not to show fear at the time of hardship. The word 'humility' reflects being in Salaah with the entire presence of mind. The other attributes mentioned are self-explanatory.

92. Remember Allah Almighty with your heart and tongue, or to remember Allah Almighty in other ways besides Salaah, or to remember Allah Almighty at all times during the day and night, or establishing Tahajjud Salaah as part of the daily routine, or to be engaged in the acquisition of religious knowledge. All these activities are included in abundant remembrance of Allah Almighty. In short, there are many forms of abundant remembrance.

90 Reason for its Revelation
When the beautiful attributes of the blessed wives of the Holy Prophet were revealed in the above verses Hazrat Asma bint Amees and some other believing women said that "had there been any good qualities in us, then such verses would have been revealed regarding us, and we too would have been mentioned in the Holy QUR'AAN." In response to it, this verse was revealed (*Tafseer Roohul Bayaan*)

91 In these verses ten virtues of men have been mentioned with the women. Here, '*Islam*' denotes obedience to Allah and His Messenger صلى الله عليه وآله وسلم by 'Faith' is meant correct beliefs. '*Ibadat*' signifies inner obedience. '*Taat*' denotes being firm in the obedience

وَمَا كَانَ لِمُؤْمِنٍ وَّ لَا مُؤْمِنَةٍ اِذَا قَضَى
اللّٰهُ وَ رَسُوْلُهٗٓ اَمْرًا اَنْ يَّكُوْنَ لَهُمُ
الْخِيَرَةُ مِنْ اَمْرِهِمْ ؕ وَ مَنْ يَّعْصِ اللّٰهَ
وَرَسُوْلَهٗ فَقَدْ ضَلَّ ضَلٰلًا مُّبِيْنًا ۝٣٦

36. And it is not befitting for a Muslim man [93] and a Muslim woman, when Allah and His Messenger have decreed [94] something that they should have any choice [95] in their matters, and whoever disobeys Allah and His Messenger he has strayed [96] away manifestly.

93 Reason for its Revelation
This verse was revealed regarding Hazrat Zainab bint Jahash, her brother Abdullah bin Jahash and, their mother, Umaimah bint Abdul Muttalib, the aunt of our Beloved Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم had sent a proposal of marriage to Hazrat Zainab for Hazrat Zaid bin

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Harith, his adopted son. Hazrat Zainab turned this down. Regarding it, this verse was revealed, after which Hazrat Zainab accepted the proposal and got married to Hazrat Zaid.

94. This tells us that there is a difference between the command and counselling of the Holy Prophet صلى الله عليه وآله وسلم. Everyone has to submit to his command, but he has the right to accept or reject the counselling. It is for this reason that "*When Allah and His Messenger have decreed*" is used here. At another place it has been stated: "*And consult them in the affairs*" (S3:V159).

95. This tells us that before the Holy Prophet صلى الله عليه وآله وسلم , the believer has no consideration over his own personal affairs. If the Holy Prophet صلى الله عليه وآله وسلم makes the lawfully wedded wife of Hazrat Ka'b unlawful, then she will be unlawful for him. In short, the Holy Prophet صلى الله عليه وآله وسلم is the total master of our world and the Hereafter.

96. From this emerge many issues:

1. Command is for the purpose of obligation.
2. The Holy Prophet صلى الله عليه وآله وسلم is the owner of the believer's life and property.
3. The order of the Holy Prophet صلى الله عليه وآله وسلم for the believer is more important than that of his parents.
4. The command of the Holy Prophet صلى الله عليه وآله وسلم is equal to the command of Allah Almighty, as the slightest hesitation to respond to it, is apostasy. Observe, a woman has the right to get married or not to marry whomever she may desire. But she has no right over herself when commanded by the Messenger of Allah صلى الله عليه وآله وسلم.

37.And O Beloved! Remember when you did say to him upon whom Allah bestowed a favour [97], and you had bestowed [98] a favour, keep your wife with yourself [99] and fear Allah [100]. And you had in your heart what Allah willed to disclose [101], and you were afraid of the people's taunting [102] remarks. And Allah has the greater right that you should fear Him [103]. But when Zaid severed relations with her, and gave her in marriage [104] to you, so that there should be no difficulty upon the believers in respect of the wives of their adopted sons when they have accomplished their purpose with them. And Allah's order is bound to be fulfilled [105].

وَ اِذْ تَقُوْلُ لِلَّذِیْۤ اَنْعَمَ اللّٰهُ عَلَیْهِ
وَاَنْعَمْتَ عَلَیْهِ اَمْسِكْ عَلَیْكَ زَوْجَكَ
وَاتَّقِ اللّٰهَ وَتُخْفِیْ فِیْ نَفْسِكَ مَا اللّٰهُ
مُبْدِیْهِ وَ تَخْشَى النَّاسَ ۚ وَاللّٰهُ اَحَقُّ
اَنْ تَخْشٰىهُ ؕ فَلَمَّا قَضٰى زَیْدٌ مِّنْهَا
وَطَرًا زَوَّجْنٰكَهَا لِكَیْ لَا یَكُوْنَ عَلَى
الْمُؤْمِنِیْنَ حَرَجٌ فِیْۤ اَزْوَاجِ اَدْعِیَآىِٕهِمْ
اِذَا قَضَوْا مِنْهُنَّ وَطَرًا ؕ وَ كَانَ اَمْرُ
اللّٰهِ مَفْعُوْلًا ﴿۳۷﴾

97. This means Hazrat Zaid bin Harith upon whom, even, Allah Almighty had bestowed His blessings by granting him faith, mystical knowledge and piety. My Beloved, you too have bestowed favours upon him by making him your pious Companion, bear with all his ways. Or, that faith, mystical knowledge and companionship are the favours of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم.

98. From this we learn that it is permi-ssible to say that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم granted

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this favour upon me, or Allah Almighty and His Rasool made us wealthy Says Allah Almighty *"That Allah and His Messenger have enriched them"* (S9 V74)

99 After the marriage of Hazrat Zaid and Hazrat Zainab had taken place, they could not maintain a cordial relationship with each other Once Hazrat Zaid complained about Hazrat Zainab's harsh mood Its reason was obvious Hazrat Zainab was a very attractive woman She was the cousin of the Holy Prophet صلى الله عليه وآله وسلم and came from a noble family Hazrat Zaid was dark looking and poor It was well known that he was a freed slave For that reason she could not maintain cordial relations with him The Holy Prophet صلى الله عليه وآله وسلم advised Hazrat Zaid to remain good to his wife and not to separate.

100 Do not accuse your wife, nor defame her

101 Revelation had already come to the Holy Prophet صلى الله عليه وآله وسلم that Hazrat Zainab will not be able to maintain cordial relations with Hazrat Zaid and it will eventually result in divorce She will then marry the Holy Prophet صلى الله عليه وآله وسلم , so that the custom of the Days of Ignorance, that the wife of the adopted son is unlawful, would be abolished through it However, the Holy Prophet صلى الله عليه وآله وسلم did not disclose this Divine order From this we learn that, although the Holy Prophet صلى الله عليه وآله وسلم is fully aware of everything, but due to wisdom, he does not disclose all of them that, although the Holy Prophet صلى الله عليه وآله وسلم is fully aware of everything, but due to wisdom, he does not disclose all of them

102 This means that the Holy Prophet صلى الله عليه وآله وسلم feared that if he gets married to Hazrat Zainab, the people would taunt him that he had entered into marriage with his daughter-in-law From this we learn that to safeguard oneself from the taunting of the people and to protect your honour is the practice of the Holy Prophet .

103 This tells us that worldly considerations should be sacrificed for religious considerations, because even if there was fear of taunting in this marriage, the important thing was to reveal one religious issue through it. Thus, no consideration was given to any such taunting, etc.

104 From this, an important issue emerges:
I The deeds of the Holy Prophet صلى الله عليه وآله وسلم are indeed deeds of Allah Almighty. Observe, marriage to Hazrat Zainab was entered into by the Holy Prophet صلى الله عليه وآله وسلم , but Almighty Allah says it was He who made it happen When the parents get their children married to evil women, then how did Allah Almighty get His Beloved Prophet صلى الله عليه وآله وسلم married to evil women

105. This means that through this marriage of the Holy Prophet صلى الله عليه وآله وسلم an example will be established for all times until the Day of Judgement After this, the believers will not hesitate to get married to the wives of their adopted sons because, neither are adopted sons our biological sons, nor are their wives our daughters-in law. Thus, after the period of Iddat, Hazrat Zaid himself was sent with the proposal by the Holy Prophet صلى الله عليه وآله وسلم to seek the hand of Hazrat Zainab in marriage. Hazrat Zaid in total humility, respect and shame conveyed the proposal To this, Hazrat Zainab replied, *"I do not have any view to express in this matter What is acceptable to my Lord, I will be happy with it".*

38. There is no hindrance for the Prophet regarding that which Allah

مَا كَانَ عَلَى النَّبِيِّ مِنْ حَرَجٍ فِيمَا فَرَضَ

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has appointed [106] for him. Such has been the practice of Allah among those who have lived before [107]. And the Command of Allah is the ordained destiny [108].

اللّٰهُ لَهٗ ؕ سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ؕ وَكَانَ اَمْرُ اللّٰهِ قَدَرًا مَّقْدُوْرَا ۙ﴿۳۸﴾

106. This means Oh My Beloved! Do not worry about the taunting of the people. That which Allah Almighty has made lawful, no one has the right to question it.

107. In this verse there is a reply to the taunting of the Jews and Nasara that since the believers are only allowed to marry four wives, why is the Holy Prophet صلى الله عليه وآله وسلم keeping more wives? In reply, it has been declared that the blessed Prophets have specific laws. Before the Holy Prophet , the other Prophets صلى الله عليه وآله وسلم had many wives; e.g. Hazrat Dawood (On whom be peace) had one hundred wives and Hazrat Sulaiman (On whom be peace) had three hundred wives (*Tafseer Khazainul Irfaan)*. Besides these wives, they had many handmaids even the deities of Aryan and the hindu's had many wives.

108. This means that the marriages of the Prophets take place at the command of Allah Almighty. In this there are a thousand wisdoms. Their marriages are a means of propagating Islam. It is for this reason that the subject that follows it is regarding propagation.

39.Those who preach the Message of Allah and fear Him, and fear [109]none except Allah. Then Allah is Sufficient as a Reckoner.

الَّذِيْنَ يُبَلِّغُوْنَ رِسٰلٰتِ اللّٰهِ وَيَخْشَوْنَهٗ وَلَا يَخْشَوْنَ اَحَدًا اِلَّا اللّٰهَ ؕ وَكَفٰى بِاللّٰهِ حَسِيْبًا ﴿۳۹﴾

109. These great personalities are never afraid of anyone in matters of devotion and obedience.

40.Muhammad [110] is not the father [111] of any of your men. But He is the Messenger [112] of Allah, and the last of the Prophets. And Allah knows [113] of all things.

مَا كَانَ مُحَمَّدٌ اَبَآ اَحَدٍ مِّنْ رِّجَالِكُمْ وَلٰكِنْ رَّسُوْلَ اللّٰهِ وَخَاتَمَ النَّبِيّٖنَ ؕ وَكَانَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿۴۰﴾ ع ۵ ۲

110. The Holy Prophet صلى الله عليه وآله وسلم possesses one thousand names from which Muhammad and Ahmad are personal names, while the others are attributive names. The word Muhammad in terms of the number of letters and none of the letters bears a dot, is most appropriate to the word Allah. The numerical value of the word Muhammad in Semitic language is 313. The same number of Rasools had come into the world. The number of Companions who participated in the Battle of Badr is also 313.

111. In this verse there is a reply to the objection of the infidels that the Holy Prophet صلى الله عليه وآله وسلم married the wife of his son Zaid, because in Arab custom the adopted son was regarded as one's own son, and marriage to his wife was regarded as unlawful.

112. From this we learn that a minor child cannot be called a man, because the Holy Prophet صلى الله عليه وآله وسلم had a few sons, but they died in their infancy. The Holy Prophet صلى الله عليه وآله وسلم is their father, but they are not men. Also, the Prophets are the fathers of their entire Ummah, but not their brothers. Hence, Prophethood has been mentioned with father; i.e. they are the spiritual fathers of their respective Ummahs. Thus the word

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learn that there can be no other prophet after our Holy Prophet صلى الله عليه وآله وسلم. If anyone, now, believes in the coming of another prophet or gives the status of Prophethood to any other person, then such a person is an apostate - out of the fold of Islam. Just as LA-*ILAHA-ILLALLAH* means that none can be worthy of worship besides Allah Almighty, similarly *LA NABIYA BA'DI* signifies that no prophet can come after our Holy Prophet صلى الله عليه وآله وسلم. Both of these are impossibilities of one type. Likewise, there was no prophet during the time of our beloved Prophet صلى الله عليه وآله وسلم; nor could there have been one, because the SEAL OF PROPHETS is one who comes at the end.

/ 44A/N-but- is used to break the first negation, while the word *MA-more* is used to prove the thing that appears afterwards. It, therefore, means that the Holy Prophet صلى الله عليه وآله وسلم is not the physical father of any of you, but he is the Messenger of Allah Almighty, i.e. your spiritual father, and such a father, as no other person would become, as he is the final Prophet.

113 Thus all His laws are based on knowledge and wisdom. The wife of an adopted son is forbidden in your custom, but her becoming lawful is according to Divine Law. Without doubt, the Law of Allah Almighty is absolutely correct. Also, making the Holy Prophet Muhammad the final Prophet is based on Divine

SECTION 6

41. O believers! Remember Allah with much frequency.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اذْكُرُوا اللّٰهَ ذِكْرًا كَثِيْرًا ۙ﴿٤١﴾

42. And glorify [114] Him morning and evening.

وَّ سَبِّحُوْهُ بُكْرَةً وَّ اَصِيْلًا ﴿٤٢﴾

114 This means he was engaged in glorifying Allah Almighty at all times or especially during the morning and the evening, because at these times the angels of the day and night meet.

115 From this emerge two issues.

1 All the noble Companions and especially Hazrat Abu Bakr Siddiq (May Allah be pleased with him), are people of great status because Allah Almighty is sending blessings upon them.

2 It is permissible to send Darood on the progeny and Companions of the Holy Prophet صلى الله عليه وآله وسلم, using his blessed name.

43. It is He who sends blessings on you, and so do His angels that He may take out of darkness into light [116]. And He is Merciful to the believers.

هُوَ الَّذِيْ يُصَلِّيْ عَلَيْكُمْ وَ مَلٰٓئِكَتُهٗ لِيُخْرِجَكُمْ مِّنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَكَانَ بِالْمُؤْمِنِيْنَ رَحِيْمًا ﴿٤٣﴾

116 Reason for its Revelation

When the blessed verse *INNALLAHA WA MALAIKATAHU* was revealed, Hazrat Abu Bakr Siddiq asked "*has Allah Almighty bestowed special honour upon us humble* Knowledge and Wisdom. From this verse we *servants, through your medium*"? In response, this blessed verse was revealed (*Khazainul Irfaan*). From this we learn that those who regarded the noble Companions as misguided are rejecting the veracity of this verse.

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تَحِيَّتُهُمْ يَوْمَ يَلْقَوْنَهٗ سَلٰمٌ ۚ وَ اَعَدَّ لَهُمْ اَجْرًا كَرِيْمًا ﴿۴۴﴾

44.Their salutation on the day they meet Him is "Peace" [117], and He has kept prepared for them an honourable reward.

entering Paradise, or Allah Almighty will at the time of meeting extend greetings to them. These people will stay with peace and security.

117. This means they would be greeted by the Angel of Death at the time of their death; or by the angels at the time of resurrection from their graves; or by Ridwaan at the time of

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَرْسَلْنٰكَ شَاهِدًا وَّ مُبَشِّرًا وَّ نَذِيْرًا ۙ﴿۴۵﴾

45. O Prophet of Allah (the communicator of the hidden news). Surely, We have sent you as witness and a bearer [118] of glad tidings and a warner [119].

camels, etc. cried due to separation from him. And even today, millions of people are his devotees without seeing him.

118. The word SHAHID-witness is from MUSHAHIDA-witnessing the Divinity, i.e. We have sent you as the witness of both the worlds. Or sent you as one present at all places where your knowledge and use would continue at all times, e.g. it gives light to the sun at all places. Or sent as a witness over all the believers and infidels so that on the Day of Judgement, the Holy Prophet صلى الله عليه وآله وسلم would be an eyewitness over their deeds, or he gives information in the world of who would be an inmate of Paradise and who would be an inmate of Hell.Thus, the Holy Prophet صلى الله عليه وآله وسلم has said: Abu Bakr Siddiq is an inmate of Paradise; Hazrat Hassan and Hazrat Husain are the leaders of the youth of Paradise. Or it could mean that the Holy Prophet صلى الله عليه وآله وسلم is present in everybody's heart. This means that he is sent as an eternal beloved of all creation. It is for this reason that wood,

119. It should be remembered that all the Prophets were witnesses of Allah Almighty, givers of glad tidings of His mercies and blessings and warners of His punishment. Because the Messenger of Allah had seen Paradise and Hell with his own eyes and bore testimony about them. In the testimony of the eyewitness everyone's testimony is verified and there is no need for any other witness. Therefore, the Holy Prophet صلى الله عليه وآله وسلم is the Seal of the Prophets, whose testimony is final. Says Allah Almighty: "*This day I have perfected your religion*" (S5:V2). In the presence of the sun, there is no need for a lamp. In the presence of the Holy Prophet صلى الله عليه وآله وسلم , there is no need for Mirza Qadyani.

وَّ دَاعِيًا اِلَى اللّٰهِ بِاِذْنِهٖ وَ سِرَاجًا مُّنِيْرًا ﴿۴۶﴾

46.And an inviter towards Allah by His Command [120] and blazing [121] sun.

mentioned without any introductory discussion.

120. From this emerge two issues:

1. The creation is invited towards the personality of the Holy Prophet صلى الله عليه وآله وسلم and not only towards his attributes.
2. The Holy Prophet صلى الله عليه وآله وسلم is the caller and the Prophet of the entire creation because, here, his Prophethood is

121. The sun of the sky, the light of the heart and the light of the grave are unable to make the day. This true sun of Madina is able to provide light there as well as through his illumination, light is provided in the grave and brightness is created in the heart.

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وَّ بَشِّرِ الْمُؤْمِنِيْنَ بِاَنَّ لَهُمْ مِّنَ اللّٰهِ فَضْلًا كَبِيْرًا ۝٤٧

47.And give glad tidings to the believers, that for them is a great bounty [122] of Allah.

Prophet Their deeds have been made simple, but their rewards have been declared as the most.

122 In that, from all the believers, the believers of the Holy Prophet have the highest status, because they have been blessed with the servitude of the Final

وَ لَا تُطِعِ الْكٰفِرِيْنَ وَالْمُنٰفِقِيْنَ وَدَعْ اَذٰىهُمْ وَ تَوَكَّلْ عَلَى اللّٰهِ ؕ وَ كَفٰى بِاللّٰهِ وَكِيْلًا ۝٤٨

48.And do not do anything for the pleasure of the infidels and the hypocrites, and overlook [123] their annoyance. And put your trust in Allah. And Allah suffices as the Accomplisher.

Against the hypocrites wage a verbal war, e.g. put them to shame and embarrassment.

123 Until the revelation regarding Holy War is not sent Thereafter wage holy war against the outward infidels, with the sword

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا نَكَحْتُمُ الْمُؤْمِنٰتِ ثُمَّ طَلَّقْتُمُوْهُنَّ مِنْ قَبْلِ اَنْ تَمَسُّوْهُنَّ فَمَا لَكُمْ عَلَيْهِنَّ مِنْ عِدَّةٍ تَعْتَدُّوْنَهَا ۚ فَمَتِّعُوْهُنَّ وَسَرِّحُوْهُنَّ سَرَاحًا جَمِيْلًا ۝٤٩

49.O believers! When you marry [124] Muslim women and then divorce them before touching [125] them. In that case you have no period of waiting, which you may count against them. So give some benefit [126] for them and leave [127] them in a noble manner.

Iddat, even if there is no possibility of pregnancy

126 In that if their dowry was determined, and divorce was given before sexual contact, it is compulsory to give them a suit of clothes, otherwise it is optional (Khazain)

127 In that you should fulfill all their rights, to the extent of paying maintenance during the period of Iddat And if there is no Iddat upon them, then don't stop them Let them get married elsewhere without any delay.

124 From this we learn that it is better to marry a believing woman, although marriage is permissible with a woman belonging to the People of the Book (*Khazainul Irfaan*)

125 This tells us that even if the husband dies before sexual contact, there is a period of IDDAT - seclusion, but in such a divorce, there is no Iddat We further learn that Iddat is due to the right of the husband Thus, if the wife is not maintained conjugal rights for a long time, then, too, after the divorce she has to observe

يٰۤاَيُّهَا النَّبِيُّ اِنَّاۤ اَحْلَلْنَا لَكَ اَزْوَاجَكَ الّٰتِيْۤ اٰتَيْتَ اُجُوْرَهُنَّ وَ مَا مَلَكَتْ

50.O Prophet (Communicator of the hidden news)! We have made lawful for you those of your wives

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يَمِيْنُكَ مِمَّآ اَفَآءَ اللّٰهُ عَلَيْكَ وَ بَنٰتِ
عَمِّكَ وَ بَنٰتِ عَمّٰتِكَ وَ بَنٰتِ خَالِكَ وَ
بَنٰتِ خٰلٰتِكَ الّٰتِيْ هَاجَرْنَ مَعَكَ ز
وَامْرَاَةً مُّؤْمِنَةً اِنْ وَّهَبَتْ نَفْسَهَا
لِلنَّبِيِّ اِنْ اَرَادَ النَّبِيُّ اَنْ يَّسْتَنْكِحَهَا ق
خَالِصَةً لَّكَ مِنْ دُوْنِ الْمُؤْمِنِيْنَ ط قَدْ
عَلِمْنَا مَا فَرَضْنَا عَلَيْهِمْ فِيْٓ اَزْوَاجِهِمْ وَ
مَا مَلَكَتْ اَيْمَانُهُمْ لِكَيْلَا يَكُوْنَ
عَلَيْكَ حَرَجٌ ط وَكَانَ اللّٰهُ غَفُوْرًا
رَّحِيْمًا ۝٥٠

when you pay dower [128], and those women whom your right hand possesses out of those whom Allah has given [129] to you as prisoners of war; and the daughters of your paternal uncles, and daughters of your paternal aunts and the daughters of your maternal uncles, and the daughters of your maternal aunts [130] who migrated [131] with you; and the believing woman, if she presents [133] herself to the Prophet and the Prophet desires to marry her. This provision is especially for you [134], and not for the believing men [135]. We know what We have appointed [136] for them concerning their wives and the possession of their hands, the slave girls [137]; this specially is yours so that there may not be any hardship [138] on you. And Allah is Forgiving, Merciful [139].

128. From this we learn that it is better to determine the dowry for the marriage and to pay it as soon as possible. But even if none of these is done, Nikah will still be correct and the customary dowry will become obligatory.

129. Whether you marry them after freeing them; e.g. the case with Hazrat Safeenah and Hazrat Juwairiah or keep them like a maid; e.g. Hazrat Mariah Qibtiyah. All these were lawful for the Holy Prophet صلى الله عليه وآله وسلم.

130. It should be remembered that there are twelve uncles of the Holy Prophet صلى الله عليه وآله وسلم and six aunts. The following are his uncles: Harith, Abu Talib, Zubair, Abdul Ka'bah, Hamzah, Maqoom (Mugheerah), Daraar, Abdul Uzza (Abu Lahab), Abbas, Qisam, Eezak and Hajal. From these only Hazrat Abbas and Hazrat Hamzah accepted Islam. The following are the names of his aunts: Umme Hakeem (Banda), Atika, Bar rah, Awry, Umaimah and Safeeyah. Of these, only Hazrat Safeeyah accepted Islam. There is a doubt about the faith of Atika. He had eight cousins (uncles' daughters): Sabaina, Umme Hakam, Umme Hani, Jamanah, Umme Habibah, Amina, Safeeyah and Arwa. The Holy Prophet صلى الله عليه وآله وسلم did not marry any one of them (*Roohul Bayaan*).

131. The Holy Prophet صلى الله عليه وآله وسلم did not have any blood maternal aunt or maternal uncle, hence here; Hazrat Amina (May Allah be pleased with her) is regarded from the family ladies, i.e. girls of Bani Zohra who are from the children of Abd e Manaf.

132. In that she migrated from Makkah Muazzamah to Madina Munawwarah because no one migrated with the Holy Prophet صلى الله عليه وآله وسلم besides Hazrat Abu Bakr Siddiq (May Allah be pleased with him). Some scholars have mentioned that only those paternal cousins were lawful for marriage to the Holy Prophet صلى الله عليه وآله وسلم who had migrated from Makkah. It is for this reason that he did not marry Umme Hani because she did not migrate to Madina. Proposal for her by the Messenger of Allah صلى الله عليه وآله وسلم

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was prior to the revelation of this verse This restriction is one of the distinctive features of the Holy Prophet صلى الله عليه وآله وسلم. Allah and His Prophet know best (*Tafseer Roohul Bayaan*)

133 In that she should come into marriage with the Holy Prophet صلى الله عليه وآله وسلم without any condition or dowry and he should have accepted her like Maimoona bint Harith, Khaulah bint Hakeem, Umme Shareek Zainab bint Khazeema (*Tafseer Ahmedi*).

From this, emerge a few issues

1 The Holy Prophet صلى الله عليه وآله وسلم was not duty bound to such marriages and dowries

2 Marriage to any Jewess, Christian or lady from the People of the Book was lawful to the Holy Prophet صلى الله عليه وآله وسلم because of the restriction of believing women (*Tafseer Roohul Bayaan*) This is from the distinctive features of the Holy Prophet صلى الله عليه وآله وسلم

134 From this, emerge a few issues

1 The Holy Prophet صلى الله عليه وآله وسلم has been given permission to marry more than four wives

2 If the Holy Prophet صلى الله عليه وآله وسلم marries any woman with dowry, then he is not duty-bound to pay it

3 Even in the matter of laws of Shariah, the Holy Prophet صلى الله عليه وآله وسلم is not like us In matters of Kalimah, Salaah, fasting, marriage, etc the Holy Prophet صلى الله عليه وآله وسلم enjoys special peculiarities, which are not for common believers

135 If a believer marries a woman without determining her dowry, he would be duty bound to pay the customary dowry Likewise, he would be duty-bound to the administration of justice.

136 From "*upon them*" is understood that these laws are for the believers, i.e. in terms of every behaviour and treatment, justice has to be obligatory, dowry to be obligatory with a certainty From this, we further understand that a minimum amount is to be determined, i.e. ten dirham, there is no limit for its maximum. This is in accordance with the Hanafi school of thought.

137 Although the rights of the marriage are not obligatory on the master of the maid, he is duty-bound for her maintenance. Thus this verse does not contradict the Hanafi school of thought Similarly, it is obligatory upon the master not to punish the maid slave and not to exact work from her, more than her physical capability

138 This means these distinctive features with regards to marriage of the Holy Prophet صلى الله عليه وآله وسلم : like marriage without dowry, without justice, permissibility without restriction of the number of wives, were there so as not to make things difficult for him.

139 The author of *Roohul Bayaan* has stated that there are thirty women who had given themselves to the Holy Prophet صلى الله عليه وآله وسلم , but he did not accept them. He married thirteen wives in the following order: Hazrat Khadijatul, Hazrat Sauda, Hazrat Aisha, Hazrat Hafsa, Hazrat Umm Salmah, Hazrat Umm Habibah, Hazrat Juwairiah, Hazrat Safeeyah, Hazrat Zainab, Hazrat Maimoona, Hazrat Zainab bint Khuzaimah, then a lady from Bani Hilal, then one from Bani Kilaab (May Allah be pleased with them)

تُرْجِیْ مَنْ تَشَآءُ مِنْهُنَّ وَتُـْٔوِیْۤ اِلَیْكَ
مَنْ تَشَآءُ ؕ وَ مَنِ ابْتَغَیْتَ مِمَّنْ
عَزَلْتَ فَلَا جُنَاحَ عَلَیْكَ ؕ ذٰلِكَ اَدْنٰۤی
اَنْ تَقَرَّ اَعْیُنُهُنَّ وَلَا یَحْزَنَّ وَیَرْضَیْنَ

51.You may put behind any of your wives you select and may give place near [140] you any of them you like. And if you desire to have any one of those whom you have put aside, there is no blame [141] on you. This is nearer than that their eyes may be cooled and that they may not

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بِمَآ اٰتَيْتَهُنَّ كُلُّهُنَّ ؕ وَ اللّٰهُ يَعْلَمُ مَا فِيْ قُلُوْبِكُمْ ؕ وَكَانَ اللّٰهُ عَلِيْمًا حَلِيْمًا ﴿۵۱﴾

grieve, and they may be pleased [142] with what you have given them. And Allah knows what is in the hearts [143] of you all. And Allah is Knowing, Forbearing.

is given the permission to do so.

142. This means that when these wives come to know that the above-mentioned rights are not his responsibility. Those to whom he grants these rights, they would be regarded as imperial grants. When they understand this, their hearts would be content and thereby no wife will have any complaint against any other wife

143. Oh believers! We are aware that your hearts are more desirous towards some wives, yet you maintain every care to maintain justice in their treatment. Do not infringe any wife's rights.

لَا يَحِلُّ لَكَ النِّسَآءُ مِنْۢ بَعْدُ وَ لَاۤ اَنْ تَبَدَّلَ بِهِنَّ مِنْ اَزْوَاجٍ وَّ لَوْ اَعْجَبَكَ حُسْنُهُنَّ اِلَّا مَا مَلَكَتْ يَمِيْنُكَ ؕ وَ كَانَ اللّٰهُ عَلٰى كُلِّ شَیْءٍ رَّقِيْبًا ﴿۵۲﴾ ع

52.Thereafter other women are not allowed [144] for you, and nor take other wives in exchange [145] of them, though their beauty please you, but the slave girl, the possession [146] of your hand. And Allah is watchful over everything.

144. This means after these nine wives whom you had given the choice, they had chosen Allah Almighty and His beloved Rasool. The scholars of Islam say that just as the number of wives permissible for a believer is four, likewise the number for the Holy Prophet صلى الله عليه وآله وسلم was nine.

145. This means Oh Prophet صلى الله عليه وآله وسلم do not give divorce to any of these present wives, because at the time of choice all of them chose you. Hazrat Aisha Siddiqah says this restriction was abrogated from this verse: "*Oh Prophet! the Communicator of unseen news, We have made lawful for you those of your wives when you pay dower...*"(S33:V50). The Holy Prophet صلى الله عليه وآله وسلم was granted permission for further marriages, but the Holy Prophet صلى الله عليه وآله وسلم declined.

146. It means this restriction is for marriage. There is no restriction on keeping a maid. Thus, after this blessed verse Hazrat Maria Qibtiyah came into marriage with the Holy Prophet صلى الله عليه وآله وسلم . From her a son was born, whose name was Ebrahim, who died in infancy. Or it could mean that the marriage to a Christian or Jewess was not lawful for the Holy Prophet صلى الله عليه وآله وسلم so that they could not get the status of Mother of the Faithful. However, if anyone from them becomes his maid, then there is no harm in that.

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يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَدْخُلُوْا بُيُوْتَ
النَّبِيِّ اِلَّآ اَنْ يُّؤْذَنَ لَكُمْ اِلٰى طَعَامٍ
غَيْرَ نٰظِرِيْنَ اِنٰىهُ ۙ وَ لٰكِنْ اِذَا دُعِيْتُمْ
فَادْخُلُوْا فَاِذَا طَعِمْتُمْ فَانْتَشِرُوْا وَ لَا
مُسْتَاْنِسِيْنَ لِحَدِيْثٍ ؕ اِنَّ ذٰلِكُمْ كَانَ
يُؤْذِى النَّبِيَّ فَيَسْتَحْيٖ مِنْكُمْ ۫ وَ اللّٰهُ لَا
يَسْتَحْيٖ مِنَ الْحَقِّ ؕ وَ اِذَا سَاَلْتُمُوْهُنَّ
مَتَاعًا فَسْـَٔلُوْهُنَّ مِنْ وَّرَآءِ حِجَابٍ ؕ
ذٰلِكُمْ اَطْهَرُ لِقُلُوْبِكُمْ وَقُلُوْبِهِنَّ ؕ وَ مَا
كَانَ لَكُمْ اَنْ تُؤْذُوْا رَسُوْلَ اللّٰهِ وَ لَآ
اَنْ تَنْكِحُوْٓا اَزْوَاجَهٗ مِنْۢ بَعْدِهٖٓ اَبَدًا ؕ
اِنَّ ذٰلِكُمْ كَانَ عِنْدَ اللّٰهِ عَظِيْمًا ۝

SECTION 7

53.O believers [147] do not enter [148] the houses of the Prophet unless you get permission [149] for a meal, not waiting [150] for its preparation. Yes, when you are invited then enter, and when you have taken your meal then disperse, not this that you may sit down and amuse [151] yourselves in talks. Surely this was causing inconvenience to the Prophet, and he had regard [152] for you. But Allah is not shy [154] of saying the truth. And when you ask them anything of use, ask it of them from behind [155] a curtain. This is for purity of your hearts and their hearts [156]. And it does not behove you that you should annoy [157] the Messenger of Allah, and nor should you ever marry his wives after [158] him. Undoubtedly this is a grievous [159] thing in the sight of Allah.

147 It is that order in which some angels, too, are included In those homes, even, Jibraeel Ameen would not enter without permission Even the Angel of Death sought permission to enter The sanctity of these homes was next to the Divine Throne Now, that part of the ground, which is connected with a sacred body, is more sanctified than even the Holy Ka'bah and the Lofty Throne

148 The Holy Prophet صلى الله عليه وآله وسلم had nine rooms, one for each wife, all of which are now part of Masjid-un-Nabawi From this blessed verse we learn that the houses of the Holy Prophet صلى الله عليه وآله وسلم were his property, but not his wives' But they had the right of living therein For this reason these houses, in another place, have been linked to the wives in the following words *"These are your houses"*

149 **Reason for its Revelation**

When the Holy Prophet صلى الله عليه وآله وسلم married Hazrat Zainab, he extended a general invitation for the Waleema. The Companions would come in groups, eat and go. Eventually three people remained seated after completing their meal Their conversation became lengthy. The blessed house was small and as a result, the household members and especially the Holy Prophet صلى الله عليه وآله وسلم were inconvenienced The Holy Prophet صلى الله عليه وآله وسلم walked to the other rooms. When he came back, these people were still sitting there They realized their error and moved away from there. Thereafter, the Prophet صلى الله عليه وآله وسلم went into the house and pulled the curtain In response to it, this verse was revealed.

150 This means after the invitation, do not be present until you have not been called. In short, come after the food is cooked. Come when you are called, after the food is prepared.

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In some areas, the custom is to call the people after the food is ready; this custom is based on this blessed verse.

151. This means as soon as you had eaten your meal, go immediately. This tells us that the abode of the Holy Prophet صلى الله عليه وآله وسلم is that sacred abode that Allah Almighty Himself is teaching the ways of according respect for it, and the respect of this sanctified abode is carried out by the angels, jinns, humans and animals. In fact, by the entire creation.

152. From this we understand that if the Holy Prophet صلى الله عليه وآله وسلم is caused difficulty through any permissible work, then that work becomes unlawful. In fact, even if the Holy Prophet صلى الله عليه وآله وسلم is caused inconvenience by anyone's Salaah, then his Salaah becomes unlawful. It is for this reason that Hazrat Alli was forbidden another Nikah, in the lifetime of Bibi Fatimatuz Zahra (May Allah be pleased with her). This Nikah was a means of causing displeasure to the Holy Prophet صلى الله عليه وآله وسلم . Observe, it was not forbidden to talk after eating the meal, but it became forbidden as it caused inconvenience to the Holy Prophet صلى الله عليه وآله وسلم .

153. Because this great personality is the embodiment of high conduct. Due to this high sense of gracious conduct, he accepts hardships upon his blessed self. He does not tell his guests to go. From this we learn that the guest should realize that they should not stay so long at the place of the host, so as not to become a burden to him.

154. This means at that point in time, it was a correct thing to take you out of the Holy Prophet's صلى الله عليه وآله وسلم house, and there is no shame for doing something that is right. Thus, the verse does not mean that the Holy Prophet صلى الله عليه وآله وسلم concealed the truth. In fact, it was the excellent conduct of the Messenger of Allah صلى الله عليه وآله وسلم that he did not ask these men to go away, but to remove these men from there was the right of Allah Almighty.

155. This tells us that although the pure wives of the Holy Prophet are the mothers of the believers, the Purdah was obligatory upon them. Thus the wife of the religious and the teacher should maintain purdah with the mureed (disciple) and the student. When those pure and pious ladies were asked to maintain privacy from such pious people as the Noble Companions, then Muslims today should be very cautious in this matter.

156. In maintaining this, there is no chance for the devil to cause any mischief or any person to cause any doubt.

157. This is a general rule that any act that may cause any displeasure to the Holy Prophet صلى الله عليه وآله وسلم is forbidden.

158. This means after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم .

159. This major sin is absolutely forbidden and to doubt it is infidelity.

54. Whether you disclose anything or conceal it, surely Allah knows [160] all the things.

اِنْ تُبْدُوْا شَيْـًٔا اَوْ تُخْفُوْهُ فَاِنَّ اللّٰهَ كَانَ بِكُلِّ شَيْءٍ عَلِيْمًا ﴿٥٤﴾

160. Thus if any person even thinks of marrying the pure wives after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم , he will be punished severely.

55.There is neither any harm for them in respect of their fathers, or their sons, or their brothers, or their

لَا جُنَاحَ عَلَيْهِنَّ فِيْٓ اٰبَآئِهِنَّ وَ لَآ اَبْنَآئِهِنَّ وَلَآ اِخْوَانِهِنَّ وَ لَآ اَبْنَآءِ

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إِخْوَانِهِنَّ وَلَا أَبْنَاءِ إِخْوَانِهِنَّ وَلَا نِسَائِهِنَّ وَلَا مَا مَلَكَتْ أَيْمَانُهُنَّ ۚ وَاتَّقِينَ اللَّهَ ۚ إِنَّ اللَّهَ كَانَ عَلَىٰ كُلِّ شَيْءٍ شَهِيدًا ﴿٥٥﴾

brothers' sons, or their sisters' sons [161], or the women [162] of their own faith or their maids [163] (slave women.) And remain fearing Allah. Undoubtedly, everything is in the sight of Allah.

161 Women should be in the presence of these kith and kin and speak to them because they are their uterine relatives, as well as their close relations with whom they need not maintain privacy

162 There is no privacy (*purdah*) between believing women This means that there is privacy between the believing woman and an infidel woman Similarly, it is incumbent to maintain privacy with the sinful and loose woman (*Books of Jurisprudence*) For this reason "*their women*" is used here.

163 Some scholars have stated that a mistress should not maintain privacy with her slave. Hazrat Aisha Siddiqah had said the same. It is for this reason that she had told her slave Zakwaan to lower her into the grave, and after he comes out of the grave he is free. But, the majority of scholars state that there is privacy with him as well. Thus, maidservants are denoted here.

إِنَّ اللَّهَ وَمَلَائِكَتَهُ يُصَلُّونَ عَلَى النَّبِيِّ ۚ يَا أَيُّهَا الَّذِينَ آمَنُوا صَلُّوا عَلَيْهِ وَسَلِّمُوا تَسْلِيمًا ﴿٥٦﴾

56.Undoubtedly Allah and His Angels [164] send blessings [165] on the Prophet [166] of Allah (the Communicator of the hidden news). O you who believe [167] send blessings upon him and salute [168] him fully well in abundance.

164 From this, a few issues emerge

1 Recitation of Darood Shareef is superior to all the orders, because in no other command has Allah Almighty included Himself and the angels, i e We are doing it and you, too, should do the same, other than Darood Shareef

2 All the angels, without distinction of rank are at all times reciting Darood on the Holy Prophet صلى الله عليه وآله وسلم .

3 The descending of Mercy of Allah Almighty upon the Holy Prophet صلى الله عليه وآله وسلم is not dependent on our prayers When nothing was in existence, at that time, too, Allah Almighty was bestowing His Mercy and Bounty upon His Beloved Messenger صلى الله عليه وآله وسلم Our recitation of Darood Shareef is a means of begging from Allah Almighty Through seeking favours of the Holy Prophet صلى الله عليه وآله وسلم , we are in reality, imploring Allah Almighty to shower His mercy upon us

4. The Holy Prophet صلى الله عليه وآله وسلم is eternally the living Prophet and is therefore listening to everybody's Darood and Salaam (salutations) and giving reply thereto, because the one who does not hear it is forbidden to extend greetings to him, e.g. the one who is engaged in Salaah, or the one who is sleeping etc

5. Every believer, at all times and under all conditions, should recite Darood Shareef upon the Holy Prophet صلى الله عليه وآله وسلم , because Allah Almighty and His angels are reciting Darood Shareef at all times

165 The angels have been assigned to different duties, after the creation of man. Prior to this they had only two functions for millions of years To make Sajdah and to recite Darood Shareef.

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166. It is stated in the Hadith Shareef that in order to complete the Darood Shareef, it is important to mention the progeny of the Holy Prophet صلى الله عليه وآله وسلم in it. Thus, in this verse, Darood denotes reciting Darood Shareef on the Holy Prophet صلى الله عليه وآله وسلم and on his beloved progeny (*Sawaa-ique*).

167. It is obligatory to recite one Darood in one's lifetime. In every gathering in which the name of the Holy Prophet صلى الله عليه وآله وسلم is mentioned repeatedly, it is incumbent (Wajib) to recite Darood Shareef at least once. In Salaah, to recite Darood after Attahiyaat is Sunnat, while to recite Darood Shareef at all times is Mustahab.

168. From this, a few issues emerge:

1. The status of the Holy Prophet صلى الله عليه وآله وسلم is greater than that of Hazrat Adam (On whom be peace), because the angels prostrated to him once only, but Allah Almighty and His entire creation send Darood Shareef on our Holy Prophet صلى الله عليه وآله وسلم at all times.
2. In the Darood of Allah Almighty and His angels, Salaam is included. Therefore, only SALAAT is mentioned for them, while for us, SALAAT and SALAAM both are ordered.
3. Only that Darood Shareef is complete which consists of both Darood and Salaam In Salaah, Darood-e-Ebrahim does not include Salaam because Salaam has been extended in Tashahud already. SALLAH in its entirety is under one injunction. Outside of Salaah, recite those Daroods, which include both Salaat and Salaam. Where the Holy Prophet had taught Darood-e-Ebrahim, it was for the purpose of reciting it in SALLAH. In short, Darood-e-Ebrahim is complete for SALLAH, but incomplete outside it, because it does not contain Salaam.

57.Undoubtedly, those who annoy Allah and His Messenger, Allah's curse [169] is upon them in the world and the Hereafter. And Allah has kept prepared for them a degrading [170] punishment.

إِنَّ الَّذِيْنَ يُؤْذُوْنَ اللّٰهَ وَ رَسُوْلَهٗ لَعَنَهُمُ اللّٰهُ فِي الدُّنْيَا وَ الْاٰخِرَةِ وَ اَعَدَّ لَهُمْ عَذَابًا مُّهِيْنًا ﴿٥٧﴾

169. From this we learn that any work which causes annoyance to the Holy Prophet صلى الله عليه وآله وسلم is forbidden, even though outwardly it may appear to be an act of worship. If anyone's Salaah causes annoyance to the Holy Prophet صلى الله عليه وآله وسلم, his Salaah would be unlawful. But if it causes the Messenger of Allah صلى الله عليه وآله وسلم joy at another person's omission of Salaah, it is compulsory to omit that Salaah. It is for this reason that the sacrificing of Asr Salaah on the occasion of the Battle of Khaibar, for the sake of not causing any disturbance to the sleep of the Holy Prophet صلى الله عليه وآله وسلم, is the highest form of worship.

170. Causing annoyance to Allah Almighty would be by mentioning such attributes of His from which He is pure or to annoy His chosen servants. To cause annoyance to the Holy Prophet صلى الله عليه وآله وسلم would mean to view any action of his as trivial or to taunt it or to stop the holding of programmes to honour him, or attribute any defect to him. Such types of people are worthy of cause in this world and the Hereafter.

58.And those who hurt [171] the believing men and believing women without any reason, they are guilty of false association and an open sin.

وَ الَّذِيْنَ يُؤْذُوْنَ الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ بِغَيْرِ مَا اكْتَسَبُوْا فَقَدِ احْتَمَلُوْا بُهْتَانًا وَّ اِثْمًا مُّبِيْنًا ﴿٥٨﴾ ع ٦

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171 This verse was revealed regarding those hypocrites who were causing harm and pain to Hazrat Alli Murtaza (May Allah be pleased with him) The scholars state that it is forbidden to harm animals as well Man, especially the believers, and more especially the progeny of the Holy Prophet صلى الله عليه وآله وسلم possess a very lofty status (*Khazainul Irfaan*)

172 From this, emerge two issues

1 Causing pain to the believers, at times, is right, but on other times, it is wrong To give punishment for wrongdoings is permissible, but it is wrong if it is administered without any valid reason However, causing pain to the Holy Prophet صلى الله عليه وآله وسلم under all circumstances is wrong, because Allah Almighty has used here; "*Without doing anything*" as a restriction.

2 To cause harm to the believer without any reason is transgression, not infidelity. However, to cause harm to the Prophets is a severe form of infidelity. For this reason, it is referred to here as calumny, while in the previous verse, it has been declared as the means of curse and punishment.

SECTION 8

59.O Prophet! Tell your wives [173] and daughters [174] and Muslim women that they should keep a part of their headgear covered [175] over their faces. This will be more proper, that they may be recognized [176] and they should not be given any trouble [177]. And Allah is Forgiving, Merciful.

يٰٓاَيُّهَا النَّبِيُّ قُلْ لِّاَزْوَاجِكَ وَ بَنٰتِكَ
وَنِسَآءِ الْمُؤْمِنِيْنَ يُدْنِيْنَ عَلَيْهِنَّ مِنْ
جَلَابِيْبِهِنَّ ؕ ذٰلِكَ اَدْنٰٓى اَنْ يُّعْرَفْنَ فَلَا
يُؤْذَيْنَ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝٥٩

173 From this we learn that there are more daughters of the Holy Prophet صلى الله عليه وآله وسلم If Fatimatuz Zahra (May Allah be pleased with her) were the only daughter, then the plural form of the noun would not have been used We further understand that the Purdah was obligatory upon the wives and daughters of the Holy Prophet صلى الله عليه وآله وسلم , even though they are paragon of piety and purity Purdah is one bounty from the bounties of Paradise Says Allah Almighty, "*There are Houris, confined in tent*" (S55:V72) Everybody in Paradise would be pious, yet even there, Purdah will be used Being without Purdah is the punishment of Hell, because in it men and women will be naked in front of one another

174 The Holy Prophet صلى الله عليه وآله وسلم , in total, had eight daughters Four were his own daughters born from Hazrat Khadijah (May Allah be pleased with her), namely Zainab, Ruqayyah, Ummе Kulthum and Faatimah (May Allah be pleased with them) Hazrat Zainab was married to Abu Al-As, Hazrat Ruqayyah and Hazrat Umme Kulthum were married to Hazrat Uthman-e-Ghani, one after another and Hazrat Fatimatuz Zahra was married to Hazrat Alli Murtaza (May Allah be pleased with them). All the daughters, except Hazrat Faatimah, left this world during the lifetime of the Holy Prophet صلى الله عليه وآله وسلم Hazrat Faatimah (May Allah be pleased with her) left this mundane world six months after her blessed father's demise. The Holy Prophet صلى الله عليه وآله وسلم had four stepdaughters Burrah, Salmah, Umrah and Warrah, who are the daughters of Umme Salmah (May Allah be pleased with her) (*Tafseer Roohul Mu'ani*).

175 When there is a need to leave the house they should, in addition to the long scarf, wear a sheet as well, one portion of which should be used to cover the face.

176 These ladies are free and not slave-maids

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because these maids would leave their homes without covering their faces.

177. The hypocrites were in the habit of teasing and harassing these maids. Then, a command was given whereby the free ladies should distinguish themselves before leaving their homes. From this we learn that it is forbidden for men to adopt the mode and style of women and the same applies to women. Thus, when it is necessary for a free woman to distinguish herself from the maid slaves, then it is most important for her to distinguish herself from men. Hazrat Umar (May Allah be pleased with him) punished that maid who would leave her home wearing the Hijaab, like that of free women. We also understand that Purdah is not obligatory upon the maid.

60.If the hypocrites and those in whose hearts there is a disease [178], and those who circulate [179] lies in Madina do not desist, We shall surely give you authority [180] over them, then they will not remain with you in Madina but a little [181].

لَئِنْ لَّمْ يَنْتَهِ الْمُنٰفِقُوْنَ وَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْمُرْجِفُوْنَ فِي الْمَدِيْنَةِ لَنُغْرِيَنَّكَ بِهِمْ ثُمَّ لَا يُجَاوِرُوْنَكَ فِيْهَآ اِلَّا قَلِيْلًا ﴿٦٠﴾

178. A debauched transgressor is a person of evil thoughts and loose manners. It should be remembered that these types of people were indeed the infidels and the hypocrites. No Noble Companion is a transgressor.

179. Those who spread false information about the Islamic army in Madina Munawwarah; that the believers are defeated and the infidels are victorious; or that many believers have been killed, etc. were doing so in order to dishearten the children of the soldiers as well as those who had remained behind in the sacred city of Madina.

180. You would be granted permission to slay them and to banish the others.

181. They would be expelled from Madina Munawwarah. Then they would be able to stay in Madina as long as it takes to empty the city.

61.Cursed they are wherever they are found they shall be seized and be slain [182] one by one.

مَّلْعُوْنِيْنَ ۚ اَيْنَمَا ثُقِفُوْٓا اُخِذُوْا وَ قُتِّلُوْا تَقْتِيْلًا ﴿٦١﴾

182. Then their condition would be such that the existing peace would be over. It should be remembered that there was no permission to kill and banish the hypocrites, even though the believers were fully aware that they were hypocrites.

62.This has been the practice of Allah regarding those who have gone before [183]. And you shall never find a change in the practice [184] of Allah.

سُنَّةَ اللّٰهِ فِي الَّذِيْنَ خَلَوْا مِنْ قَبْلُ ۚ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِيْلًا ﴿٦٢﴾

183. The hypocrites of the previous Ummahs would do those types of deeds for which they would be punished.

184. This means the deeds of the Almighty are always full of wisdom. It is not possible that His deeds are bereft of wisdom.

63.The people ask you concerning the Hour. Please declare: "Its knowledge is with Allah alone,

يَسْئَلُكَ النَّاسُ عَنِ السَّاعَةِ ؕ قُلْ اِنَّمَا عِلْمُهَا عِنْدَ اللّٰهِ ؕ وَ مَا يُدْرِيْكَ لَعَلَّ

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and what you comprehend about it". Perhaps the Hour may be near [186].

185 Reason for its Revelation
The polytheists were asking, as a jest, and the Jews were testing the Holy Prophet صلى الله عليه وآله وسلم to find out on which day, date and year, the Day of Judgement would be taking place. This verse was revealed to refute their nonsense. The object of the Jews was that if the Holy Prophet صلى الله عليه وآله وسلم gave them information about the Day of Judgement, they would be able to say that he is not the true Prophet because this day has been kept a secret in the Taurah. One of the signs of the Final Prophet is that he will not disclose to the people information about the soul, the Day of Judgement and the exact number of the People of the Cave. But if he did not inform them,

64. Surely Allah has cursed the infidels and has kept prepared for them a blazing [187] fire.

187 Because instead of preparing for the Day of Judgement they are wasting the time in play

65.Wherein they shall abide forever. They shall not find therein any supporter nor any helper [188].

188 This tells us that being permanently in Hell and being without helpers on the Day of Judgement would be for the infidels and the

66.The day that their faces shall be turned in the fire, they will say: "O would that we had obeyed Allah and obeyed the Messenger [189]".

189 Two issues emerge from this
1 All the infidels will be experiencing embarrassment and regret in the Hereafter
2 This regret of theirs will not be beneficial

67.And they will say:."O our Lord we obeyed our chiefs and our elders [190], and they led us astray from the way".

السَّاعَةَ تَكُوْنُ قَرِيْبًا ﴿٦٣﴾

then they would be able to say that what type of Prophet is he who has no knowledge about the Day of Judgement.
186 This means that the Day of Judgement is very near. Don't ask about it, but rather prepare for it. The truth of the matter is that Allah Almighty has informed our Holy Prophet صلى الله عليه وآله وسلم about the Day of Judgement, but had stopped him from declaring it (*Tafseer Saawi*). For a detailed discussion of this subject, consult the book Jaa-al-Haq. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم had prophesized the many signs of Qiyamah and gave information about its day, i.e. it would take place on a Friday, the Day of Ashurah.

اِنَّ اللّٰهَ لَعَنَ الْكٰفِرِيْنَ وَاَعَدَّ لَهُمْ سَعِيْرًا ﴿٦٤﴾

and amusement and waiting to make fun of Islam. This is a sign of being a cursed nation.

خٰلِدِيْنَ فِيْهَآ اَبَدًا ۚ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٦٥﴾

hypocrites. Allah Almighty will save the believers from both these calamities.

يَوْمَ تُقَلَّبُ وُجُوْهُهُمْ فِي النَّارِ يَقُوْلُوْنَ يٰلَيْتَنَآ اَطَعْنَا اللّٰهَ وَاَطَعْنَا الرَّسُوْلَا ﴿٦٦﴾

to them, because the place of repentance and regret is the world. Planting a seed out of season will not be of benefit, i.e. it will not bear fruit.

وَقَالُوْا رَبَّنَآ اِنَّآ اَطَعْنَا سَادَتَنَا وَكُبَرَآءَنَا فَاَضَلُّوْنَا السَّبِيْلَا ﴿٦٧﴾

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190. Therefore, do not punish us, but instead punish our leaders. Here, the leaders denote the leaders of the infidels who turned their heads in the world towards infidelity. To include the saints and pious sages in this is the height of deception and irreligiousness.

68."O our Lord, give them double punishment of the Fire and curse them with a great curse [191]".

رَبَّنَآ اٰتِهِمْ ضِعْفَيْنِ مِنَ الْعَذَابِ وَ الْعَنْهُمْ لَعْنًا كَبِيْرًا ﴿٦٨﴾ ع ٨ ١٠ ٥

191. Because we have only gone astray, but our leaders have themselves gone astray and have led others astray.

SECTION 9

69.O believers! Be not like those who had annoyed Musa, then Allah exonerated [192] him of what they spoke [193] of him. And Musa is honourable [194] in the sight of Allah.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَكُوْنُوْا كَالَّذِيْنَ اٰذَوْا مُوْسٰى فَبَرَّاَهُ اللّٰهُ مِمَّا قَالُوْا ؕ وَكَانَ عِنْدَ اللّٰهِ وَجِيْهًا ﴿٦٩﴾ ؕ

192. From this we learn that any person, who looks upon any action of the Prophet with an eye of objection and causes harm to him, is against the dignity of the believers.

193. The Israelites would take a bath in the nude in front of everybody. When Hazrat Musa (On whom be peace) would bath separately in an enclosure, these Israelites would wag their tongues that Musa is suffering from inner diseases and to conceal it, he is taking a bath in privacy. Once, when Hazrat Musa (On whom be peace) was taking a bath, the stone on which his clothes were kept, ran away with the power of Allah Almighty. When he ran after the stone to grab his clothes, the Israelites then saw that Hazrat Musa had no inner disease. This incident is discussed in the above verse.
From this, a few issues emerge:
1. At all times, a bath must be taken alone in total privacy. This is the blessed practice of the Prophets.
2. To add defects to the Prophets is the ancient practice of the infidels.
3. Allah Almighty removes the objections of the people through His Prophet. To show the faultless physique of Hazrat Musa (On whom be peace), Allah Almighty had granted the stone the power of movement.
4. In times of need, it is permissible to reveal your body. Observe, even today, the doctor can see any part of the body for the purpose of examination. The mid-wife can see the nudity of the woman. The seeing of the exposed body of Hazrat Musa (On whom be peace) was for the purpose of saving their faith.

194. This tells us that the Prophets of Allah Almighty in His presence are people of great honour and beauty. Those who regard them as dishonourable in the Court of Allah, are dishonourable themselves. Regarding Hazrat Isa (On whom be peace), Allah Almighty says: "*He shall be dignified in this world and the Hereafter*" (S3:V45). In fact, Allah Almighty, through their blessings, grants honour and dignity to their devotees.

70.O believers! Fear Allah and speak [195] the right word.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَقُوْلُوْا قَوْلًا سَدِيْدًا ﴿٧٠﴾ ۙ

195. From this we learn that to keep the tongue under control and to safeguard it from lies,

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backbiting, tale bearing, using abusive language, etc is extremely important because Allah Almighty has mentioned the controlling of the tongue specifically after piety (*Taqwa*) Otherwise, even this had been included in the concept of piety Control of the tongue is the root of all virtues. Thus, for every type of deed there are two limbs, but for speech there is only one, and that is enclosed within the gates of the two lips and restricted within the boundary of the thirty-two teeth. Hence, do not keep the tongue unguarded.

71.He will set right [196] your deeds for you, and will forgive you your sins. And whoso obeys Allah and His Messenger has achieved great success [197].

يُّصْلِحْ لَكُمْ اَعْمَالَكُمْ وَيَغْفِرْ لَكُمْ ذُنُوْبَكُمْ ۗ وَمَنْ يُّطِعِ اللّٰهَ وَرَسُوْلَهٗ فَقَدْ فَازَ فَوْزًا عَظِيْمًا ۝

196 He will grant you greater guidance for doing good deeds Through upholding the obligatory deeds guidance is provided for doing the sunnats By holding firm on the sunnats a person is guided to do the optional deeds and granted safety from committing sins

These conditions and rewards are not the same.

197 From this we learn that a truly successful life is that which is spent in the obedience and service of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم

72. Undoubtedly We offered the Trust [198] to the heavens and the earth and the mountains, but they refused [199] to bear it, and were afraid [200] of it, and man bore it [201]. Surely he is the bearer of cruel hardship, the ignorant [202].

اِنَّا عَرَضْنَا الْاَمَانَةَ عَلَى السَّمٰوٰتِ وَالْاَرْضِ وَالْجِبَالِ فَاَبَيْنَ اَنْ يَّحْمِلْنَهَا وَاَشْفَقْنَ مِنْهَا وَحَمَلَهَا الْاِنْسَانُ ۭ اِنَّهٗ كَانَ ظَلُوْمًا جَهُوْلًا ۝

198 By trust, here, is meant all types of religious laws concerning acts of worship, affairs and dealings with the fellow human beings, etc Or, it could mean the fire of Divine love This is the blaze of that light which urges the entire creation to serve its Master However, love of Allah Almighty has been bestowed in the heart of man It should be remembered that, although, the entire creation obeys and sings the praises of Allah Almighty, His obedience is not religiously incumbent upon it that acting upon it is rewardable and omitting it will be punishable Thus, their acts of worship are neither religious nor included in the trust

199 This rejection was not due to rebelliousness, but for the purpose of apology because Allah Almighty did not make fulfilling the trust for them obligatory, but they were given the choice

200 If they were unable to fulfill it, they would be punished They began to say we do not desire reward and punishment

201. In that it was asked of Adam (On whom be peace) that the heavens, the earth, the mountains, etc had refused to accept this trust. So, is he prepared to accept it? Hazrat Adam (On whom be peace) replied in the affirmative.

202 Both these words are not used for expressing displeasure, but for expressing love and affection like the Arabic word barra, heavy voiced, etc because upon obedience descends mercy, not anger It is as if Allah Almighty is saying happily about them that this man is really cruel and ignorant in accepting the trust, which the heavens, the earth and the mountains refused to hear, especially when he is so weak in comparison to these. It is quite

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apparent that by this trust is not meant '*Khilafat*' (*succession*), which was already assigned to Hazrat Adam (On whom be peace) from before. Some scholars have commented that the words unjust and ignorant are used for those who had breached this trust, like the infidels and the hypocrites. Therefore, they are mentioned in the next verse. In this case, the address is for censure.

73.So that Allah may torment the hypocrites, men and women and the polytheist men and women [203], and that Allah may accept the repentance of Muslim men and women [204]. Allah is forgiving, Merciful.

لِّيُعَذِّبَ اللّٰهُ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ وَالْمُشْرِكِيْنَ وَالْمُشْرِكٰتِ وَ يَتُوْبَ اللّٰهُ عَلَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ﴿۷۳﴾ ع ۹ ۵ ۶

203. In the word *LIYUAZZIBA*: So that He may torment, the letter *LAM* is of consequence and not of purpose, i.e. the consequence of bearing this trust was that those infidels and hypocrites who breached the trust became entitled for Divine punishment, while the believers became worthy of reward.

204. Those who did not breach this trust remained faithful to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم. The gist of it is that this trust became the means of sifting the believers from the infidels.

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ایتها ۵۴ سورۃ سبا مکیۃ ۵۸ رکوعاتہ ۶

SURAH SABA

(MAKKAN) Revealed before Hijrah

Verses 54 and Sections 6 833 Words 1512 Letters

In the Name of Allah, the Most Affectionate, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1.

اَلْحَمْدُ لِلّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَ مَا فِی الْاَرْضِ وَ لَهُ الْحَمْدُ فِی الْاٰخِرَةِ ؕ وَ هُوَ الْحَكِیْمُ الْخَبِیْرُ ○

All praise [1] is to Allah, to Whom belongs whatever is in the heavens and whatever is in the earth [2], and His is the praise in the Hereafter [3]. And He is the Wise, the Aware [4].

1 This means every type of praise and excellence is for Allah Almighty, whether indirect or direct, because the praise of the Prophets and Saints, too, in reality is the praise of Allah Almighty Who has bestowed these praiseworthy qualities upon them

2 In that everything is His creation and, in reality His property because ownership of others is of temporary and apparent nature, while permanent and real ownership is His Thus there is no objection on this verse that even we are permanent owners of many things

3 Two issues emerge from this

1 On the Day of Judgement nobody will sing the praises of men of the world Only Almighty Allah's praises will be sung.

2 The praise of those who are beloved to Allah is, indeed, His praise, because on the Day of Judgement the praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be sung in abundance Says Allah Almighty: "*It is near that your Lord make you stand at a place where all should praise you*"(S17:V79) But, because this praise is indirectly the praise of Allah Almighty, therefore the reckoning of the verse is correct. It should also be remembered that the praise of the infidels is infidelity or disobedience and impiety. Or forgiving the helpless, praise of those beloved to Allah Almighty is the essence of faith or an act of worship. In the Kalimah Tayyibah there is the praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم which is the essence of faith. In Salaah, too, there is the praise of the Holy Prophet صلی اللہ علیہ وآلہ وسلم , which is an act of worship.

4 Thus, your indulgence in praise will not go in vain In fact, you will receive abundant reward for it

یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَ مَا یَخْرُجُ مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَآءِ وَ مَا یَعْرُجُ فِیْهَا ؕ وَ هُوَ الرَّحِیْمُ الْغَفُوْرُ ○

2.He knows what goes [5] into the earth and what comes [6] from it, and what descends from the heaven and what ascends [8] into it. And He is the Merciful, the Forgiving [9].

5 Like the corpses, treasure troves and mines. Or, like the raindrops, grains, sperm, etc. In short, Allah Almighty has full knowledge of every hidden thing, whether big or small.

6 Like plants, trees, springs of water, differ... mines and corpses on the Day of Judgem...

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In short, everything from the earth comes forth through His Knowledge and Power.

7. Like water, hail, snowfalls and angels, the revealed Books of Allah Almighty, fate, sustenance, etc. all descend through His Knowledge and Intention.

8. Like vapours, mist, etc. or like angels, the prayers of those beloved to Allah Almighty, or their souls and pious deeds are all within His Knowledge. Almighty Allah is such an excellent Lord who has full knowledge of that which is most lofty and most trivial.

9. Thus, He is worthy of absolute praise. This verse is the proof of the previous verse.

وَ قَالَ الَّذِيْنَ كَفَرُوْا لَا تَاْتِيْنَا السَّاعَةُ ؕ
قُلْ بَلٰى وَ رَبِّيْ لَتَاْتِيَنَّكُمْ ۙ عٰلِمِ الْغَيْبِ ۚ
لَا يَعْزُبُ عَنْهُ مِثْقَالُ ذَرَّةٍ فِي السَّمٰوٰتِ
وَ لَا فِي الْاَرْضِ وَ لَاۤ اَصْغَرُ مِنْ ذٰلِكَ وَ
لَاۤ اَكْبَرُ اِلَّا فِيْ كِتٰبٍ مُّبِيْنٍ ۙ﴿۳﴾

3.And the infidels said: "The Hour [10] will not come to us". Please declare: "Why not, by my Lord, it will no doubt come to you". He knows the unseen [11]. Not an atom's weight in the heavens and in the earth can escape [12] from Him, nor anything less than that or greater, but everything is in the Clear Book [13].

10. This means in all His creation or on all the believers. Their purpose was to show that the Day of Judgement would not come to them; they will die before the Day of Judgement because they were rejecting the very concept of the Day of Judgement. Thus, there is no doubt about the discussion that is to follow.(P683) 1-15 = 11-25

11. Knower of the Unseen is the noun in apposition to Lord. This means that by the oath of the lord, the Knower of the Unseen, the Day of Judgement shall come. Thus, the meaning is quite clear.

12. The rejectors of Qiyamah had this objection regarding it that after the limbs of the human beings had disintegrated, in such a way that any limb or body of one person may reach that of another person. In this verse the reply to this objection is given in such an exquisite manner, i.e. you have looked at the disintegration of the creation but not at the power and knowledge of the Creator who is fully aware of every part of all the bodies.

13. Two issues emerge from this issue:
1. That every incident of everything in the world is recorded in the Divine Tablet;
2. The Divine Tablet is not concealed from the pious servants of Allah Almighty, but is fully revealed to them.

لِّيَجْزِيَ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ؕ
اُولٰٓئِكَ لَهُمْ مَّغْفِرَةٌ وَّ رِزْقٌ كَرِيْمٌ ۚ﴿۴﴾

4. So that He may reward [14] those who believe and do good deeds. These are for whom there is forgiveness and a honourable provision [15].

14. This is the second proof of the Day of Judgement that when you can take an account from your servant for the goods that you have given to him; reward those subservient to you, punish the culprits; then why can't We reward our beloved servants with rewards? The day of distribution of this reward is called the Day of Judgement. Allah be praised!

15. This means the sustenance in Paradise will be given with respect and dignity by Allah Almighty to its inmates without them having to make an effort to obtain it. It should be remembered that the law is that he should obtain Paradise through his good deeds, but Allah's bounty is such that He grants Paradise to the sinners through the good deeds of the pious.

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أُولٰٓئِكَ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ۝٥

5.And those who try hard to defeat Our Signs, for them is the suffering of a painful [17] punishment.

isteneies in them, to falsify them, etc. are efforts which lead to infidelity. Here, this second type of effort is indicated. Or the use of verses by stubborn people to defeat and make people helpless is totally forbidden as what takes place in the present day debates. This verse could mean this as well.

16 They tried to stop the propagation of the Holy Qur'aan by calling it magic and poetry

17 There are two types of efforts in respect of verses of Allah Almighty one is beneficial, the other is destructive To understand them, or to explain these, to deduce religious issues from them, to extract mystical issues etc is an act of worship, but to disprove them, to show incons-

وَيَرَى الَّذِيْنَ اُوْتُوا الْعِلْمَ الَّذِيْٓ اُنْزِلَ اِلَيْكَ مِنْ رَّبِّكَ هُوَ الْحَقَّ ۙ وَ يَهْدِيْٓ اِلٰى صِرَاطِ الْعَزِيْزِ الْحَمِيْدِ ۝٦

6.And those who have been given the knowledge [18] know [19] that what has been revealed [20] to you from your Lord, is the truth and guides to the path of the Honourable, the Laudable [21].

scholar at all, but rather an ignorant person. To understand the Holy Prophet is the true meaning of knowledge

18 The Noble Companions, or those scholars of the Taurah who declared faith in the Holy Prophet صلى الله عليه وآله وسلم or the Islamic scholars coming up to the Day of Judgement From this two issues emerge

1 The status of the Islamic scholars is very high

2 Only that knowledge is beneficial which leads to the understanding of the Path of Allah Almighty

19 "*Who have been given knowledge*" is the object of '*who know*' i.e the Islamic scholars regard the Holy QUR'AAN as the Book of Truth This tells us that any scholar who does not regard the Holy Prophet صلى الله عليه وآله وسلم and the Holy Qur'aan to be true is, really, no

20 This means Prophethood, the Holy Qur'aan, Hadith, inspired knowledge and true dreams (Tafseer Roohul Mu'ani). Thus, you cannot label this objection on the verse, that since the Holy Qur'aan was revealed gradually, why is the word 'revealed' being used?

21 This means that He shows the path of faith to the infidels; for believers He shows the path of piety, for the true lovers He shows the path of union with the beloved and for the devout mystic He shows the path towards the vision of Allah Almighty.

وَ قَالَ الَّذِيْنَ كَفَرُوْا هَلْ نَدُلُّكُمْ عَلٰى رَجُلٍ يُّنَبِّئُكُمْ اِذَا مُزِّقْتُمْ كُلَّ مُمَزَّقٍ ۙ اِنَّكُمْ لَفِيْ خَلْقٍ جَدِيْدٍ ۝٧

7.The infidels said: "Shall we point you a person [22] who will inform you that when being torn into pieces [23] you become small particles, you are then to be recreated [24]?"

this august personality with such dignified titles which are not even used to call kings, e.g. Prophet of Allah, Messenger of Allah, Intercessor of sinners, etc. Says Allah

22 From this we understand that to call the Prophet with common words like '*Bashar*' or human being, is the practice of the infidels It is obligatory upon the believers to remember

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Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" (S24:V63).

23. This tells us that a shapeless substance is false and meaningless; while parts which cannot be further disintegrated are true, because the meaning of becoming totally into particles is that these particles will not be disintegrated any further. And such a particle, in reality, is one that cannot be disintegrated any further (*Juzz La Yatajazza*). However, if it can break, then it will no longer be 'small particles'.

24. This resurrection will be on their original limbs, but the body will be different in form and shape, i.e. black believers will become white and white infidels will be black.

8. Has he forged a lie against Allah or is he afflicted with madness [25]? No, but those who do not believe in the Hereafter are in the punishment and gone too far in error [26].

اَفْتَرٰى عَلَى اللّٰهِ كَذِبًا اَمْ بِهٖ جِنَّةٌ ؕ
بَلِ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ فِي
الْعَذَابِ وَالضَّلٰلِ الْبَعِيْدِ ۝٨

25. This tells us that a Prophet can never become insane. Prophets are protected from becoming deaf and dumb because they will not be able to fulfill the obligation of propagation if these parts are disabled. However, they can suffer from temporary unconsciousness. Says Allah Almighty: "*And Musa fell down unconscious*" (S7:V143).

26. This means if anyone calls the Holy Prophet صلى الله عليه وآله وسلم as a common person, or an insane or a liar, then he is gone so astray that he is beyond guidance. The worst form of heresy is the defamation of the Prophet of Allah.

9.Have they not seen what is before them and what is after them of the heavens and the earth [27]? If We will, We may cause them to sink [28] in the earth and cause a piece of the sky to fall upon them. Surely, in it is a sign for every repentant devotee.

اَفَلَمْ يَرَوْا اِلٰى مَا بَيْنَ اَيْدِيْهِمْ وَمَا
خَلْفَهُمْ مِّنَ السَّمَآءِ وَ الْاَرْضِ ؕ اِنْ نَّشَاْ
نَخْسِفْ بِهِمُ الْاَرْضَ اَوْ نُسْقِطْ
عَلَيْهِمْ كِسَفًا مِّنَ السَّمَآءِ ؕ اِنَّ فِيْ ذٰلِكَ
لَاٰيَةً لِّكُلِّ عَبْدٍ مُّنِيْبٍ ۝٩ ع

27. This means that they are under the total control of Allah Almighty from all sides and are encompassed within the heavens and earth. They stay in My land, yet they oppose my Prophet.

28. Like how Qarun was caused to sink in the ground, with all his treasures.

29. From this we learn that it is possible for the sky to fall and burst. In fact, at the time of the Day of Judgement, this will take place. It should be remembered that it is wrong for the Wahabis to use this verse as a proof for the issue of possibility of a lie, because in terms of its apparent meaning this verse is against them, as well. Regarding a lie by Allah Almighty they, too, acknowledge the injunction by anyone other than Allah Almighty. What is apparent in this threatening censure is not for those who have been promised that no punishment would come to them.

SECTION 2

10.And undoubtedly, We gave to Dawood an excellent grace [30] from

وَلَقَدْ اٰتَيْنَا دَاوٗدَ مِنَّا فَضْلًا ؕ يٰجِبَالُ

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أَوِّبِي مَعَهُ وَالطَّيْرَ ۚ وَأَلَنَّا لَهُ الْحَدِيدَ ۝

Us. O mountains! Turn towards Allah with him. O birds [31]! Repeat Allah's Praise with him. And We made the iron soft [32] for him.

30 That he blessed them both with Prophethood and kingdom and bestowed special things upon them, which are mentioned later

31 In that, when Hazrat Dawood (On whom be peace) engaged in Tasbeeh and Tahleel (glorifying Allah Almighty), then all the mountains and birds would do likewise, in a manner in which they could be heard Otherwise every creation in their own way is glorifying Allah Almighty at all times

32 That when it came into the hands of Hazrat Dawood (On whom be peace) it would become soft like candles or dough Whatever he desired, he could mould without heating or melting it This took place because once an angel told him that he was a very good person. How I wish he would not take your sustenance from the public treasury. To this, Hazrat Dawood (On whom be peace) prayed: "Oh Allah! Provide things for my sustenance from an unknown source, so that I need not take anything from the public treasury for my personal use". In response to this, he was given this miracle Thereafter, he made armour and made a living from its sale.

أَنِ اعْمَلْ سٰبِغٰتٍ وَّ قَدِّرْ فِي السَّرْدِ وَاعْمَلُوْا صَالِحًا ۭ اِنِّىْ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

11.To make wide coats of mail, and keep regard of the measurement [33] in making, and you all do righteousness. Surely, I see all that you do.

33 This means that We had taught him to make armour, without the help of a teacher, whose circles would all be equal He made these armours in accordance with every size and of different kinds

وَلِسُلَيْمٰنَ الرِّيْحَ غُدُوُّهَا شَهْرٌ وَّ رَوَاحُهَا شَهْرٌ ۚ وَاَسَلْنَا لَهٗ عَيْنَ الْقِطْرِ ۭ وَمِنَ الْجِنِّ مَنْ يَّعْمَلُ بَيْنَ يَدَيْهِ بِاِذْنِ رَبِّهٖ ۭ وَ مَنْ يَّزِغْ مِنْهُمْ عَنْ اَمْرِنَا نُذِقْهُ مِنْ عَذَابِ السَّعِيْرِ ۝

12.And We made the wind subservient to Sulaiman. Its morning course was of a month's journey, and its evening stage was of a month's journey [34]. And We made a stream to flow of molten brass for him. And the jinns [36] worked before [37] him by the Command of His Lord [38]. And those of them who did not obey [39] Our Command, We shall make them taste the punishment of the burning fire.

34 In the morning he would fly on his throne from his capital city, Damascus and take his afternoon rest in the Persian city of Istakhar and rest in the evening in Kabul (*Tafseer Roohul Mu'ani and Khazainul Irfaan*) He became the king of the entire world (*Roohul Mu'ani*)

35 This means just as an iron would get soft in the hands of Dawood (On whom be peace), copper was made soft in the hands of Hazrat Sulaiman (On whom be peace). This means that at his wish, copper would come out of the mine and flow like water (*Tafseer Roohul Mu'ani*).

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36. Although the jinns were under the control of Hazrat Sulaiman, only a few of them were really artisans. Therefore, the adverb 'few' is used after the preposition 'from'. Thus, there can be no objection raised from this that only a few jinns were under his control and not all the jinns.
37. That those jinns would sit in front of him, in total obedience, doing all the work that was asked of them. However, when they were out of his sight, they would become rebellious. It is for this reason that Allah Almighty had kept the blessed corpse of Hazrat Sulaiman (On whom be peace) in a standing position, so that the jinns would, obediently, carry out all their duties.
38. This tells us that his dominion was over man, jinns and the air. But, the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is obligatory upon every creation. There is a big difference between Prophethood and dominion. Every creation is the follower of the Holy Prophet صلى الله عليه وآله وسلم. We are subjects of the kings, not of their followers.
39. In that anyone who disobeys Hazrat Sulaiman (On whom be peace) would be punished in Hell for his disobedience. Hazrat Shaikh Sadi says that one angel at the side of Hazrat Sulaiman (On whom be peace) at all times, would be spitting fire with the mace, striking the jinn who was rebellious. This was, indeed, the punishment of Hell (Tafseer Roohul Bayaan). In short, there is no inconsistency in the verse.

13.They made for him what he desired, lofty palaces [40] and statues [41] and troughs of the size of big tanks [42] and anchored [43] cauldrons. O members of the family of Dawood! Give thanks [44]. And there are a few [45] of My devotees who are thankful.

يَعْمَلُوْنَ لَهٗ مَا يَشَآءُ مِنْ مَّحَارِيْبَ وَتَمَاثِيْلَ وَ جِفَانٍ كَالْجَوَابِ وَقُدُوْرٍ رّٰسِيٰتٍ ؕ اِعْمَلُوْٓا اٰلَ دَاوٗدَ شُكْرًا ؕ وَ قَلِيْلٌ مِّنْ عِبَادِيَ الشَّكُوْرُ ﴿۱۳﴾

40. Their homes and the magnificent mosques, which included the Baitul Muqaddas Shareef. Thus, these jinns built beautiful cities for Hazrat Sulaiman (On whom be peace) in Syria and Yemen, as well as forts of Harwaaj, Marwaaj, Sulmeen, Sindh and Faltoom, etc. which have either perished by now or remain as ruins (Tafseer Roohul Mu'ani).
41. Statues of birds out of copper, glass, stones, etc. Likewise, drawing pictures of angels, the blessed Prophets, etc; because in his religion, painting and keeping of pictures and images was not prohibited.
42. From one trough, a thousand people would be able to eat. It should be remembered that *JIFAAN* (troughs) is the plural of *JIFEENAH* (trough). A very big trough is called *JIFNAH*, one smaller than that is called *QAS'AH*, then *SAFHA* and the smallest is *MAIKALAH* (*Tafseer Roohul Mu'ani*).
43. Which could not be removed due to its weight and size. These would be climbed by means of steps. These deghs (huge cooking pots) were found in Yemen.
44. By '*progeny*' of Dawood (On whom be peace) is meant Hazrat Sulaiman (On whom be peace), his entire family and brethren; while by '*gratitude*' is meant expressing gratitude, both practically and verbally.
From this, two issues emerge:
1. Gratitude is a great form of worship, which was continued in the times of the previous prophets.
2. The more the bounties of Allah Almighty that are bestowed upon His servants, the more grateful the servant should be to his Creator. Observe, Zakaat is compulsory on the wealthy.
45. You, too, are from these thankful servants. From this we learn that a handful of pious people are better than a large number of sinful people. Mullah Alli Qari, in his '*Sharah Fiqh Akbar*' states that believers who design their lives according to the Noble Companions, form the true majority and they should be followed in terms of religious issues.

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فَلَمَّا قَضَيْنَا عَلَيْهِ الْمَوْتَ مَا دَلَّهُمْ عَلٰى مَوْتِهٖۤ اِلَّا دَآبَّةُ الْاَرْضِ تَاْكُلُ مِنْسَاَتَهٗ ۚ فَلَمَّا خَرَّ تَبَيَّنَتِ الْجِنُّ اَنْ لَّوْ كَانُوْا يَعْلَمُوْنَ الْغَيْبَ مَا لَبِثُوْا فِي الْعَذَابِ الْمُهِيْنِ ؕ ﴿۱۴﴾

14.Then when We decreed [46] death for him (Sulaiman), We did not inform the jinns about his death, except the termites [47] of the earth that used to eat his staff. So when he came down on earth, the reality was known by the jinns. If they had known the unseen [48], they would not have been in this degrading [49] punishment.

46 It is stated in some books of commentaries that Hazrat Sulaiman left this world nine years after the construction of Baitul Muqaddas Others have stated that this happened while the sacred house was being built In all probability, the construction had taken place, but plastering and painting had remained incomplete When the time of his demise came close, he offered dua to Allah Almighty "Oh my Lord, the construction of the Mosque is still incomplete". In response to this dua, Hazrat Sulaiman (On whom be peace) was instructed to stand, making the intention of Salaah He stood in Salaah, taking support from his walking stick His noble soul was captured in this very state Hazrat Sulaiman (On whom be peace) stood against the stick for one full year The jinns did not suspect that the great Prophet had passed on, because they were used to seeing him perform Salaah for days, in this condition Therefore, they continued to complete the construction of the Mosque After a year when the ants devoured the stick, it fell to the ground With it, the blessed body of Hazrat Sulaiman (On whom be peace) dropped to the ground Seeing this, the jinns disappeared, but by this time, the construction of the Mosque had been completed

47 From this we learn that the blessed bodies of the Prophets are saved from decay after their physical demise Observe, the ants ate the stick, but did not touch the blessed body of Hazrat Sulaiman (On whom be peace). In this light, how could the wolf have eaten Hazrat Yusuf? We further learn that it is permissible to delay the burial procedure of the Prophets after their death, due to religious reasons. See, Hazrat Sulaiman's blessed body was not given the burial rites for one whole year, for the sake of the completion of Baitul Muqaddas. Thus, if the burial rites of the Holy Prophet صلى الله عليه وآله وسلم were delayed due to the issue of Khilafat, it was within the rights of the law

48 The jinns had claimed that they had the knowledge of the Unseen, but they realized how wrong they were in their assumption.

49 The construction and completion of the Mosque was regarded by these devils as a terrible punishment Hazrat Sulaiman (On whom be peace) had reached the age of fifty-three He ascended the throne at the age of twelve and ruled for forty years Two issues emerge from the last verse

1 You can employ non-believers for the construction of the Masjid, as architects, artisans, etc Observe, Baitul Muqaddas was built through the labour of the jinns.

2 The believers, alone, obtain benefits from the construction of the mosque, not an infidel. The construction of Baitul Muqaddas is declared as punishment for the devils Says Allah Almighty: "*They only inhabit the mosques of Allah, who believe in Allah*"(S9:V18).

لَقَدْ كَانَ لِسَبَاٍ فِيْ مَسْكَنِهِمْ اٰيَةٌ ۚ جَنَّتٰنِ عَنْ يَّمِيْنٍ وَّشِمَالٍ ؕ كُلُوْا مِنْ رِّزْقِ رَبِّكُمْ

15.Undoubtedly, for Saba (Sheba) [50] there was a sign [51] in their own dwelling place, two gardens on the right hand and on the left. You

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وَاشْكُرُوْا لَهٗ ؕ بَلْدَةٌ طَيِّبَةٌ وَّ رَبٌّ غَفُوْرٌ ﴿۱۵﴾

eat of the provisions [52] of your Lord and are grateful to Him. Fair is your clean city [53] and a Forgiving [54] Lord.

These were laden with such an abundance of fruit that if a person walked in the garden with a basket on his head, it would be filled with the fruit (*Khazainul Irfaan*).

53. Its weather, too, was excellent and it was free from mosquitoes, bugs, snakes, scorpions, etc. The cleanliness and purity of the city was such that any person passing through it would be purified of the lice found on his clothes and on his head (*Tafseer Khazainul Irfaan*).

54. That Allah Almighty forgives most major sins through repentance.

فَاَعْرَضُوْا فَاَرْسَلْنَا عَلَيْهِمْ سَيْلَ الْعَرِمِ وَبَدَّلْنٰهُمْ بِجَنَّتَيْهِمْ جَنَّتَيْنِ ذَوَاتَيْ اُكُلٍ خَمْطٍ وَّ اَثْلٍ وَّ شَيْءٍ مِّنْ سِدْرٍ قَلِيْلٍ ﴿۱۶﴾

50. SABA was the name of one of the Arab tribes who are the children of Saba, ibn Yashjab ibn Ya'rab, ibn Quttaan, ibn Amir, ibn Shalikh, ibn Saam, ibn Nuh (On whom be peace).

51. These gardens were found in the city of Ma'arib. Ma'arib is situated about three manzils from Sana'a (a manzil is equal to one stage of a journey). Bilqees was the queen of Saba (Sheba), who married Hazrat Sulaiman (On whom be peace) (*Tafseer Roohul Mu'ani*).

52. In that these gardens were spread far from her city, forking on both sides of the road.

16.But, they turned [55] away. We sent against them a fierce flood [56] and we exchanged [57] their two gardens with two other gardens, yielding bitter fruit and tamarisk and a few lote [58] trees.

recite its destruction as an example.

57. This tells us that ingratitude is a means of destruction of bounty. The people of Saba, at one stage, were living in the lap of luxury, but due to their ingratitude, Allah Almighty snatched everything from them.

58. This means how edible plants and trees, generally, grow in jungles, but their fruit is not tasty at all.

ذٰلِكَ جَزَيْنٰهُمْ بِمَا كَفَرُوْا ؕ وَ هَلْ نُجٰزِيْٓ اِلَّا الْكَفُوْرَ ﴿۱۷﴾

55. In that He sent thirteen Prophets to them, who had reminded them of the Bounties of Allah Almighty. In spite of this, they did not accept faith and totally denied receiving Divine Bounties.

56. Then Allah Almighty punished them by sending severe floods, which destroyed their gardens. Their homes and buildings were buried under the sand and that territory was ruined to such an extent that the Arabs would

17. We rewarded them in this way because of their ungratefulness [59] and We punish only the ungrateful.

himself due to his ingratitude.

وَ جَعَلْنَا بَيْنَهُمْ وَ بَيْنَ الْقُرَى الَّتِيْ بٰرَكْنَا فِيْهَا قُرًى ظَاهِرَةً وَّ قَدَّرْنَا فِيْهَا السَّيْرَ ؕ سِيْرُوْا فِيْهَا لَيَالِيَ وَ اَيَّامًا اٰمِنِيْنَ ﴿۱۸﴾

59. This tells us that man brings hardship upon

18.And We placed between them and the cities that We had blessed, many cities along the way [60] and fixed measured [61] stages (for journey), saying: "Travel in them night and day in safety [62]".

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60 This means we had established cities between Saba and the Syrian territory, because in this path there were no long jungles so as to ensure that the people of Saba would not find difficulty in travelling, etc By cities is meant the villages of Syria wherein there were an abundance of fruit and flowers

61 This means that from Saba to Syria, cities were established in such short distances that it would not be necessary for the travellers to carry any food or other necessities for the journey. They would take their breakfast in one city and would reach the next city for lunch, by nightfall they would reach the next city. The journey from Yemen and Syria could be undertaken quite easily.

62. So that there is no danger from robbers and wild animals. During the day, no fear of hunger and at nightfall, safety and security.

19.But they said: "O our Lord! Put longer distances [63] in our journeys". And they wronged [64] themselves. Therefore We made tales [65] of them, and We broke them into pieces with full confusion [66]. Surely in it are signs for every steadfast and grateful [67] person.

فَقَالُوْا رَبَّنَا بٰعِدْ بَيْنَ اَسْفَارِنَا وَظَلَمُوْٓا اَنْفُسَهُمْ فَجَعَلْنٰهُمْ اَحَادِيْثَ وَمَزَّقْنٰهُمْ كُلَّ مُمَزَّقٍ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ﴿۱۹﴾

63 The wealthy people of Saba became envious that due to these amenities, there is no longer any difference in travelling conditions between the poor and us If these settlements were far apart, we would have been able to take with us food, slaves and maidservants and enjoy our journey There would have been a difference in our mode of travelling and that of the poor Therefore, they made this dua

64 From this we learn that when people's difficult days are near, they begin to lose their intelligence They then offer duas, which are harmful to them Thus, one should always offer duas, which are well known Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are our best well-wishers

65 In that the people of Saba were given such admonitory punishment that the coming generations should take a lesson from it and relate it to others as a warning.

66 Their cities were destroyed and new ones were laid far apart and their tribes were settled far away. Thus, the people of Ghassaan settled in Syria and the people of Aza came to Oman, the Khiza in Tehamah, the people of Khazeena settled in Iraq and the remote ancestor of the Aus and Khazraj, Amro bin Amr settled in Madina Shareef (*Khazainul Irfaan*)

67. Although there is a lesson in these incidents for everybody, but those who are patient and grateful would derive greater benefit from them.

20.And undoubtedly Iblis (Shaitaan) proved his conjecture true [68] to them. So they followed him, except a party [69] that were believers.

وَ لَقَدْ صَدَّقَ عَلَيْهِمْ اِبْلِيْسُ ظَنَّهٗ فَاتَّبَعُوْهُ اِلَّا فَرِيْقًا مِّنَ الْمُؤْمِنِيْنَ ﴿۲۰﴾

68 The devil had said in the Court of Allah Almighty that he would mislead man by means of lustful desires, envy, greed, etc He revealed this action in respect of, not the people of Saba but the infidels in general This tells us that some conjectures of the infidels are true.

69 Thus, the verse does not mean that all the muslims are not on the path of guidance, but just a few. What it really means is that all Human beinges are not on evidence, but some.. Believers. Here the preposition "*from*" is used for a few What it means is that some believers are sincere and pious, and some are the opposite. The first group did not get into

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the trap of the devil; the second became his victims (*Tafseer Roohul Mu'ani*).

وَمَا كَانَ لَهٗ عَلَيْهِمْ مِّنْ سُلْطٰنٍ اِلَّا لِنَعْلَمَ مَنْ يُّؤْمِنُ بِالْاٰخِرَةِ مِمَّنْ هُوَ مِنْهَا فِيْ شَكٍّ ؕ وَرَبُّكَ عَلٰى كُلِّ شَيْءٍ حَفِيْظٌ ﴿٢١﴾ ع ٢ ١٢ ٨

21.And he (Shaitaan) had no authority over them, but it was so that We may show [70] him who believes in the Hereafter and who of them is in doubt [71]. And your Lord is Watchful [72] over all things.

70. Allah be praised! What an exquisite translation! Upon them is the antecedent of infidels, while by knowledge is meant manifested knowledge, i.e. creation of the devil is not without wisdom. Also, the devil does not have divine control over the infidels. Those who themselves have the capacity to go astray, are being led astray. Fire burns that thing which has the capacity to burn. Therefore, stones and sand are not burnt by fire.

71. The rejectors of the Day of Judgement, too, have no certainty about their faith. They are groping in the dark.

72. Thus, all these things are for the knowledge of the people. Allah Almighty is watchful over all things from all times. He is All-Knowing and Omniscient. This word is the explanation of that *'We may show'*.

SECTION 3

قُلِ ادْعُوا الَّذِيْنَ زَعَمْتُمْ مِّنْ دُوْنِ اللّٰهِ ۚ لَا يَمْلِكُوْنَ مِثْقَالَ ذَرَّةٍ فِي السَّمٰوٰتِ وَ لَا فِي الْاَرْضِ وَ مَا لَهُمْ فِيْهِمَا مِنْ شِرْكٍ وَّ مَا لَهٗ مِنْهُمْ مِّنْ ظَهِيْرٍ ﴿٢٢﴾

22. Please declare (O Prophet): "Call [73] upon those whom you assert, besides Allah". Neither are they owners [74] of even an atom's weight in the heavens or in the earth, nor have they any share [75] in either of them and nor is anyone of them a helper [76] to Him.

73. This means; Oh idolators! Call upon your false gods in your difficult times and see whether they would respond to your call! They will not listen to your complaints. In this there is no permission for infidelity, but their evil beliefs are discussed.

74. This tells us that not having ownership of anything is for the idols. Prophets and Saints of Allah Almighty, through His bestowal, are the owners of everything. Says Allah Almighty: "*Oh Beloved! We have bestowed upon you an abundance of good*"(S107:V1). Hazrat Isa (On whom be peace) had said: "*That I make a form for you out of clay*"(S3:V49). In fact, Allah Almighty has ordered the believers that in times of difficulty; they should seek the court of His Beloved Prophet صلى الله عليه وآله وسلم. Says Allah Almighty: "*And when they do injustice unto their souls, then O Beloved, they should come to you, then beg forgiveness of Allah and the Messenger should intercede for them. Then surely, they would find Allah Relenting, Merciful*"(S4:V64). In short, this verse is for the idols and not for the Prophets and the saints.

75. These idols are neither partners with Allah Almighty in the process of creation, nor in ownership and disposal of things.

76. These idols would not give assistance to their worshippers, either in this world or in the Hereafter. On the contrary, they would become their enemies in the Hereafter.

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وَلَا تَنْفَعُ الشَّفَاعَةُ عِنْدَهٗٓ اِلَّا لِمَنْ
اَذِنَ لَهٗ ؕ حَتّٰٓى اِذَا فُزِّعَ عَنْ قُلُوْبِهِمْ
قَالُوْا مَاذَا ۙ قَالَ رَبُّكُمْ ؕ قَالُوا الْحَقَّ ۚ
وَهُوَ الْعَلِيُّ الْكَبِيْرُ ﴿۲۳﴾

23. And no intercession awaits with Him except for him whom He permits, until after giving permission [77] the bewilderment of their hearts is removed, they will ask [78]: "What is it that your Lord has said?" They will say: "Only the truth [79]". And He is the Exalted [80], the Great.

77 From this we learn that both intercessor and the interceded require Divine permission. Thus the permission of intercession is granted to the pious only, to intercede on behalf of the believers only.

78 On the Day of Judgement, the intercessor and the interceded among the believers would at first be plunged into anxiety and fear, but when the permission would be granted to the pious for intercession, then the hearts of the believers would be relieved of this anxiety. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم and some special pious sages are excluded from this fear. Says Allah Almighty: *"This Great Terror will not grieve them"* (S21 V103).

79 But gaining the permission to intercede, the intercessors from the believers would joyously ask one another what Allah Almighty had spoken to them. They would reply that they have been given permission to intercede. This intercession and permission are both correct.

80 The loftiness of every lofty thing is additional. Allah Almighty's Absolute Greatness, which is beyond anyone's imagination, conjecture and vision. In the creation, the highest greatness is that of the Holy Prophet صلى الله عليه وآله وسلم and the One greater in loftiness is Allah Almighty, Who has granted this loftiness to His Beloved Rasool صلى الله عليه وآله وسلم (*Tafseer Roohul Mu'ani*).

قُلْ مَنْ يَّرْزُقُكُمْ مِّنَ السَّمٰوٰتِ
وَالْاَرْضِ ؕ قُلِ اللّٰهُ ۙ وَاِنَّآ اَوْ اِيَّاكُمْ
لَعَلٰى هُدًى اَوْ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۴﴾

24. Please declare: "Who provides [81] for you from the heavens and the earth?" Please declare: "Allah! [82] And surely either we or you are on the right guidance or in clear [83] error".

81 In that He causes rain to fall from the sky, which causes vegetation to grow, which serves as physical sustenance and through heavenly Prophethood and earthly sainthood, he provides spiritual sustenance.

82 In the first instance, the infidels themselves would give this answer that they, too, acknowledge him. If they do not give this reply, then they should do so.

83 This means both you and us are not on the path of guidance, because contrary things cannot be brought together. Similarly, neither can both of us be on heresy, because both contrary things cannot be dismissed. Here, the conjunction 'or' is not used for doubt. Any believer, who has doubt in his faith, is an infidel. In fact, this is to get acknowledgement from the infidels that anyone who believes in the Oneness of Allah Almighty and accepts

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Him to be the Creator and Master, is without doubt on the path of guidance. Anyone who says anything contrary to him, is gone astray.

25. Please declare: "You will not be asked about our crimes [84] nor shall we be questioned [85] about your deeds".

قُلْ لَّا تُسْـَٔلُوْنَ عَمَّآ اَجْرَمْنَا وَلَا نُسْـَٔلُ عَمَّا تَعْمَلُوْنَ ﴿٢٥﴾

84. In your opinion, not in the actual happening because Prophets are free of sins.
85. Because we had preached to you. If you had not accepted it, it is a fault of yours. Thus, no objection can be raised against the verse.

26.Please declare: "Our Lord shall bring us together. Then He will decide [86] between us with truth". And He is the Greatest Judge, All-Knowing [87].

قُلْ يَجْمَعُ بَيْنَنَا رَبُّنَا ثُمَّ يَفْتَحُ بَيْنَنَا بِالْحَقِّ ؕ وَ هُوَ الْفَتَّاحُ الْعَلِيْمُ ﴿٢٦﴾

86. On the Day of Judgement everybody, at first, would be gathered at one place. Thereafter, believers would be separated from the infidels. Allah Almighty would say: "*And today be separate, O you culprits*"(S36:V59). This separation would be the practical decision of Allah Almighty. Verbal separation, however, is made in the world already.
87. Thus, His decision would be absolutely correct because an ordinary judge may give wrong judgements due to his limited knowledge, while Allah Almighty is All-Knowing.

27. Please declare: "Show [88] me those associates that you have joined [89] with Him". By no means can you do it. Nay, He is Allah, the Most Honourable, the Most Wise.

قُلْ اَرُوْنِيَ الَّذِيْنَ اَلْحَقْتُمْ بِهٖ شُرَكَآءَ كَلَّا ؕ بَلْ هُوَ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٧﴾

88. Here *'to show'* does not mean apparent showing, because the Holy Prophet صلى الله عليه وآله وسلم always looked at these idols. But here command is given to provide proofs about idolatry, in order to embarrass these idolworshippers, i.e. to tell and show these idols proofs about divinity.
89. They can never prove the divinity of these idols.

28. And (O Beloved Prophet) We have not sent [90] you but for the entire [91] mankind, as a bearer of good news and a warner, but most of the people do not know [92].

وَمَآ اَرْسَلْنٰكَ اِلَّا كَآفَّةً لِّلنَّاسِ بَشِيْرًا وَّنَذِيْرًا وَّ لٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٨﴾

90. This tells us that other people have come into this world; while the Holy Prophet صلى الله عليه وآله وسلم has been sent. Thus, we are responsible for ourselves, while Allah Almighty is responsible for the Holy Prophet صلى الله عليه وآله وسلم. An example of this is, going to another country on his own and going to that same country as an ambassador of his country. In short, all have come into the world, but there is a difference in the nature of their

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coming Likewise, there is a great difference in the manner of eating, drinking and sleeping between the Prophets and us Every action of the Prophet is an act of worship

91 This tells us that our beloved Prophet صلی اللہ علیہ وآلہ وسلم is the Prophet of all the previous Prophets Therefore, on the night of Me'raaj, all the Prophets performed Salaah behind our Holy Prophet صلی اللہ علیہ وآلہ وسلم Here, restriction of human beings is for the purpose of giving glad tidings and warning, i.e. glad tidings of Paradise and warning about punishment of Hell Both these issues are collectively concerned with man Although there is punishment of Hell for the jinns, there is no reward of Paradise for them, but for other creations there is neither Paradise nor Hell

29.Instead they say: "When will this promise be fulfilled, if you are truthful? 93"

93 This question of theirs about when the Day of Judgement would be taking place, was for making fun and amusement Therefore, no answer was given The Holy Prophet had already informed the believers about the

30. Please declare: "For you is the promise of a day from which you can neither remain behind for a single moment, nor can you go ahead 94 of it".

94 By *"that day"* is meant the Day of Judgement, or the day of their death It should be remembered that the day of death could be extended through the dua of the pious person In fact, even the life of Iblis is extended through his own dua Says Allah Almighty *"He said, You are given time"* (S7 V15).

SECTION 4

31.And the infidels said: "We shall never believe in this Qur'aan, nor in those Books which were before 95 it". And if you could see the unjust 96 will be made to stand before

Giving warning is for all creation, while giving glad tidings about Paradise is specifically for man. Thus, there is inconsistency between this verse and other such verses. It should be remembered that if the Holy Prophet صلی اللہ علیہ وآلہ وسلم is sufficient for everybody, there is no need for any other prophet. Just as Allah Almighty is the Lord of the entire universe, there is no need for another Lord.

92 It means they are denying your Prophethood, either because of their ignorance, like the common infidels who are rejectors of the Finality of Prophethood and the universality of Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, or also like the present-day followers of Musailama and the Qadiyanis of today

وَيَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝

day, month, date and signs of Qiyamah. The Day of Judgement will take place in Muharram, on the Day of Ashurah (10th day of Muharram) on a Friday. And he listed many signs of Qiyamah

قُلْ لَّكُمْ مِّيْعَادُ يَوْمٍ لَّا تَسْتَاْخِرُوْنَ عَنْهُ سَاعَةً وَّلَا تَسْتَقْدِمُوْنَ ۝

Through the dua of Hazrat Adam (On whom be peace), the life of Hazrat Dawood (On whom be peace) was extended from forty to hundred years. The purpose of the verse is to show that you cannot extend or decrease your life span according to your own wishes. If We so desire, then only can it be increased.

وَقَالَ الَّذِيْنَ كَفَرُوْا لَنْ نُّؤْمِنَ بِهٰذَا الْقُرْاٰنِ وَلَا بِالَّذِيْ بَيْنَ يَدَيْهِ ۭ وَلَوْ تَرٰٓى اِذِ الظّٰلِمُوْنَ مَوْقُوْفُوْنَ عِنْدَ رَبِّهِمْ ۚ

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يَرْجِعُ بَعْضُهُمْ اِلٰى بَعْضِ الْقَوْلَ ۚ يَقُوْلُ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا لَوْ لَآ اَنْتُمْ لَكُنَّا مُؤْمِنِيْنَ ﴿٣١﴾

their Lord, throwing back on one another the blame. Those who were deemed weak will say to those who were arrogant: "It is but for you [97], otherwise we would surely have been of the believers [98]".

95. This is the statement of the idolators. Otherwise, the People of the Book believed in the Tauraat and Injeel. From this we learn that it is necessary for us to believe in all the heavenly revealed books.

96. On the Day of Judgement the infidels will be made to stand by force to listen to their judgement. The believers will stand happily.

97. And they were not stopping us from accepting faith (*Tafseer Khazainul Irfaan*).

98. Because we had seen the proofs of the Truth of Islam. But because of your heretical talk, we had not accepted Islam. This tells us that such excuses are not acceptable in the Court of Allah Almighty.

قَالَ الَّذِيْنَ اسْتَكْبَرُوْا لِلَّذِيْنَ اسْتُضْعِفُوْٓا اَنَحْنُ صَدَدْنٰكُمْ عَنِ الْهُدٰى بَعْدَ اِذْ جَآءَكُمْ بَلْ كُنْتُمْ مُّجْرِمِيْنَ ﴿٣٢﴾

32.Those who were swelled with pride will say to those who were deemed weak: "Did we turn you away from the guidance [99] after it came to you? No, you were guilty [100] yourselves".

Prophets will be interceding for their devotees. These infidels claim that this discussion, on the Day of Judgement, would be taking place between the Peer (religious mentor), mureed (disciple), Prophet and his follower. The interesting thing is that the *Murshids* themselves have their own disciples. In short, this is not true, but the distortion of the truth. It is stated in Bukhari Shareef that the worst form of infidels are those who apply verses of the infidels for the believers. It should be remembered that these verses are connected with the infidels and their leaders.

99. Never! You are liars. From this we learn that the friendships of the world would be changed into enmities of the Hereafter. Only that friendship will remain which is for the sake of Allah Almighty as has been declared by the Holy Qur'aan at many places.

100. This means in heresy you are equal to us. Thus both of us should be given similar punishment. This verse is the commentary of those verses that say that on the Day of Judgement no one would be interceding, i.e. of the infidels. In fact, those who they hoped would be their intercessors, would become their enemies. Some ignorant people use this verse to disprove that the believers, saints and

وَ قَالَ الَّذِيْنَ اسْتُضْعِفُوْا لِلَّذِيْنَ اسْتَكْبَرُوْا بَلْ مَكْرُ الَّيْلِ وَالنَّهَارِ اِذْ تَاْمُرُوْنَنَآ اَنْ نَّكْفُرَ بِاللّٰهِ وَ نَجْعَلَ لَهٗٓ اَنْدَادًا ؕ وَ اَسَرُّوا النَّدَامَةَ لَمَّا رَاَوُا

33.And those who were deemed weak [101] will say to the boastful: "No, it was your plotting [102] of night and day, when you used to bid us that we should disbelieve in Allah, setting up equals [103] for Him". And they will conceal remorse when they see [104] the punishment. And We shall put

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الْعَذَابَ ۚ وَ جَعَلْنَا الْاَغْلٰلَ فِیْۤ اَعْنَاقِ الَّذِیْنَ كَفَرُوْا ؕ هَلْ یُجْزَوْنَ اِلَّا مَا كَانُوْا یَعْمَلُوْنَ۝

shackles on the necks of those who had disbelieved [105]. What they shall be awarded is but only to the extent of their deeds [106].

101 They had become infidels by following others This includes those poor infidels who had accepted infidelity because of the wealthy, as well as those ignorant infidels who sold their faith because of the learned

102 This means day and night you had kept yourselves busy in devising plans of misleading people and were always running after us In short, the infidels would be revealing the faults of one another

103 From this, emerge two issues

1 The rejection of the Holy Prophet of صلی اللہ علیہ وآلہ وسلم Allah is indeed the rejection of Allah Almighty, because these infidels were not really rejectors of Allah Almighty, but of the Prophet of Allah صلی اللہ علیہ وآلہ وسلم But, this has been declared as a rejection of Allah Almighty

2 The infidels regarded the idols as equal to Allah Almighty or like Him For this reason they had become idolators Says Allah Almighty that they would be saying to their idols "*When we made you equal with the Lord of the Worlds*"(S26 V98)

104 This tells us that infidels would try to conceal their regret, but Allah Almighty had revealed it

105. This tells us that sinful believers will not be carrying shackles in their necks, even though they would be sent into Hell to receive some punishment. This shackle has been determined as a form of punishment for the infidels. We further learn that on the Day of Judgement believers would be distinguished from the infidels Having shackles in the neck would be the sign of the infidel, while being without it would be the identification of the believer. Says Allah Almighty: "*The culprits shall be recognized by their faces*"(S55 V41) In short, the punishment of the sinful believer in Hell will be in the form of censure, while that of the infidel would be in the form of both censure and punishment

106 This tells us that the minor children of the infidels would not be sent into Hell because they did not commit infidelity or evil deeds. Like Paradise, Hell too will not be received without deeds However, some fortunate people would be receiving Paradise without having performed good deeds

وَمَاۤ اَرْسَلْنَا فِیْ قَرْیَةٍ مِّنْ نَّذِیْرٍ اِلَّا قَالَ مُتْرَفُوْهَاۙ اِنَّا بِمَاۤ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ۝۳۴

34. And whenever We sent a warner to any city, the wealthy [107] people thereof said: "Surely we disbelieve [108] that with which you have been sent".

107 From this we learn that in most cases it is the wealthy who oppose the Prophets and the poor become their devotees This principle will remain until the Day of Judgement, that the wealthy leaders will be in the forefront of piety, or as Allah wills Even today, this is seen May Allah Almighty grant us wealth from the treasures of Hazrat Uthman-e-Ghani (May Allah be pleased with him)

108 Reason for its Revelation

These were persons living during the time of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who were business partners One went to Syria for business while the other remained in the holy city of Makkah When the Holy Prophet صلی اللہ علیہ وآلہ وسلم had proclaimed his Prophethood and its news reached Syria, the Syrian partner wrote to his business associate in Makkah that he should keep him informed about the Holy Prophet صلی اللہ علیہ وآلہ وسلم. The one in Makkah replied that he had laid claim to Prophethood, but only the poor have accepted him. When this Syrian came to Makkah Muazzamah he went to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and after listening to the blessed lecture, he accepted Islam and

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said that I bear witness that you are the true Messenger of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم asked him, "*How did you come to this conclusion*?" He replied: "*I am the scholar of previously revealed Books wherein I have read that it is always the poor who had always been first to believe in the Prophets*." In confirmation of this, the above verse was revealed (*Khazainul Irfaan*).

35.And they said: "We have greater wealth and children, and we are not [109] going to be punished".

وَ قَالُوْا نَحْنُ اَكْثَرُ اَمْوَالًا وَّ اَوْلَادًا ۙ وَّ مَا نَحْنُ بِمُعَذَّبِيْنَ ﴿۳۵﴾

109. Just as we are enjoying better comforts in the world than the believers, in the Hereafter, too, we will enjoy the same superiority over them. They were saying this in the form of accusation because they did not believe in the punishment of the Hereafter

36.Please declare: "Undoubtedly, my Lord expands the provision for whom He pleases, and straitens it for Whom He pleases. But most of the people do not know [110]".

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿۳۶﴾ ع ۶ ۱۰

110. The comforts and poverty in the world is not as a result of good deeds and faith. However, comforts and hardships of the Hereafter will be due to one's deeds. Grain and chaff will be found together, but after the thrashing, the grain and the chaff are separated. The world is thus a tillage field to separate the good from the evil.

SECTION 5

37.And neither your wealth, nor your children [111] can bring you near Us in ranks, but those who believe and remain righteous [112] will have double reward [113] for their deeds [114] and they shall be secure in lofty mansions.

وَمَآ اَمْوَالُكُمْ وَ لَآ اَوْلَادُكُمْ بِالَّتِيْ تُقَرِّبُكُمْ عِنْدَنَا زُلْفٰٓى اِلَّا مَنْ اٰمَنَ وَ عَمِلَ صَالِحًا ۪ فَاُولٰٓئِكَ لَهُمْ جَزَآءُ الضِّعْفِ بِمَا عَمِلُوْا وَ هُمْ فِي الْغُرُفٰتِ اٰمِنُوْنَ ﴿۳۷﴾

111. Oh infidels! The saintly children of the infidel father would not save him from Divine punishment.

112. His wealth and children are a means of obtaining nearness to Allah Almighty, because due to the pious deeds of the children the status of the parents is increased. By giving charity and Sadaqah, wealth too helps to gain the same. In fact, every expenditure of the believer is a means of obtaining the nearness of Allah Almighty

113. He receives the reward of his own good deeds as well as that of his children whom he had made pious before departing from this world. Thus, the pious deeds of the entire Ummah are the means of the Holy Prophet's صلى الله عليه وآله وسلم lofty status, because he establishes the entire garden of piety and faith.

114. Directly or indirectly, his own deeds are directly his, while that of the pious children are indirectly his. Thus, there is no objection against this verse.

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وَالَّذِيْنَ يَسْعَوْنَ فِيْٓ اٰيٰتِنَا مُعٰجِزِيْنَ اُولٰٓئِكَ فِي الْعَذَابِ مُحْضَرُوْنَ ﴿۳۸﴾

38.And those who try to defeat [115] Our Signs; they shall be brought [116] to face the punishment.

The worst person is he who recites Quranic verses with the intention of proving adverse criticism against the Holy Prophet صلى الله عليه وآله وسلم or for lowering his lofty dignity and honour. Do not make the Holy Qur'aan the means of lowering the dignity of the Beloved Possessor of the Holy Qur'aan.

115 In that they try to falsify the Quranic verses, silently

116 This tells us that to enter into debates for the sake of victory or defeat and to recite verses for it is the practice of the infidels and a means of becoming an inmate of Hell Divine verses should be recited for the purpose of propagating the Religion of Allah Almighty

قُلْ اِنَّ رَبِّيْ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ مِنْ عِبَادِهٖ وَيَقْدِرُ لَهٗ ۭ وَمَآ اَنْفَقْتُمْ مِّنْ شَيْءٍ فَهُوَ يُخْلِفُهٗ ۚ وَهُوَ خَيْرُ الرّٰزِقِيْنَ ﴿۳۹﴾

39.Please declare: "Surely my Lord expands provision for those whom He pleases [117] of His devotees and straitens from whom He wills". And whatever you spend in the way of Allah, He will replenish it with more [118]. And He is the Best of Providers [119]".

king, the slaves through the master, and the poor through the wealthy. Among all of these, Allah Almighty is the Greatest Sustainer. Thus, you cannot raise objection against this verse that through it, many sustainers are being proven This is idolatory, because all these are metaphorical mundane sustainers, while Allah Almighty is the True Provider of sustenance. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم can be attributed with the qualities of intercessor, benefactor, etc.

117 In that sometimes Allah Almighty grants the same person prosperity and adversity.

118 Either only in the Hereafter or both in the Hereafter and in the Hereafter and in the world, i e sometimes there is blessing in the worldly wealth Thus there is no inconsistency in the verse The Holy Prophet صلى الله عليه وآله وسلم said *"Spend so that it will be spent only because charity does not decrease wealth"*

119 This means, the means through which sustenance comes to you, e.g the wife receives through the husband, the subjects through the

وَيَوْمَ يَحْشُرُهُمْ جَمِيْعًا ثُمَّ يَقُوْلُ لِلْمَلٰۗىِٕكَةِ اَهٰٓؤُلَاۗءِ اِيَّاكُمْ كَانُوْا يَعْبُدُوْنَ ﴿۴۰﴾

40.And (remember) the day when He will gather them together. He will then say to the angels: "Did those men worship [120] you?"

bringing the infidels to one place, this question would be put to the angels, not to censure them, but to embarrass the infidels.

120 On the Day of Judgement, everybody will be assembled together at first Thereafter all categories of infidels will be separated After

قَالُوْا سُبْحٰنَكَ اَنْتَ وَلِيُّنَا مِنْ دُوْنِهِمْ ۚ بَلْ كَانُوْا يَعْبُدُوْنَ الْجِنَّ ۚ اَكْثَرُهُمْ بِهِمْ

41.They shall submit: "Glorified be You. You are our Protector, not they". In fact, they used to worship [121]

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the (devil) jinn, as most [122] of them were believers [123] in them.

مُّؤْمِنُوْنَ ﴿٤١﴾

121. Because they were obeying these devils in their worship. Thus, secretly they became the worshippers of these devils and not Us.

122. Here the word 'most' denotes all, because all the infidels were believers of the devils. Or, them is the antecedent of man, in which case it would mean most human beings were believing in the devils, and just a few were believers (*Tafseer Roohul Mu'ani*).

123. Here the word faith is used literally and not in terms of religious laws.

42.So, today [124] none of you shall have power [125] to do good or bad for one another. And We shall say to the oppressors [126]: "Taste the punishment of this fire that you had denied".

فَالْيَوْمَ لَا يَمْلِكُ بَعْضُكُمْ لِبَعْضٍ نَّفْعًا وَّلَا ضَرًّا ؕ وَ نَقُوْلُ لِلَّذِيْنَ ظَلَمُوْا ذُوْقُوْا عَذَابَ النَّارِ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿٤٢﴾

124. Oh infidels and the devils! This means neither should the infidels provide benefit to the devils, nor should the devils provide benefit to the infidels. Also, that they would be causing harm to one another. All will be plunged into Divine punishment. All of them will be harmed and punished by the angels. Thus, the meaning of this verse is crystal clear.

125. From this we come to know that on the Day of Judgement some believers, with the permission of Allah Almighty, would benefit some other believers, because here this has been said for the infidels. Says Allah Almighty : "*The day when neither wealth nor sons shall avail. But he comes before Allah with a sound heart*"(S26: Vs 88-89). Some pious sages would be interceding for the sinful believers. For further investigation of this, consult the author's book *'Ilmul Qur'aan'*.

126. This means Allah Almighty is saying to the infidels: "*Undoubtedly the association with Allah is a tremendous wrong*" (S31:V13). This tells us that there will be no talk of taunts with the sinful believers in Hell.

43.And when Our Clear Verses are recited to them they say: "This is not but a man [127] who desires to turn you away from that which your fathers worshipped [128]". And they say: "This is nothing but a lie, which is fabricated [129]". And the infidels say about the truth when it comes to them: "This is nothing but open [130] magic".

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالُوْا مَا هٰذَآ اِلَّا رَجُلٌ يُّرِيْدُ اَنْ يَّصُدَّكُمْ عَمَّا كَانَ يَعْبُدُ اٰبَآؤُكُمْ ۚ وَ قَالُوْا مَا هٰذَآ اِلَّآ اِفْكٌ مُّفْتَرًى ؕ وَ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ﴿٤٣﴾

127. This tells us that in trying to claim equality, to address the Holy Prophet صلى الله عليه وآله وسلم as man, human being, brother, etc. is the practice of the infidels.

128. From this, emerge two issues:

1. To give priority to the traditions of the ancestors over religious injunctions is the work of the infidels.
2. Any heart, which is bereft of love and dignity for the Holy Prophet صلى الله عليه وآله وسلم can never have the dignity of the Holy Qur'aan.

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129 If these people had understood the love and honour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they would never have called the Holy Qur'aan calumny. For this reason the Holy Prophet in his very first address of propagation asked of the infidels *"How do you find me to be?"*

130 This tells us that the infidels were not certain about anything of theirs sometimes they called the Holy Qur'aan as calumny, sometimes as magic and at other times as poetry and even as a story. Even today, the irreligious sects hold similar views about the Holy QUR'AAN, and they too are not sure about any view that they hold. Mirza Qadyani sometimes thought he was a prophet, at other times he thought he was Krishna, at other times Allah Almighty, sometimes as Christ, at other times as Husain and at other times as a menstruating woman.

44.And We neither gave them books, which they studied [131], nor did any warner [132] come to them before you (O Muhammad).

وَ مَا اٰتَيْنٰهُمْ مِّنْ كُتُبٍ يَّدْرُسُوْنَهَا وَ مَآ اَرْسَلْنَآ اِلَيْهِمْ قَبْلَكَ مِنْ نَّذِيْرٍ ۝

131 From this we learn that prior to the Holy Prophet صلی اللہ علیہ وآلہ وسلم neither heavenly book nor any prophet had come to the entire territory of Arabia. At first, the people were adhering to the religion of Ibrahim (On whom be peace). Thereafter, the majority of them became idolators. The sky, which is lit by the sun does not require any stars.

132 After Hazrat Ismaeel (On whom be peace), Tauheed was sufficient for the adherents of Hazrat Ibrahim (On whom be peace). In this, too, the status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is apparent. An equally greater reformer is sent to an area, which is steeped, in greater evil.

45.And those before them rejected (the truth) and these had not yet attained one tenth of what We had given [133] them. But they belied My Messengers. Then, how was My disapproval?

وَكَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۙ وَ مَا بَلَغُوْا مِعْشَارَ مَآ اٰتَيْنٰهُمْ فَكَذَّبُوْا رُسُلِيْ ۫ فَكَيْفَ كَانَ نَكِيْرِ ۝

133 The infidels of Quraish did not receive one-hundred portion of the wealth, children, age, etc. in comparison to the people of Aad, Thamud, Pharaoh, etc. Since these nations were destroyed because of their opposition to their Prophets, then what is the position of these infidels? From this we learn that in comparison to spiritual strength, physical strength is rendered useless because the former is connected with Allah Almighty.

SECTION 6

46.Please declare: "I give you a warning [134] about one thing that you rise [135] up for Allah's work in twos and singly, then reflect [136]. There is no insanity in your companion [137] (Muhammad), who is only a warner to you before [138] a severe punishment".

قُلْ اِنَّمَآ اَعِظُكُمْ بِوَاحِدَةٍ ۚ اَنْ تَقُوْمُوْا لِلّٰهِ مَثْنٰى وَفُرَادٰى ثُمَّ تَتَفَكَّرُوْا ۗ مَا بِصَاحِبِكُمْ مِّنْ جِنَّةٍ ۭ اِنْ هُوَ اِلَّا نَذِيْرٌ لَّكُمْ بَيْنَ يَدَيْ عَذَابٍ شَدِيْدٍ ۝

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134. Just one word of counselling is sufficient for faith, mystical knowledge and piety.

135. They became bereft of stubbornness just for the sake of seeking the path of Truth. This tells us that to stand, sit and assemble for the sake of piety is an act of worship. Religious schools and religious gatherings are all a means of obtaining rewards. For this purpose, private and public gatherings are all acts of worship. From this there is a hint that for the purpose of reflection and pondering, being alone is better than being in a crowd.

136. This tells us that to ponder about the blessed and pure incidents and events in the life of the Holy Prophet صلى الله عليه وآله وسلم, too, is an act of worship and a command of Allah Almighty. This gives freshness to one's faith.

47.Please declare: "Let the reward I ask you for it be yours [139]. My reward is only upon Allah [140], and He is witness [141] over everything".

قُلْ مَا سَاَلْتُكُمْ مِّنْ اَجْرٍ فَهُوَ لَكُمْ ؕ اِنْ اَجْرِیَ اِلَّا عَلَى اللّٰهِ ۚ وَهُوَ عَلٰى كُلِّ شَیْءٍ شَهِیْدٌ ﴿۴۷﴾

139. Congratulations, keep it safely by you. This means I never requested any payment from you for the purpose of propagation. Or it means whatever requisition I have made in gratitude propagation of the Prophetic mission is beneficial to you yourselves, i.e. to show love for the progeny of the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*Say you 'I ask not of you any wage for it, but affection in respect of my kinship*"(S42:V23); because love and affection for the progeny of the Holy Prophet صلى الله عليه وآله وسلم is without doubt beneficial for us (*Tafseer Roohul Bayaan*). However, the forthcoming subject confirms the meaning of the first one.

140. From this we learn to do propagational work without any wages is the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم .

141. Here the word 'witness' does not signify religious witness who can testify in the presence of the judge in favour of the plaintiff. Allah Almighty is the greatest of all Judges, thus in whose court will He testify. In fact, In fact, this is the very essence of worship, because all types of worship are obtained through the greatness of the Holy Prophet صلى الله عليه وآله وسلم . The great Sufi sages say that one moment's true thoughtfulness and reflection is superior to a thousand years of empty zikr, which is done without any thoughtfulness.

137. He did not claim to be a Prophet out of any madness. This seems correct in terms of his miracles. Or it means he is a true Prophet and a Prophet can never be demented.

138. By this punishment is either meant those worldly punishments, which came in the form of Islamic battles, or that punishment which would take place at the time of death or after it, or the punishments of the Hereafter.

what it denotes is one who witnesses. This means that Allah Almighty is witnessing your and my deeds in such a way like the eyewitness sees the incident. Or it means that just as I am the eyewitness of the Oneness of Allah Almighty in His Personality and His Attributes, in the like manner, Allah Almighty is the witness of my Prophethood and my attributes. He has acknowledged my Prophethood after testifying to it. Blessing the Holy Prophet صلى الله عليه وآله وسلم with the many miracles, declaring about his love and excellence in the Holy Qur'aan are all examples of Allah Almighty's testimony. Thus, by 'everything' is meant all the excellent qualities of the Holy Prophet صلى الله عليه وآله وسلم . Thus, there is no objection against the verse that since Allah Almighty is the witness, who is the judge that can give judgement on His testimony. This testimony is formal, which is required for confirmation and lending strength to the claim. It is not religious testimony, which is required for decision-making.

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قُلْ اِنَّ رَبِّیْ یَقْذِفُ بِالْحَقِّ ۚ عَلَّامُ الْغُیُوْبِ ﴿۴۸﴾

48.Please declare: "Surely my Lord utters [142] only the truth [143], the Great Knower of the unseen things".

142 The Truth is in my heart now, as well as, before the revelation of the Holy Qur'aan. Allah Almighty Himself taught the Holy Prophet صلی اللہ علیہ وآلہ وسلم about Truth. Thus, the Messenger of Allah صلی اللہ علیہ وآلہ وسلم is not tutored by any person

143 By 'Truth' is meant the Holy Qur'aan, Al-Islam or the Holy Prophet صلی اللہ علیہ وآلہ وسلم because every statement, action, in fact, every facet of the Holy Prophet's life is the embodiment of Truth. Just as only gold emerges from the gold mine, similarly, only truth comes from the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

قُلْ جَآءَ الْحَقُّ وَمَا یُبْدِئُ الْبَاطِلُ وَمَا یُعِیْدُ ﴿۴۹﴾

49.Please declare: "The truth has come and falsehood shall neither have precedence nor shall it be restored [144]".

144 Allah Almighty fulfilled this promise. Until the Day of Judgement, there will be infidelity and idolatory found in Makkah and Madina. No idols will ever be found in the Holy Ka'bah.

قُلْ اِنْ ضَلَلْتُ فَاِنَّمَاۤ اَضِلُّ عَلٰی نَفْسِیْ ۚ وَ اِنِ اهْتَدَیْتُ فَبِمَا یُوْحِیْۤ اِلَیَّ رَبِّیْ ؕ اِنَّهٗ سَمِیْعٌ قَرِیْبٌ ﴿۵۰﴾

50.Please declare: "If I err [145], I err only for myself to my own loss, and if I have been guided, it is on account of what my Lord has revealed [146] to me. Undoubtedly, He is All-Hearing, Near.

145 In it the Holy Prophet صلی اللہ علیہ وآلہ وسلم has made mention of himself, but it denotes others, i.e. he who had gone astray is due to his own misfortune and he who had obtained guidance, he has done so due to the revelation of the Holy Prophet (Peace be upon him). Thus, the burden of anyone's going astray will not be on anyone, but on the one who has gone astray.

146 This means the guidance received by me and the people of the world is due to the revelation received by me.

وَلَوْ تَرٰۤی اِذْ فَزِعُوْا فَلَا فَوْتَ وَاُخِذُوْا مِنْ مَّكَانٍ قَرِیْبٍ ﴿۵۱﴾

51. And could you see when they shall be terrified in confusion. But there would be no escape [147] and they would be seized [148] from a nearby place.

147 The fear that the infidels would be experiencing at the time of their death, or at the time when they would be coming out of the grave or on the day of the Battle of Badr (*Tafseer Khazainul Irfaan*).

148. Wherever they may be they would be captured with ease, because the seizure by Allah Almighty is very near.

وَّقَالُوْۤا اٰمَنَّا بِهٖ ۚ وَ اَنّٰی لَهُمُ التَّنَاوُشُ

52.And they will say: "We now believe therein". But how can they get back to it from such a distant [149] place?

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مِنْ مَّكَانٍۭ بَعِيْدٍ ﴿٥٢﴾

get back to it from such a distant [149] place?

149. This means that at that time when they see Divine punishment they would declare faith. Because that place is not for action, therefore their faith of that time would not be accepted.

وَّ قَدْ كَفَرُوْا بِهٖ مِنْ قَبْلُ ۚ وَيَقْذِفُوْنَ بِالْغَيْبِ مِنْ مَّكَانٍۭ بَعِيْدٍ ﴿٥٣﴾

53. That they had disbelieved in it before and they utter conjecture with regard to the unseen from a distant [150] place.

150. This means such baseless babblers who had been uttering nonsense about the dignity of the Holy Prophet صلى الله عليه وآله وسلم, which is far from the truth.

وَحِيْلَ بَيْنَهُمْ وَ بَيْنَ مَا يَشْتَهُوْنَ كَمَا فُعِلَ بِاَشْيَاعِهِمْ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا فِيْ شَكٍّ مُّرِيْبٍ ﴿٥٤﴾ ع ٦ ٩ ١٢

54.And a barrier shall be placed between them and that which they desire [151], as was done with the like of them before [152]. Surely, they were in deceiving [153] doubt.

151. This means that they would like to repent and accept faith, but they will not be able to do so. A distance would be created between them and repentance.

152. Thus, the Pharaoh declared faith at the time of drowning, but his faith was not accepted. Other nations who were destroyed also tried to declare acknowledgement and acceptance of their Prophets, but it was not accepted.

153. This means that they had no certainty in faith and matters relating to faith. An infidel does not obtain the certainty, which a believer obtains in religion. Most infidels recite Kalimah at the time of their death.

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ایاتها ۴۵ | ۳۵ سُوْرَةُ فَاطِرٍ مَكِّيَّةٌ ۴۳ | رکوعاتها ۵

SURAH FAATIR – (THE ORIGINATOR)
(MAKKAN) Revealed Before Hijrah

5 Sections: 45 Verses 970 Words 3123 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

اَلْحَمْدُ لِلّٰهِ فَاطِرِ السَّمٰوٰتِ وَ الْاَرْضِ
جَاعِلِ الْمَلٰٓئِكَةِ رُسُلًا اُولِيْٓ اَجْنِحَةٍ مَّثْنٰى
وَ ثُلٰثَ وَ رُبٰعَ ؕ يَزِيْدُ فِي الْخَلْقِ مَا
يَشَآءُ ؕ اِنَّ اللّٰهَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝

1. All praise [1] be to Allah, the Originator [2] of the heavens and the earth, the Appointer [3] of angels as message bearers, who have two, three or four wings [4]. He increases in creation what He pleases [5]. Undoubtedly, Allah is Potent over everything.

1 This Surah is also called Surah Al-Malaikah (The angels)

2 Directly and indirectly, all praise belongs to Allah Almighty From this we learn that the creation is the means of understanding the mystical knowledge of Allah Almighty, i e by looking at the creation try to understand the Creator

3 This tells us that amongst the angels having the highest status are those who bring Divine Messages to the Prophets, and they are the servants of the Prophets Here, a specific one is mentioned

4 In that some angels have two wings, some have three wings and others have four wings The commentator of Tafseer Roohul Bayaan says this increase in wings is according to their rank and status Otherwise, any angel completes the journey from the heaven to the earth within a second You should also remember that the mention of numbers is not for the negation of limitation or increase. Some angels have many more wings The Holy Prophet صلى الله عليه وآله وسلم had seen six hundred wings of Hazrat Jibraeel. The wings of the angels are not like the wings of the birds Only Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم know their true condition Observe, the wings of the bat are flesh and blood and it is unique to other birds.

5 This means that besides wings, these angels have other differences. Also, Allah Almighty has kept great diversity in His creation in gender, species, sex and persons. Others are diverse in crops and seasons as well as in width and breadth and in qualities and attributes

مَا يَفْتَحِ اللّٰهُ لِلنَّاسِ مِنْ رَّحْمَةٍ فَلَا
مُمْسِكَ لَهَا ۚ وَ مَا يُمْسِكْ ۙ فَلَا مُرْسِلَ
لَهٗ مِنْۢ بَعْدِهٖ ؕ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝

2. Whatever Allah grants from His Mercy for mankind, there is none to withhold [6] it, and whatever He withholds none can release it [7]. And He is the Most Dignified, the Wise [8].

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6. Thus His power in these existing things is not limited, but they are far beyond our imagination. Here, the word 'thing' denotes possibility and not existence.

7. Religious mercy or worldly. Faith, mystical knowledge, sustenance, rain, wealth, image and character are all included in this. Thus, place your trust in Allah Almighty.

8. The commentary of this verse is the following Hadith: "Oh Allah, no one has the power to stop what You can give to anyone".

3. O mankind! Remember the favour [9] of Allah upon you. Is there any creator [10] besides Allah who provides [11] for you from the heavens and the earth? There is none worthy of worship than He. Why then are you turning back [12]?

يٰٓاَيُّهَا النَّاسُ اذْكُرُوْا نِعْمَتَ اللّٰهِ عَلَيْكُمْ ؕ هَلْ مِنْ خَالِقٍ غَيْرُ اللّٰهِ يَرْزُقُكُمْ مِّنَ السَّمَآءِ وَالْاَرْضِ ؕ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ۝٣

9. Thus, whatever He has given to anyone has been given with a great deal of wisdom. The one who raises objection to His grant is an ignorant person.

10. This tells us that to remember the bounty of Allah Almighty is an act of worship. The Holy Prophet صلى الله عليه وآله وسلم is the highest bounty of Allah Almighty, which makes his remembrance an act of worship as well, whether done individually or collectively, *e.g. Meelad Shareef, etc.*

11. In it there is a refutation of the Mu'tazillah sect who regard the servant as the creator of his deeds. This tells us that even our deeds, too, are the creation of Allah Almighty, although we are the causes of them.

12. No one! Thus, in search of sustenance connect your heart with Allah Almighty. All other things are causes of the sustenance, not the Sustainer.

4.If they belie [13] you, then no doubt Messengers have been belied [14] before you. And all affairs [15] return to Allah.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كُذِّبَتْ رُسُلٌ مِّنْ قَبْلِكَ ؕ وَ اِلَى اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٤

13. Thus do not worship sustenance, nor the causes of it. The idolators worship the harvest, earth, sun, clouds, etc. In the same way, they worship the seasons, as well as the causes of sustenance. This was the very condition of the polytheists of Arabia.

14. Thus, you should not grieve, because the letter *'FA'* in the word *'FAQAD"* is not one of compensation, but is used to describe the cause of the concealed reward, i.e. do not grieve over their rejection, because the infidels have always been trying to falsify the Prophets, while they had been exercising patience at this. From this we learn that to relieve the Holy Prophet صلى الله عليه وآله وسلم of his grief is Divine practice.

15. Thus, Allah Almighty will most certainly reward the Holy Prophet صلى الله عليه وآله وسلم for his propagation and punish the infidels for its rejection.

5.O mankind! Surely, the promise [16] of Allah is true. Therefore, let not the life [17] of this world deceive you and let not the arch deceiver [18] deceive you, regarding the respect of Allah.

يٰٓاَيُّهَا النَّاسُ اِنَّ وَعْدَ اللّٰهِ حَقٌّ فَلَا تَغُرَّنَّكُمُ الْحَيٰوةُ الدُّنْيَا ۪ وَلَا يَغُرَّنَّكُمْ بِاللّٰهِ الْغَرُوْرُ ۝٥

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16 In it there is a hint of the refutation of the issue of the possibility of a lie. There is also a hint that censure can be rescinded, but that it is not a lie, but forgiveness. Also, that censure is dependent on the will of Allah Almighty. Says Allah Almighty "*And whatever is less than infidelity He forgives whomsoever He pleases*"(S4 V48). If Allah Almighty does not punish any culprit, it does not mean that Allah Almighty (Allah forbid) has spoken a lie. Punishment is totally dependent on the intention of Allah Almighty. Because punishment was not intended it was not meted out.

17. That by becoming engrossed in the worldly delights you may forget the Hereafter. Never do this. Do not be fooled by Allah Almighty's slackness and respite.

18. *GHOROOR* is the name of the devil. It means deceiver and fraudulent. The great Sufi sages say that any wealth or position, which may cause you to rebel against Allah Almighty, is deception.

6. Undoubtedly the devil (Shaitaan) is your enemy [19]. So, take him only as your enemy [20]. He only assembles his party [21] that they are among the Companions of the burning fire.

إِنَّ الشَّيْطٰنَ لَكُمْ عَدُوٌّ فَاتَّخِذُوْهُ عَدُوًّا ؕ إِنَّمَا يَدْعُوْا حِزْبَهٗ لِيَكُوْنُوْا مِنْ اَصْحٰبِ السَّعِيْرِ ۝۶

19 Because of you he had become the cursed one and was expelled from Paradise. The great Sufi sages say that because of us Allah Almighty expelled the devil (our enemy) from our house, i.e. Paradise. Now it becomes our duty to expel the devil from the house of Allah, i.e. our heart.

20 At no time should you be unmindful of his danger. He has misled many pious worshippers.

21 This tells us that there are two factions or parties; one is linked with Allah Almighty (*Rahmani*) and the other is linked with the devil (*Shaitani*). On the Day of Judgement all will be with their leader. The Shaitani group will be with the devil, while the Rahmani group will be with those beloved to Allah Almighty.

7.For the infidels there is a severe penalty [22] and those who believed and have done good deeds, for them is forgiveness and great reward [23].

اَلَّذِيْنَ كَفَرُوْا لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ۝۷

22 Eternal disgrace and the punishment of the angels, from which, if Allah wills, the sinful believers will be protected.

23 From this, two issues emerge.

1 Faith has priority over action, because good deeds are not acceptable without faith.

2. Good deeds are a means of forgiveness of sins. Says Allah Almighty: "*No doubt good deeds obliterate evil deeds*"(S11:V114).

SECTION 2

8.What! Will he whose evil deeds appear fair to him, so much so, that he considers them good, be like him who is guided [24]? Allah leaves such one go astray as He Pleases and guides whom He pleases. So do not

اَفَمَنْ زُيِّنَ لَهٗ سُوْٓءُ عَمَلِهٖ فَرَاٰهُ حَسَنًا ؕ فَاِنَّ اللّٰهَ يُضِلُّ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۫ فَلَا تَذْهَبْ نَفْسُكَ عَلَيْهِمْ

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waste yourself in grief [25] for them. Allah Knows well what they do.

حَسَرٰتٍ ؕ اِنَّ اللّٰهَ عَلِيْمٌۢ بِمَا يَصْنَعُوْنَ ۝٨

24. This verse was revealed in connection with the polytheists of Makkah, like Abu Jahl, who would commit infidelity and sins and then be proud about their actions. They would regard their evil doings as good and the good deeds of the believers as evil. Present day Rafzis, Wahabis, Chakraldwis, Mirzais are included in this category, who express joy by regarding their irreligiousness as religion and their evil deeds as piety. This is the worst type of sin.

25. Here, the Holy Prophet صلى الله عليه وآله وسلم is being addresses, stating that he should not regret that these wretched miscreants have not accepted Islam. By not accepting it they are not harming the Holy Prophet صلى الله عليه وآله وسلم in any way.

9. And Allah is He Who sends the winds [26] that raise the clouds. Then We drive it to a dead land [27] and give life [28] to the earth therewith, after its death. This is how resurrection [29] would be.

وَ اللّٰهُ الَّذِيْۤ اَرْسَلَ الرِّيٰحَ فَتُثِيْرُ سَحَابًا فَسُقْنٰهُ اِلٰى بَلَدٍ مَّيِّتٍ فَاَحْيَيْنَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ كَذٰلِكَ النُّشُوْرُ ۝٩

26. From its place, because wind, too, has its place of origin. The wind, which is with us at all times, is of a different nature. The author of *Tafseer Roohul Bayaan* has stated that by *IRSAAL* is meant to send, to open, to leave.

27. By *'dead city'* is meant dry and barren ground. Even in this, too, there is a discussion of the power of Allah Almighty, in that clouds come from one place and pour elsewhere. This tells us that it functions in accordance with the command of the One who is All-Powerful.

28. In that if a seed is sown in the ground it will grow. But, if nothing is sown, that natural, wild vegetation will begin to grow, which makes the land green

29. A few issues emerge from this:

1. Analogy is absolutely correct because Allah Almighty has ordered us to speculate about the conditions of the Hereafter from the conditions of the world.

2. That absolute analogy is reliable in matters of faith. That absolute analogy which is not reliable in matters of beliefs is that analogy which is found to be defective.

10.Whoever desires honour, then (remember) all honour [30] belongs to Allah. Towards Him ascends [31] all pure words, and He exalts the righteous works. And those who plot evil [32], for them is a severe punishment. And their evil plans will all perish [33].

مَنْ كَانَ يُرِيْدُ الْعِزَّةَ فَلِلّٰهِ الْعِزَّةُ جَمِيْعًا ؕ اِلَيْهِ يَصْعَدُ الْكَلِمُ الطَّيِّبُ وَ الْعَمَلُ الصَّالِحُ يَرْفَعُهٗ ؕ وَالَّذِيْنَ يَمْكُرُوْنَ السَّيِّاٰتِ لَهُمْ عَذَابٌ شَدِيْدٌ ؕ وَمَكْرُ اُولٰٓئِكَ هُوَ يَبُوْرُ ۝١٠

30. In this verse there is no negation of bestowing honour upon anyone. Through Divine grant Prophets and their devotees are granted honour. Says Allah Almighty: "*Honour is for Allah and His Messenger and the believers*"(S63:V8). What is meant is in order to obtain honour; you will have to come to the door of Allah Almighty.

31. This means that Allah Almighty raises in honour good deeds, as they reach faster in the

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special court of Allah Almighty Or pure and auspicious words elevate good deeds, because without the Kalimah good deeds are not accepted Here, pure words either denote Kalimah Tauheed or words of glorification and the Unity of Allah Almighty

32 Like assembling of the polytheists of Makkah in their civic centre, i.e. Darun Nadwah to plan the killing and capturing of the Holy Prophet صلى الله عليه وآله وسلم. The interpretation of this verse is the following verse "*And (O Beloved Prophet!) Remember when the infidels were plotting against you*"(S8:V30). These infidels will be punished in this world with murder, famine, etc. and after their death, punishment of the grave and after the Day of Judgement the punishment of the Hereafter

33 In it is a prophecy of the unseen, that all the deceptions would be rendered in vain, while the radiant sun of the Holy Prophet صلى الله عليه وآله وسلم will remain at its zenith. If Allah Almighty wills, this Divine grace will remain for all times.

11.And Allah created you from clay [34], then from a drop of sperm, then made you pairs [35] of male and female. And no female bears, nor does she give birth [36], but with His knowledge. And no one whose life is lengthened has life extended or the age of whoso is curtailed [37] (can extend it). All this [38] is in a Book. Verily, it is easy [39] for Allah

وَاللّٰهُ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ نُّطْفَةٍ
ثُمَّ جَعَلَكُمْ اَزْوَاجًا ؕ وَ مَا تَحْمِلُ مِنْ
اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖ ؕ وَ مَا يُعَمَّرُ
مِنْ مُّعَمَّرٍ وَّ لَا يُنْقَصُ مِنْ عُمُرِهٖۤ اِلَّا
فِيْ كِتٰبٍ ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ○

34 Or in this way that He created Adam (On whom be peace) from clay and then his children from sperm or that first He created nourishment from the sand, then blood from nourishment, then sperm from the blood, then the human being from the sperm Thus, the meaning of the blessed verse is clear, without any objection In this verse proof is provided about the second way of resurrection on the Day of Judgement

35 Males, females, black, white, fortunate, unfortunate, believers, infidels, sinners, pious Allah Almighty has created pairs of souls as well.

36 In this verse mention is being made of the lofty nature of Divine Knowledge, that He is fully aware of every infant's conception, birth, age and every condition of his In fact, he whom Allah Almighty provides with His knowledge is also aware of these matters

37 From the beginning the age would be kept long or short, or the age could increase through the prayer of the pious or through pious deeds, or it could decrease through evil deeds or someone's curse. All this is recorded on the Divine Tablet. Through the prayer of the devil, his lifespan has been increased. Says Allah Almighty "*Allah said, certainly you are of those that are granted respite till the day of the known time*"(S38: V80-81). From the letter *Fa* we learn that this increase in his lifespan is due to his dua

38 From this we learn that these pious sages whose gaze is on the Divine Tablet, are fully aware of everyone's lifespan, as well as their destiny. In fact, all these are recorded on the Divine Tablet for their information. There is no risk of Allah Almighty forgetting these things.

39 This means recording of lifespan, etc. and all the information of the unseen on the Divine Tablet, or increasing or decreasing anyone's lifespan is very simple for Allah Almighty. Likewise, informing His beloved servants about these matters is very simple.

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وَ مَا يَسْتَوِى الْبَحْرٰنِ ۖ هٰذَا عَذْبٌ
فُرَاتٌ سَآئِغٌ شَرَابُهٗ وَ هٰذَا مِلْحٌ
اُجَاجٌ ؕ وَ مِنْ كُلٍّ تَاْكُلُوْنَ لَحْمًا طَرِيًّا
وَّ تَسْتَخْرِجُوْنَ حِلْيَةً تَلْبَسُوْنَهَا ۚ وَ
تَرَى الْفُلْكَ فِيْهِ مَوَاخِرَ لِتَبْتَغُوْا مِنْ
فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾

12.And the two seas are not alike [40]. One is palatable, sweet and pleasant [41] to drink, and the other is salty [42], so bitter. And from each you eat fresh meat and take out ornaments [43] to wear. And you see the ships therein, cleaving [44] the water so that you may seek [45] His Bounty and that you be grateful.

40. They are neither equal in taste, nor in benefit, as pearls are taken out from salty water.
41. From this we learn that just as water is the same in appearance but is different in taste; similarly, all human beings are the same in appearance, but some are believers and some are infidels. If sweet and salty oceans are not the same, then how will the believing and non-believing human beings be the same? How can the Prophet and non-Prophet be equal?
42. It should be observed that the fish is a morsel of flesh, which should be eaten when it is fresh. It becomes bad on keeping it. For this reason it is called fresh meat. But, just fish on its own will not be called fish. Therefore, if anyone has vowed not to eat meat, mere eating of fish will not break his vow. As an example, the QUR'AAN has called dua as Salaah, but in common terminology, Salaah refers to Namaaz. Thus, this juristic issue does not contradict this verse.
43. Like corals and pearls, which are obtained from salty oceans, yet taking them out is linked with both. Although women wear these ornaments, they are wearing them for men. Therefore, the wearing is linked to men. It should be remembered that pearls are permissible for men to wear, but gold and silver jewellery are forbidden. For further details about the subject consult Fataawa Naeemi.
44. Although the ship is heavy and water is thin and light, the ship does not sink. This is due to the splendour of Allah Almighty.
45. Worldly favours like commerce and business and favours of the Hereafter, like journeys for Hajj and visiting the mazaars of the pious. This tells us that whatever a person receives is from the grace and favour of Allah Almighty.

يُوْلِجُ الَّيْلَ فِى النَّهَارِ وَ يُوْلِجُ النَّهَارَ
فِى الَّيْلِ ۙ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۚ كُلٌّ
يَّجْرِىْ لِاَجَلٍ مُّسَمًّى ؕ ذٰلِكُمُ اللّٰهُ
رَبُّكُمْ لَهُ الْمُلْكُ ؕ وَالَّذِيْنَ تَدْعُوْنَ
مِنْ دُوْنِهٖ مَا يَمْلِكُوْنَ مِنْ قِطْمِيْرٍ ؕ ﴿۱۳﴾

13.He merges the night with day and He merges [46] the day into the night. And He engages [47] the services of the sun and the moon that each one runs up to an appointed [48] time. This is Allah, your Lord. His is the Kingdom [49] of the entire universe. And those who you worship besides Him, own not even the husk [50] of a date palm.

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46 In that during winter the nights are long and the days are short, while in summer the nights are short and the days are long The cause of this is that the portions of the night are included in the day and that of the day in the night

47 They never take leave, nor do they go for repairs after becoming defective This control is beneficial for you

48 This tells us that the moon, sun and the stars are in motion, not the sky or the earth. These two are completely stationary Thus the ancient philosophy, which acknowledges that the sky is in motion, is false Modern science, which advocates that the earth is in motion, is also wrong By 'appointed time' is meant the Day of Judgement

49 The demonstrative pronoun "*that*" does not point to sense or perception, because Allah Almighty is free of sensory perceptions, i.e. He is Lord of immense grandeur and a true King.

50 The Wahabis take the meaning of this verse to be that those Prophets and saints whom you are calling, do not listen to you, nor is any Prophet or saint the owner of anything or the provider of needs On the Day of Judgement these Prophets and saints would deny this call

14.If you invoke them they will not listen [51] to you, and even if they hear, they cannot grant [52] your wish. And on the Day of Judgement they will deny [53] your associating in their worship. And none can inform [54] you like the (one who is) All Aware.

51 Stones, water, trees, the moon, the sun, etc.

52 Because they are lifeless, inorganic minerals

53 This has been said regarding the idols Prophets and saints have been given the capacity to hear and to give a reply It is for this reason that we extend greetings to the Holy Prophet صلی اللہ علیہ وآلہ وسلم

54 This means that the conditions of both

SECTION 3

15.O mankind! It is you who

of yours. In other words, they apply verses regarding the infidels to the believers, and those regarding the idols to the Prophets and saints. But, if you ask these foolish people that at the time of the revelation of this verse it was the period of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, so tell us which Companion was calling upon Prophets and saints in his time of difficulty, thus becoming polytheists?

The verb "you worship" is in the present tense. Thus, according to your commentary, all the Noble Companions are polytheists. In addition, this translation of yours is against Quranic verses and Ahadith. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you an abundance of good*"(S107:V1). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says that I have been given the keys of all the treasures of the earth. Says Allah Almighty: "*To whom Allah bestowed a favour, and you had bestowed a favour*"(S33:V37). The Holy Prophet صلی اللہ علیہ وآلہ وسلم said. "I will intercede for the sinners". In the light of this, can you say that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is not the owner of anything, and will he not be beneficial to us on the Day of Judgement? (May Allah forbid).

إِنْ تَدْعُوهُمْ لَا يَسْمَعُوا دُعَآءَكُمْ ۖ وَ
لَوْ سَمِعُوا مَا اسْتَجَابُوا لَكُمْ ۖ وَيَوْمَ
الْقِيٰمَةِ يَكْفُرُونَ بِشِرْكِكُمْ ۖ وَلَا يُنَبِّئُكَ
مِثْلُ خَبِيرٍ ۝

worlds and the eventual end of the believers and the polytheists, about which We can give information that no one else will give. It should be remembered that the example meant is of informing and not the example of Allah Almighty, as He is free from example and comparison. He says Himself that there is nothing like Him

يٰٓاَيُّهَا النَّاسُ اَنْتُمُ الْفُقَرَآءُ اِلَى اللّٰهِ ۚ

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وَاللّٰهُ هُوَ الْغَنِیُّ الْحَمِیْدُ ﴿۱۵﴾

stand [55] in need of Allah, and Allah only is He Who is All Independent, All Praised.

55. This means that everyone at all times and under all conditions, is dependent on Allah Almighty. If anyone is in the position to relieve the difficulty of others, it is due to His favour. Even that person, too, is dependent on Allah Almighty. Thus, the verse "*Allah and His Prophet enriched them*" is not a contradiction.

اِنْ یَّشَاْ یُذْهِبْكُمْ وَیَاْتِ بِخَلْقٍ جَدِیْدٍ ﴿۱۶﴾ ۚ

16. If He pleases, He may take you away and bring a new creation [56].

56. In that instead of disobedient, infidel people, you were created into another obedient nation. Or, after destroying this world, He creates another world.

وَ مَا ذٰلِكَ عَلَى اللّٰهِ بِعَزِیْزٍ ﴿۱۷﴾

17. And this is not anything difficult for Allah.

وَلَا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ؕ وَ اِنْ تَدْعُ مُثْقَلَةٌ اِلٰى حِمْلِهَا لَا یُحْمَلْ مِنْهُ شَیْءٌ وَّ لَوْ كَانَ ذَا قُرْبٰى ؕ اِنَّمَا تُنْذِرُ الَّذِیْنَ یَخْشَوْنَ رَبَّهُمْ بِالْغَیْبِ وَ اَقَامُوا الصَّلٰوةَ ؕ وَمَنْ تَزَكّٰى فَاِنَّمَا یَتَزَكّٰى لِنَفْسِهٖ ؕ وَ اِلَى اللّٰهِ الْمَصِیْرُ ﴿۱۸﴾

18.And no soul bearer of burden will bear the burden [57] of another. And if anyone heavily loaded any other to share its load, no one will bear anything from its burden [58] even though he may be a near relation. O Beloved Prophet your warning is only useful [59] for those who fear your Lord without seeing [60] and establish [61] Salaah. And whoso purifies [62], purifies [63] for his own good. And to Allah is the return.

57. On the Day of Judgement no person will be responsible for another person's sins, so that the actual culprit could go free. The leaders of infidelity would be carrying the burden of sins of their followers. This would be the punishment for misleading them.

58. This means that no one out of his own free will would be prepared to carry the burden of anyone. But, at the instruction of Allah Almighty, the burden of the heretics will be on the shoulders of those who were misleading them.

59. Allah be praised! What exquisite translation! i.e. the Holy Prophet صلى الله عليه وآله وسلم is the Warner of all the worlds, but only the believers are deriving its benefit. The qualities of these will be mentioned later. Thus, there is no inconsistency in the verse.

60. This tells us that only that belief and worship is worthy of acceptance, which is based on the unseen, without any publicity. After their death all the infidels would declare faith, but it will be in vain, because that would be faith of doubt. We further learn that faith on the unseen is an act of excellence. The faith of the Holy Prophet صلى الله عليه وآله وسلم is Faith with excellence of vision, because the Holy Prophet صلى الله عليه وآله وسلم had seen all the concealed worlds, especially during the night of Me'raaj.

61. In that they perform their Salaah regularly with the full presence of heart and mind. This tells us that fear of Allah Almighty is developed through establishing regular Salaah.

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62 His heart is purified from the impurities of defective beliefs and his body from the impurity of evil action

19. And the blind and the seeing are not equal [64].

64 Those who can see and those who are blind are not the same, e.g. believers and infidels, learned and ignorant, those who praise the Holy

20. And nor the darkness and the light [65].

65 This means infidelity and Islam. Because there were many categories of infidelity, but only one faith and Islam. *'Darkness"* is in the plural and *'light'* is expressed in the singular.

21.And nor the shadow and the head of the full sun [66].

66 This means truth and falsehood, or Paradise and Hell, or reward and punishment, or comfort and hardship, or staying in the shadow of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

22. And the living and the dead can never be equal [67]. Undoubtedly Allah causes him to hear whom He Pleases [68], but you cannot make those who are lying in their graves [69] to hear.

67 By the living is meant the believers, while the dead signify the infidels

68 If Allah Almighty wishes He could enable His beloved servants to hear soft sounds from a distance, like Hazrat Sulaiman (On whom be peace) who could hear the sound of the ant from a distance of three miles. And if He so desires, He would not let a person hear the sound of the canon from nearby, by making the person totally deaf. If He desires He can enable the dead to hear and if He desires, He could make some of those that are living to be deaf.

23.You are but a warner [70].

70 Hence, the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not be questioned about the infidels as to why they had not accepted faith. The commentary of this verse is the following verse. *"You shall not be questioned about the*

63. Oh My Beloved! You are independent from them. If the entire world were to become infidels, it will not harm you in any way.

وَمَا يَسْتَوِي الْأَعْمٰى وَالْبَصِيْرُ ﴿١٩﴾

Prophet صلی اللہ علیہ وآلہ وسلم and those who speak ill of him

وَلَا الظُّلُمٰتُ وَلَا النُّوْرُ ﴿٢٠﴾

only one faith and Islam. *"Darkness"* is in the plural and *'light'* is expressed in the singular.

وَلَا الظِّلُّ وَلَا الْحَرُوْرُ ﴿٢١﴾

or staying away from him. It should be remembered that since these things and these people are not the same, then how could a Prophet and a non-Prophet be the same?

وَمَا يَسْتَوِي الْأَحْيَآءُ وَلَا الْأَمْوَاتُ ؕ إِنَّ اللّٰهَ يُسْمِعُ مَنْ يَّشَآءُ ۚ وَمَآ أَنْتَ بِمُسْمِعٍ مَّنْ فِي الْقُبُوْرِ ﴿٢٢﴾

69 Here *'those in the grave'* denote infidels. Otherwise, the dead do listen. That is the reason why greeting the inmates of the grave is sunnat. In every Salaah greeting is extended to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, because the Messenger of Allah is alive and is able to see all things near and far. Hazrat Saleh and Hazrat Shuaib (On them be peace) had spoken to people who were totally destroyed. Therefore, at another place, after this, it is stated *"You only make those to hear who believe in Our signs"*(S30:V53).

إِنْ أَنْتَ إِلَّا نَذِيْرٌ ﴿٢٣﴾

inmates of Hell"(S2:V119). The verse does not mean that besides being a Warner, the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not possess other qualities. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the intercessor of sinners, mercy unto

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worlds, as well as the possessor of innumerable comprehensive attributes. This is limitless restriction.

إِنَّآ أَرْسَلْنٰكَ بِالْحَقِّ بَشِيْرًا وَّ نَذِيْرًا ۭ وَاِنْ مِّنْ اُمَّةٍ اِلَّا خَلَا فِيْهَا نَذِيْرٌ ﴿٢٤﴾

24.O Beloved Prophet! Surely, We have sent you with truth as a bearer of good tidings [71] and as a warner. And for every Ummah a warner [72] has been appointed.

71. Giver of glad tidings of reward to the pious, Warner of punishment to the evildoers. Here, glad tidings do not denote the glad tidings of the Holy Prophet, because that is done with verification.

72. It is stated in Bukhari Shareef that Prophets are from an elevated family. Other families are subservient to them. Thus, the verse does not mean that a Prophet has been from people of differing social status. Here, the word '*warner*' is used in the general sense, which includes Prophet, a learned person, a lecturer, etc.

وَ اِنْ يُّكَذِّبُوْكَ فَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ ۚ جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ وَ بِالزُّبُرِ وَبِالْكِتٰبِ الْمُنِيْرِ ﴿٢٥﴾

25. And if they belie you, then those before you have already been falsified [73]. There came to them their Messengers with clear [74] proofs, and with the scriptures and the shining Books [75].

73. Thus, Oh My Beloved! Do not grieve when the infidels try to belie you. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is so beloved to Allah Almighty that He keeps His Beloved happy and content.

74. Those miracles from which their Prophethood is proven.

75. Like Hazrat Shuaib, Hazrat Idris and Hazrat Ebrahim (On them be peace), who were given Scrolls (SAHIFAH) and Hazrat Musa and Hazrat Dawood (On them be peace), who were given Books. From this, there is a hint that the Scrolls and Books of the previous Prophets had not come in the form of a miracle, like the Holy QUR'AAN is the miracle of the Holy Prophet صلى الله عليه وآله وسلم .

ثُمَّ اَخَذْتُ الَّذِيْنَ كَفَرُوْا فَكَيْفَ كَانَ نَكِيْرِ ﴿٢٦﴾ ع ١٢/١٥

26.Then We seized the infidels, then how was My abhorrence [76]?

76. This means Allah's punishment, which had come in different forms.

SECTION 4

اَلَمْ تَرَ اَنَّ اللّٰهَ اَنْزَلَ مِنَ السَّمَآءِ مَآءً ۚ فَاَخْرَجْنَا بِهٖ ثَمَرٰتٍ مُّخْتَلِفًا اَلْوَانُهَا ۭ وَمِنَ الْجِبَالِ جُدَدٌۢ بِيْضٌ وَّ حُمْرٌ مُّخْتَلِفٌ اَلْوَانُهَا وَغَرَابِيْبُ سُوْدٌ ﴿٢٧﴾

27.Have you not seen [77] that Allah has sent down water from the sky and then We bring forth therewith fruits of different colours [78]. And in the mountains are streaks white and red of different colours. And some raven black [79].

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77 Here, 'seeing' denotes reflecting, and in it the address is made to the Holy Prophet صلی اللہ علیہ وآلہ وسلم or to every intelligent human being

78 Just as trees do not bear fruit without rain, similarly, good deeds, too, are not accepted without the blessed and favourable gaze of the Holy Prophet صلی اللہ علیہ وآلہ وسلم The worship of the devil did not receive the water of Prophethood, as a result of which it became dry.

79 In that in some places of the mountain there are paths of white stones, black stones and red stones. These, too, are the examples of Divine Power. In the like manner, the world also has colourful paths of Shariah, based on Islamic Law and Tareeqat (path leading to the realization of Allah Almighty). Then we have Hanafi, Shafa'ee, Maliki and Hambali, the four branches of Shariah; and Qadri, Chishti, Naqshbandi and Soharwardi, the different Silsilahs (chains leading to the realization of Allah Almighty).

28.And men and beasts and cattle in like manner of various [80] colours. Only those of His devotees [81] who possess knowledge [82] fear Allah. Undoubtedly Allah is Honourable, Forgiving.

وَ مِنَ النَّاسِ وَ الدَّوَآبِّ وَ الْاَنْعَامِ
مُخْتَلِفٌ اَلْوَانُهٗ كَذٰلِكَ ؕ اِنَّمَا يَخْشَى
اللّٰهَ مِنْ عِبَادِهِ الْعُلَمٰٓؤُا ؕ اِنَّ اللّٰهَ
عَزِيْزٌ غَفُوْرٌ ﴿۲۸﴾

80 This means human beings and animals are of a variety of colours, which reflect the power of Allah Almighty It should be remembered that just as human faces reveal different colours, so is the colour of their hearts Some are white, while others are black On the Day of Judgement, the colour of hearts will be reflected on their faces The faces of the believers will be bright, while those of the infidels would be black

81 By 'bondsmen' is either meant the entire creation or human beings

82 From this we learn that religious scholars are people of great honour and status, so that Allah Almighty has vested His awe and fear in them Whoever would be blessed with the fear of Allah, it would be done through the means of the true and pious scholars. Says Allah Almighty *"Say you, are those who know equal to those who know not?"*(S39:V9). However, by men of knowledge are meant those scholars who possess knowledge of religion and whose beliefs and deeds are correct. In the word 'Al-Ulama' the letter *LAAM* is periodical.

29.Verily those who recite [83] the Book of Allah and establish [84] Salaah and spend [85] out of what We have given them, secretly [86] and openly, should hope for a trade in which there is no loss [87].

اِنَّ الَّذِيْنَ يَتْلُوْنَ كِتٰبَ اللّٰهِ وَ اَقَامُوا
الصَّلٰوةَ وَ اَنْفَقُوْا مِمَّا رَزَقْنٰهُمْ سِرًّا
وَّعَلَانِيَةً يَّرْجُوْنَ تِجَارَةً لَّنْ تَبُوْرَ ﴿۲۹﴾

83 This tells us that recitation of the Holy QUR'AAN is an act of worship, in fact, it is an excellent form of worship because Allah Almighty had mentioned it first. In any case, recitation of the Holy QUR'AAN is an act of Ibaadat, whether you understand its meaning or not, because recitation is kept absolute It should be remembered that whether you recite the Holy QUR'AAN for the purpose of blessing, or in the form of wazeefah, it is rewardable in either way. Although making small children recite the Holy QUR'AAN is act of worship and a means of obtaining reward, the laws of recitation are not obligatory upon them (*Tafseer Roohul Mu'ani*). By expressing *'who recite'* in the common tense, it has been stated that recitation of the Holy QUR'AAN should be done at all times.

84 This means that they recite it regularly and accurately

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85. In the path of Allah Almighty. Poor-due (Zakaat), charity (Sadaqah), Hajj, etc. are all included in it. From the preposition *'from us'* is understood that you need not spend all your wealth. You should save some for your children and family.

86. From this we learn that some charities should be given publicly and some in a concealed manner. Obligatory charity should be given publicly, while it is better to give optional charity without any publicity. For instance, Jummah Salaah and Eidain Salaah should be performed publicly, while Tahajjud Salaah is offered without publicity.

87. From this, emerge two issues:

1. Worship should not be performed for worldly name and fame, but solely for the pleasure of Allah Almighty and the benefits of the Hereafter.
2. Do not be certain that your good deeds are going to be accepted, instead, fear their rejection and hope for their acceptance. For this reason, the word *'hope'* is used here.

30. That We may give them their reward [88] in full, and give more out of His Bounty. Surely, He is Forgiving, Appreciating.

لِيُوَفِّيَهُمْ أُجُوْرَهُمْ وَيَزِيْدَهُمْ مِّنْ فَضْلِهٖ ؕ اِنَّهٗ غَفُوْرٌ شَكُوْرٌ ﴿۳۰﴾

88. In place of one, He has given ten, or seven hundred, or even more than that. Besides this reward, He blesses the person with His Vision,

which will be purely His grant and not the reward of any of our deeds.

31. And the Book We revealed [89] to you is the Truth confirming [90] the Books before it. Verily, Allah is Aware of His devotees and is Seeing them.

وَ الَّذِیْۤ اَوْحَیْنَاۤ اِلَیْكَ مِنَ الْكِتٰبِ هُوَ الْحَقُّ مُصَدِّقًا لِّمَا بَیْنَ یَدَیْهِ ؕ اِنَّ اللّٰهَ بِعِبَادِهٖ لَخَبِیْرٌۢ بَصِیْرٌ ﴿۳۱﴾

89. In the words *"from the book"*, the preposition 'from' is narrational. Also, keep in mind limited because the Holy Prophet's صلی اللہ علیہ وآلہ وسلم is not limited to the Holy QUR'AAN. The sayings of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, too, are Divine Revelation.

90. From this we understand that the Holy QUR'AAN is the final Book of Allah Almighty, because this Book verifies only, and does contain prophesy about the coming of any Book or a Prophet. As always, the previous verifies the one coming after. If there were any other Prophet or heavenly book to come after the Holy QUR'AAN, then its prophecy would have been given by the Holy QUR'AAN. Thus, Ghulam Qadyani is a liar. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "After me, thirty Dajjals (false prophets) would come into the world, who would claim to be prophets, although I am the Seal of the Prophets. There will be no prophet after us".

32.Then We made Our selected devotees [91] the inheritors [92] of the Book. But, amongst them are those who wrong themselves, and of them are those who take a middle course; and of them is he who excels [93] others in righteousness by Allah's permission.This is indeed the greatest grace.

ثُمَّ اَوْرَثْنَا الْكِتٰبَ الَّذِیْنَ اصْطَفَیْنَا مِنْ عِبَادِنَا ۚ فَمِنْهُمْ ظَالِمٌ لِّنَفْسِهٖ ۚ وَ مِنْهُمْ مُّقْتَصِدٌ ۚ وَ مِنْهُمْ سَابِقٌۢ بِالْخَیْرٰتِ بِاِذْنِ اللّٰهِ ؕ ذٰلِكَ هُوَ الْفَضْلُ الْكَبِیْرُ ﴿۳۲﴾

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91 This means that Allah Almighty has chosen the scholars, huffaaz, saints, etc. from the Ummah of the Holy Prophet as the scholar, hafiz, commentator, and protector of the Holy QUR'AAN. In it is reflected the honour of this Ummah by giving it the opportunity of serving the Holy QUR'AAN and making them superior to all the other Ummahs. From this we understand that the scholars of Islam are the heirs and deputies of the Prophets, as well as the heirs of the HOLY QUR'AAN.

92 This tells us that the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is superior to all the previous Ummahs, and those who are serving the Holy QUR'AAN are better than the rest of this Ummah. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "The best among you are those who study the QUR'AAN and then disseminate its knowledge to others". Service to the Holy QUR'AAN is the great bounty of Allah Almighty. May Allah Almighty grant it to us.

93 These three groups belong to the believers. Sincere, actively engaged believers are included in "*those gone ahead in doing good deeds*", those doing good deeds for show are included in the group taking the middle course and those who do not express gratitude to Allah Almighty are included in the group who wrong themselves. The Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*Our doers of good are indeed people of piety. In ages gone by, those who take the middle course would be salvaged and those who did wrong to themselves would be forgiven*". He also said: "The predecessors of good deeds would enter Paradise without any reckoning, from those following the middle course an easy reckoning would be taken, while those who had wronged themselves would enter Paradise after some difficulty". The Sufi sages say that those who have absolute and unflinching faith in Allah Almighty are from the first group; those of positive knowledge belong to the second group, while those having convincing knowledge belong to the third group. In short, this has eleven different explanations.

33.They will enter the gardens [94] of eternity. They will be made to wear bracelets of gold and pearls there. And their dress therein will be silken [95].

جَنّٰتُ عَدْنٍ يَّدْخُلُوْنَهَا يُحَلَّوْنَ فِيْهَا مِنْ اَسَاوِرَ مِنْ ذَهَبٍ وَّلُؤْلُؤًا ۚ وَ لِبَاسُهُمْ فِيْهَا حَرِيْرٌ ﴿۳۳﴾

94 All three of them, although a few of them would enter Paradise earlier and some would enter after serving some punishment. From this we understand that every believer would obtain salvation, no matter how much sin he may have committed. The eternal punishment in Hell is only for the infidels.

95 However, there will be a difference in their places of abode, clothes, etc. according to their ranks. They have different sections and classes of Paradise set aside for them. It should be remembered that it is forbidden for men to wear gold and pure silk in this world, but if Allah wills, these would be lawful in Paradise.

34.And they will say: "All praise be to Allah Who has removed our grief [96]. Undoubtedly, our Lord is Forgiving, Appreciating [97].

وَقَالُوا الْحَمْدُ لِلّٰهِ الَّذِيْٓ اَذْهَبَ عَنَّا الْحَزَنَ ؕ اِنَّ رَبَّنَا لَغَفُوْرٌ شَكُوْرٌ ﴿۳۴﴾

96 He had relieved them of worldly grief and agony, so that now there is no fear of rejection of the good deeds, the danger of being punished for the sins, the terror of the Day of Judgement, nor any other type of agony. From this verse we learn that there will be no worship performed in Paradise. However, the praise of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم would be taking place there.

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97. This means our obtaining Paradise will not be due to our own excellence, but it will be due to Divine grant. Accepting our good deeds and forgiving our sins is solely due to the bounty and grace of Allah Almighty.

الَّذِیْۤ اَحَلَّنَا دَارَ الْمُقَامَةِ مِنْ فَضْلِهٖ ۚ لَا یَمَسُّنَا فِیْهَا نَصَبٌ وَّ لَا یَمَسُّنَا فِیْهَا لُغُوْبٌ ﴿۳۵﴾

35.Who out of His Bounty [98] has made us settle in a place of comfort wherein no trouble [99] reaches us and nor any weariness affects us.

98. From this we learn that obtaining Paradise is due to the grace of Allah Almighty, and not merely due to our good deeds. Thus, no pious person should be proud of his piety. Although the nourishment and clothes, etc. in Paradise will be only due to Divine grace and not the reward of any deed.

99. Disease, death, quarrelling, mischief, religious hardships, and the mischief of the baser self have been removed forever.

وَ الَّذِیْنَ كَفَرُوْا لَهُمْ نَارُ جَهَنَّمَ ۚ لَا یُقْضٰى عَلَیْهِمْ فَیَمُوْتُوْا وَ لَا یُخَفَّفُ عَنْهُمْ مِّنْ عَذَابِهَا ؕ كَذٰلِكَ نَجْزِیْ كُلَّ كَفُوْرٍ ﴿۳۶﴾ ۚ

36.And those who committed infidelity [100], for them is the fire of Hell. Death will not be decreed for them so that they may die [101], and nor will the punishment be lightened [102] for them. Thus do we punish every ungrateful [103] person.

100. That until death they remained infidels and their end was on infidelity, because credence is given to the person's end. Or, it could mean that those who become infidels in matters of Divine knowledge and whose names have been entered in the list of infidels. Thus, there is no objection in the verse.

101. Become free from punishment after death. From this we understand that sinful believers after entering Hell will die and their bodies will become coal. Then, after the period of punishment is completed, they would be placed near Paradise and heavenly water would be thrown on them, as a result of which they will grow in such a way like the grain sprouts in water.

102. This means whichever punishment they would be thrown into, it would be eternal for them. There would be no decrease in it. However, some infidels from the beginning would be given lighter punishment, like Hazrat Abu Talib, Hatim Tai, Nausherwaan, etc.

103. This means to die on reaching Hell, punishment becoming lighter; staying in Hell eternally is the punishment for those who are extremely ungrateful, i.e. the infidels. Some scholars have used this verse to prove that there will be no death in Hell for the infidels. The sinful believers will die on entering Hell. This can also be corroborated from the Hadith in which the Holy Prophet صلى الله عليه وآله وسلم had said that when the inmates of Paradise would bring the believers out of Hell they would already have been transformed into coal. When the Water of Paradise would be thrown on them, they would grow in such a way like how grain sprouts grow through water.

وَ هُمْ یَصْطَرِخُوْنَ فِیْهَا ۚ رَبَّنَاۤ اَخْرِجْنَا نَعْمَلْ صَالِحًا غَیْرَ الَّذِیْ كُنَّا نَعْمَلُ ؕ

37. And they will be crying [104] therein: "O our Lord! Take us out [105] of this that we may do good contrary [106] to what we used to do

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أَوَلَمْ نُعَمِّرْكُمْ مَّا يَتَذَكَّرُ فِيهِ مَنْ تَذَكَّرَ وَجَاءَكُمُ النَّذِيرُ ۖ فَذُوقُوا فَمَا لِلظَّالِمِينَ مِن نَّصِيرٍ ﴿٣٧﴾

before. And did We not give you a life in which he who wishes to reflect, should reflect [107]? And a warner had come [108] to you. Now, therefore taste your penalty. There is no helper [109] for the unjust.

104 This means that they would be screaming in Hell or sometimes they would be complaining to the gatekeeper of Hell and sometimes to Allah Almighty Sometimes they would be rebuking one another and at other times they would be crying In short, their wailing and screaming would be of different types

105 Send us back into the world because besides the world there is no other place of action It should be remembered that the inmates of Paradise would bring the sinful believers out of Hell, but the inmates of Hell will not be given respite from it, for even a moment

106 Here by action is meant inward action, i e correct beliefs, as well as changing action, i e now we will accept faith and do good deeds

107 Some Islamic scholars have made this verse as a basis to prove that the minor children of the infidels would not be sent into Hell but instead, they would be made inmates of Paradise The reason being, before their death they did not have any opportunity to think rationally

108 This tells us that those who were following the way of nature to whom no Prophet was sent, would not be sent into Hell. The belief in the Oneness of Allah Almighty is sufficient for their salvation.

109 By *'tyrants'* is meant the infidels This tells us that on the Day of Judgement and thereafter, the infidels will not have any helpers. On the other hand, Allah Almighty will appoint many helpers for the believers

SECTION 5

إِنَّ اللَّهَ عَالِمُ غَيْبِ السَّمَاوَاتِ وَالْأَرْضِ ۚ إِنَّهُ عَلِيمٌ بِذَاتِ الصُّدُورِ ﴿٣٨﴾

38.Undoubtedly, Allah is the Knower of every secret thing of the heavens and the earth. Surely, He Knows what is in the hearts [110].

110 Thus He is fully aware even if you were to go into the world, you will still indulge in infidelity A banana tree will never bear mangoes

هُوَ الَّذِي جَعَلَكُمْ خَلَائِفَ فِي الْأَرْضِ ۚ فَمَن كَفَرَ فَعَلَيْهِ كُفْرُهُ ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ عِندَ رَبِّهِمْ إِلَّا مَقْتًا ۖ وَلَا يَزِيدُ الْكَافِرِينَ كُفْرُهُمْ إِلَّا خَسَارًا ﴿٣٩﴾

39.He it is Who made you successors of the earth [111]. Therefore he who commits infidelity will suffer for his infidelity [112]. And the infidelity of the infidels will not increase with their Lord, except disgust [113]. And the infidelity of the infidels increases nothing except loss [114].

111 In that your forefathers left everything behind at the time of their death and you became inheritors of all their wealth

112 This means that in the Hereafter the punishment of infidelity will be meted out to that infidel only, although when punishment

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comes in the world, the sinners as well as the animals of that locality are destroyed by it. Thus, there is no inconsistency in the verse.

113. From this we understand that even by doing good deeds an infidel can never become the beloved of Allah Almighty, because the cause of the displeasure, i.e. infidelity, is still present in him. As an example, in the presence of illness, a tasty meal, too, can cause it to become worse.

114. Just as nourishment of the patient can worsen his illness, similarly, miracles, Quranic verses and signs etc. too are the means of increasing the infidelity of an infidel.

قُلْ اَرَءَيْتُمْ شُرَكَآءَكُمُ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ ۭ اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اَمْ اٰتَيْنٰهُمْ كِتٰبًا فَهُمْ عَلٰي بَيِّنَتٍ مِّنْهُ ۚ بَلْ اِنْ يَّعِدُ الظّٰلِمُوْنَ بَعْضُهُمْ بَعْضًا اِلَّا غُرُوْرًا ۝

40.Please declare: "Well, ask your associate gods whom you worship [115] besides Allah. Show me what position [116] of the earth they have created, or have they any partnership [117] in the heavens or have We given them any Book so that they are on clear proofs [118] thereof? Not the least. What the unjust people promise to each other, is nothing except deceit [119].

115. Idols. Thus, this verse has no connection with the Prophets and saints of Allah Almighty. The polytheists of Arabia had never believed in the Prophets and the saints.

116. This question was asked of the infidels, because they, too, had not accepted their idols as the Creator. They had always called Allah Almighty as the Creator of the world. It is for this reason that they had not said that the earth is the creation of such an idol of theirs.

117. In that they had jointly created the skies with Allah Almighty. Or that, Allah Almighty is in need of help in the creation of the sky. If there is no such thing, then how do the idols become the partners of Allah Almighty, and why do you then worship them? It should be remembered that there is a big difference between to follow and to worship and obey. Obedience i.e. to carry out an order can be that of Allah Almighty, the Prophet, the saint, parents, Islamic ruler, but implicitly obedience is of the Holy Prophet صلى الله عليه وآله وسلم only, and worship is for Allah Almighty alone.

118. In which it is written that these false deities are true, i.e. they neither have rational nor written proof of polytheism.

119. This means that their elders have made them understand that these idols would intercede on your behalf in the court of Allah Almighty. They have placed their trust in this belief.

اِنَّ اللّٰهَ يُمْسِكُ السَّمٰوٰتِ وَالْاَرْضَ اَنْ تَزُوْلَا ۚ وَلَىِٕنْ زَالَتَآ اِنْ اَمْسَكَهُمَا مِنْ اَحَدٍ مِّنْۢ بَعْدِهٖ ۭ اِنَّهٗ كَانَ حَلِيْمًا غَفُوْرًا ۝

41.Undoubtedly, Allah upholds the heavens and the earth lest they deviate [120]. If they deviate there will be none to hold [121] them except Allah. Indeed, He is Allah, the Clement, All-Forgiving [122].

120. This tells us that neither the earth nor the sky is in motion. Only the stars, the moon and the sun are in motion. Says Allah Almighty: *And each one is floating in the orbit*" (S36:V40). The word '*vanishing*' denotes moving, whether the movement is straight or it is artificial. Thus, even the ancient philosophy, which advocated the movement of the sky, is

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false, so is modern philosophy which accepts that the earth moves on its own axis

121 In that there are none who can move it from its place or put it on its place

122 Despite your polytheism Allah Almighty has kept the earth and the sky in anchorage, although due to the wickedness of these polytheists He should have made these to break apart, thereby putting the order of the world into total chaos. The author of Tafseer Roohul Bayaan says that Allah Almighty is tolerant with the infidels and compassionate and forgiving to the believers, Who does not make haste in meting out punishment. Forgiving is that Being Who does not punish at all, but rather grants pardon

42.And they swore by Allah, with the utmost strength [123] of their oaths that if a warner came to them, they will certainly be better guided [124] than any of the other Ummahs. But when a warner came to them, it increased them not, but in hate (for him).

وَ اَقْسَمُوْا بِاللّٰهِ جَهْدَ اَيْمَانِهِمْ لَئِنْ جَآءَهُمْ نَذِيْرٌ لَّيَكُوْنُنَّ اَهْدٰى مِنْ اِحْدَى الْاُمَمِ ۚ فَلَمَّا جَآءَهُمْ نَذِيْرٌ مَّا زَادَهُمْ اِلَّا نُفُوْرًا ۙ﴿۴۲﴾

123 Before the advent of our Holy Prophet صلی اللہ علیہ وآلہ وسلم the Quraish had heard that the Jews and the Christians had belied their Prophets and disobeyed them at which they said "May Allah curse these people for rejecting their prophets. If a prophet were to come to us we will not be like them. We will obey the Prophet". The above incident is being described in this verse. By *'strength of oaths'* here, denotes that they swore by Allah Almighty after late afternoon near sunset, in the Holy Ka'bah

124 This means that we will be on the path of guidance more than all of them. Here, this word *'um'* is used in the plural sense because when the word *UMAD* becomes known, then it is used for the general (*Tafseer Roohul Bayaan*) For this reason *'from the communities'* is not used here

43.Behaving boastfully [125] on earth with evil plotting. But the evil plotting [126] encircles its plotters [127]. But what they are awaiting for, but for the same precedents [128] of the ancients. But you will never find the laws of Allah changing, and will never find Divine laws altering [129].

اسْتِكْبَارًا فِي الْاَرْضِ وَ مَكْرَ السَّيِّئِ ۚ وَ لَا يَحِيْقُ الْمَكْرُ السَّيِّئُ اِلَّا بِاَهْلِهٖ ۚ فَهَلْ يَنْظُرُوْنَ اِلَّا سُنَّتَ الْاَوَّلِيْنَ ۚ فَلَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَبْدِيْلًا ۚ وَ لَنْ تَجِدَ لِسُنَّتِ اللّٰهِ تَحْوِيْلًا ﴿۴۳﴾

125 From this we learn that haughtiness and arrogance are such terrible diseases, which deprive man of following the Prophet. Faith is the means of reaching the court of the Prophets, which has to be done with humility and lowliness. The cause of infidelity of the infidels of Makkah was this very disease, i.e. they began to regard themselves as better than the Prophet. They said that we are wealthy, but they are poor. In fact, many of them called the Holy Prophet صلی اللہ علیہ وآلہ وسلم a man like them. Hazrat Maulana Rumi says in his Mathnavi "The cause of the world going astray is that they did not give the pious servants of Allah the high position given to them".

126 This means that instead of following the Holy Prophet صلی اللہ علیہ وآلہ وسلم, the infidels of Makkah began to play tricks with him

127 This is Divine Law that the tyrant

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prey to his own tricks. Those who dig a whole for others, they themselves fall into it. Observe, the infidels at Badr had come to crush the believers, but they themselves got crushed.

128. Which these infidels were seeing during their journeys to Syria, Iraq, Yemen, etc.

44.Have they not travelled in the land and seen how has been the end [130] of those before them who were stronger in power than they? Allah is not such that anything [131] in the heavens and the earth could go out of His Control [132]. Undoubtedly, He is All Knowing, All-Powerful.

130. This proves two issues:

1. It is permissible to travel to ruined localities in order to visualize the punishment of Allah Almighty. Similarly, it is permissible to travel to the cities of the beloved and pious servants of Allah Almighty to visualize His Mercy.

2. The proof of monuments and memorials lies in their fame only. For this you do not require an eyewitness, a Quranic verse or Hadith. It was well known amongst the infidels that this locality belonged to a certain infidel nation. Thus, the Holy QUR'AAN regarded proof of it

45.And if Allah were to punish [133] people for what they do, He would not have left any moving [134] creature on the face of the earth. But He grants them respite [135] until an appointed time. When their promise will come, then surely all devotees of Allah will know that they are in His Sight [136].

133. If everyone were punished for every sin, then there would not have been the law of forgiveness and respite.

134. This tells us that in creation the true purpose was man, every other creation is subservient to him. Thus, if the human being had been destroyed, then everything else would

129. It should be remembered that the miracles of the Prophets like the walking stick changing into a snake, being born without a father, not burning in the fire, too, are ways of Allah Almighty and not shifting laws.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ كَانُوْٓا اَشَدَّ مِنْهُمْ قُوَّةً ؕ وَ مَا كَانَ اللّٰهُ لِيُعْجِزَهٗ مِنْ شَيْءٍ فِي السَّمٰوٰتِ وَلَا فِي الْاَرْضِ ؕ اِنَّهٗ كَانَ عَلِيْمًا قَدِيْرًا ﴿۴۴﴾

as sufficient. Thus, tangible proof is not necessary for the relics of the pious.

131. The delay in punishing the culprit is not due to any weakness on the part of Allah Almighty, but in this respite, there are numerous wisdoms.

132. This statement is the proof of the previous one, i.e. the escaping of the culprit from the control of the officer is due to his negligence. Or, due to his weakness. Allah Almighty is free from both these faults and weaknesses.

وَ لَوْ يُؤَاخِذُ اللّٰهُ النَّاسَ بِمَا كَسَبُوْا مَا تَرَكَ عَلٰى ظَهْرِهَا مِنْ دَآبَّةٍ وَّ لٰكِنْ يُّؤَخِّرُهُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ۚ فَاِذَا جَآءَ اَجَلُهُمْ فَاِنَّ اللّٰهَ كَانَ بِعِبَادِهٖ بَصِيْرًا ﴿۴۵﴾ ع ۵

have been destroyed. We further learn that the evil influence of man's sins falls on the other creation as well. Aquatic creatures as well those in the air, too, are plunged into difficulties. Says Allah Almighty: "*The mischief has appeared in the land and sea, because of the evils earned by the hands of*

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mon (S10 V41) Due to the Deluge of Nuh (On whom be peace), animals were also destroyed

138 By appointed time is meant the time of their death, or the Day of Judgement or the coming of the worldly punishments.

136 Thus, the servants, too, should practice forbearance and patience.

ایتها ۸۳ | ۳۶ سُوْرَةُ یٰسٓ مَکِّیَّةٌ | رکوعاتها ۵

SURAH YASEEN
(MAKKAN) Revealed Before Hijrah
5 Sections 83 Verses: 729 Words , 3000 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

یٰسٓ ۝

1.Yaseen [1]

1 There are many virtues of Surah Yaseen It is the heart of the Holy QUR'AAN Recitation of one Surah Yaseen is equal to the reward of reciting the Holy QUR'AAN ten times The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: *"Recite Surah Yaseen for the person on the death bed as it eases the pangs of death"*

وَ الْقُرْاٰنِ الْحَكِیْمِ ۙ۝

2.By the Wise [2] QUR'AAN

2 It should be remembered that Allah Almighty has mentioned the truth of the Holy QUR'AAN by swearing on the heavens and the earth Says Allah Almighty *"By the heaven from which rain pours down And the earth that splits thereof Undoubtedly the QUR'AAN is a decisive word"* (S86 V11-13) And He has mentioned the truth of the Possessor of the Holy QUR'AAN, His Beloved Prophet صلی اللہ علیہ وآلہ وسلم by swearing on the Holy QUR'AAN This tells us that the Beloved of Allah is superior to the Book of Allah, because the one who looks and reads the QUR'AAN is called a *QARI*, but the one who looks at the blessed face of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is called a *SAHABI* (Companion), but the condition is that he must look with the gaze of Hazrat Abu Bakr Siddique

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إِنَّكَ لَمِنَ الْمُرْسَلِينَ ۙ﴿٣﴾

3. Undoubtedly, you [3] are of the sent ones.

3. From this, emerge two issues:
1. The Holy Prophet's صلى الله عليه وآله وسلم Prophethood is so vitally important that Allah Almighty declared it by swearing on the Holy QUR'AAN, i.e. "By the greatness of the QUR'AAN, you are a true Prophet". 2. Allah Almighty and the Holy Prophet are inseparable.

عَلَىٰ صِرَاطٍ مُّسْتَقِيمٍ ﴿٤﴾

4.(Who) have been sent on the Straight [4] Path.

4. It should be remembered that the devil is sitting on the straight path in order to rob the believer of his faith. Says Allah Almighty: "*I (the devil) shall necessarily sit on Your Straight Path in wait for them*"(S7:V16). The Holy Prophet صلى الله عليه وآله وسلم and his devotees are sitting on that same path to give guidance and

تَنْزِيلَ الْعَزِيزِ الرَّحِيمِ ﴿٥﴾

5. Sent by the Most Dignified 5, the Merciful.

5. This tells us that the Holy QUR'AAN has come from Allah Almighty, gradually over twenty-three years and is revealed, i.e. t came with awe and grandeur because *'to send down'* refers to something that has come from

لِتُنْذِرَ قَوْمًا مَّا أُنْذِرَ آبَاؤُهُمْ فَهُمْ غَافِلُونَ ﴿٦﴾

6. That you may warn people whose fathers were not warned, that they are unaware [6].

6. From this, emerge a few issues:
1. The Holy Prophet صلى الله عليه وآله وسلم conducted systematic propagation: first to his own kith and kin, then to his countrymen and then to the entire creation. Here, mention is being of the second type of propagation.
2. No prophet had come to Arabia prior to our Holy Prophet. صلى الله عليه وآله وسلم After Hazrat

لَقَدْ حَقَّ الْقَوْلُ عَلَىٰ أَكْثَرِهِمْ فَهُمْ لَا يُؤْمِنُونَ ﴿٧﴾

7.Certainly the word has been proved true against most of them, but still they do not believe [7].

7. If the personal pronoun 'them' is linked with the people of Makkah, then the word 'most' does not signify the majority, because due to

Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم are not separate from each other. For this reason Allah Almighty has said this about Himself: "*Verily your Lord is on the Straight Path*"(S 11 : V 56) and regarding the Holy Prophet صلى الله عليه وآله وسلم He said: "On the Straight Path".

obviate the danger of the devil. The power of the police has to be stronger than the robbers. Thus, the Holy Prophet صلى الله عليه وآله وسلم and the Saints of Allah Almighty should have greater knowledge and power than the devil. Allah Almighty is at the Straight Path, i.e. you will find Him there.

on top. From this it does not necessarily mean that Allah Almighty's abode is on top, as when we say that Allah Almighty sent rain from above.

Ismaeel (On whom be peace) it is our Holy Prophet صلى الله عليه وآله وسلم who had come.
3. The Holy Prophet صلى الله عليه وآله وسلم possesses great status and grandeur. He brought people who had degenerated for centuries to the correct path. A nation of severe criminals requires an astute, intelligent ruler.

the blessings of the Holy Prophet صلى الله عليه وآله وسلم the majority of the Makkans had accepted Islam and just a few died as

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إِنَّا جَعَلْنَا فِيٓ أَعْنَاقِهِمْ أَغْلٰلًا فَهِيَ إِلَى الْأَذْقَانِ فَهُم مُّقْمَحُونَ ۝

8.We have put on their necks chains reaching their chins, so that they become unable to raise up the faces [8].

8 Reason for its Revelation
This verse was revealed regarding Abu Jahl and his two friends of the Makhzoomi tribe Abu Jahl had taken an oath that if he sees the Holy Prophet صلى الله عليه وآله وسلم offer Salaah, he would trample upon his blessed head When he saw the Holy Prophet صلى الله عليه وآله وسلم performing Salaah he picked up a big stone and walked towards the Messenger of Allah When he came near his hands got stuck to his neck and the stone darted forth out of his hand Seeing him in this condition, Waleed bin Mugheerah said that he would do this work. When he came carrying the stone, he became blind and could not see the Holy Prophet صلى الله عليه وآله وسلم . The third person then asked for the stone. When he came with it, he suddenly became totally disorientated and ran backwards, saying that there was a huge bull in front of him. If he had moved forward it would have harmed him. Mention of it is being made in this verse (*Tafseer Khazainul Irfaan and Jamal*).

وَجَعَلْنَا مِنۢ بَيْنِ أَيْدِيهِمْ سَدًّا وَّمِنْ خَلْفِهِمْ سَدًّا فَأَغْشَيْنٰهُمْ فَهُمْ لَا يُبْصِرُونَ ۝

9.And we have set a barrier before them and a barrier behind them and covered them from above. Therefore, they see nothing.

وَسَوَآءٌ عَلَيْهِمْ ءَأَنذَرْتَهُمْ أَمْ لَمْ تُنذِرْهُمْ لَا يُؤْمِنُونَ ۝

10.And it is equal for them whether you warn them or do not [9] warn them, they are not to believe.

9 This means you will not be given equal to them You would be given the reward of propagation under any circumstances, whether they reap benefit from it or not

إِنَّمَا تُنذِرُ مَنِ اتَّبَعَ الذِّكْرَ وَخَشِيَ الرَّحْمٰنَ بِالْغَيْبِ ۖ فَبَشِّرْهُ بِمَغْفِرَةٍ وَّأَجْرٍ كَرِيمٍ ۝

11. You warn only him who follows a reminder [10] and fears [11] the Most Affectionate without seeing. So give him good news of forgiveness [12] and a respectable reward.

10 In that they should ponder and meditate on the Quranic verses and sermons of the Holy Prophet صلى الله عليه وآله وسلم , listen with utmost attention This does not denote pious deeds because firstly, a person deliberates and meditates on the personality and attributes of the Holy Prophet صلى الله عليه وآله وسلم Thereafter he declares belief in the Quranic verses and his blessed sermons and then performs good deeds. The warning of the Holy Prophet صلى الله عليه وآله وسلم has priority over our deeds Thus, there is no inconsistency in the verses.

11 In that one should fear the punishment

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before it comes. Although you have not seen Allah Almighty, you should fear Him. Or, when people in their privacy when they are not seeing Him, they should fear Allah Almighty. Remember, the wrath of the Affectionate, too, is more dangerous than that of the Tolerant. May Allah protect us! For this reason the word Affectionate is used here (*Tafseer Roohul Mu'ani*).

12. By "*respectable reward*" is meant the bounties of this world and the Hereafter. This tells us that one of the major causes of obtaining Paradise is Fear of Allah Almighty and obedience to Him through the love of the Holy Prophet . May Allah Almighty grant this to us!

12.Without doubt, we give life to the dead and we are noting down what they have sent forward [13] and what signs they have left behind [14]. And We have already kept counted everything in a Clear Book [15].

إِنَّا نَحْنُ نُحْيِ الْمَوْتٰى وَ نَكْتُبُ مَا قَدَّمُوْا وَ اٰثَارَهُمْ ؕ وَكُلَّ شَيْءٍ اَحْصَيْنٰهُ فِيْٓ اِمَامٍ مُّبِيْنٍ ﴿۱۲﴾

13. From this we understand that the works of the beloved servants of Allah Almighty are indeed His works. Observe, the recording of deeds is the work of the angels, but Allah Almighty says We are recording it.

14. The charities of continuous reward, or had created beneficial and evil ways on which the latter people are acting. From this, emerge two issues:

1. To originate a beneficial innovation is good and that of an evil innovation is evil. Therefore, they, too, are being written.
2. As long as people are acting upon these customs, the originator will continue to accrue reward or punishment as has been stated in the Hadith Shareef.The reason for its revelation is stated as follows:

The Banu Salama were settled far from Masjid e Nabawi. They wished to leave their locality and settle near the sacred Mosque, so that they could join the congregation for Salaah, quite easily. The Holy Prophet told them to remain in their homes because "your feet are being recorded". In this condition this verse is Madinite (*Tafseer Khazainul Irfaan*).

15. This means on the Divine Tablet. The reason for calling it an 'open book' is because it is open in front of the beloved servants of Allah Almighty.

SECTION 2

13. And narrate to them signs of the people of a city [16], when there came to them Messengers .

وَاضْرِبْ لَهُمْ مَّثَلًا اَصْحٰبَ الْقَرْيَةِ ۘ اِذْ جَآءَهَا الْمُرْسَلُوْنَ ﴿۱۳﴾

16. By 'city' here is meant either Intakia or Roomiya. Intakia was established on twelve square miles. It contained many fountains and mountains. It was strong and was fortified with well-protected walls (*Khazainul Irfaan*). Its citizens were polytheists. Roomiya, too, was a big and beautiful city. In it there were one thousand public baths and one thousand hotels. These cities are situated within the boundaries of Rome (*Roohul Mu'ani*).

14.When We sent [17] to them two (Messengers) [18] they belied [19] them. So We strengthened them with a third [20]. Now they all said: "Surely, we have been sent to you as Messengers".

اِذْ اَرْسَلْنَآ اِلَيْهِمُ اثْنَيْنِ فَكَذَّبُوْهُمَا فَعَزَّزْنَا بِثَالِثٍ فَقَالُوْٓا اِنَّآ اِلَيْكُمْ مُّرْسَلُوْنَ ﴿۱۴﴾

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قَالُوْا مَآ اَنْتُمْ اِلَّا بَشَرٌ مِّثْلُنَا ۙ وَمَآ اَنْزَلَ الرَّحْمٰنُ مِنْ شَيْءٍ ۙ اِنْ اَنْتُمْ اِلَّا تَكْذِبُوْنَ ۝

15.They replied: "You are not but men [21] like us, and the Most Affectionate has sent down nothing. You are only lying [22]".

him and the king imprisoned the two disciples.

20 In that, when Hazrat Isa (On whom be peace) received the news of the imprisonment of Yuhanna and Yunus, he sent his third disciple, Shamoon, there. Through a clear plan, Shamoon sought presence before the king and became one of the king's personal disciples. Due to this clever plan, he freed both the disciples and brought them to the court of the king. When the king requested a miracle from them, they brought a dead person back to life. Thereafter, the three of them preached to the king, which resulted the king and many of his courtiers accepting faith. But, the majority of the people remained infidels and they were destroyed through Divine punishment.

21 To call the Prophets ordinary people like themselves has always been the practice of the infidels. However, these august personalities calling themselves as human beings, is an act of excellence on their part.

22 This is the conversation of those people who did not accept faith. The author of Roohul Bayaan has written that even the king was unable to declare his faith, due to the fear of the people. From this we learn that the rejection of the Companions of the Prophet is rejection of the Prophet, and the rejection of the Prophet is indeed rejection of Allah. The people of Intakia were destroyed because they had rejected the Companions of Hazrat Isa (On whom be peace)

17 By 'Mursaleen' is meant the messengers or envoys of Hazrat Isa (On whom be peace), Saadiq, Sadooq and Shamoon who were sent to propagate in Intakia or Roomiya. Saadiq and Sadooq went earlier and Shamoon went later. Some have said that the names of these two were Yahya and Yunus. Saadiq and Sadooq were there appellations. (*Tafseer Roohul Maanee*)

18 The two disciples of Hazrat Iesa (On whom be peace) Yuhanna or Yahya and Yunus who were called Saadiq and Sadooq. When they reached Constantinople they met an old man grazing sheep at the edge of the city. His work was to carve idols. Therefore, he was called a designer or carver. His present appellation Sahib Yasin is because he has been mentioned in Surah Yasin in the following words: "*And from the remote part of the city there came a man running*" (S36:V20). These two preached to Habeeb Najjaar, who asked them the proof for them being on the path of truth. They replied that they provide cure for the blind and the lepers, with the permission of Allah Almighty. On hearing this, Habeeb presented his sick boy to them, whom they cured. Seeing this, Habeeb accepted faith. This news spread quickly in the city and soon a huge crowd began to gather around these two pious servants of Allah Almighty, seeking cure. In this way many people turned to them and accepted faith.

19 The king's name was Yamnatis and his appellation was Shalahan. His courtiers belied

قَالُوْا رَبُّنَا يَعْلَمُ اِنَّآ اِلَيْكُمْ لَمُرْسَلُوْنَ ۝

16. They said: "Our Lord Knows that surely we have [23] been sent as Messengers to you".

rejection by the people was severe, these pious servants had to swear an oath to establish the truth.

23 They had come as propagators on behalf of Hazrat Isa (On whom be peace). Because the

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17."And on us is not but a clear deliverance [24] of a message".

وَمَا عَلَيْنَآ اِلَّا الْبَلٰغُ الْمُبِيْنُ ⑰

24. What we had said is through proofs. In fact, by showing miracles in order to reveal our truth upon you. Now if you do not accept faith, then you would be responsible for your own destruction. From this we learn that even under such dangerous situations, the pious servants did not put up a pretentious front. Since the disciples of Hazrat Isa (On whom be peace) are free from pretensions, then how could the pure household members of the Holy Prophet صلى الله عليه وآله وسلم put up a pretentious act? The Rafzis need to take a lesson from this.

18. They replied: "We surely augur evil [25] fortune from you. If you do not desist [26], we shall surely stone you, and a painful punishment shall surely fall on you [27], at our hands".

قَالُوْٓا اِنَّا تَطَيَّرْنَا بِكُمْ ۚ لَئِنْ لَّمْ تَنْتَهُوْا لَنَرْجُمَنَّكُمْ وَلَيَمَسَّنَّكُمْ مِّنَّا عَذَابٌ اَلِيْمٌ ⑱

25. Because since you have come here it has not rained. It should be remembered that rain had been withheld because of their infidelity and hostility. These wretches had linked this to these pious servants. When Allah Almighty snatches one's faith, He also takes away one's intelligence.

26. Through the propagation of faith. Thus, you must either go away from here or refrain from propagation.

27. In that we will not just stop at using abusive language or destroying you with a few stones; but we will harm you in ways other than stoning you.

19. They (Messengers) said: "Your evil fortune [28] is with you. Is it that you are made to understand? No, you are a people exceeding the limits [29]".

قَالُوْا طَآئِرُكُمْ مَّعَكُمْ ؕ اَئِنْ ذُكِّرْتُمْ ؕ بَلْ اَنْتُمْ قَوْمٌ مُّسْرِفُوْنَ ⑲

28. This means your infidelity and disobedience is the cause of rain being withheld from you.

29. In that instead of being grateful to us, you are ill-treating us and causing us grief.

20. And from the farthest part of the town came a man running [30]. He said: "O my people! Follow the Messenger".

وَجَآءَ مِنْ اَقْصَا الْمَدِيْنَةِ رَجُلٌ يَّسْعٰى قَالَ يٰقَوْمِ اتَّبِعُوا الْمُرْسَلِيْنَ ۙ ⑳

30. Habeeb ibn Najjaar who had already declared faith in them, was engaged in the worship of Allah Almighty in a cave situated about twelve miles on the outskirts of the city. When he came to know that the people had surrounded these two pious men, he left his worship and came running there. The author of Tafseer Roohul Bayaan says that Habeeb ibn Najjaar was from the children of Alexander. This is the same Habeeb who was responsible for the establishment of Madina Munawwarah During one journey, when he passed through this place, which at that point in time was just an empty ground, he said that this place would one day be the residence of the Final Prophet of Allah Almighty. He had with him twelve thousand men, from whom four thousand were scholars and officers, all of who had settled there. Hazrat Abu Ayub Ansari (May Allah be pleased with him) is from the children of Habeeb. On the very place where Habeeb had pitched his tent, Hazrat Abu Ayub Ansari had built his house.

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اتَّبِعُوْا مَنْ لَّا يَسْـَٔلُكُمْ اَجْرًا وَّ هُمْ مُّهْتَدُوْنَ ﴿٢١﴾

21.Follow those who do not ask any reward from you. And they are on the right course.

وَمَا لِيَ لَآ اَعْبُدُ الَّذِيْ فَطَرَنِيْ وَ اِلَيْهِ تُرْجَعُوْنَ ﴿٢٢﴾

22. And what reason do I have that I should not worship Him Who has created [31] me and to Whom you all are to return [32].

natural religion

32 You have been forcefully turned towards Allah Almighty and I will go happily towards Him For this reason the plural form in the passive voice is used, in which no mention is made of Him

31 The people said to Habeeb ibn Najjaar after listening to his preaching, that has he also declared faith in them? To this, he gave the reply By *created me* is meant He made me existent from non-existent He granted me faith through His bounty and the blessing of those pious servants by keeping them on the

ءَاَتَّخِذُ مِنْ دُوْنِهٖٓ اٰلِهَةً اِنْ يُّرِدْنِ الرَّحْمٰنُ بِضُرٍّ لَّا تُغْنِ عَنِّيْ شَفَاعَتُهُمْ شَيْـًٔا وَّ لَا يُنْقِذُوْنِ ﴿٢٣﴾

23.Shall I take [33] apart from Allah others for worship? If the Most Affectionate intends any harm to me, their intercession shall not avail [34] me any relief, nor can they rescue me.

whom Allah Almighty gives permission to intercede, they will be interceded This is called intercession with permission The infidels were accepting forced intercession regarding their idols To accept such a type of intercession is total infidelity

33 This tells us that the people of Intakia were not atheists, but polytheists Otherwise, such a conversation from them could not have been beneficial

34 This tells us that false deities like the idols etc will not intercede for anyone From this we understand that those pious servants of Allah Almighty who have been given permission to intercede will most certainly intercede By intercession is not meant that those whom Allah Almighty wants to punish, He declares them as intercessors This is opposing Allah Almighty Those regarding

35 By forced and bullying should be remembered that intercession and force, both are negated for the idols, while for the pious servants the negation regards force only and a proof for intercession Thus, the verse is crystal clear

اِنِّيْٓ اِذًا لَّفِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٤﴾

24.Undoubtedly, then I am in clear error [36].

he was sure that his martyrdom was a certainty, then he spoke to the disciples of Hazrat Isa (On whom be peace)

36 Thus you are in pure heresy Hearing this, the rebellious people surrounded Habeeb and began to stone, kick and punch him When

اِنِّيْٓ اٰمَنْتُ بِرَبِّكُمْ فَاسْمَعُوْنِ ﴿٢٥﴾

25.Surely, in that case, I believe in your Lord. So, listen to me [37].

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37. Oh messengers! I declare faith in that Lord towards whom you are calling me. Listen to me and be witness over my faith. From this we learn that the pious servants of Allah Almighty

26.It was said to him: "Enter [38] Paradise". He said: "Would that my people knew [39]".

قِيْلَ ادْخُلِ الْجَنَّةَ ؕ قَالَ يٰلَيْتَ قَوْمِيْ يَعْلَمُوْنَ ۙ﴿۲۶﴾

38. This means in a spiritual sense, like the martyrs because physical entry will be after the Day of Judgement. For the sake of reward, there can be no entry into Paradise before the Day of Judgement. The entry of Adam (On whom be peace) and that of the Holy Prophet صلى الله عليه وآله وسلم on the night of Me'raaj was not for the purpose of reward. This means immediately after being martyred, either the

27. How my Lord has forgiven me and has included me amongst the honoured [40] ones.

بِمَا غَفَرَ لِيْ رَبِّيْ وَجَعَلَنِيْ مِنَ الْمُكْرَمِيْنَ﴿۲۷﴾

40. That through the blessings of the faith, his infidelity as well as the sins during the period of infidelity had been forgiven, because Habeeb

28. And We did not send against his people, after him, any army [41] from the heavens, nor do We ever need to send down any (army).

وَ مَاۤ اَنْزَلْنَا عَلٰى قَوْمِهٖ مِنْۢ بَعْدِهٖ مِنْ جُنْدٍ مِّنَ السَّمَآءِ وَ مَا كُنَّا مُنْزِلِيْنَ﴿۲۸﴾

41. This means that after the martyrdom of Habeeb, angels were not sent to destroy the people of Intakia like on the occasion of the Battle of Badr. They were destroyed through

29.It was only a blast and they were extinct [42].

اِنْ كَانَتْ اِلَّا صَيْحَةً وَّاحِدَةً فَاِذَا هُمْ خٰمِدُوْنَ﴿۲۹﴾

42. That no one had remained even to bury him. Habeeb's grave is in Intakia, which is a

30.Alas! Woe on those servants [43] that when any Messenger comes to them they merely [44] mock at them.

يٰحَسْرَةً عَلَى الْعِبَادِ ۚ مَا يَاْتِيْهِمْ مِّنْ رَّسُوْلٍ اِلَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ﴿۳۰﴾

43. On the people of Intakia, or of Makkah, or

are His proof. True Lord is He who is the Lord of the Prophet of Allah. It is for this reason that he said your Lord. Thereafter, Habeeb was martyred.

angels or Allah Almighty said to Habeeb - enter Paradise.

39. From this we understand that after death, a believer remembers his people. He is not totally unaware of this world because Habeeb ibn Najjaar, after entering Paradise, wished that his people could see him in this condition, so that they too could declare faith.

had not committed any sins after accepting faith.

the loud shriek of Hazrat Jibraeel. During the Battle of Badr, the angels had not come to destroy the infidels, but to give respect and encouragement to the believers.

place of visitation by common and special people.

upon all the people in general. The third

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meaning is more likely

44 This tells us that to mock at the Prophet or anything belonging to him and to look at them with contempt, is an act of infidelity. Even their sandals should be accorded respect.

31. Have they not seen [45] that how many generations before them We have destroyed? Surely they are not to return [46] to them.

أَلَمْ يَرَوْا كَمْ أَهْلَكْنَا قَبْلَهُمْ مِّنَ الْقُرُوْنِ أَنَّهُمْ إِلَيْهِمْ لَا يَرْجِعُوْنَ ۝

45 The infidels of Makkah most certainly must have seen them during their journeys, but they did not take any lessons from them

46 So that they could perform good deeds Thus, they should regard their life span as a favour If they can reap benefit from it, they should do so In this verse there is an exquisite refutation of the theory of reincarnation. We further learn that those Shia apostates who believe in conservatism reject this verse. They say that close to Qiyamah Hazrat Alli (May Allah be pleased with him) will return to the world

32.And surely, all of them shall be made to appear before Us

وَ إِنْ كُلٌّ لَّمَّا جَمِيْعٌ لَّدَيْنَا مُحْضَرُوْنَ ۝

SECTION 3

33.And a sign for them is the dead earth. We gave life [47] to it and We bring forth grains from it, then they eat there from.

وَاٰيَةٌ لَّهُمُ الْأَرْضُ الْمَيْتَةُ ۚ أَحْيَيْنٰهَا وَ أَخْرَجْنَا مِنْهَا حَبًّا فَمِنْهُ يَأْكُلُوْنَ ۝

47 Just as rain causes the dry earth to come back to life, similarly the dead hearts come alive through the rain of Prophethood and the dead bodies will come to life through the blowing of the trumpet.

34. And We made gardens of dates and vines therein. And We cause to gush forth springs therein [48].

وَجَعَلْنَا فِيْهَا جَنّٰتٍ مِّنْ نَّخِيْلٍ وَّ أَعْنَابٍ وَّ فَجَّرْنَا فِيْهَا مِنَ الْعُيُوْنِ ۝

48 Rain causes the growth of nourishment and fruit as well as the formation of fountains In this very way Prophethood causes the growth of nourishment of Shariah, the fruit of Tareeqat (mystic way of life) and the saints and scholars become the fountains of religion.

35. That they eat the fruits thereof, though their hands [49] did not make it. Will they then not be grateful [50]?

لِيَأْكُلُوْا مِنْ ثَمَرِهٖ ۙ وَ مَا عَمِلَتْهُ أَيْدِيْهِمْ ۭ أَفَلَا يَشْكُرُوْنَ ۝

49 This means that they have not created these grains and fruit, although they had provided the means for the trees Thus, there is no objection against the verse Some scholars have said that in *'it is not made'* the word "MA" is a relative pronoun and its meaning is so that the people may eat the fruit and those bounties which they prepare with their hands, like the grape juice, pomegranate drink, etc. (*Tafseer Roohul Mu'ani*).

50 In that they must bring faith on Habeeb This tells us that no matter how much gratitude the polytheist may express outwardly, he will always be ungrateful. Expressing gratitude

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Allah Almighty is being obedient to His beloved.

سُبْحٰنَ الَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا مِمَّا تُنْۢبِتُ الْاَرْضُ وَمِنْ اَنْفُسِهِمْ وَ مِمَّا لَا يَعْلَمُوْنَ ﴿۳۶﴾

36.Sanctified is He Who has made all pairs [51] of what the earth grows and of themselves [52] and of those things, which they have, no knowledge [53].

51. From this we learn that the Lord of the worlds has placed pairs in His creation e.g. sweet, sour, cold, hot, good, evil, etc. Only Allah Almighty is without a partner. Says Allah Almighty: "*And We have made pairs of everything*"(S51:V49). In fact, in some trees there are male and female which can be identified as well.

52. In that He grants to some sons only and to some daughters only, and to some He grants both sons and daughters. This tells us that all are dependent on His grant.

53. Much of the creation is created, but man has no knowledge of it, and much of it is not as yet created, but will be brought into creation in future.

وَ اٰيَةٌ لَّهُمُ الَّيْلُ ۚ نَسْلَخُ مِنْهُ النَّهَارَ فَاِذَا هُمْ مُّظْلِمُوْنَ ﴿۳۷﴾ۙ

37.And a sign for them is the night from which We draw out the day [54], and lo! They are in darkness.

54. In that the atmosphere by itself is black and dark. By means of the sun Allah Almighty dresses it in bright white. When the sun sets, this dress is removed from it and the world then appears to be in its original form. This tells us that originally we are all dark, but due to the light of the Holy Prophet صلى الله عليه وآله وسلم we have been granted the brightness of faith.

وَ الشَّمْسُ تَجْرِیْ لِمُسْتَقَرٍّ لَّهَا ؕ ذٰلِكَ تَقْدِیْرُ الْعَزِیْزِ الْعَلِیْمِ ﴿۳۸﴾ؕ

38. And the sun [55] moves on prescribed course [56]. This is the Commandment of the Most Honourable, the Most Knowing [57].

55. This tells us that the heavens and the earth are anchored and the stars are floating in them. There is no established proof regarding the movement of the heavens and the earth. The movement of the sun, too, is until its appointed time, i.e. until the Day of Judgement.

56. By this permanence is meant the Day of Judgement or stages of the beginning and ending of the sun.

57. In this calculation and estimation of Allah Almighty there are numerous wisdoms. Seasons, time, etc. are all established in this.

وَالْقَمَرَ قَدَّرْنٰهُ مَنَازِلَ حَتّٰى عَادَ كَالْعُرْجُوْنِ الْقَدِیْمِ ﴿۳۹﴾

39.And We have appointed stages [58] for the moon till it becomes like an old branch of a palm tree [59] again.

58. There are twenty-eight stages, which it completes in twenty-eight nights. If the month is of thirty days, then it remains concealed for two nights. If it consists of twenty-nine days, then it remains concealed for one night. The discussion on this has taken place in Surah Yunus.

59. During the latter nights of the month, the moon becomes thin and slanted and looks pale, as it was in the earlier nights of the month. This is the intervening condition of man. In his old age, he is unintelligent and he tends to become weak, just as in childhood. Pure is He who is free of any change.

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لَا الشَّمْسُ يَنْۢبَغِيْ لَهَآ اَنْ تُدْرِكَ الْقَمَرَ وَلَا الَّيْلُ سَابِقُ النَّهَارِ ۭ وَكُلٌّ فِيْ فَلَكٍ يَّسْبَحُوْنَ ۝

40.The sun is not permitted to overtake the moon [60], nor can the night overtake [61] the day. And each one is floating in an orbit [62].

course, will not take place It should be remembered that only on the Day of Judgement would the sun and moon be brought together. Says Allah Almighty "*And the sun and the moon will be joined together*"(S74 V9). In the same way, the unusual extension of the night, too, is one of the signs of Qiyamah, as is stated in the Hadith Shareef

60 In that the sun should rise at night to take away the light of the moon and snatch away its kingship Or move swiftly like the moon However, the stages, which the moon completes in twenty-eight days, are completed by the sun in one year If the sun were swift as the moon, then the seasons would not be formed correctly

61 In that the time of the day should appear before the period of the night is completed so that the night does not become so long that it will not allow the day to take place This, of

62 This tells us that the orbit of each planet is different and that the stars are floating in such a way like the fish in the sea But, the sky itself is stationary

وَاٰيَةٌ لَّهُمْ اَنَّا حَمَلْنَا ذُرِّيَّتَهُمْ فِي الْفُلْكِ الْمَشْحُوْنِ ۝

41.And a sign for them is that We carry their offspring in a laden ship [63].

in their loins, because children are found in the loins of their fathers and forefathers

63 By this ship is meant the ark of Hazrat Nuh (On whom be peace) which was loaded with goods and human beings These people were

وَخَلَقْنَا لَهُمْ مِّنْ مِّثْلِهٖ مَا يَرْكَبُوْنَ ۝

42.And We have created for them similar (vessels) on which they ride [64].

be peace) It should be remembered that Hazrat Nuh (On whom be peace) is the originator and inventor of ships This has been ascertained in the twelfth Para

64 This means after Hazrat Nuh (On whom be peace) until the Day of Judgement, boats and ships would continue to be made The origin of all these is the ARK of Hazrat Nuh (On whom

وَاِنْ نَّشَاْ نُغْرِقْهُمْ فَلَا صَرِيْخَ لَهُمْ وَلَا هُمْ يُنْقَذُوْنَ ۝

43. And if We so please, We can drown them. Then there will be none (to come) to their help, nor shall they be rescued [65].

proud about your inventions, but always seek the grace and blessings of Allah Almighty At the time of sinking in the sea, no help reaches you

65 This means that the coming of these ships to the shore is due to the kindness of Allah Almighty If He so desires they can sink, as can be seen daily Thus, you should not feel

اِلَّا رَحْمَةً مِّنَّا وَمَتَاعًا اِلٰى حِيْنٍ ۝

44. Except as a mercy from Us and a convenience for a time [66].

beneficial during your lifetime. After your death, they are of no use to you. Thus, do not

66 By *time* is meant the ages of men i.e. all the equipment of the land and sea will only be

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become over-indulgent in them that you forget your Lord.

وَ اِذَا قِيْلَ لَهُمُ اتَّقُوْا مَا بَيْنَ اَيْدِيْكُمْ وَ مَا خَلْفَكُمْ لَعَلَّكُمْ تُرْحَمُوْنَ ﴿۴۵﴾

45.And when it is said to them: "Be pious for what is before you and what is to come behind [67] you, that perhaps you may receive mercy.

67. Either, *'punishment before you'* denotes punishment of the previous people and there is a fear that they could be repeated, and the punishments to come would mean the punishments to come to them about whose occurrence they are afraid. Or, the former punishments denote the worldly punishments and the punishments to come refer to the punishments of the Hereafter or the punishment of the grave.

وَ مَا تَاْتِيْهِمْ مِّنْ اٰيَةٍ مِّنْ اٰيٰتِ رَبِّهِمْ اِلَّا كَانُوْا عَنْهَا مُعْرِضِيْنَ ﴿۴۶﴾

46.And when there comes to them no sign from the signs [68] of their Lord, but they turn away their faces from it [69].

68. By this is meant the Holy QUR'AAN, or the miracles of the Holy Prophet, or those worldly things, which point towards the power of Allah Almighty, like abundance of provisions or scarcity thereof, etc.

69. In that they do not reflect on it. This tells us to reflect upon Divine verses is an act of worship and not doing so is an act of disobedience.

وَ اِذَا قِيْلَ لَهُمْ اَنْفِقُوْا مِمَّا رَزَقَكُمُ اللّٰهُ ۙ قَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْۤا اَنُطْعِمُ مَنْ لَّوْ يَشَآءُ اللّٰهُ اَطْعَمَهٗۤ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۴۷﴾

47.And when it is said to them, spend some out of that which Allah has provided for you; the infidels say [70] to the believers: "Shall we feed [71] those whom Allah would have fed, if He had so willed? You are not but in manifest error [72]".

70. They give this reply to the believers in a mocking way.

71. This tells us that the rejection of the medium (Waseela) is an act of infidelity. Those infidels were saying the very thing that the poor do not require the medium of help of the wealthy. Allah Almighty Himself can give them sustenance without anyone's medium. But, they fail to understand that Divine power and Divine laws are two different things. The demand of law is that grace and mercy should be sought through a medium.

72. The believers were saying to the infidels of Makkah that the portion of your earning, which you are taking out in the name of Allah Almighty as per your thinking, you should give to the poor and destitute, as it is their share. In response, they would reply as has been mentioned in the above blessed verse; that since giving wealth to the poor and destitute is against Divine will and intention, as the Almighty wants to keep them dependent, then why should we make them wealthy? This nonsensical talk of theirs was for the purpose of mocking and derision, or due to their miserliness and greed. From this explanation we learn that by 'spending' here does not mean Zakaat or religious charity, because the order of Zakaat had not been revealed before Hijrah. Also, the infidel is not fit for Zakaat nor Sadaqah (charity). The believers had said this to prove the lies of the infidels, that you are eating that which you have taken out in the name of Allah Almighty.

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وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٤٨

48. And they say: "When will the promise be fulfilled [73], if you are truthful?"

73 The Day of Judgement, accountability and reward and punishment about which you make a promise to us. This question was not for the purpose of verification, but for the purpose of making fun

مَا يَنْظُرُوْنَ اِلَّا صَيْحَةً وَّاحِدَةً تَاْخُذُهُمْ وَ هُمْ يَخِصِّمُوْنَ ۝٤٩

49. They do not wait. But only a blast [74] will seize them when they will be busy [75] in disputes.

74 The first blowing of the trumpet through which everything will be destroyed

75 In that at the time of blowing the trumpet, the people of the world would be engaged in commerce and eating and drinking

فَلَا يَسْتَطِيْعُوْنَ تَوْصِيَةً وَّلَآ اِلٰٓى اَهْلِهِمْ يَرْجِعُوْنَ ۝٥٠

50. Then neither will they be able to make a will [76], nor will they return to their families.

76 This means when the Day of Judgement comes, people would be leaving all their activities incomplete. Neither would they be able to complete these themselves, nor would they be able to ask others to complete them. In fact, wherever they are at that point in time, they will be destroyed just there.

SECTION 4

وَ نُفِخَ فِي الصُّوْرِ فَاِذَا هُمْ مِّنَ الْاَجْدَاثِ اِلٰى رَبِّهِمْ يَنْسِلُوْنَ ۝٥١

51. And the trumpet [77] shall be blown, and lo, they will run from their graves [78] towards their Lord [79].

77 The second trumpet will bring everyone back to life. It will be blown forty years after the first, i.e. the period between the blowing of the two trumpets would be forty years

78 Thus, where they were buried, and if they were not buried, then wherever their original limbs were found at that point in time. This would take place as follows, before Allah Almighty raises them He would gather the original limbs of every corpse where it was buried or cremated or where it was devoured by a wild animal or swallowed by the fish.

79. Towards Syrian territory where the Day of Judgement would be established. Some will arrive there slowly, some speedily, some on foot and others by conveyance.

قَالُوْا يٰوَيْلَنَا مَنْۢ بَعَثَنَا مِنْ مَّرْقَدِنَا ۜ هٰذَا مَا وَعَدَ الرَّحْمٰنُ وَ صَدَقَ الْمُرْسَلُوْنَ ۝٥٢

52. They will say: "Ah! Woe [80] to us, who has awakened us from our slumber [81]?" This is what the Most Affectionate had promised [82] and the Messengers spoke the truth [83].

80 From this we learn that rising for the Day of Judgement would be full of sadness for the infidels, but full of joy for the pious servants. Just as death for the negligent is the day of separation, but for the wise and prudent it is the day of communion. It is for this reason that

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their days of death are regarded as days of Urs or wedding. The angels say to them, sleep like the groom. Therefore, the discussion on the inmates of Paradise follows separately.

81. This would be the statement of the infidels. In this period of forty years Allah Almighty would raise the punishment of the grave as a result of which these infidels would be sleeping peacefully. Now, when they are resurrected they would be saying this (*Tafseer Khazain and Khazainul Irfaan*). Otherwise, where were the infidels ever sleeping in their graves, they were in severe punishment. Or, it could mean that on seeing the severity of the Day of Judgement, these infidels would be saying that the punishment of the grave was light (Tafseer Khazain). In short, one cannot use this verse to prove the negation of the punishment of the grave.

82. This must be the word of Allah Almighty or that of the angels or of the believing human and jinns.

83. This tells us that the very thing taking place on the Day of Judgement would be the singing of praises of the Prophets which would be heard by everybody as soon as they are resurrected from the graves. Thereafter there would be a frantic search for an intercessor. From it, those people should take a lesson who do not believe in the recitation of Na'at Shareef, in seeking intercession and in seeking help from the pious sages.

53.It will be but a horrible blast [84]. Lo! They all shall be brought before us.

إِنْ كَانَتْ إِلَّا صَيْحَةً وَّاحِدَةً فَإِذَا هُمْ جَمِيعٌ لَّدَيْنَا مُحْضَرُونَ ﴿٥٣﴾

84. The blowing of the second trumpet is the commentary of the following verse: "*And the trumpet shall be blown*", and not its repetition. Or, by this horrible shrieking is meant that sound of Hazrat Israfeel which he will utter by standing on the mountain saying: "Oh bones that have rotted! Oh dishevelled hair! Oh scattered joint Stand up and come together, assemble to give account for your deeds". In short, this verse is not a repetition.

54. And on that day no soul shall be wronged and you shall not be rewarded except what you used to do [85].

فَالْيَوْمَ لَا تُظْلَمُ نَفْسٌ شَيْئًا وَّ لَا تُجْزَوْنَ إِلَّا مَا كُنْتُمْ تَعْمَلُونَ ﴿٥٤﴾

85. This address would be made to the infidels. From it, emerge two issues:

1. The minor deceased children of the infidels would not be punished because they had not committed any evil deed;

2. The believers would be rewarded for their good deeds as well as the favours of Allah Almighty. Says the Lord: "*And there is yet more than that*" (S50:V35).

55. Undoubtedly, the dwellers of heaven on that day will be happy with their entertainments comfortably [86].

إِنَّ أَصْحٰبَ الْجَنَّةِ الْيَوْمَ فِيْ شُغُلٍ فٰكِهُوْنَ ﴿٥٥﴾

86. Hundreds of bounties, feasts from Allah Almighty, the pleasant environment of heavenly trees, the company of the beautiful damsels of Paradise, the sacred vision of Allah Almighty and the companionship of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Khazain*). May Allah bless us with these.

56.They and their wives [87] will be in pleasant shades reclining on raised

هُمْ وَ أَزْوَاجُهُمْ فِيْ ظِلٰلٍ عَلَى الْأَرَآئِكِ

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couches.

87 In *these wives* are included the lawfully wedded wives of the world as well as the hoors of Paradise. From this we learn that the hoors will not be like the maidservants, but

57. They will have fruit therein and they will have what they ask [88] for.

88 Because the baser self would be destroyed in Paradise, none of its inmates would desire

58."Peace be on you" will be a word of greeting from the Merciful Lord [89].

89 Allah Almighty would be extending greetings to the inmates of Paradise, either directly or indirectly through the angels. But, this greeting would not be in the form of a prayer as Allah Almighty is pure from offering

59. And today stand apart O you culprits [90].

90 By culprits is meant the infidels, i.e. Oh infidels stand separately from the believers. The believers would be standing on the right side of the Divine Throne and the infidels on

60.O Children of Adam, had I not made a promise [91] with you that you should not worship Shaitaan. Certainly, he is your open enemy [92].

91 You had been ordered through the Prophets not to worship more than one god. It should be remembered that to worship anyone besides Allah Almighty is equal to worshipping

61.And that you should only worship Me. This is the Straight Path.

62. And undoubtedly, he (Shaitaan) had led astray [93] many people from amongst you. Why did you then not understand?

93 This means all the previous unfidels should have thought about it, that due to following the

تَذَكَّرُوْنَ ﴿٥١﴾

they will have the status of wives. Says Allah Almighty: "*And We got them married to black-and-bright large eyed maidens*"(S44:V54).

لَهُمْ فِيْهَا فَاكِهَةٌ وَّلَهُمْ مَّا يَدَّعُوْنَ ﴿٥٢﴾

any evil thing.

سَلٰمٌ ۚ قَوْلًا مِّنْ رَّبٍّ رَّحِيْمٍ ﴿٥٣﴾

dua. This would be for His own pleasure and for expressing the loftiness of the inmates of Paradise. Through this greeting, a desire of obtaining Divine vision in the hearts of the believers would be fulfilled.

وَامْتَازُوا الْيَوْمَ اَيُّهَا الْمُجْرِمُوْنَ ﴿٥٩﴾

the left side. Or, it could mean Oh infidels of Hell! Every type of infidel would be staying separately in Hell.

اَلَمْ اَعْهَدْ اِلَيْكُمْ يٰبَنِيْٓ اٰدَمَ اَنْ لَّا تَعْبُدُوا الشَّيْطٰنَ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٠﴾

the devil as this is due to his deception.
92 Because he became cursed through you. How would he now become your friend? He desires to take you along with him to Hell.

وَّاَنِ اعْبُدُوْنِيْ ۭ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

وَلَقَدْ اَضَلَّ مِنْكُمْ جِبِلًّا كَثِيْرًا ۭ اَفَلَمْ تَكُوْنُوْا تَعْقِلُوْنَ ﴿٦٢﴾

dictates of the devil, the early Ummahs (nations) were destroyed. You should take a

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lesson from this. Thus, the verse is very clear. It should be remembered that this address

63.This is the hell, which you were promised [94].

94. Now that you have seen Hell, verify it.

64.Enter it today, due to your infidelity [95].

95. This tells us that placing your full trust in the Prophet is the essence of faith. After seeing the Hereafter, the infidels would believe in

65.This day We shall set a seal [96] on their mouths and their hearts will talk to us and their feet will bear witness [97] of their doings.

96. This will be for them who would be denying their sins. This tells us that Allah Almighty will not just reward or punish persons in accordance with His Divine Knowledge, but will do so through the testimony of witnesses.

97. It should be remembered that the angels are recording the deeds, the books of records themselves as well as the heavens and the earth will testify against the infidels, but when they

66.If We had so willed, We could have mutilated their eyes. Then they would have rushed towards the path. But how would they be able to see [98]?

98. This means if We so desire, We will make the eyes of the infidel go blind, just like their hearts. But, We do not make this to happen. In

67.If We will, so We would have deformed them in their faces [99], and they would not have been able to go on or return back.

99. In that they could have been made into stones, or monkeys, or pigs, etc. like it was done with the rebellious infidels of the previous people. It should be remembered that in the

would be made to the infidels as well, that the devil had misled them in different ways.

هٰذِهٖ جَهَنَّمُ الَّتِیْ كُنْتُمْ تُوْعَدُوْنَ ﴿۶۳﴾

But, this verification would not be beneficial.

اِصْلَوْهَا الْیَوْمَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ﴿۶۴﴾

everything, but that belief would not prove beneficial, because now they are believing what they are seeing and not in the Prophet.

اَلْیَوْمَ نَخْتِمُ عَلٰۤى اَفْوَاهِهِمْ وَ تُكَلِّمُنَاۤ اَیْدِیْهِمْ وَ تَشْهَدُ اَرْجُلُهُمْ بِمَا كَانُوْا یَكْسِبُوْنَ ﴿۶۵﴾

will try to deny them, their own sins will be made to testify against them. This tells us that even the tongues of the infidels will not refrain from telling lies. But, their other limbs will talk the truth. The tongue of the infidel is a great culprit. The seal on the lips will not be eternal; it will be broken through the testimony of the limbs. Therefore, they will scream loudly when they are in Hell.

وَ لَوْ نَشَآءُ لَطَمَسْنَا عَلٰۤى اَعْیُنِهِمْ فَاسْتَبَقُوا الصِّرَاطَ فَاَنّٰى یُبْصِرُوْنَ ﴿۶۶﴾

spite of their infidelity and hostility, We have still bestowed Our bounties on them, for which they are duty bound to show their gratitude.

وَ لَوْ نَشَآءُ لَمَسَخْنٰهُمْ عَلٰى مَكَانَتِهِمْ فَمَا اسْتَطَاعُوْا مُضِیًّا وَّ لَا یَرْجِعُوْنَ ﴿۶۷﴾ ع ۳

process of metamorphosis, only the face is changed, the soul remains the same. Thus, it has no connection with transmigration of souls (reincarnation) or general physical

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transformation, because according to the Aryans, in metamorphosis the soul also undergoes a change. A human soul changes into an animal soul. This is impossible.

SECTION 5

68.And to whosoever We gave long life, We revert [100] him in a weak condition of creation. Do they then not understand?

وَمَنْ نُّعَمِّرْهُ نُنَكِّسْهُ فِي الْخَلْقِ ۚ أَفَلَا يَعْقِلُونَ ﴿٦٨﴾

100 It means that if He can make the old persons unintelligent and weak like children, then He also has the power to change your physical condition

69.And We have neither taught him (Muhammad) poetry [101], nor is it befitting for his dignity [102]. It is but a reminder and a clearly Luminous QUR'AAN [103].

وَمَا عَلَّمْنٰهُ الشِّعْرَ وَمَا يَنْۢبَغِيْ لَهٗ ۚ إِنْ هُوَ إِلَّا ذِكْرٌ وَّقُرْاٰنٌ مُّبِيْنٌ ﴿٦٩﴾

101 Reason for its Revelation
The infidels of Makkah were saying that the Holy QUR'AAN is the work of poets. They were calling the Holy Prophet صلى الله عليه وآله وسلم a poet. Says Allah Almighty: *"Rather it is his own fabrications, nay he is a poet"* (S21 V5). In this verse, their claim has been refuted. In Arabic idiomatic expression, a false but pleasant expression and thoughts are termed poetry. Novels and novelists are called poets, although they do not have much truth, but their passages have to be pleasant. Here, 'knowledge' signifies skill and habit, i.e. the Holy QUR'AAN is not a novel and the Holy Prophet صلى الله عليه وآله وسلم is not a novelist. This does not mean that We have kept the beloved Prophet صلى الله عليه وآله وسلم unaware of the truth about novels. This is like a father says, "I have not taught my children to swear", i.e. I have not got them in the habit of uttering abusive language. But, this does not mean that he is unable to identify abusive language. Thus, this verse in no way proves any decrease in the knowledge of the Holy Prophet صلى الله عليه وآله وسلم. In fact, it proves about his purity. (*Tafseer Khazain, Roohul Ma'ani, Madarik, Jamal etc.*)

102 This means that reading novels is beyond the status of the Holy Prophet, but not the understanding of poetry, because knowledge of poetry is neither against the status of the Holy Prophet صلى الله عليه وآله وسلم, nor beyond the status of Allah Almighty. If this was evil, then neither would the Holy Prophet صلى الله عليه وآله وسلم have known it, nor would Allah Almighty.

103 That which the infidels of Makkah regard as poetry, is the Holy QUR'AAN and an admonition. This tells us that by poetry the infidels did not mean poems, because there is no poem found in the Holy QUR'AAN, so how could they have called it poetry? What they meant was false and pleasant stories. It should be remembered that although some verses of the Holy QUR'AAN do reflect poetic metre, it is incidental, not intentional, e.g. S3:V92; S61 V13, S109 V1. In a like manner, the Holy Prophet's صلى الله عليه وآله وسلم expression, too, reflects metre and rhyme, but it is coincidental, e.g. *"ANA NABIYU LA KAZIB, ANABNU ABDIL MUTTALIB"*, etc. Thus, this is not a poetic verse, because in a poetic verse there is a restriction of rhyme scheme. You should further remember that the Holy Prophet صلى الله عليه وآله وسلم did not have any inclination to reciting poetry with tune; yet, he had the knowledge of differentiating between intelligent and worthless poetic verses. Thus, here it is not the negation of knowledge, but the negation of ability.

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لِّيُنْذِرَ مَنْ كَانَ حَيًّا وَّيَحِقَّ الْقَوْلُ عَلَى الْكٰفِرِيْنَ ﴿٧٠﴾

70.That it may warn one who is alive [104] and feels. And that the Word may be proved against the infidels [105].

104. In that his heart is alive with the Islamic way of life.

105. The proofs of Islam become crystal clear, or the promise of the punishment is fulfilled.

اَوَلَمْ يَرَوْا اَنَّا خَلَقْنَا لَهُمْ مِّمَّا عَمِلَتْ اَيْدِيْنَآ اَنْعَامًا فَهُمْ لَهَا مٰلِكُوْنَ ﴿٧١﴾

71.And do they not see that Our Hands [106] have created for them cattle? So, are they their owners [107]?

106. By 'hand' is meant absolute power, i.e. We have created all the animals through our power only. No help was sought from any associate in their creation. To place the children in the womb of the mother is through the order of Allah Almighty, which, in reality, is the doing of Allah Almighty. Hazrat Adam (On whom be peace) was created by Allah Almighty, without the means of the angels. Says Allah Almighty: "*That which I make with My own hands*"(S38:V75). For that reason he is being called a human being (*BASHAR*), i.e. a being created by Allah Almighty.

107. This means that although We have created the animals, you are using them. For this, you should be grateful.

وَ ذَلَّلْنٰهَا لَهُمْ فَمِنْهَا رَكُوْبُهُمْ وَ مِنْهَا يَاْكُلُوْنَ ﴿٧٢﴾

72. And We have subjected [108] the same for them that some of them ride, and some others slaughter to eat [109].

108. That strong animals like the elephants and camels etc. are being driven by the children of man. This is the power of Allah Almighty.

109. Just as an elephant is useful only for riding and the chicken, etc. are for the purpose of eating. Camels, oxen, etc. are useful for eating as well as for riding.

وَ لَهُمْ فِيْهَا مَنَافِعُ وَمَشَارِبُ ؕ اَفَلَا يَشْكُرُوْنَ ﴿٧٣﴾

73.And there are in them other benefits [110], and also drinks for them. Will they not then be grateful?

110. In that their milk, meat, skin, wool, hooves, bones, tenoons, etc. all are of use to man.

وَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اٰلِهَةً لَّعَلَّهُمْ يُنْصَرُوْنَ ﴿٧٤﴾ ؕ

74.And they have taken besides Allah other gods for worship, that perhaps they might get help [111].

111. In opposition to Allah Almighty, i.e. when Allah Almighty wants to give punishment, these idols try to stop this punishment. To accept this is polytheism. This verse has no connection with prophets and saints.

لَا يَسْتَطِيْعُوْنَ نَصْرَهُمْ ۙ وَهُمْ لَهُمْ جُنْدٌ مُّحْضَرُوْنَ ﴿٧٥﴾

75.They (the gods) cannot help them, but they shall be brought, being arrested [112] as their allies

112. This means the polytheists would appear on the Day of Judgement as an army of their

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idols and will go into Hell with the idols - but the infidels would go to receive punishment

76.Therefore, let not their speech grieve [113] you. Surely, We Know what they conceal and what they reveal by proclamation.

فَلَا يَحْزُنْكَ قَوْلُهُمْ ۘ اِنَّا نَعْلَمُ مَا يُسِرُّوْنَ وَمَا يُعْلِنُوْنَ ۝٧٦

113 You should not be disheartened at the infidelity of the infidels or at your rejection and inflicting of harm by them This tells us that

77.And does not the human being see that We have made him from a drop of semen, but yet he openly disputes [114].

اَوَلَمْ يَرَ الْاِنْسَانُ اَنَّا خَلَقْنٰهُ مِنْ نُّطْفَةٍ فَاِذَا هُوَ خَصِيْمٌ مُّبِيْنٌ ۝٧٧

114 Reasons for the Revelation
This was revealed regarding Aas bin Waail or Abu Jahl or Ubay bin Khalaf who had come with a decaying bone to debate with the Holy Prophet صلى الله عليه وآله وسلم He was continuously breaking the bone and repeatedly asking, 'Will Allah Almighty bring its body to life again' The Holy Prophet صلى الله عليه وآله وسلم replied.

78.And he coins for Us similitudes [115] and forgets [116] his creation. He says: "Who will give life to the bones, when they are totally decayed?"

وَضَرَبَ لَنَا مَثَلًا وَّنَسِيَ خَلْقَهٗ ۭ قَالَ مَنْ يُّحْيِ الْعِظَامَ وَهِيَ رَمِيْمٌ ۝٧٨

115 That by showing a decaying bone he was rejecting Our power
116 After creating him from scattered sand.

79. Please declare: "He will give life to them, Who created them the first time. And He Knows every creation [117] fully well".

قُلْ يُحْيِيْهَا الَّذِيْٓ اَنْشَاَهَآ اَوَّلَ مَرَّةٍ ۭ وَهُوَ بِكُلِّ خَلْقٍ عَلِيْمُۨ ۝٧٩

117 This means that Allah Almighty has full knowledge about creation, or He is fully aware about the scattered limbs of the deceased Thus, He will recreate the entire creation in such a way that no one's limbs or body will

80.He who produces fire for you

الَّذِيْ جَعَلَ لَكُمْ مِّنَ الشَّجَرِ الْاَخْضَرِ

and the idols to administer this.

the Holy Prophet صلى الله عليه وآله وسلم is the great beloved of Allah Almighty, as the Lord Himself is comforting him.

'Yes, He will most certainly be resurrected, and send you to Hell'. In this verse Allah Almighty is acknowledging what had been told by the Messenger of Allah صلى الله عليه وآله وسلم . From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the eventual end of the people. Thus, he said that you will go into Hell

would We now forget to recreate him Repetition is easier than invention. Since We have created the first time, now We can create even better

mix with another person. Since His knowledge and His power are absolute and perfect, then why are you hesitating to believe in the Day of Judgement?

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out of the green tree, and behold! You kindle fire there from [118].

نَارًا فَاِذَآ اَنْتُمْ مِّنْهُ تُوْقِدُوْنَ ﴿۸۰﴾

118. Generally, every green tree burns after it becomes dry, but in Arabia there are two trees Murgh and Affaar. Murgh is male and Affaar is female. When their green branches rub against each other, fire emanates from them, yet there is so much moisture in them that water drops from the branches. Observe the greatness of Allah Almighty that He combines fire and water at one place (*Tafseer Roohul Mu'ani and Khazainul Irfaan*). The acrcia tree burns when it is moist as well; the coal in the train burns very well when it is wet. In a like manner, Allah Almighty has placed loved, burning passion and skills in the lush green trees of human nature.

81.And what! How He Who created the heavens and the earth has not the power to create others as the like of them [119]? Why not? He is the Great Creator, the All Knowing.

اَوَ لَيْسَ الَّذِىْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِقٰدِرٍ عَلٰٓى اَنْ يَّخْلُقَ مِثْلَهُمْ ؕ بَلٰى ۚ وَ هُوَ الْخَلّٰقُ الْعَلِيْمُ ﴿۸۱﴾

وقف غفران

119. Wherever the words 'like' and 'what!' have appeared in the QUR'AAN, the reciter of these words should say '*BALAA- without doubt!*' Here, the QUR'AAN itself uses this word.

82.Surely, His Command is that whenever He intends to create anything, He says [120] to it: "Be" and it comes into being [121] immediately.

اِنَّمَآ اَمْرُهٗٓ اِذَآ اَرَادَ شَيْـًٔا اَنْ يَّقُوْلَ لَهٗ كُنْ فَيَكُوْنُ ﴿۸۲﴾

120. The word '*Be!*' denotes the intention of creational link and not merely the utterance of the letter *KAAF* and *MEEM* without directing them towards someone. Thus, the objection of the Aryans that if everything is not created from the word '*KUN*' (Be!), then from what is the world created, does not hold any meaning.

121. In it mention is made of the process of creation and the power of Allah Almighty, while in "*in seven days*" period and time of creation is mentioned; while in the verse "*from ringing clay, which was of the black smelling mud*"(S15:V33) mention is made of the origin of creation. Thus, there is no inconsistency in the verses.

83.Therefore, Glorified is He in Whose hand is the Governance [122] of every thing and towards Him you will all be returned [123].

فَسُبْحٰنَ الَّذِىْ بِيَدِهٖ مَلَكُوْتُ كُلِّ شَىْءٍ وَّ اِلَيْهِ تُرْجَعُوْنَ ﴿۸۳﴾ ع ۵

122. Everything has one apparent and one hidden. The outer thing is called an object and the hidden thing is the controlling power of the object.

123. After death, or on the Day of Judgement, for the purpose of reward and punishment, the believer would be returning with joy and the infidels with compulsion.

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ایتها ۱۸۲ | ۳۷ سُوْرَةُ الصّٰفّٰت مَكِّيَّةٌ ۵۶ | رکوعاتها ۵

SURAH AS-SWAFFAAT: (THE RANKS)

(MAKKAN) Revealed Before Hijrah

182 Verses: 5 Sections 860 Words , 3826 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

وَالصّٰٓفّٰتِ صَفًّا ۙ

1. By those who arrange [1] themselves in close ranks.

1 By *the ones* is meant those angels who stand on rows in the presence of Allah Almighty in worship or stand in wait of Divine Command, or those worshippers who stand to offer congregational prayer or those soldiers of Islam who stand in rows at the time of Jihad. This tells us that Allah Almighty loves Salaah in congregation and Holy War, as He has taken an oath by them (*Tafseer Roohul Ma'ani, Khazainul Irfaan*)

فَالزّٰجِرٰتِ زَجْرًا ۙ

2. And those who drive (them By) vigorously [2].

2 This means those angels who drive the cloud and winds by chiding. Or, those Islamic scholars who stop the people from evil with severe scolding. Or, those Islamic soldiers who ride their horses on the battlefields scolding and chiding.

فَالتّٰلِيٰتِ ذِكْرًا ۙ

3. And those who recite the Remembrance[3] (the Holy Qur'aan).

3 In Salaah or at the time of giving a lecture or at the time of fighting in Jihad. This tells us that the recitation of the Holy Qur'aan is an excellent act of worship which should not be abandoned during any journey. In fact, during Jihad one needs more acts of worship, because there one is staring at death. The Noble Companions had never given up their congregational Salaah in the heat of the battle. In fact, on such occasions they would even offer Salaatul Khauf. How woeful it is of those who give up congregation and even Salaah itself.

اِنَّ اِلٰهَكُمْ لَوَاحِدٌ ۝

4. Undoubtedly, your God worth worshipping is the One only.

رَبُّ السَّمٰوٰتِ وَالْاَرْضِ وَمَا بَيْنَهُمَا وَرَبُّ الْمَشَارِقِ ۝

5. The Lord of the heavens [4] and the earth and is in between them, and the Lord of the Easts [5].

4 Allah Almighty has declared His Oneness and attributes by taking an oath on those things but the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم He has declared by taking an oath on the Holy Qur'aan, in fact on Himself. "*By the wise Qur'aan. No doubt*

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ve been sent on a straight path"(S36: Vs2-4). llah Almighty further says: "*Then O Beloved! your Lord, they shall not be Muslims until ey make you judge in all their disputes among themselves*"(S4:V65).

. And surely We have decorated the west heaven with the adornment [6] f the stars.

5. Every day the sun rises from a different place, therefore east has been presented in the plural form.

اِنَّا زَيَّنَّا السَّمَآءَ الدُّنْيَا بِزِيْنَةِ ِۨالْكَوَاكِبِ ۙ﴿۶﴾

Because to the observers, all the stars on e first heaven appear in such a way as if olourful pearls are scattered on a blue sheet. lthough the stars are found on different heaves, they beautify the first heaven. Thus, there is no inconsistency in the verse because all the heavens are clear and transparent like a mirror.

. And have safeguarded [7] it from very rebellious devil.

وَ حِفْظًا مِّنْ كُلِّ شَيْطٰنٍ مَّارِدٍ ۚ﴿۷﴾

In that when any devil makes an intention of alking in the heaven, then a ball of fire comes om the stars, which hits him like a bullet. From is we learn that it is not permissible to obtain strological information from the stars because the stars have been made to provide light, protection, to ascertain time and road and not for the purpose of obtaining information of the unseen and to foretell omens.

.They cannot listen [8] from the pper atmosphere and are pelted rom every side [9].

لَا يَسَّمَّعُوْنَ اِلَى الْمَلَاِ الْاَعْلٰى وَيُقْذَفُوْنَ مِنْ كُلِّ جَانِبٍ ۖ﴿۸﴾

By *'heavenly world'* is meant the angels ho discuss among themselves the events, which ill be taking place in the future. The devils try get there stealthily to listen to this conversation, but are beaten up and removed from there.

9. Live coals, which are like flames.

. To be driven away. And for them the everlasting punishment [10].

دُحُوْرًا وَّ لَهُمْ عَذَابٌ وَّاصِبٌ ۙ﴿۹﴾

0. This means the devils, as this is the mporary punishment in the world, while after the Day of Judgement, they will be given eter-nal punishment, which would be given in Hell.

0. Except those who eavesdrop and re pursued by shooting flames [11].

اِلَّا مَنْ خَطِفَ الْخَطْفَةَ فَاَتْبَعَهٗ شِهَابٌ ثَاقِبٌ ﴿۱۰﴾

1. Before the advent of the Holy Prophet صلى الله عليه وآله وسلم , the devils would go to the avens, but after this advent, they were opped, as is described in Surah Jinn. From this we learn that the blessed advent of the Holy Prophet صلى الله عليه وآله وسلم became the cause of changes in the heavens and the earth.

1.Therefore, ask [12] them, is their eation harder than other creations ? Surely, We have created them of hesive black clay [14].

فَاسْتَفْتِهِمْ اَهُمْ اَشَدُّ خَلْقًا اَمْ مَّنْ خَلَقْنَا ؕ اِنَّا خَلَقْنٰهُمْ مِّنْ طِيْنٍ لَّازِبٍ ﴿۱۱﴾

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12 From the polytheists of Makkah who had rejected the Day of Judgement, as well as reward and punishment

13 The polytheists of Makkah believed in the existence of angels, accepting them as the creation of Allah Almighty and His daughters They also believed in their power and strength This question is for rebuking them There is no objection to the verse

14 In that He created Adam (On whom be peace) from this sand and every human being through Hazrat Adam (On whom be peace). The author of Roohul Bayaan states that the origin of the human being is the sticking clay in which clinging and embracing is found. Hence, clinging is found in the nature of man, whether he clings to the world or to his religion, to the devil or to the feet of the Beloved of Allah Almighty.

12. But you wonder and they ridicule [15] it.

بَلْ عَجِبْتَ وَيَسْخَرُوْنَ ۝

15 This means "O My Beloved! You are astonished at their rejection and the infidels are laughing at your astonishment Your astonishment is an act of worship, but their laughter is infidelity.

13. And when they are admonished, they do not pay heed [16].

وَ اِذَا ذُكِّرُوْا لَا يَذْكُرُوْنَ ۝

16 He who fails to understand, after your explanation, he will never understand, because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the final stage of guidance and understanding.

14. And when they see any sign they ridicule [17] it.

وَ اِذَا رَاَوْا اٰيَةً يَّسْتَسْخِرُوْنَ ۝

17 It means, instead of accepting those magnificent miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, e.g. the splitting of the moon, returning of the sun, which had set, reciting of the Kalimah by stones and rocks, they are making fun of it.

15. And they say: "This is not but an open magic [18]".

وَقَالُوْٓا اِنْ هٰذَآ اِلَّا سِحْرٌ مُّبِيْنٌ ۝

18 Although magical power is not effective in the heavens and through magic a thing does not undergo any change Both these qualities are not to be found in the miracles Observe, once the walking stick of Hazrat Musa (On whom be peace) had changed into a snake, it swallowed all the snakes of the magicians, but those snakes were unable to swallow it because this walking stick had turned to an actual snake. As a result, it began to eat, while those snakes were, in actual fact, ropes that appeared to be snakes.

16. "What! When we become dust and bone after death, shall we be certainly raised [19] again?"

ءَاِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۝

19 This means, most certainly not This question is for rejection Asking a question with such an intention is infidelity.

17. "And along with our forefathers [20]?"

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ۝

20 They were finding it difficult to understand the resurrection of their predecessors because they had died a long time ago.

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قُلْ نَعَمْ وَ اَنْتُمْ دَاخِرُوْنَ ﴿١٨﴾

18. Please declare: "Yes, and then you shall be the disgraced [21] ones".

would be punished, Allah would not disgrace them there.

21. From this there is a hint that the disgrace of the Day of Judgement is specially set-aside for the infidels. Although the sinful believers

فَاِنَّمَا هِيَ زَجْرَةٌ وَّاحِدَةٌ فَاِذَا هُمْ يَنْظُرُوْنَ ﴿١٩﴾

19. Then it will only be a single horrible shout. Henceforth they will begin to see [22].

time after the blowing of the trumpet.

22. The recreation of the world and the resurrection of the dead will take place in quick

وَ قَالُوْا يٰوَيْلَنَا هٰذَا يَوْمُ الدِّيْنِ ﴿٢٠﴾

20. And they will say: "Woe upon us!" It will be said to them: "This is the Day of Requital".

هٰذَا يَوْمُ الْفَصْلِ الَّذِيْ كُنْتُمْ بِهٖ تُكَذِّبُوْنَ ﴿٢١﴾ ع ١ ٢١ ٥

21.This is the day of final decision, which you used to belie [23].

for deciding the fate of the creation, it is called the Day of Requital. Also, because it is the day of decision-making or creating distance and separation, it is called the Day of Judgement.

23. From this we learn that there are many words used for Qiyamah. These names are according to the functions of the day. Because it is the day for rewarding and punishing, and

SECTION 2

اُحْشُرُوا الَّذِيْنَ ظَلَمُوْا وَ اَزْوَاجَهُمْ وَ مَا كَانُوْا يَعْبُدُوْنَ ﴿٢٢﴾ لا

22.Drive (O angels) and bring together the wrong doers and their companions [24], and (those) whom they used to worship [25].

this, because the pronoun 'what' indicates inanimate objects. From this we learn that the stones, trees, sun and the moon which were objects of worship of the infidels will all go into Hell, not for the purpose of being punished, but to give punishment. Thus, there is no objection to the verse that what sin was committed by the idols that they should go into Hell.

24. By oppression is meant the infidels and by their companions is meant those devils that had misled them. Every infidel would be chained with his devil and taken into Hell. Or, by oppressor is meant infidel and by companion is meant another infidel of their own gender, a polytheist would be chained with a polytheist and the atheist with an atheist.

25. Hazrat Isa (On whom be peace) and Hazrat Uzair (On whom be peace) are not included in

مِنْ دُوْنِ اللّٰهِ فَاهْدُوْهُمْ اِلٰى صِرَاطِ الْجَحِيْمِ ﴿٢٣﴾ لا ٢

23.Besides Allah, and lead them to the path of hell.

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وَقِفُوْهُمْ اِنَّهُمْ مَّسْئُوْلُوْنَ ۝٢٤

24.And stop them; they are to be questioned [26].

26 Waliamy has reported from Hazrat Abu Saeed Khudri that people will be questioned about the love for Hazrat Alli and the Ahle Bait, because the Holy Prophet صلى الله عليه وآله وسلم said *"I ask not of you any wage for it but affection in respect of kinship"*. Thus, this verse is referring to the lofty position of the Ahle Bait (Sawaa-ique) Or, this question will be put to these polytheists.

مَا لَكُمْ لَا تَنَاصَرُوْنَ ۝٢٥

25.What has happened to you that you do not help [27] each other?

27 Like how some of the infidels had been helping some in the world or promising them help Allah Almighty is repeating the statement of these infidels, which they were making in the world *"We shall take revenge altogether"* (N54 V44) In any case, this verse does not apply to the saints of Allah On the Day of Judgement, the Prophets and saints will give assistance, but only for the believers. Says Allah Almighty *"Fast friends shall be foes to one another on that day, but the God-fearing"* (N43 V67) The intercession of the Holy Prophet صلى الله عليه وآله وسلم is an absolute certainty.

بَلْ هُمُ الْيَوْمَ مُسْتَسْلِمُوْنَ ۝٢٦

26.But on that day they will surrender themselves.

وَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ۝٢٧

27. And some of them will address others, questioning each other.

قَالُوْٓا اِنَّكُمْ كُنْتُمْ تَاْتُوْنَنَا عَنِ الْيَمِيْنِ ۝٢٨

28. They will say [28]: "Undoubtedly, you used to approach us for misleading [29] us from the right side".

28 This conversation will be between the leaders and their subservient infidels and not between the believers and the Prophets and the saints The Prophets and the saints will not be made to stand at the edge of Hell They will pass from it like lighting, with their devotees Thus, the commentaries of the present day Wahabis are incorrect

29 This means you people had been compelling us to commit infidelity using your physical and monetary power Here, the word 'right side' denotes power and in power both physical and monetary is included (*Tafseer Khazainul Irfaan, Roohul Mu'ani*) From this we learn that a compelled infidel is also an infidel. Under compulsion there is permission to utter words of infidelity, not for becoming an infidel.

قَالُوْا بَلْ لَّمْ تَكُوْنُوْا مُؤْمِنِيْنَ ۝٢٩

29.They will reply: "You, yourselfves, were not believers [30]"

30 This means that you yourselves were true infidels Our force was not on your hearts From this, the issue of compulsion is solved.

وَمَا كَانَ لَنَا عَلَيْكُمْ مِّنْ سُلْطٰنٍ ۚ بَلْ كُنْتُمْ قَوْمًا طٰغِيْنَ ۝٣٠

30. "And we had no control over you, but rather you, yourselves, were wrongdoing [31] people".

31 We were only your helpers and supporters. through which you became firm in infidelity. You are the culprit of the original sin. Th

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فَحَقَّ عَلَيْنَا قَوْلُ رَبِّنَآ ۖ إِنَّا لَذَآئِقُونَ ﴿٣١﴾

31. Now the word of our Lord has been justified against us that we are certainly to taste [32] (punishment).

فَأَغْوَيْنَٰكُمْ إِنَّا كُنَّا غَٰوِينَ ﴿٣٢﴾

32. And we misled [33] you for we, ourselves, had gone on the wrong way.

فَإِنَّهُمْ يَوْمَئِذٍ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٣﴾

33. So, on that day they are all sharers in the punishment.

إِنَّا كَذَٰلِكَ نَفْعَلُ بِالْمُجْرِمِينَ ﴿٣٤﴾

34. Surely, thus do We [34] deal with the culprits [35].

إِنَّهُمْ كَانُوٓا إِذَا قِيلَ لَهُمْ لَآ إِلَٰهَ إِلَّا اللَّهُ يَسْتَكْبِرُونَ ﴿٣٥﴾

35. Undoubtedly, when it was said to them: "None is to be worshipped besides Allah, they turned away with pride [36].

وَيَقُولُونَ أَئِنَّا لَتَارِكُوٓا ءَالِهَتِنَا لِشَاعِرٍ مَّجْنُونٍ ﴿٣٦﴾

36. Saying: "Shall we abandon our gods because of the saying of a mad poet [37]?"

بَلْ جَآءَ بِالْحَقِّ وَصَدَّقَ الْمُرْسَلِينَ ﴿٣٧﴾

37. Nay indeed [38], rather he has brought the truth and he has confirmed all the previous Messengers [39].

for decrease in punishment, but for sarcasm, just as the judge says to the criminal; now enjoy the taste of your doings.

obtainable from the acacia tree.

believers and the pious servants of Allah Almighty. The Wahabis need to comment by seeing this verse.

of the following verse from Surah Yasin: *"And We have not taught him to compose verses"* (S36:V69). Thus, it is wrong to use Surah Yasin to prove lack of knowledge of the Holy Prophet صلى الله عليه وآله وسلم .

32. Those who are gone astray as well as those who had been misled will have to taste the punishment. Here, the word 'taste' is not used

33. Only heresy was available from us. So, why did you come to us? A mango is not

34. Both the leaders and their followers would be partners in the punishment, even though there will be a difference in the nature of the punishment, as both your partners in infidelity in the world.

35. This means that We punish the infidels and their companions in this manner, not forgive them. Forgiveness, kindness and compassion are only for the believers. The culprits denotes infidels.

36. This means that they did not believe in the Oneness of Allah and the Prophethood. From this verse we learn that all this description has been about the infidels and not about the

37. From this we learn that in their expression 'verse' did not denote a poem because the Holy Prophet صلى الله عليه وآله وسلم did not recite poetry, but this is meant false speech. The people of Arabia had regarded all prose-type of words as poetry. This verse is the commentary

38. This means that the Holy Prophet

you are deserving of the punishment.

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صلی اللہ علیہ وآلہ وسلم did not recite poetry, but is speaking the truth This tells us that by poetry is meant 'opponent of Truth', i.e it is false and lies, and not poems.

39 This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had verified all the Prophets, because all of them had given the Prophet صلی اللہ علیہ وآلہ وسلم . The advent of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had proved their veracity. Or, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had called every one as true Prophets, and taught the creation to do likewise. Observe, only those Prophets gained fame who were brightened by the Holy Prophet صلی اللہ علیہ وآلہ وسلم

38. Undoubtedly , you are going to taste a painful punishment.

إِنَّكُمْ لَذَآئِقُوا الْعَذَابِ الْأَلِيمِ ﴿٣٨﴾

39. And you shall only be awarded according to your own doings [40].

وَمَا تُجْزَوْنَ إِلَّا مَا كُنتُمْ تَعْمَلُونَ ﴿٣٩﴾

40 This means that Paradise would be obtained through the grace of Allah Almighty, but Hell will be obtained through His justice Thus, the minor children of the believers would be granted Paradise, but those of the infidels would not go into Hell, because they have not committed any sins

40. Except those who are the chosen devotees [41] of Allah.

إِلَّا عِبَادَ اللَّهِ الْمُخْلَصِينَ ﴿٤٠﴾

41 This means the believers and the pious By this only the human beings are denoted, because angels and pious jinns are not the inmates of Paradise

41.For whom is a provision, which is in Our knowledge [42].

أُولَٰئِكَ لَهُمْ رِزْقٌ مَّعْلُومٌ ﴿٤١﴾

42 This means that you will be able to understand the sustenance of Paradise in the true sense of the word as it is beyond your imagination It should be observed, that Allah Almighty had shown all this to the Holy Prophet صلی اللہ علیہ وآلہ وسلم on the night of Me'raaj. Thus, through the grace of Allah Almighty, the Holy Prophet صلی اللہ علیہ وآلہ وسلم too is aware of it

42. Fruits and they will be of every kind shall be their honour [43].

فَوَاكِهُ ۖ وَهُم مُّكْرَمُونَ ﴿٤٢﴾

43 This tells us that the inmates of Paradise will not be given ordinary food, but a variety of fruit, because nourishment is eaten to satisfy hunger, but the fruit is to derive taste There will be no hunger in Paradise. Thus, there will be no grain, but grapes, etc.

43.In the Paradise [44] of delight.

فِي جَنَّاتِ النَّعِيمِ ﴿٤٣﴾

44 Among the great bounties of Paradise is to be blessed with honour and respect because the sustenance of the dishonourable is the information about the coming of the Holy sustenance of that of an animal. None of the inmates will be made to feel that his status will be low.

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44.Where they will be on couches, face to face [45].

عَلٰى سُرُرٍ مُّتَقٰبِلِيْنَ ﴿٤٤﴾

45. This tells us that the inmates of Paradise would be sitting in circles. The Zikr groups in the world are groups of the inmates of Paradise.

Thus perform Salaah in proper rows so that you could look like the rows of angels.

45.A cup to the full brim, from the spring shall go around them.

يُطَافُ عَلَيْهِمْ بِكَاْسٍ مِّنْ مَّعِيْنٍ ﴿٤٥﴾ لا

46.White coloured, delicious [46] to those who are the drinkers.

بَيْضَآءَ لَذَّةٍ لِّلشّٰرِبِيْنَ ﴿٤٦﴾ لج

46. The alcoholic drink of this world is of bad

odour and of bad taste.

47. Neither dulling the senses, nor intoxicating to exhaustiveness [47].

لَا فِيْهَا غَوْلٌ وَّ لَا هُمْ عَنْهَا يُنْزَفُوْنَ ﴿٤٧﴾

47. The alcohol of the world causes pain in the stomach, discomfort while passing urine and dizziness. It causes one to feel nauseous, to vomit and stifles the intelligence, through whi-

ch the drunkards fight with one another. However, the drink of Paradise is pure, without any of these effects.

48.And they shall have chaste maidens, who will not look [48] except towards them, having beautiful large eyes.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ عِيْنٌ ﴿٤٨﴾ لا

48. This means that there will be a veil in Paradise. No woman would look at a stranger. There is a veil from pious, God-fearing persons. Although everyone in Paradise would be pious, the hooris therein would be mainta-

ining a veil from them. Those homes in which the veil is maintained are indeed heavenly homes and wherein immodesty and openness is practiced, are homes of Hell.

49. As if these are preserved [49] eggs.

كَاَنَّهُنَّ بَيْضٌ مَّكْنُوْنٌ ﴿٤٩﴾

49. The colour is pure and pleasant, free of any

dust (*Tafseer Khazainul Irfaan*).

50. They will address each other, questioning [50] one another.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٥٠﴾

50. When the inmates of Paradise would be speaking with love and affection with one another, they would suddenly remember about some of their heretical friends, at which they

would say that go and peep into Hell to see their condition. Accordingly, they will go to where Hell would be clearly visible.

51. A speaker from among them will say: "Surely, there was a mate [51] of mine".

قَالَ قَآئِلٌ مِّنْهُمْ اِنِّيْ كَانَ لِيْ قَرِيْنٌ ﴿٥١﴾ لا

51. Neighbour, or the close companion who was the rejecter of the Day of Judgement, and

who had been debating with one on these issues.

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أَئِنَّكَ لَمِنَ الْمُصَدِّقِينَ ﴿٥٢﴾

52."Who used to say: 'Do you take it (Resurrection) to be true [52]?'"

52 You believe in the certainty of the Day of Judgement, its accountability and the reward and punishment thereof. This question of his was for the purpose of reproof.

أَإِذَا مِتْنَا وَكُنَّا تُرَابًا وَعِظَامًا أَإِنَّا لَمَدِينُونَ ﴿٥٣﴾

53."What! When we will be rotten and become dust and bones, shall we then get the reward and punishment [53]?"

53 The word Madeen is derived from DAIN, i.e. reward and retribution. You are speaking something strange, that dry bones would be rewarded and punished. According to our observation, reward and punishment has been meted out in ones lifetime and not after death. How will Allah Almighty give us reward and punishment?

قَالَ هَلْ أَنتُم مُّطَّلِعُونَ ﴿٥٤﴾

54. He (Allah) will say: "Will you peep [54] and see?"

54 In Hell, what is the condition of my companion?' Saying this, all of them will get up and peep into Hell. This tells us that Hell would be very low and Paradise will be very high, because one who is in the upper region peeps into one below it.

فَاطَّلَعَ فَرَآهُ فِي سَوَاءِ الْجَحِيمِ ﴿٥٥﴾

55. Then he will look down and see him in the midst of Flaming Fire [55].

55 This tells us that the eye-sight of the inmates of Paradise would be very sharp, because they would be able to see from such a high region the inmates of Hell who will be in such a low region, as well as to speak to them. For light, far and near is the same.

قَالَ تَاللَّهِ إِن كِدتَّ لَتُرْدِينِ ﴿٥٦﴾

56.He will say: "By Allah, you cause me to perish [56]".

56 In that in the world you lead me astray through which I become liable for punishment.

وَلَوْلَا نِعْمَةُ رَبِّي لَكُنتُ مِنَ الْمُحْضَرِينَ ﴿٥٧﴾

57. "And had it not been the blessings [57] of my Lord, I would surely have been seized and ruined [58]".

57 This means that one does not obtain guidance through one's personal excellence and knowledge. This is granted by Allah Almighty and obtained through the medium of the Holy Prophet صلى الله عليه وآله وسلم

58. This means that I would have been with you in Hell. This tells us that companionship of the pious and to safeguard oneself from the evil, is a special kindness of Allah Almighty. Fortunate is he who is granted this.

أَفَمَا نَحْنُ بِمَيِّتِينَ ﴿٥٨﴾

58. What, are we not going to die?

إِلَّا مَوْتَتَنَا الْأُولَىٰ وَمَا نَحْنُ بِمُعَذَّبِينَ ﴿٥٩﴾

59.But our first death and that are we not to be punished [59]?

59 The inmates of Paradise will ask the question to the angels at the time when they

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would be seeing death being slaughtered in the form of a sheep. A declaration would be made that from now on there will be eternal life. From now on no one will experience death.

60.Surely this will be the supreme triumph [60].

60. This conversation, too, is of those inmates of Paradise, i.e. the wealth and children of the

61. Therefore let the strivers strive [61] like this.

61. This conversation is that of Allah Almighty which is being told today, i.e. Oh My

62. Is this hospitality [62] better or that of the tree of Zaqqum [63] (cactus, of bitter taste)?

62. It should be remembered that you would be entertained in Paradise like guests, though these inmates would be the owners of their things. Calling them guests would be for the purpose of extending hospitality and not from the point of authority. Thus, there is no incon-

63.Undoubtedly, We have made it a test [64] for the unjust.

64. The infidel's say that how will there be lush green trees in Hell. Therefore they reject all these things. The Zaqqum tree (bearing

64.Certainly, it is a tree grown in the bottom [65] of hell.

65. Its branches reach all the regions of Hell

65.Fruit (spikes) of which are like the heads [66] of devils.

66. This means the hoods of the snake which are present, shapes of cactus trees. Because the infidelity of the infidels was in their heart and their evil actions were in their

66.And indeed they shall eat of it, and fill their bellies [67] with it.

67. The inmates of Hell would be experiencing

This question, too, would not be for the sake of interrogation, but would be a joyous one, for increasing the happiness.

اِنَّ هٰذَا لَهُوَ الْفَوْزُ الْعَظِيْمُ ﴿٦٠﴾

world is not true success. The true success is that which we achieve.

لِمِثْلِ هٰذَا فَلْيَعْمَلِ الْعٰمِلُوْنَ ﴿٦١﴾

servants! Strive to achieve this success, about which you had been told.

اَذٰلِكَ خَيْرٌ نُّزُلًا اَمْ شَجَرَةُ الزَّقُّوْمِ ﴿٦٢﴾

sistency in the verse.

63. The food of the inmates of Hell would be full of stench, of bad taste, extremely thorny which will injure the tongue, the palates and even the stomach.

اِنَّا جَعَلْنٰهَا فِتْنَةً لِّلظّٰلِمِيْنَ ﴿٦٣﴾

bitter, ill-tasting and sour fruit) is for the rectification of man.

اِنَّهَا شَجَرَةٌ تَخْرُجُ فِيْٓ اَصْلِ الْجَحِيْمِ ﴿٦٤﴾

with which the inmates of hell are fed.

طَلْعُهَا كَاَنَّهٗ رُءُوْسُ الشَّيٰطِيْنِ ﴿٦٥﴾

outer bodies, and they were devils in human form, hence the punishment given to them was of the same type.

فَاِنَّهُمْ لَاٰكِلُوْنَ مِنْهَا فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٦٦﴾

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such intense hunger, that Allah save us! They would not be seeing what they are eating. They would be compelled to eat such thorny food.

67.Then, without doubt, for them there is addition to it, a mixture [68] of boiling water.

68 Because this thorny food would get stuck in their throats, they would feel extremely thirsty to let the food go down their throats.

68.Then their return is certainly towards the Flaming Fire [69].

69 This tells us that inmates of Hell will be taken to a separate place from their abode to feed them with cactus fruit and boiling water to

69. Surely they found their fathers on the wrong path.

70. That they hurried [70] in their footsteps.

70 From this we learn that following the preaching of the heretics is the cause of destruction, just as following the pious is the

71.And most certainly, the majority of the ancients before them, were on the wrong path.

72. And without doubt, We sent warners [71] to them.

71 But they did not give up following their ignorant forefathers, and did believe in the

73.Behold! Then how (evil) was the end of those who were warned?[72]

72 Thus they had been placed in punishment The same condition will be of these people

74. Except [72] the chosen devotees of Allah.

SECTION 3

75. And certainly Nuh called [73] Us, and what an excellent answer [74] did

Or they would only be eating the fruit of Zaqqum, or both the trees and the branches.

ثُمَّ اِنَّ لَهُمْ عَلَيْهَا لَشَوْبًا مِّنْ حَمِيْمٍ ۝٦٧

When they would be begging for water to quench their thirst, they would be given such boiling water May Allah protect us!

ثُمَّ اِنَّ مَرْجِعَهُمْ لَاِلَى الْجَحِيْمِ ۝٦٨

drink Thereafter they would be brought back to their places

اِنَّهُمْ اَلْفَوْا اٰبَآءَهُمْ ضَآلِّيْنَ ۝٦٩

فَهُمْ عَلٰٓى اٰثٰرِهِمْ يُهْرَعُوْنَ ۝٧٠

means of obtaining guidance. Says Allah Almighty: *"And be with those who are Truthful"* (S9.V119).

وَلَقَدْ ضَلَّ قَبْلَهُمْ اَكْثَرُ الْاَوَّلِيْنَ ۝٧١

وَلَقَدْ اَرْسَلْنَا فِيْهِمْ مُّنْذِرِيْنَ ۝٧٢

Prophets This is the condition of the present day infidels

فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُنْذَرِيْنَ ۝٧٣

This tells us that analogy is a principle of certainty.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ۝٧٤

وَلَقَدْ نَادٰىنَا نُوْحٌ فَلَنِعْمَ الْمُجِيْبُوْنَ ۝٧٥

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We give.

73. This means it is the prayer for the destruction of his people. Hazrat Nuh (On whom be peace) is the very first Prophet with Shariah, and his people were the first to be punished.

74. In that by accepting his prayer Allah Almighty drowned all those people. The plural form is for the purpose of respect.

76.And We saved him and his family [75] from the great distress [76].

وَ نَجَّيْنٰهُ وَ اَهْلَهٗ مِنَ الْكَرْبِ الْعَظِيْمِ ۖ﴿۷۶﴾

75. From this, emerge two issues:

1. After preaching for fourteen hundred and fifty years, just a few of his household members believed in him, who had obtained salvation.

2. Children, too, are among one's household members. In fact, even the wives of the sons are also part of the household members.

76. Due to drowning or due to the harm caused by the people. This tells us that the destruction of the infidels is the mercy for the believers.

77.And We made his children the only survivors [77].

وَ جَعَلْنَا ذُرِّيَّتَهٗ هُمُ الْبٰقِيْنَ ۖ﴿۷۷﴾

77. From this we understand that those Muslims who were on the ark did not perpetuate any progeny - all the progeny after the deluge is from Hazrat Nuh (On whom be peace). For this reason he is called Adam II. The entire world is made of children of his three sons. Thus, in Arabia, children of faris Rome are children of Saam; in Sudan, Sindh, India and Abyssinia are children of Haam, and The people Turkey and yajooj and majooj are children of Yaafus and Majooj (*Tafseer Roohul Mu'ani*). Yaafus had seven sons; Turk, Khazar, Saqlaah, Tarees, Munsalak, Kamari and Seen. Haam also had seven sons; Sindh, Hindh, Zanj, Qabat, Habash, Naub and Kanaan. Saam had five sons; Iram, Arfakhshad, Alam, Yaqqer and Qarihk (*Tafseer Roohul Bayaan*).

78.And We left for him a good [78] name among later generations.

وَتَرَكْنَا عَلَيْهِ فِي الْاٰخِرِيْنَ ۖ﴿۷۸﴾

78. Thus, after him, the noble Prophets had engaged themselves in the praise and glory of Allah Almighty. Even now, his blessed remembrance is continuing. This tells us that auspicious remembrance after death in the world is indeed a mercy of Allah Almighty. People go out of their way to do things whereby they would be remembered after their death, like by constructing mosques, wells, bridges, Musafir Khana (guest house) etc. Books are being written. May Allah Almighty accept these religious books of the author Ahmad Yaar Khan and make them a means of salvation in the Hereafter. Aameen.

79. Peace be upon Nuh, throughout the universe [79].

سَلٰمٌ عَلٰى نُوْحٍ فِي الْعٰلَمِيْنَ ۖ﴿۷۹﴾

79. Until the Day of Judgement, angels, jinns, animals, man would be extending greetings to him. Recite this verse of Salaam every morning and evening because its reciter will be safeguarded from the bites of poisonous animals, and if he recites it at the time of sitting in a ship, he will be protected from drowning.

80.Without doubt, then do We reward the righteous [80].

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۖ﴿۸۰﴾

80. Thus, the blessed remembrance of the pious remains behind. Angels, too, extend

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greetings to them

81. Surely he was amongst My most dignified, fully believing devotees [81].

81 Either the word believer is used in the literal sense, i.e. the provider of protection for the believers, or in the technical sense this will

82. Then We drowned [82] the others.

82 That is, besides the believers all the other infidels were drowned This is for the arrange-

83.And undoubtedly Ebrahim [83] belongs to his group.

83 The word *Shee'ah* has been mentioned at eleven different places On each occasion it refers to the infidel people Here, too, it means the same, because Hazrat Ebrahim (On whom

84.When he came to his Lord with a sound [84] heart.

84 This means that Hazrat Ebrahim (On whom be peace) is from the children, religion and from the method of worship of Hazrat Nuh (On whom be peace) It should be remembered that Hazrat Ebrahim (On whom be peace) app-

85. When he said [85] to his father and his people: "Whom do you worship?"

85 By father, is meant his uncle Aazar Hazrat Ebrahim's (On whom be peace) father's name is Tarrukh, who was a believer and a monotheist For a detailed discussion of this topic, consult the author's commentary Tafseer Naeemi This statement of Hazrat Ebrahim (On whom be peace) is for the purpose of censuring This tells us that in matters of

86. "Do you solicit false [86] gods besides Allah?"

86 The moon, the sun and the statues of

87. What do you think [87] about the Lord of the universe?"

إِلٰهًا مِّنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿٨١﴾

be in the varying degree of faith, i.e. Prophets are in the highest category of faith, and the common people in the lowest degree.

ثُمَّ أَغْرَقْنَا الْآخَرِيْنَ ﴿٨٢﴾

ment of continuity; i.e then they, then... etc.

وَإِنَّ مِنْ شِيْعَتِهٖ لَإِبْرٰهِيْمَ ﴿٨٣﴾

be peace) was born among infidel people. He himself says *"I find you and your people in manifest error"*(S6:V74).

إِذْ جَآءَ رَبَّهٗ بِقَلْبٍ سَلِيْمٍ ﴿٨٤﴾

eared in the world two thousand six hundred and forty years after Hazrat Nuh (On whom be peace) During this long period only two Prophets had come to the world, Hazrat Hud and Hazrat Saleh (On them be peace).

إِذْ قَالَ لِأَبِيْهِ وَقَوْمِهٖ مَاذَا تَعْبُدُوْنَ ﴿٨٥﴾

Religion there is no concession or favour. Furthermore, that a believer and an infidel would be regarded as compatriots in terms of nationality, family ties, occupation, etc. but not in terms of religion. Our religious nationality is as Muslims only, no matter which country or city one may belong to.

أَئِفْكًا آلِهَةً دُوْنَ اللّٰهِ تُرِيْدُوْنَ ﴿٨٦﴾

Namrood, which you are worshipping.

فَمَا ظَنُّكُمْ بِرَبِّ الْعٰلَمِيْنَ ﴿٨٧﴾

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87. Will He leave you without punishing you for your infidelity and polytheism? This type of thinking of yours is wrong. This tells us that relationships with the Prophet will not save you from Divine punishment.

88. Then he cast a glance at the stars [88].

فَنَظَرَ نَظْرَةً فِي النُّجُومِ ﴿٨٨﴾

88. The people asked Hazrat Ebrahim (On whom be peace) that tomorrow we are holding celebrations outside the city of Babul and we would like you to come there and enjoy with us. It is possible that after participating in our revelling you will stop condemning us on our polytheism. On hearing this, he looked towards the sky, while the people thought that Hazrat Ebrahim (On whom be peace) was trying to obtain future information from the stars. Those people were believers in the influential effects of the stars, as many among them were astrologers. This blessed action of his was, so as to say, one of concealment of real feelings.

89. And said: "I am going to be sick [89]".

فَقَالَ إِنِّي سَقِيمٌ ﴿٨٩﴾

89. By "*I am about to be sick*" there are two possibilities; one is that I am sick or I am terribly disheartened by your behaviour and my sickness is turned to sadness. The other is, I would be becoming a victim of infectious disease. These people were very scared of infectious diseases, like the present day ignorant people are over-cautious about small-pox and cholera, fearing their infectious effects. In the blessed talk of Hazrat Ebrahim (On whom be peace) there is concealment, not falsehood. At the time of need such concealment is permissible. In the use of puns, the meaning further from the literal meaning should be taken.

90. But they turned [90] (away) from him.

فَتَوَلَّوْا عَنْهُ مُدْبِرِينَ ﴿٩٠﴾

90. Thus they did not take Hazrat Ebrahim (On whom be peace) with them so that his disease would not infect them. Religious issue: Astrology is a true science. To prepare Salaah times and fasting timetables, through it, is acceptable, but to extract information of the unseen from it is totally forbidden.

91. Then he (Ebrahim) walked towards their idols secretly and said: "Do you not eat [91]?"

فَرَاغَ إِلَىٰ آلِهَتِهِمْ فَقَالَ أَلَا تَأْكُلُونَ ﴿٩١﴾

91. After they had departed for their funfair, Hazrat Ebrahim (On whom be peace) went to their temple. He saw that various types of food were placed as sacrificial offerings before going to the funfair. They had intended to eat those as sacred food. Seeing this, Hazrat Ebrahim (On whom be peace) said these words to the idols.

92. "What happened to you that you do not speak [92]?"

مَا لَكُمْ لَا تَنْطِقُونَ ﴿٩٢﴾

92. He uttered these words in a state of infuriation. Otherwise, he was fully aware that these stones did not possess the power of speech.

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فَرَاغَ عَلَيْهِمْ ضَرْبًا بِالْيَمِيْنِ ﴿٩٣﴾

93.Thereupon he started to strike [93] them with his right hand.

93 He struck at these idols, breaking all of them and placing the axe on the shoulders of the biggest idol, left untouched.

فَاَقْبَلُوْٓا اِلَيْهِ يَزِفُّوْنَ ﴿٩٤﴾

94.Then the infidels rushed [94] towards him.

94 When the infidels came to learn of this, they asked him, why did you break these idols, which are the object of our worship.

قَالَ اَتَعْبُدُوْنَ مَا تَنْحِتُوْنَ ﴿٩٥﴾

95.He said: "Do you worship what your hand carved [95] out?"

95 Hazrat Ibrahim (On whom be peace) replied "Those who cannot save themselves from my beating, how will they save you from the punishment of Allah Almighty?"

وَاللّٰهُ خَلَقَكُمْ وَمَا تَعْمَلُوْنَ ﴿٩٦﴾

96. Whereas Allah has created you and what you make [96].

96 Thus who is entitled to be worshipped- Allah Almighty or these helpless idols" From this we learn that we are the doers of our actions, and their Creator is Allah Almighty.

قَالُوا ابْنُوْا لَهٗ بُنْيَانًا فَاَلْقُوْهُ فِى الْجَحِيْمِ ﴿٩٧﴾

97. They said: "Build [97] for him a high wooden structure, then cast him in the flaming fire".

97 Hence construct a concrete building, which would be thirty yards long, twenty yards broad and thirty yards high Burn countless sticks in it to make a bonfire, and then throw Hazrat Ibrahim (On whom be peace) alive into the bonfire This tells us that burning someone alive is the way of the infidels A strong warning against such a practice is reported in Hadith Shareef

فَاَرَادُوْا بِهٖ كَيْدًا فَجَعَلْنٰهُمُ الْاَسْفَلِيْنَ ﴿٩٨﴾

98. Then they intended an evil design against him, but We humiliated [98] it.

98 By making the fire a garden for Hazrat Ibrahim (On whom be peace). Allah be praised' If Allah Almighty so wishes, He can change the fire of Ibrahim into resplendent light, and if He so wishes, He can change the River Nile into an object of destruction for the Pharaoh

وَقَالَ اِنِّىْ ذَاهِبٌ اِلٰى رَبِّىْ سَيَهْدِيْنِ ﴿٩٩﴾

99.And he said: "I am approaching [99] my Lord, Who shall guide [100] me".

99 He said, after gaining salvation from the fire that now I have been commanded to migrate from this place I will go to such a place where I will have religious freedom

100 This tells us that to go anywhere in order to please Allah Almighty is like going towards Allah Almighty Hazrat Ebrahim (On whom be peace) travelled to Syria as an immigrant, said that he was going towards Allah Almighty Here, 'guidance' means guidance towards the place of migration.

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رَبِّ هَبْ لِيْ مِنَ الصّٰلِحِيْنَ ﴿١٠٠﴾

00."O my Lord, bestow upon me a ighteous [101] son".

01. Hazrat Ebrahim (On whom be peace) ffered this dua after reaching Syria and after e had obtained a great deal of wealth and

when he was more than a hundred years old. This tells us that receiving a pious son is a great bounty of Allah Almighty.

فَبَشَّرْنٰهُ بِغُلٰمٍ حَلِيْمٍ ﴿١٠١﴾

01.So We gave him good news of a rudent [102] son.

02. Glad tidings were given about Hazrat smail (On whom be peace) who would be born om Hazrat Hajirah. To give the information bout the birth of a son beforehand is not only rom the knowledge of the unseen, but it is in fact, from the Five Branches of Divine Knowledge. This tells us that the pious and beloved servants of Allah Almighty do give information about these five branches of knowledge.

فَلَمَّا بَلَغَ مَعَهُ السَّعْيَ قَالَ يٰبُنَيَّ اِنِّيْٓ اَرٰى فِي الْمَنَامِ اَنِّيْٓ اَذْبَحُكَ فَانْظُرْ مَاذَا تَرٰى ؕ قَالَ يٰٓاَبَتِ افْعَلْ مَا تُؤْمَرُ ز سَتَجِدُنِيْٓ اِنْ شَآءَ اللّٰهُ مِنَ الصّٰبِرِيْنَ ﴿١٠٢﴾

02.Then when he became able [103] to work with him, he said: "O my son, I ave seen a dream that I am acrificing [104] you. Now look, what your opinion [105]?" He replied: "O my father, do as you are commanded [106], Allah willing, you will find me teadfastly [107] firm".

03. At that point in time, Hazrat Ismail (On whom be peace) reached the age of thirteen *Tafseer Roohul Mu'ani*).

04. In that I am making arrangements of laughtering you. Or, Allah Almighty has ommanded me to sacrifice you. Hazrat brahim (On whom be peace) had this dream in he holy city of Makkah on the 8th night of il-Hajj, then on the 9th night and on the 10th ight. Then on the morning of the 10th day of il-Hajj, he said to his son.

05. It should be remembered that the lfillment of an obligation is not dependent on opinion. Even if Hazrat Ismail (On whom peace) had rejected this (May Allah forbid) that time, Hazrat Ebrahim (On whom be ace) would not have delayed in sacrificing his n. He sought this opinion because the act of ughtering became an act of worship for azrat Ebrahim (On whom be peace), while the crifice of Hazrat Ismail becomes an act of worship for him, because without intention, there is no worship.

106. This tells us that even the dream of the Prophet is a religious injunction. In fact, in the dreams of some pious servants of Allah Almighty, religious laws are issued. Observe, Azaan had been seen by the Noble Companions in their dream. Ibn Qayyum has written in 'Kitabur Rooh' that the consensus of the dreams of the pious believers is like the consensus of the Ummah. At times, like that of a well-known Hadith.

107. That at the time of being slaughtered, I would not writhe in pain. This tells us that saying of "If Allah wills" is the practice of the Prophets. It is proven from authentic traditions that at the time of martyrdom, Imam Husain (May Allah be pleased with him) did not flinch a bit, but fulfilled the promise of his illustrious grandfather.

فَلَمَّآ اَسْلَمَا وَتَلَّهٗ لِلْجَبِيْنِ ﴿١٠٣﴾ ج

03. Then they both submitted to llah's command and he laid [108] him

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(the son) down by his forehead.

108 This tells us that the dream of the Prophet is equal to revelation and due to their dreams the law of Shariah can be annulled. Killing of a child, without any crime, was forbidden in terms of Shariah, but this dream of Hazrat Ibrahim (On whom be peace) made the sacrifice of Ismail (On whom be peace) obligatory upon him. It should be remembered that this slaughtering of the son was not the injunction of his religion, but the fulfilling of the dream was. Just as Hazrat Yusuf (On whom be peace) was duty-bound to perform the prostration as he had seen in his dream.

104. We called [109] to him: "O Ebrahim".

وَنَادَيْنٰهُ اَنْ يّٰٓاِبْرٰهِيْمُ ۙ﴿١٠٤﴾

109 This incident took place at Mina on the 10th Zil-Hajj. Hazrat Ebrahim (On whom be peace) ran the knife on the neck of Hazrat Ismail (On whom be peace), but the knife did not work. Not even a hair of Hazrat Ismail (On whom be peace) was cut.

105."Most certainly you have fulfilled [110] your dream. Thus do We reward [111] the righteous".

قَدْ صَدَّقْتَ الرُّءْيَا ۚ اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١٠٥﴾

110 From this we learn that the resolve of doing a good deed is a firm resolve because this readiness to slaughter is declared as slaughter by Allah Almighty by saying *"Undoubtedly, you have fulfilled your vision"*

hter, not the intention of it or for the pleasure of Allah Almighty. Hazrat Adam (On whom be peace) was forbidden to go near the tree, but it had been Divine intention that its fruit should be eaten. The error by Hazrat Adam (On whom be peace) was based on Divine intention. There were thousands of wisdoms concealed in this error

111 From this we learn that the command and intention to seek pleasure are all separate things. One is not necessarily obligatory upon the other. Here, the command was for slaug-

106. No doubt, it was a clear [112] test.

اِنَّ هٰذَا لَهُوَ الْبَلٰٓؤُا الْمُبِيْنُ ﴿١٠٦﴾

112 It should be remembered that Hazrat Ibrahim (On whom be peace) had already offered physical, monetary and patriotic sacrifices before this. This is the sacrifice of children offered by him. This son was granted to him in his old age, after offering many duas in the court of Allah Almighty. He was the beauty of his house, brought up in his lap, the light of his eyes. This is the son that he was ready to sacrifice. This was indeed the severest test upon him.

107.And We ransomed him with a great sacrifice [113].

وَفَدَيْنٰهُ بِذِبْحٍ عَظِيْمٍ ﴿١٠٧﴾

113 This means the heavenly sheep. It has been called big because it became the sacrificial animal of one who is highly beloved in the sight of Allah Almighty. That which is connected to the lofty, becomes lofty itself.

108.And We left a good [114] name for him in all successive generations.

وَتَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿١٠٨﴾

114 This tells us that to establish the remembrance of very important events is a religious injunction. Salaah of Eid ul Adha, sacrifice during this day and Takbeere Tashr

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re all in remembrance of Hazrat Ebrahim (On whom be peace).

109.Peace be upon Ebrahim.

سَلٰمٌ عَلٰٓى اِبْرٰهِيْمَ ﴿١٠٩﴾

110.And thus do We reward [115] the ighteous.

كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿١١٠﴾

115. It should be remembered that running between Safa and Marwa during Hajj is the remembrance of Bibi Hajirah, Qurbani and to recite Takbeere Tashreek are both in remembrance of Hazrat Ebrahim (On whom be peace) and Hazrat Ismail (On whom be peace). At the time of bringing the sheep, Hazrat Jibraeel called out *ALLAHU AKBAR* (Allah is the greatest). On seeing the sheep, Hazrat Ebrahim (On whom be peace recited *LA ILAHA ILLALLAHU WALLAHU AKBAR* (There is no god but Allah and Allah is the greatest). Hazrat Ismail (On whom be peace) at the freeing of his hands and the success of the test recited *WA LILLAHIL HAMD* (And for Allah is all praise). Our present day Takbeere Tashreek is the collection of these utterances.

111.Surely he was among our full-believing devotees.

اِنَّهٗ مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ﴿١١١﴾

112.And We gave him the glad tidings about Is'haaq, a Prophet and one of the righteous [116] men.

وَبَشَّرْنٰهُ بِاِسْحٰقَ نَبِيًّا مِّنَ الصّٰلِحِيْنَ ﴿١١٢﴾

116. This tells us that by "*the great sacrifice*" is meant Hazrat Ismail (On whom be peace) and not Hazrat Is'haaq, because his glad tiding is given after this sacrifice.

113. And We blessed him and Is'haaq [117]. And among their next generations, some are righteous [118] and some clearly wrong themselves [119].

وَ بٰرَكْنَا عَلَيْهِ وَ عَلٰٓى اِسْحٰقَ ؕ وَ مِنْ ذُرِّيَّتِهِمَا مُحْسِنٌ وَّ ظَالِمٌ لِّنَفْسِهٖ مُبِيْنٌ ﴿١١٣﴾ ع ٣٤

117. By granting Hazrat Ebrahim (On whom be peace) with the religious and material bounties, made him the illustrious forefather of our Holy Prophet صلى الله عليه وآله وسلم and made many Prophets from the progeny of Hazrat Is'haaq (On whom be peace). Thus, all the Prophets up to Hazrat Isa (On whom be peace) are children of Hazrat Is'haaq (On whom be peace). Only our beloved Prophet صلى الله عليه وآله وسلم is from the progeny of Hazrat Ismail (On whom be peace). From all of this we learn that sometimes Allah Almighty commands His Prophets to do things beyond the law, on which they act immediately. Then, when these Prophets ask Allah Almighty things beyond the law, Allah Almighty too responds to them. The sacrifice of the son is beyond the law, but Ebrahim (On whom be peace) carried it out. Thus, when Hazrat Ebrahim (On whom be peace) prayed that "*Oh Allah show me how* You bring the dead to life, or when Hazrat Musa (On whom be peace) prayed "*Oh Allah bless me with Your vision*"; Allah Almighty responded to them, although these prayers are beyond the law.

118. It should be remembered that in Eid ul Fitr the expression of joy is granting us the opportunity of worshipping Allah Almighty in the month of Ramadaan. Thus it is also called small Eid, because we are small and our worship is small. But, Eid ul Adha is called big because in it lays His joy as Hazrat Ebrahim and Hazrat Ismail (On them be peace) successfully passed the test. They are big, so their remembrance is big.

119. In that in the progeny of Is'haaq (On

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whom be peace), some were believers and some were infidels. This is the splendour and dignity of Allah Almighty that He creates the dead from the living.

SECTION 4

وَلَقَدْ مَنَنَّا عَلٰى مُوْسٰى وَ هٰرُوْنَ ۚ﴿١١٤﴾

114.And undoubtedly We bestowed [120] favours upon Musa and Harun.

120 In that He granted all the Israelites freedom from a cruel person like the Pharaoh.

وَ نَجَّيْنٰهُمَا وَ قَوْمَهُمَا مِنَ الْكَرْبِ الْعَظِيْمِ ۚ﴿١١٥﴾

115.And We saved them and their people from the great distress.

وَ نَصَرْنٰهُمْ فَكَانُوْا هُمُ الْغٰلِبِيْنَ ۚ﴿١١٦﴾

116.And We helped them, so they became victorious [121].

121 On the Pharaoh and all his followers, the Qibtees.

وَ اٰتَيْنٰهُمَا الْكِتٰبَ الْمُسْتَبِيْنَ ۚ﴿١١٧﴾

117.And We bestowed upon both a Clear [122] Book.

122 This means the sacred Taurah, which was granted directly to Hazrat Musa (On whom be peace), and to Hazrat Haroon (On whom be peace) through Hazrat Musa.

وَ هَدَيْنٰهُمَا الصِّرَاطَ الْمُسْتَقِيْمَ ۚ﴿١١٨﴾

118.And We guided [123] them to the Straight Path.

123 That He had protected them from the beginning from infidelity, polytheism and sin, although Hazrat Musa (On whom be peace) was brought up in the house of a terrible sinner.

وَ تَرَكْنَا عَلَيْهِمَا فِي الْاٰخِرِيْنَ ۖ﴿١١٩﴾

119.And We left their good names in later generations.

سَلٰمٌ عَلٰى مُوْسٰى وَ هٰرُوْنَ ۚ﴿١٢٠﴾

120. Peace [124] be upon Musa and Harun.

124 All these things are meant to be information, i.e. the creation will continue to extend greetings upon these two pious sages and will always remember them. Or, they would always be in the sanctuary of their Creator.

اِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِيْنَ ۚ﴿١٢١﴾

121.Surely, thus do We reward [125] the righteous.

125 This tells us that, in addition to the rewards, the pious are blessed with their remembrance and safety in the world.

اِنَّهُمَا مِنْ عِبَادِنَا الْمُؤْمِنِيْنَ ۚ﴿١٢٢﴾

122.Surely they were among Our most dignified [126] and fully believing devotees.

126 It should be remembered that both the Prophets and the followers ride in the ship of faith, but the followers reach the shore successfully, while the Prophet is there to pilot them to their success. Thus, there is a difference in the purpose.

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وَاِنَّ اِلْيَاسَ لَمِنَ الْمُرْسَلِيْنَ ﴿۱۲۳﴾

123.And undoubtedly Ilyas [127] is one of the Messengers.

most accurate information about his advent. It should be remembered that four Prophets are alive; two are in the heavens, Hazrat Idris and Hazrat Isa (On them be peace), and two are on land, Hazrat Khizr and Hazrat Ilyas (On them be peace)(*Tafseer Roohul Bayaan*).

اِذْ قَالَ لِقَوْمِهٖٓ اَلَا تَتَّقُوْنَ ﴿۱۲۴﴾

124.When he said to his people: "Do you not become pious?"

اَتَدْعُوْنَ بَعْلًا وَّ تَذَرُوْنَ اَحْسَنَ الْخَالِقِيْنَ ﴿۱۲۵﴾ۙ

125.Do you worship your god Baal [128] and leave the Best of the Creators?

this idol were staying in the temple. The devil was speaking from the stomach of this idol, which these devotees would memorize and explain to the people (*Tafseer Roohul Mu'ani*).

اللّٰهَ رَبَّكُمْ وَ رَبَّ اٰبَآئِكُمُ الْاَوَّلِيْنَ ﴿۱۲۶﴾

126.Allah Who is your [129] Lord and the Lord of your forefathers [130].

means of identity of Allah Almighty. The children of Hazrat Yaqub (On whom be peace) had said: "*We shall worship He Who is your God and that of your fathers, Ebrahim and Ismail*"(S2:V133). Furthermore, their forefathers were believers and worshippers of Allah Almighty. Thus he said the God they were worshipping, you should do likewise.

فَكَذَّبُوْهُ فَاِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۲۷﴾ۙ

127.But they treated him as a liar. So certainly they will be arrested [131].

will be present with respect.

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۲۸﴾

128.Except the chosen devotees of Allah.

وَ تَرَكْنَا عَلَيْهِ فِى الْاٰخِرِيْنَ ﴿۱۲۹﴾ۙ

129.And We left [132] his good name in later generations.

remembered in the world.

سَلٰمٌ عَلٰٓى اِلْ يَاسِيْنَ ﴿۱۳۰﴾

130. Peace [133] be upon Ilyas.

127. His name was Hazrat Ilyas bin Yasin bin Basheer bin Fakhaas bin Ghairar bin Haroon (On whom be peace). He was sent as a Prophet to Balbak and its surroundings. He is from the children of Hazrat Haroon (On whom be peace). His advent was many years after Hazrat Musa (On whom be peace). This is the

128. Ba'l is the name of the famous idol of this city. It is due to this idol that the city is called Balbak, which is in Syria. This idol was made of gold. It was twenty yards long and in its eyes rubies were placed. 100 devotees of

129. The word '*creators*' either refers to the sculptors and designers, or creator in accordance with their beliefs, because they had believed that some were small gods, but Allah Almighty was 'big God' who was ruler over there.

130. This tells us worship the Lord of your believing forefathers, as those people are the

131. They will be eternally in Hell, from the Day of Judgement. This tells us that a believer

132. Thus, until today, Hazrat Ilyas is

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133 Ilyaseen is one of the praises of Hazrat Ilyas (On whom be peace), just as Saina and Sineen are names of Mt Sinai. However, Ilyaseen is not the plural of Ilyas. Therefore

131.Surely, thus do We reward the righteous [134].

134 The author of Tafseer Roohul Bayaan has stated that Hazrat Khizr has been given the control of the oceans and Hazrat Ilyas that of

132. Without doubt, he was among Our most dignified, fully believing devotees.

133.And certainly Lut [135] is among the Messengers (of Allah)

135 His blessed name is Lut bin Haraan He is the nephew of Hazrat Ibrahim (On whom be

134.When We saved [136] him and his family members.

136 For his daughters and those who had

135.Except an old woman [137] who was among those who remained behind.

137 The name of Lut's wife was Waeelah She was an infidel, as well as a treacherous

136.Then We utterly destroyed [138] the others.

138 They were punished by stones pouring upon them from the unseen and their localities

137.And verily you pass by (their ruined habitations) in the morning.

138.And by the night [139]. Why do then have no wisdom?

139 Oh people of Makkah! During your business journeys you pass upon these localities, day and night You see those places

SECTION 5

139.And certainly Yunus [140] is among the Messengers (of Allah).

verse 132 states: "*Verily, he is among Our most dignified fully believing devotees*" where the personal pronoun '*he*' is in the singular.

إِنَّا كَذٰلِكَ نَجْزِي الْمُحْسِنِينَ ﴿١٣١﴾

the land. They will experience death just before the Day of Judgement. Some pious sages were fortunate to meet them.

إِنَّهُ مِنْ عِبَادِنَا الْمُؤْمِنِينَ ﴿١٣٢﴾

وَإِنَّ لُوطًا لَّمِنَ الْمُرْسَلِينَ ﴿١٣٣﴾

peace) He was sent as a prophet to Sodom and its nearby territories in Syria.

إِذْ نَجَّيْنَاهُ وَأَهْلَهُ أَجْمَعِينَ ﴿١٣٤﴾

believed in him

إِلَّا عَجُوزًا فِي الْغَابِرِينَ ﴿١٣٥﴾

woman who was guilty of embezzlement.

ثُمَّ دَمَّرْنَا الْآخَرِينَ ﴿١٣٦﴾

were turned upside down.

وَإِنَّكُمْ لَتَمُرُّونَ عَلَيْهِم مُّصْبِحِينَ ﴿١٣٧﴾

وَبِاللَّيْلِ ۗ أَفَلَا تَعْقِلُونَ ﴿١٣٨﴾

in utter destruction and topsy-turvy. You should take a lesson from this.

وَإِنَّ يُونُسَ لَمِنَ الْمُرْسَلِينَ ﴿١٣٩﴾

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140. His name is Yunus bin Mati. He is from the children of Hazrat Hud (On whom be peace). His title is Zun-Nun and one swallowed by the fish. He was the Prophet sent to the locality of Nineveh, a place situated in Musil, on the banks of the river Tigris. He preached for forty years, but the people did not refrain from polytheism. Thereafter he informed the people about the coming of Divine punishment in the next three days, by the order of Allah Almighty, after which he himself went far away from that place.

140.When he ran away towards the laden [141] ship.

إِذْ أَبَقَ إِلَى الْفُلْكِ الْمَشْحُونِ ﴿١٤٠﴾

141. On the way he reached a river. He sat in a boat to cross the river. When the boat reached the middle of the river, it stopped. The sailors said that there is a slave in this boat who has run away from his master, which has caused the boat to stop. When the lots were drawn, Hazrat Yunus's name came out. He said it is me who has run away from his Master by leaving the place without awaiting revelation. Saying this, he dived into the river (*Tafseer Roohul Mu'ani*).

141.And when he drew lots (as to who should be thrown into the sea), he was among the rejected (to be thrown into the sea).

فَسَاهَمَ فَكَانَ مِنَ الْمُدْحَضِينَ ﴿١٤١﴾

142.Then [142] the fish swallowed [143] him, while he was blaming [144] himself.

فَالْتَقَمَهُ الْحُوتُ وَهُوَ مُلِيمٌ ﴿١٤٢﴾

142. He was pushed by the drawing of lots and not by any human being. In the Shariah of our Holy Prophet صلى الله عليه وآله وسلم such type of decision-making is unlawful. This was either in the Shariah of Hazrat Yunus (On whom be peace), or a special order.

143. For the purpose of trust and not for the sake of food. Since worms and sand cannot devour the bodies of Prophets, then how can the fish do this? Observe, the termites destroyed the stick of Hazrat Sulaiman (On whom be peace), not his feet. For this reason the word '*swallowed*' is used here and not 'ate him'.

144. That is why I left the place without Divine revelation. In it there is a sign of acceptance of repentance.

143.And had he not been among those who glorify [145] Allah.

فَلَوْلَا أَنَّهُ كَانَ مِنَ الْمُسَبِّحِينَ ﴿١٤٣﴾

145. He read the following incantation n the belly of the fish: *LA ILAHA ILLA ANTA SUBHANAKA INNI KUNTU MINAZ ZAALIMEEN.*

From this, a few issues emerge:

1. Calamities and difficulties are eased through the blessings of Zikrullah.
2. Those prayers, which are reported by pious sages, have curative effect until the Day of Judgement. Thus, till today this blessed verse has curative power for solving of difficulties.

144. He would have surely remained in its belly until the day when the people shall be resurrected [146].

لَلَبِثَ فِي بَطْنِهِ إِلَى يَوْمِ يُبْعَثُونَ ﴿١٤٤﴾

146. In that neither Hazrat Yunus (On whom be peace) nor the fish died, because after resurrection on the Day of Judgement no one

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will experience death This tells us that immortality for some is possible Thus, not

145. Then We cast [147] him on a barren shore, as he was sick [148] (having remained in the belly of the fish).

فَنَبَذْنٰهُ بِالْعَرَآءِ وَ هُوَ سَقِيْمٌ ۚ﴿۱۴۵﴾

147 Took him out of the belly of the fish after forty days The fish came to the shore and spewed him out from his mouth Hazrat Yunus (On whom be peace) came out of the belly of the fish on Friday, the 10th of Muharram.

148 Due to staying in the belly of the fish, he became very weak. At the place where the fish had spewed him out, there was no shade.

146.And We caused to grow over him a plant of gourd [149].

وَ اَنْۢبَتْنَا عَلَيْهِ شَجَرَةً مِّنْ يَّقْطِيْنٍ ۚ﴿۱۴۶﴾

149 The shadow of the gourd tree is dense Very little dirt or flies are found on it Its shrubs are soft Some connoisseurs say that the pumpkin dish is full of blessings Our Holy Prophet صلی اللہ علیہ وآلہ وسلم loved the pumpkin dish His Noble Companions loved it too Hazrat Yunus (On whom be peace) rested under this tree It should be remembered that the shrubs of this tree grew for Hazrat Yunus and did not spread on the ground, instead, this tree like other saplings was somewhat high and under its shade Hazrat Yunus (On whom be peace) would rest Everyday a goat would come by Divine command to provide milk for him, until such time that his hair began to grow on his blessed body and he gained strength. Thereafter, he returned to his people.

147.And when We sent him as a Messenger towards hundreds and thousands and rather more [150].

وَ اَرْسَلْنٰهُ اِلٰى مِائَةِ اَلْفٍ اَوْ يَزِيْدُوْنَ ۚ﴿۱۴۷﴾

150 Like before, We sent him to his people with great respect and honour.

148. And they believed [151]. Then We allowed them to enjoy [152] life for a time.

فَاٰمَنُوْا فَمَتَّعْنٰهُمْ اِلٰى حِيْنٍ ۚ﴿۱۴۸﴾

151 In that after seeing the signs of punishment, they repented After his return, they became true devotees

152 In that these people died after completing their life span.

149.Now ask them to pronounce, has your Lord daughters, while they have sons [153]?

فَاسْتَفْتِهِمْ اَلِرَبِّكَ الْبَنٰتُ وَ لَهُمُ الْبَنُوْنَ ۙ﴿۱۴۹﴾

153 This address is directed at Bani Jahmeeyah and Bani Salmah, who had been calling the angels the daughters of Allah Almighty It should be remembered that the experiencing death has been placed among the people of Arabia loved boys, but had much for daughters In fact, some would bury their daughters alive.

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150. Or, did We create the angels females, while they were witnessing 154?

154. This means that neither have you seen angels being born so as to know whether they are daughters, nor have any of the Prophets said

151.Behold! Surely, they say this out of falsehood 155.

155. To forge calumny against Allah is a terrible sin. From this we learn that Almighty Allah's being free of offspring and partners can

152.Allah has begotten (children). But, surely they are liars.

153.Has He chosen daughters in preference to sons?

154.What is the matter with you? How do you judge 156?

156. This means; 'Oh you foolish people! How stupid you are! Every person deserves boys to perpetuate his progeny and for support in his old age and not daughters'. Allah forbid! If Allah Almighty had a need for any children, why would he choose daughters instead of

155.Will you not pay heed 157?

157. That children are there to perpetuate the progeny. He who will experience death needs progeny. Observe, if the sun, moon and stars

156. Or, have you a clear authority?

157.So bring your book 158, if you are truthful.

158. Here, '*Book*' does not denote heavenly book because those people were not from the

158.And they have set up a blood kinship 159 between Him and the jinns. And undoubtedly the jinns know that they shall be presented 160 (before Him).

اَمْ خَلَقْنَا الْمَلٰٓئِكَةَ اِنَاثًا وَّ هُمْ شٰهِدُوْنَ ﴿۱۵۰﴾

that they are daughters. Then how can you say such a thing?

اَلَآ اِنَّهُمْ مِّنْ اِفْكِهِمْ لَيَقُوْلُوْنَ ﴿۱۵۱﴾ لَا

be understood from one's intelligence as well. He, unto whom the teachings of the Prophet have reached, should bring faith in him.

وَلَدَ اللّٰهُ ۙ وَ اِنَّهُمْ لَكٰذِبُوْنَ ﴿۱۵۲﴾

اَصْطَفَى الْبَنَاتِ عَلَى الْبَنِيْنَ ﴿۱۵۳﴾ ؕ

مَا لَكُمْ ۟ كَيْفَ تَحْكُمُوْنَ ﴿۱۵۴﴾

sons,so as to perpetuate progeny through them and who would be of help to Him in times of difficulties. This verse does not mean that boys are good and girls are evil, as was being said by the polytheists of Arabia.

اَفَلَا تَذَكَّرُوْنَ ﴿۱۵۵﴾ ۚ

have no children, then why should Allah Almighty be in need of them.

اَمْ لَكُمْ سُلْطٰنٌ مُّبِيْنٌ ﴿۱۵۶﴾ ۙ

فَاْتُوْا بِكِتٰبِكُمْ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۵۷﴾

People of the Scripture. What it means is bring proof for your claim.

وَ جَعَلُوْا بَيْنَهٗ وَبَيْنَ الْجِنَّةِ نَسَبًا ؕ وَ لَقَدْ عَلِمَتِ الْجِنَّةُ اِنَّهُمْ لَمُحْضَرُوْنَ ﴿۱۵۸﴾ ۙ

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159 Some polytheists were saying that Allah Almighty got married among the jinns, from which the angels were born (*Khazainul Irfaan*). In this verse there is a refutation of this claim of theirs By family lineage is meant family or relationship with in-laws, though both these relationships can be with ones own kind and not with an opposite genus kind The relationship

159.Sanctified is Allah, above what they attribute.

160.Except the sincere [161] devotees of Allah.

161 This means the pious believers would be

161.Surely you and those you worship.

162.Cannot mislead [162] anyone against Him.

162 This means through your efforts, as well as from the efforts of the idols Only they go astray in whom there is a matter of infidelity He, in whom this type of matter is not found, will not go astray Companionship is a type of fire container Only that container is able to

163. Except such one who is to be burnt in Hell [163].

163 From this we learn that any person on whom there are the blessings of Allah Almighty, he will not go astray It is for this

164. They (angels) say: "Everyone of us has an appointed station [164] there".

164 This means you call the jinns and angels as daughters of Allah Almighty Their declaration is that they worship Allah Almighty that their ranks are different from where they engage in His worship, as they are told Or, this means the rank and worship of every angel is different Some are in perpetual Ruku, some

165."And undoubtedly, we wait [165] for the command, spreading our wings".

165 Or, they are engaged in worship in

of slavehood, propriety and being a beloved which does not require gender, is with the pious servants of Allah Almighty as we are His slaves and the Prophet is His Beloved. Every creation is his worshipper.

160. Sent into Hell for eternal punishment. If they were relatives of Allah Almighty, then why would they be given punishment?

سُبْحٰنَ اللّٰهِ عَمَّا يَصِفُوْنَ ۙ﴿١٥٩﴾

اِلَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿١٦٠﴾

protected from Hell.

فَاِنَّكُمْ وَمَا تَعْبُدُوْنَ ۙ﴿١٦١﴾

مَآ اَنْتُمْ عَلَيْهِ بِفٰتِنِيْنَ ۙ﴿١٦٢﴾

burn to a glow in which there is oil beforehand. The companionship of the pious is like this. In Abu Jahl there was no presence of such oil and light, thus he was unable to receive faith from the Holy Prophet صلى الله عليه وآله وسلم.

اِلَّا مَنْ هُوَ صَالِ الْجَحِيْمِ ﴿١٦٣﴾

reason that Prophets are regarded as innocent and saints are said to be protected.

وَمَا مِنَّآ اِلَّا لَهٗ مَقَامٌ مَّعْلُوْمٌ ۙ﴿١٦٤﴾

are engaged in constant prostration and some are sitting in a crouching position. Or, this every angel has a different status. The status of angels who enjoy the special nearness of Allah Almighty is different to the angels appointed to execute the commands of Allah Almighty.

وَاِنَّا لَنَحْنُ الصَّآفُّوْنَ ۚ﴿١٦٥﴾

straight rows This tells us that rows should

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straightened in Salaah and in holy war as in this

166. "And surely we are those who glorify Him".

167. And undoubtedly, they used [166] to say:

166. The infidels of Makkah before the advent

168."If we had a rememberance like that of the previous people".

169."We would surely have been the chosen [167] devotees of Allah".

167. This means that if a heavenly Book had come to us, we would not have gone astray and be rebellious like the Jews and Christians. Instead, we would have been devotees of Allah

170. But they would have disbelieved it. They shall soon know it.

171. And without doubt, Our Word has already gone to Our devotees [168], the Messengers.

168. In that before the creation of the heavens and the earth this has been recorded in the

172.Certainly, only they shall be helped [169].

169. This means in holy war the victory would be granted to the Prophets and their devotees. Thus, no Prophet was killed at the hands of the

173.And surely our armies would be victorious [170].

170. The army of Allah Almighty is that group which should always make a firm resolution to do work of Allah Almighty, whether they are Islamic scholars, soldiers of Islam or believers in general who take the responsibility upon themselves to serve the Religion of Allah Almighty. The end result will always be in their favour. Although the apparent victory at

174. So turn [171] away your face from them for a while.

there is a resemblance of angels.

وَ اِنَّا لَنَحْنُ الْمُسَبِّحُوْنَ ﴿۱۶۶﴾

وَ اِنْ كَانُوْا لَيَقُوْلُوْنَ ﴿۱۶۷﴾

of the Holy Prophet صلى الله عليه وآله وسلم .

لَوْ اَنَّ عِنْدَنَا ذِكْرًا مِّنَ الْاَوَّلِيْنَ ﴿۱۶۸﴾ لا

لَكُنَّا عِبَادَ اللّٰهِ الْمُخْلَصِيْنَ ﴿۱۶۹﴾

Almighty and obedient to Him. But, when this Prophet and the Holy Qur'aan came to them, they did not believe in them.

فَكَفَرُوْا بِهٖ فَسَوْفَ يَعْلَمُوْنَ ﴿۱۷۰﴾

وَ لَقَدْ سَبَقَتْ كَلِمَتُنَا لِعِبَادِنَا الْمُرْسَلِيْنَ ﴿۱۷۱﴾ ج

Divine Tablet.

اِنَّهُمْ لَهُمُ الْمَنْصُوْرُوْنَ ﴿۱۷۲﴾ ص

infidels in holy war. Or, in matters of argument and proof it is the pious who are always victorious.

وَ اِنَّ جُنْدَنَا لَهُمُ الْغٰلِبُوْنَ ﴿۱۷۳﴾

Karbala was that of Yazid, and Imam Husain (May Allah be pleased with him) was martyred, yet true victory was that of Imam Husain. Yazid suffered defeat because his Khilafat and rule was cut to shreds. In this way, the objective of Imam Husain was achieved, i.e. the pristine purity of Islam was saved for all time.

فَتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ﴿۱۷۴﴾ لا

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171 This means until the laws concerning Jihad (holy war) are not revealed, tolerate the cruelties of the infidels, i e do not engage in war with them. Thus, this verse is abrogated from the verse concerning Jihad.

175.And watch them. And soon they will see.

وَّاَبْصِرْهُمْ فَسَوْفَ يُبْصِرُوْنَ ۝

172 They will receive Divine punishment in this world, at their time of death and in the Hereafter. From this we learn that the punishment of the grave and that of Hell is not hidden from the vision of the Holy Prophet صلى الله عليه وآله وسلم. The mule of the Holy Prophet صلى الله عليه وآله وسلم had seen the punishment of the grave, at which it took to flight out of fear, as is recorded in Bukhari Shareef.

176.Do they ask Our punishment to be hastened [173]?

اَفَبِعَذَابِنَا يَسْتَعْجِلُوْنَ ۝

173 This verse is revealed regarding those infidels who would say, out of jest, where is the punishment of Allah Almighty. Why doesn't it come on us?

177. But when it will descend into their courtyard, what an evil morning[174] will that be for those who were warned.

فَاِذَا نَزَلَ بِسَاحَتِهِمْ فَسَآءَ صَبَاحُ الْمُنْذَرِيْنَ ۝

174 Thus those infidels of Makkah were severely punished with famine, defeat in wars, etc from which they could not escape.

178.So turn away from them for a while.

وَّتَوَلَّ عَنْهُمْ حَتّٰى حِيْنٍ ۝

179. And see. They will soon see [175] (their end).

وَّاَبْصِرْ فَسَوْفَ يُبْصِرُوْنَ ۝

175 This means do not reply to the jest and taunting of the infidels as yet. In future give them a practical reply when they would be punished at your hands, or when punishment would come upon them from unseen sources. This verse is not in contradiction of the previous verse, wherein it was said that do not declare holy war on the infidels as yet, wherein it is said that do not worry about their taunting. However, this verse, too, is abrogated from the verse concerning holy war.

180. Sanctified [176] is your Lord, the Lord of Dignity, from what they attribute.

سُبْحٰنَ رَبِّكَ رَبِّ الْعِزَّةِ عَمَّا يَصِفُوْنَ ۝

176 Those who engage in the recitation of *SUBHANALLAH* and other incantations on a tasbeeh (rosary), their vices and blemishes would disappear and will be replaced by virtues, because the one who recites the name of Allah Almighty will feel the good effects of it. Just as the incantation of *YA SHAFEE* affected with cure, and the incantation of *GHAFOOR* obtains forgiveness for the rec... The meaning of the word *SUBHAN* is to be ... of all defects.

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181. And peace [177] be upon the Messengers (of Allah).

وَسَلٰمٌ عَلَى الْمُرْسَلِيْنَ ﴿۱۸۱﴾

177. From this, emerge two issues:
1. The words on whom be peace (Alaihis Salaam) should be used after the names of Prophets, e.g. Musa Alaihis Salaam. This should not be used after the names of pious sages, like Imam Husain Alaihis Salaam, because this is used for Prophets only.
2. To greet the Holy Prophet with the words *YA NABI SALAAM ALAIKA* or *ASSALAMU ALAIKA AYYUHANNABI* is permissible. This verse is the basis for it.

182.And all praise be to Allah, the Lord of the universe [178].

وَالْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿۱۸۲﴾ ع ۵ ۴۲ ۹

178. Every person at all times and in every manner should recite the praises of Allah Almighty. He should terminate his lecture and his sermon with the praises of Allah Almighty.

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ابتها ٨٨ | ٣٨ سُوْرَةُ صٓ مَكِّيَّةٌ ٣٨ | رکوعاتها ٥

SURAH SWAD (MAKKAN)

Revealed Before Hijrah

5 Sections : 88 Verses 732 Words, 3067 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Swad. And I call witness by this renowned [1] Qur'aan.

صٓ وَ الْقُرْاٰنِ ذِی الذِّكْرِ ۝١

1 In this verse the word *ZIKR* denotes publicity fame and being renowned The public ity and fame which the Holy QUR'AAN has gained, is incomparable.

2.But the infidels are in false pride [2] and are in full hostility [3].

بَلِ الَّذِیْنَ كَفَرُوْا فِیْ عِزَّةٍ وَّ شِقَاقٍ ۝٢

2 From this we learn that any honour which one gives in opposition to Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is a form of punishment, while any honour gained in their servitude is a reward. Says Allah Almighty. *"The honour is for Allah and the Messenger and for the believers"*(S63:V8).

3. For this reason they do not obey him, nor believe in the Holy QUR'AAN.

3. How many a generation We had destroyed [4] before them. They cried (for mercy), but it was too late [5] to escape.

كَمْ اَهْلَكْنَا مِنْ قَبْلِهِمْ مِّنْ قَرْنٍ فَنَادَوْا وَّ لَاتَ حِیْنَ مَنَاصٍ ۝٣

4 This means many infidel nations were destroyed because of their arrogance, in opposing the Prophets

5 Because declaring Faith at the time of seeing Divine punishment is futile, just as sowing seeds out of season will not bear fruit.

4. And they were surprised that a warner [6] has come to them from among themselves, and the infidels said: "This is a magician and a great liar [7]".

وَ عَجِبُوْۤا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ وَ قَالَ الْكٰفِرُوْنَ هٰذَا سٰحِرٌ كَذَّابٌ ۝٤

6 Because they were saying that a human being cannot be a prophet Prophethood should have been given to the angels, although, they were worshipping stones as deities

7 Circumstances of its revelation After the conversion to Islam of Hazrat Umar (May Allah be pleased with him), the infidels of Makkah became scared of the rising power of Islam A delegation of twenty-five leaders under Walid bin Mugheerah came to see Abu Talib to mediate between them and his nephew. Abu Talib called the Holy Prophet صلى الله عليه وآله وسلم and said that if he refrained from condemning their angels, they would stop opposing him. On hearing this, the H

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Prophet صلى الله عليه وآله وسلم replied, if these people recite Kalimah Tayyibah and become believers, Allah Almighty will make them the masters of the world. Hearing this, the infidels left, thinking that the Holy Prophet

5. Has he (Prophet Muhammad) made many gods to be one God? Surely, this is a strange thing.

6. And their (Makkan) chiefs [8] departed saying: "Go and stick [9] to your gods. Certainly, this is a thing [10] designed".

8. Saying this, they left Abu Talib.

9. This means that although you have become helpless against the Holy Prophet صلى الله عليه وآله وسلم regarding proofs, and you were unable to answer him, yet you are continuing to worship nonsensical idols without any proof. This is an open acknowledgement of defeat by the infidels.

10. There are many explanations and

7."We have not heard [11] about this even in the latest religion of Christianity. This is but a new fabrication [12]".

11. The Christians, though being from the People of the Scripture believed in the trinity of God the father, the son and the Holy Ghost. If Tauheed (Oneness of Allah Almighty) was beneficial, then why did the People of the Scr-

8."Has this rememberance (Qur'aan) been sent [13] upon him from amongst us all?" No, rather, they are in doubt concerning My rememberance [14] (Qur'aan). No, but they have not yet tasted [15] My punishment.

13. This is the envy of the infidels of Makkah on the Holy Prophet صلى الله عليه وآله وسلم , i.e. since we are so wealthy and firmly established, then why did Prophethood not come to us. It should be remembered that receiving of صلى الله عليه وآله وسلم brought all the gods together

in one god, as one god is not enough for the entire creation. The above blessed verse was revealed on this occasion (*Tafseer Khazainul Irfaan, Roohul Mu'ani*).

اَجَعَلَ الْاٰلِهَةَ اِلٰهًا وَّاحِدًا ۚ اِنَّ هٰذَا لَشَیْءٌ عُجَابٌ ۝۵

وَانْطَلَقَ الْمَلَاُ مِنْهُمْ اَنِ امْشُوْا وَ اصْبِرُوْا عَلٰۤی اٰلِهَتِكُمْ ۚ اِنَّ هٰذَا لَشَیْءٌ یُّرَادُ ۝۶ ۚ

interpretations of his statement. Of these, the most appropriate is the one, which is hinted by the blessed translator, Ala Hazrat. This means the Holy Prophet صلى الله عليه وآله وسلم who had been spending so much time on preaching. This tells us that it would seem as if this was of some worldly benefit to the Holy Prophet صلى الله عليه وآله وسلم .

مَا سَمِعْنَا بِهٰذَا فِی الْمِلَّةِ الْاٰخِرَةِ ۚ اِنْ هٰذَاۤ اِلَّا اخْتِلَاقٌ ۝۷ ۚ

ipture not acknowledge it?

12. The proof of which was not even found in the previous heavenly books. This tells us that the devil misleads in many ways.

ءَاُنْزِلَ عَلَیْهِ الذِّكْرُ مِنْۢ بَیْنِنَا ؕ بَلْ هُمْ فِیْ شَكٍّ مِّنْ ذِكْرِیْ ۚ بَلْ لَّمَّا یَذُوْقُوْا عَذَابِ ۝۸ ؕ

Prophethood by the Holy Prophet صلى الله عليه وآله وسلم is the highest proof of his truth. If Prophethood was given to some wealthy person, then a person could have said that the success and splendour of Islam was achieved through monetary strength. Hence, this spread

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of Islam was due to its truth and not through any material power

14 That sometimes they are calling the Holy Qur'aan to be poetry, sometimes as magic Sometimes as false, sometimes as the fabrication by the Holy Prophet صلى الله عليه وآله وسلم

9.Or, do they possess the treasures [16] of the mercy of your Lord, the Honourable, the Great Bestower?

16 So that He would give Prophethood to whomever He wishes Prophethood is the special grant of Allah Almighty From this we learn that Prophethood is not an acquired thing, but one which is bestowed Sainthood is sometimes a pure grant or sometimes acquired

10. Or, is the kingdom of the heavens and the earth and what is in between them, theirs? If so, let them ascend by any means [17].

17 Its purpose is to allow that sometimes the bestowal of worldly bounties assumes unnatural means Sometimes totally ignorant

11. This is (a disgraced gathering) from among the allies who shall be made to be routed [18] to the same place.

18 It means these enemies of yours are a distributed army Prior to your advent, they

12.Before them, the people of Nuh [19], and Aad [20] and the Pharaoh [21], the lord of stakes, have already treated them (the Messengers) as liars.

19 To whom Hazrat Nuh (On whom be peace) had preached for nine hundred and fifty years, but the people did not listen to him

20 To whom Hazrat Hud (On whom be peace) had preached for a long time

21 This means whenever the Pharaoh would become angry with someone, he would have In short, even they were not certain about

nonsense that they were uttering.

15. If they could have seen the punishment, no envy or doubt would have remained. They would have been forced, like the Pharaoh, to accept Islam. This tells us that excessive wealth and comfort makes a person rebellious.

أَمْ عِنْدَهُمْ خَزَآئِنُ رَحْمَةِ رَبِّكَ الْعَزِيْزِ الْوَهَّابِ ۝٩

The sainthood of Bibi Mariam is God-given and that of the others is acquired. Says Allah Almighty "*Those who believed and keep up their duty*"(S10 V63). Faith and piety are a means of obtaining sainthood

أَمْ لَهُمْ مُّلْكُ السَّمٰوٰتِ وَالْاَرْضِ وَ مَا بَيْنَهُمَا فَلْيَرْتَقُوْا فِي الْاَسْبَابِ ۝١٠

people are wealthy and the educated are left destitute Then how would Prophethood be dependent on any means?

جُنْدٌ مَّا هُنَالِكَ مَهْزُوْمٌ مِّنَ الْاَحْزَابِ ۝١١

were from the group confronting and opposing other Prophets

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ عَادٌ وَّ فِرْعَوْنُ ذُو الْاَوْتَادِ ۝١٢

their hands and feet tied in chains and have them whipped. He would leave them in the same condition in the sunlight so that they could become dry and be destroyed. The wretch had Hazrat Asiya put in the pit (*Tafseer Roohul Mu'ani*).

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وَ ثَمُوْدُ وَقَوْمُ لُوْطٍ وَّاَصْحٰبُ لْـَٔيْكَةِ ؕ اُولٰٓئِكَ الْاَحْزَابُ ﴿۱۳﴾

13. And Thamud and the people of Lut and dwellers [22] of the forest. Those are the parties [23].

of Allah had been destroyed. This tells us that matter cannot come to stop against the soul. like darkness against light.

22. The people of Hazrat Shuaib (On whom be peace) who were inhabited in the reeds.
23. Those who stood to confront the Prophets

اِنْ كُلٌّ اِلَّا كَذَّبَ الرُّسُلَ فَحَقَّ عِقَابِ ﴿۱۴﴾ ع

14. Every one of them treated the Prophets as liars. So, My retribution became inevitable [24].

torment until We have sent a messenger" (S17:V15).

24. This tells us that no punishment can come until the people had not belied the Prophet. Says Allah Almighty: "*And We are not to*

SECTION 2

وَ مَا يَنْظُرُ هٰٓؤُلَآءِ اِلَّا صَيْحَةً وَّاحِدَةً مَّا لَهَا مِنْ فَوَاقٍ ﴿۱۵﴾

15. And they wait for a single blast [25] from which no one can turn away.

everybody would be destroyed.

25. At the blowing of the First Trumpet

وَ قَالُوْا رَبَّنَا عَجِّلْ لَّنَا قِطَّنَا قَبْلَ يَوْمِ الْحِسَابِ ﴿۱۶﴾

16.And they said: "O our Lord, hasten to us our shares before the Day of Reckoning [26]".

Divine punishment come quickly. Its revelation is connected with this.

26. Circumstances of its Revelation Nadar bin Harith would mockingly say that let

اِصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَاذْكُرْ عَبْدَنَا دَاوٗدَ ذَاالْاَيْدِ ۚ اِنَّهٗٓ اَوَّابٌ ﴿۱۷﴾

17.Bear with patience [27] what they say and remember [28] Our devotee Dawood, a man strong handed. Certainly, he always turned [29] (to Allah).

of the night in worship. He would rest in the middle portion (*Khazainul Irfaan*). Here, Allah Almighty has first mentioned about the high degree of worship of Hazrat Dawood (On whom be peace), then about his error, then granting repentance from it.

27. Do not give reply to their nonsensical talks until command for Jihad (holy war) is not revealed. All the verses of patience against the infidels have been abrogated from the injunctions of Jihad.
28. He was given the guidance to perform the highest form of worship. He would fast on every alternate day. He would spend two thirds
29. He turns to his Lord under every condition.

اِنَّا سَخَّرْنَا الْجِبَالَ مَعَهٗ يُسَبِّحْنَ بِالْعَشِيِّ وَ الْاِشْرَاقِ ﴿۱۸﴾ لا

18.Certainly We subjected [30] the mountains to him that they, with him, glorified [31] Allah at nightfall and sunrise [32].

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30 In that they were leading their lives in accordance with his order, as was the case with Hazrat Sulaiman (On whom be peace) (*Tafseer Roohul Ma'ani*)

31 The mountains were reciting the glorification of Allah Almighty with him in such a way that he would listen to it This was his second miracle.

32. This tells us that although we should be engaged in the glorification of Allah Almighty at all times, this should be done without fail during the morning and evening. For this reason that punctuality in establishing Fajr and Asr prayers is absolutely important.

19.And the birds assembled [33]; all were obedient [34] to him.

وَالطَّيْرَ مَحْشُورَةً ۖ كُلٌّ لَّهُ أَوَّابٌ ﴿١٩﴾

33 When Hazrat Dawood (On whom be peace) would sit to recite Tasbeeh, the birds would gather around him to do the same They would ecstatically sway to and fro, due to his melodious recitation A melodious voice was also one of his miracles This tells us that it is excellent to perform worship with the pious servants of Allah Almighty The Prophet has control over the unintelligent and the inanimate objects as well.

34 The mountains and the birds were subservient to him. It should be remembered that the rule of Dawood (on whom be peace) was over the mountains and the birds, but the rule of our Holy Prophet is over the entire creation This stately splendour is totally different

20. And We strengthened his kingdom [35] and bestowed wisdom [36] upon him and decisive judgement.

وَشَدَدْنَا مُلْكَهُ وَآتَيْنَاهُ الْحِكْمَةَ وَ
فَصْلَ الْخِطَابِ ﴿٢٠﴾

35 This means no one's kingdom was so fortified as that of Dawood (On whom be peace) Forty thousand soldiers in armour were guarding his palace (*Tafseer Roohul Ma'ani*).

36. By wisdom is meant jurisprudence and decisive speech denotes knowledge government and courts

21.And had the news of the disputants reached [37] you when they came into his Mosque, climbing over the walls [38].

هَلْ أَتَاكَ نَبَأُ الْخَصْمِ ۘ إِذْ تَسَوَّرُوا
الْمِحْرَابَ ﴿٢١﴾

37 Those angels who had come to his court in human form as plaintiffs and complainants. To call them as claimants was on the basis of apparent form

38 Where Hazrat Dawood (On whom be peace) had been worshipping he would sit there to decide the cases of the people. This tells us that a judge can sit in the mosque to perform the function of administration of justice.

22.When they entered upon Dawood, he became confused [39] of them. They said: "Fear [40] not, we are two disputants, one of us has aggressed against the other [41]. Therefore, judge between us with justice and be not unjust [42] and guide us to the right path".

إِذْ دَخَلُوا عَلَىٰ دَاوُودَ فَفَزِعَ مِنْهُمْ ۖ قَالُوا
لَا تَخَفْ ۖ خَصْمَانِ بَغَىٰ بَعْضُنَا عَلَىٰ بَعْضٍ
فَاحْكُمْ بَيْنَنَا بِالْحَقِّ وَلَا تُشْطِطْ
وَاهْدِنَا إِلَىٰ سَوَاءِ الصِّرَاطِ ﴿٢٢﴾

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39. Because the door was close, and these two went in. The great Sufis say that his fear was with Allah Almighty. From the presence of the angels he had understood that their presence was meant as a reprimand for him (*Tafseer Roohul Mu'ani*).

40. Because he is from those upon whom there is no fear. Due to his blessings others are relieved of their fears. So, why should he himself be afraid?

41. From this, two issues are understood:

1. In order to obtain a verdict, it is not false to invent an imaginary situation, like it is said that Zaid gave his wife a divorce.

2. Even Allah Almighty and His angels honour the dignity of the Holy Prophet صلى الله عليه وآله وسلم as the attention of Hazrat Dawood (On whom be peace) was sought in this way. Thus, if any person taunts or objects to any of his blessed actions, is indeed a disrespectful wretch.

42. This means tell us to show kindness to anyone that is due to him without refusing it. From this we learn that you can say such words to the Mufti at the time of seeking a verdict and to the judge who is listening to the case. In this, there is no insult of the judge.

إِنَّ هٰذَآ أَخِي لَهُ تِسْعٌ وَّتِسْعُونَ نَعْجَةً وَّلِيَ نَعْجَةٌ وَّاحِدَةٌ فَقَالَ أَكْفِلْنِيهَا وَعَزَّنِي فِي الْخِطَابِ ﴿٢٣﴾

23."Surely, this is my brother [43], who has ninety nine ewes and I have one ewe. Yet, he says: "Give this one also to me [44]" and wants to dominate me by arguments".

43. This means he is either a religious brother or an assumed brother, i.e. assume that he is your brother, like it is said Zaid has given divorce to his wife. This is regarded as logical view. This is an imaginary vow, not of verification, neither is this a statement of inspiration. Thus, in it there is no possibility of truth and falsehood.

44. The actual incident was: Hazrat Dawood (On whom be peace) had ninety-nine wives. In addition, he sent a proposal of marriage to yet another woman, who was proposed to another man. This woman married Hazrat Dawood. Others have stated that she was in marriage to another person. Hazrat Dawood (On whom be peace) obtained her divorce from that person and then married her, as was the common practice in those days. Since Prophethood is an elevated position, Allah Almighty drew his attention towards it. Allah be praised! (*Khazainul Irfaan*). The name of that lady was Manshawa daughter of Sha'e and her husband's name was Auriya ibn Khalbana (*Tafseer Roohul Mu'ani*).

قَالَ لَقَدْ ظَلَمَكَ بِسُؤَالِ نَعْجَتِكَ إِلَىٰ نِعَاجِهِ ۖ وَإِنَّ كَثِيرًا مِّنَ الْخُلَطَاءِ لَيَبْغِي بَعْضُهُمْ عَلَىٰ بَعْضٍ إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَقَلِيلٌ مَّا هُمْ ۗ وَظَنَّ دَاوُودُ أَنَّمَا فَتَنَّاهُ فَاسْتَغْفَرَ رَبَّهُ وَخَرَّ رَاكِعًا وَأَنَابَ ﴿٢٤﴾ السجدة ٢٠

24.He (Dawood) said: "Surely he is doing injustice in demanding your ewe to add to his own ewe". And certainly, many of the partners show high-handedness against each other [45]. But, those who believe and are righteous are very few [46]. And Dawood perceived that We had tested [47] him. Therefore, he begged forgiveness from his Lord and fell in prostration [48], in homage and turned (to Him) in repentance.

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45 It was called high-handedness and not cruelty because creating a desire of sale of his thing in the owner, is not an act of cruelty By high-handedness is meant going against the commendable practice

46 Because this was a verdict not the decision, as such he did not listen to the testimony of the second person It is like the complaint that Hinda wife of Abu Sufyaan had made to the Holy Prophet صلی اللہ علیہ وآلہ وسلم against her husband that he does not give her spending allowance She was told to take the money out of his pocket although Abu Sufyaan was not present to listen at that time. Fatwa or verdict can be given on the testimony of one person as well

47 From this we learn that if an error does take place by pious persons, you should not taunt or criticize them. Rather, you should ask them for an explanation, keeping in mind their respect and honour (*Khazainul Irfaan*).

48 This prostration of his was one of repentance. We should offer Sajdah (prostration) of gratitude at this place, where the repentance of Hazrat Dawood (On whom be peace) was accepted

25.Then We forgave him [49]. And verily he had indeed nearness to Us and an excellent resort [50] (to repent).

فَغَفَرْنَا لَهٗ ذٰلِكَ ؕ وَ اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ۝۲۵

49 Forgiveness was due to error and not due to sin The Prophets of Allah Almighty are safeguarded from sins

50 In this world and the Hereafter This tells us that if an error is made by the beloved servants of Allah Almighty it does not in any way diminish their lofty positions Even after eating the wheat, Adam (On whom be peace) still remained the vicegerent of Allah Almighty. In fact, this error became the cause of his coming into the world as the vicegerent of Allah Almighty

26. O Dawood! Certainly We made you a vicegerent [51] on earth. Therefore, decide [52] between mankind with justice, and do not follow your desire [53]. Otherwise it would cause you to go on the wrong [54] path from the path of Allah. Verily, those who go on the wrong [55] path from the path of Allah, will have severe punishment, for they have forgotten [56] the Day of Reckoning.

يٰدَاوٗدُ اِنَّا جَعَلْنٰكَ خَلِيْفَةً فِى الْاَرْضِ فَاحْكُمْ بَيْنَ النَّاسِ بِالْحَقِّ وَ لَا تَتَّبِعِ الْهَوٰى فَيُضِلَّكَ عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّ الَّذِيْنَ يَضِلُّوْنَ عَنْ سَبِيْلِ اللّٰهِ لَهُمْ عَذَابٌ شَدِيْدٌۢ بِمَا نَسُوْا يَوْمَ الْحِسَابِ ۝۲۶

51 Made him his deputy so that in addition to Prophethood he was granted the kingdom of knowledge

52 Give judgement after listening to the testimonies of both parties not only from your own knowledge The judgement of the judge being based on testimony and administration of oath is true judgement Even on the Day of Judgement Allah Almighty will not pass the judgement based on His Divine knowledge but each case will be decided on testimony, proof, etc The Holy Prophet صلی اللہ علیہ وآلہ وسلم decided the case of slandering against Hazrat Aisha (May Allah be pleased with her) after Divine revelation, although the Messenger of Allah صلی اللہ علیہ وآلہ وسلم at no time had the slightest doubt of the chastity of Hazrat Aisha (May Allah be pleased with her)

53 By 'desire' is meant sensual desires of the people and not his personal desire, because the

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personal desires of these pious sages had been annihilated, in seeking the pleasure of Allah Almighty. Says Allah Almighty: "*And He speaks not of his own desire. That is not but the revelation revealed to him*"(S53: Vs3-4). It is further stated: "*No doubt, the soul wants to command but that on whom my Lord has mercy*"(S12:V53).

54. Because following the dictates of personal desire does not allow him to look at the proofs of the contending parties. Thus, it is necessary for the judge to take out from his heart the love of the creation. His decision should be based on pleasing Allah Almighty only.

55. Either in beliefs, or in deeds or in the judgement of cases.

56. Had they remembered the Day of Judgement, they would not have accepted defective beliefs or evil deeds. Or, they should not have accepted bribes from people to give false decisions.

SECTION 3

27. And We have not made the heavens and the earth, and what is in between them in vain [57]. This is the view [58] of the infidels. Therefore, woe be to the infidels, because of the Fire.

وَ مَا خَلَقْنَا السَّمَآءَ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا بَاطِلًا ؕ ذٰلِكَ ظَنُّ الَّذِيْنَ كَفَرُوْا ۚ فَوَيْلٌ لِّلَّذِيْنَ كَفَرُوْا مِنَ النَّارِ ؕ﴿۲۷﴾

57. In fact, in it there are hundreds of wisdoms. The infidels, infidelity, devil and transgression are all evil things, yet their creation is not evil. In this creation there are thousands of wisdoms. All are included in "*that which is between them*".

58. Anything about which there is no accountability has indeed been of no avail. Thus, there is no objection against the verse.

28.Shall We make those who believe [59] and do righteous deeds similar to those who spread disorder [60] in the earth, or shall We treat [61] the pious ones like the wicked?

اَمْ نَجْعَلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ كَالْمُفْسِدِيْنَ فِي الْاَرْضِ ۫ اَمْ نَجْعَلُ الْمُتَّقِيْنَ كَالْفُجَّارِ ﴿۲۸﴾

59. Circumstances of its Revelation
The infidels from the Quraish had been telling the believers that if the Day of Judgement were to take place, then what you would receive would be given to us as well. This verse was revealed to refute their baseless claims.

60. This will never take place. Even an intelligent king, too, cannot do this, i.e. making the disobedient wretches equal to those who are obedient.The dignity and status of the One Who is the greatest of all judges is unique.

61. From this we understand that if the pious and the transgressors are not equal, than how can the prophet and a common person be the same. Their difference in status is a certainty. The scholars and saints of the entire world do not come near the respect and status of the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم .

29. (This is) a Book that We have revealed to you, full of blessings [62], so that they may ponder on the verses, and that those gifted with wisdom [63] may be warned.

كِتٰبٌ اَنْزَلْنٰهُ اِلَيْكَ مُبٰرَكٌ لِّيَدَّبَّرُوْٓا اٰيٰتِهٖ وَ لِيَتَذَكَّرَ اُولُوا الْاَلْبَابِ ﴿۲۹﴾

62. It should be remembered that the information of the unseen is called a blessing,

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and that in which this is included is auspicious. The Holy Qur'aan is auspicious and so too is the Possessor of the Holy Qur'aan Hazrat Isa (On whom be peace) had stated *"And He made me blessed"* (S19 V31) In those who are beloved to Allah there are auspicious things of the unseen

63 From this we learn that to reflect on the verses of the holy Qur'aan, to obtain good counselling by reflecting upon them, to deduce religious laws through careful deliberation on those verses is not in everyone's power. Only those who are imbued with religious perceptions, i.e. the religious scholars and more especially those who are jurists, can do this. The common people should make it their duty to seek this from the scholars of Islam.

30.And We bestowed to Dawood, Sulaiman [64] who was an excellent devotee. Surely, he always turned [65] (to Allah).

وَ وَهَبْنَا لِدَاوٗدَ سُلَيْمٰنَ ؕ نِعْمَ الْعَبْدُ ؕ
اِنَّهٗۤ اَوَّابٌ ۝

64 This tells us that the pious son is a special favour from Allah Almighty Although Hazrat Dawood (On whom be peace) had other sons, mention is only made of the granting of Hazrat Sulaiman (On whom be peace) to him because he was a Prophet and an heir to the knowledge of Hazrat Dawood (On whom be peace) We further learn that pious children are a special bestowal of Allah Almighty and not in exchange of any good deed For this reason "We bestowed" had been used here Says Allah Almighty *"He bestows daughters on whomsoever He likes and He bestows sons on whomsoever He likes "(S42 V49)(Tafseer Roohul Mu'ani)*

65. This means one who continues to remember Allah Almighty under all circumstances. Hazrat Dawood (On whom be peace) attained the age of one hundred years. His demise took place suddenly. At the time of his demise, he was in prostration. The fruit of such an auspicious tree should be auspicious as well. This tells us that the sudden death for the beloved of Allah Almighty is full of mercy. But for those who are negligent, such a death is a problem because they do not prepare themselves for the Hereafter.

31.Then there were exhibited before him in the afternoon [66] poised (standing) racehorses.

اِذْ عُرِضَ عَلَيْهِ بِالْعَشِيِّ الصّٰفِنٰتُ الْجِيَادُ ۙ ۝

66 This means one thousand horses were presented to Hazrat Sulaiman (On whom be peace) after Zohr Salaah, for the purpose of Holy War. These horses were very expensive and good quality animals.

32.He said: "I have the love for these good horses endearing [67] me (and distracting) in the remembrance of my Lord". Then he ordered to drive them until they were hidden from his sight [69], behind the veil.

فَقَالَ اِنِّيْۤ اَحْبَبْتُ حُبَّ الْخَيْرِ عَنْ
ذِكْرِ رَبِّيْ ۚ حَتّٰى تَوَارَتْ بِالْحِجَابِ ۝

67 Because these horses are a means of Holy War and since Jihad is an act of worship, its provisions, too, are dear

68 The love for these horses is not for worldly gain, but for the sake of Allah Almighty. This does not mean that Hazrat Sulaiman (On whom be peace) neglected Salaah; to take care of these horses, as has been stated by some

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mmentators. This type of behaviour is gainst the status of Prophethood.

9. It is the horses that had hid and not the n, because no mention has been made here of

3.He ordered: "Bring them back to ne [70]". Then he began to pass his and [71] over their legs and necks.

0. This means now that I have seen them, ring them back.

1. He placed his hands on the horses with a reat deal of love. Or, to find out about the ualities and weaknesses of the horses. He did ot slaughter them as is mentioned by some ommentators. The horses were innocent. Also,

4.And verily We tested [72] Sulaiman nd placed on his throne a lifeless ody [73] ,but he returned (to Allah).

2. In that on one important occasion he did ot remember to say INSHA-ALLAH (If Allah ills). This tells us that even the errors of the rophets, too, become a means of achieving levated status from Allah Almighty.

3. Hazrat Sulaiman (On whom be peace) had hree hundred wives and seven hundred andmaids (*Tafseer Roohul Mu'ani*). Once he aid that I would go to ninety wives. Every one ill conceive and give birth to a son and all of hem would be soldiers. However, due to the ill of Allah Almighty, he forgot to say Insha-

5.He said: "O my Lord forgive [74] me nd grant me a kingdom, which may ot merit [75] to anyone else after me. urely, You are the Bestower [76]".

4. And forgive me for not saying nsha-Allah. This tells us that the Prophets of llah Almighty seek forgiveness for forgetting ven optional deeds.

5. This means do not give the hardships of he general kingdom to any Prophet besides e. For this reason the words "not suit nyone" are used. Or, it could mean that this ingdom is a miracle for me, and a miracle is a

the sun. This means in his desire to see the horses running, he had given an order to them to gallop so quickly that they soon disappeared out of his view.

رُدُّوْهَا عَلَيَّ ؕ فَطَفِقَ مَسْحًا بِالسُّوْقِ وَ الْاَعْنَاقِ ﴿۳۳﴾

to destroy the goods on it and to destroy the military equipment was against the status of Prophethood (*Tafseer Roohul Mu'ani*). This tells us that a horse is a noble animal and to love it for the purpose of Jihad is the way of the Prophets.

وَ لَقَدْ فَتَنَّا سُلَيْمٰنَ وَاَلْقَيْنَا عَلٰى كُرْسِيِّهٖ جَسَدًا ثُمَّ اَنَابَ ﴿۳۴﴾

Allah, as a result of which only one of the wives conceived, who gave birth to an abnormal child. The Holy Prophet صلى الله عليه وآله وسلم said that had he said Insha-Allah, all these wives would have given birth to sons, who would have fought in the path of Allah Almighty. Here, the word 'body' denotes abnormal and stillborn baby. From this, two issues emerge:

1. Allah Almighty provides a great deal of manly power
2. These great personalities have the power to exercise justice.

قَالَ رَبِّ اغْفِرْ لِيْ وَهَبْ لِيْ مُلْكًا لَّا يَنْۢبَغِيْ لِاَحَدٍ مِّنْۢ بَعْدِيْ ۚ اِنَّكَ اَنْتَ الْوَهَّابُ ﴿۳۵﴾

special bestowal.

76. This tells us that one should always recite praises of Allah Almighty when offering a prayer. The praises of the Almighty should be equal to the nature of your dua. The word '*WAHAB*' means Greatest Bestower; i.e. Bestower of skills and perfection of kingdom and governorship.

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36.Then We subjected to him the wind blowing [77] to his order, wherever he desired [78].

77 This means Hazrat Sulaiman (On whom be peace) exercised command over the air as well This tells us that it is permissible to say that rain fell at the command of the Holy Prophet صلى الله عليه وآله وسلم

78 This tells us that the beloved servants of Allah Almighty rule the world Through Almighty Allah's grant they make things happen according to their wishes. These things belong to the Lord of the creation, but they become the servants of these pious sages. Hazrat Ghause Paak says that the cities of Allah Almighty are within my dominion.

فَسَخَّرْنَا لَهُ الرِّيحَ تَجْرِيْ بِاَمْرِهٖ رُخَآءً حَيْثُ اَصَابَ ۙ﴿۳۶﴾

37.And (subjected) the devil (jinns), every builder and diver [79].

79 From this, a few issues emerge

1 That among the jinns there are many skilled workmen and highly efficient craftsmen

2 The reach of the jinns is to the depth of the oceans

3 The power of light is greater than the power of fire. Thus the control of the rebellious jinns was placed in the hands of Hazrat Sulaiman (On whom be peace).

وَّالشَّيٰطِيْنَ كُلَّ بَنَّآءٍ وَّ غَوَّاصٍ ۙ﴿۳۷﴾

38.And others bound [80] in fetters.

80 This means the mischievous and rebellious jinns were placed in chains and held captive by Hazrat Sulaiman (On whom be peace) From this we learn that although the jinns do not come into our control like fire and air, they cannot gain freedom from the control of the pious servants of Allah Almighty. Hazrat Abu Huraira, a Companion of the Holy Prophet , had captured the Devil

وَّاٰخَرِيْنَ مُقَرَّنِيْنَ فِي الْاَصْفَادِ ﴿۳۸﴾

39. This is Our gift. Now you do favour upon whom you like or withhold [81]. There is no account [82] of it.

81 This tells us that Allah Almighty gives to the Prophets and they distribute it among the creation, with the order of Allah Almighty We further learn that in this distribution they are given total authority The Holy Prophet صلى الله عليه وآله وسلم says "Allah Almighty gives the bounties and I am the distributor of these bounties" Says Allah Almighty "*Allah and His Messenger have enriched them out of His grace*"(S9:V74)

82 This tells us that he was from those beloved servants of Allah Almighty upon whom there is no accountability. He can spend what he desires and how he desires. He can give to anyone what he likes and in what quantity he likes. Or, he can withhold the bounty from whomever he wishes. We also learn that Zakaat was not compulsory on the Holy Prophet صلى الله عليه وآله وسلم . Zakaat was not made obligatory upon any Prophet. The saying of Hazrat Isa (On whom be peace): "*And enjoined on me prayer and poor-due (Zakaat) so long as I live*"(S19:V31); is for the purpose of purity of the soul.

هٰذَا عَطَآؤُنَا فَامْنُنْ اَوْ اَمْسِكْ بِغَيْرِ حِسَابٍ ﴿۳۹﴾

40.And undoubtedly he has nearness to Us and a handsome resort [83].

اِنَّ لَهٗ عِنْدَنَا لَزُلْفٰى وَحُسْنَ مَاٰبٍ ﴿۴۰﴾

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83. This means that in the court of Allah Almighty the love for Hazrat Sulaiman (On whom be peace) and the bounties of the Hereafter are far greater than the dominion of this world. From this we learn that the blessed Prophets are persons of great respect and dignity in the court of Allah Almighty.

SECTION 4

وَاذْكُرْ عَبْدَنَآ اَيُّوْبَ ۘ اِذْ نَادٰى رَبَّهٗٓ اَنِّيْ مَسَّنِيَ الشَّيْطٰنُ بِنُصْبٍ وَّ عَذَابٍ ۝٤١

41.And remember My devotee Ayub [84]. He called his Lord [85] that Shaitaan had afflicted [86] me with weariness and oppression.

84. His blessed name is Ayub son of Asoos, son of Raazeh, son of Rum bin Aydh bin Is'haaq bin Ebrahim (On whom be peace). His mother is from the children of Hazrat Lut (On whom be peace). His wife is Hazrat Rahmah daughter of Ifrasheem bin Yusuf (On whom be peace). Ifrasheem, the son of Hazrat Yusuf (on whom be peace) was born from Hazrat Zuleikha (*Tafseer Roohul Mu'ani*). He had reached the age of ninety-three in which only three persons had believed in him (*Tafseer Roohul Mu'ani*).

85. This means after overcoming the hardships of severe illness. Of seven years The details of this illness had been discussed in Surah Al-Anbiya- The Prophets.

86. This tells us that the devil possesses the power of inflicting illness, just as some types of food affect illnesses. Thus, the beloved servants of Allah Almighty, too, have the power of effecting cure. Hazrat Isa (On whom be peace) had said: "*I give cure to the blind and the lepers with the permission of Allah Almighty*". Their powers are greater than the creations of fire.

اُرْكُضْ بِرِجْلِكَ ۚ هٰذَا مُغْتَسَلٌۢ بَارِدٌ وَّ شَرَابٌ ۝٤٢

42.We said: "Strike [87] your foot on the ground. Here, is a cool stream for bathing [88] and drinking".

87. This tells us that even the water touching the feet of the pious servants of Allah Almighty is a means of effecting cure. Therefore, it has been declared as a medium of cure.

88. Even today, the doctors state that to take a bath with cold water is beneficial for itching and scabies, which is proven from this verse.

وَوَهَبْنَا لَهٗٓ اَهْلَهٗ وَ مِثْلَهُمْ مَّعَهُمْ رَحْمَةً مِّنَّا وَذِكْرٰى لِاُولِي الْاَلْبَابِ ۝٤٣

43. And We bestowed him his family and as many more with them, in addition, as a mercy [89] from Us and as a reminder to the men of understanding.

89. In that He granted his wife, Rahmat, health once again and brought his deceased children back to life and granted him the same number of children. All this is ascertained from "his family and others like him".

وَ خُذْ بِيَدِكَ ضِغْثًا فَاضْرِبْ بِّهٖ وَلَا تَحْنَثْ ؕ اِنَّا وَجَدْنٰهُ صَابِرًا ؕ نِعْمَ الْعَبْدُ ؕ

44.And We said: "And take in your hand a dry bundle of bushes and strike [90] therewith and do not break [91] your oath".Surely, We found

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him steadfast. What an excellent devotee he was? Certainly, he was always turning (to Allah).

إِنَّهُ أَوَّابٌ ۝٣٠

90 During the period of illness his wife, Hazrat Rahmat, once came late to him. At this he took an oath that once I am well I will beat you with a hundred lashes. After gaining his health, Allah Almighty commanded him to strike her with a broom in which there should be a hundred dark and greasy thin reeds. Remember, that in those days there was no atonement for breaking an oath. This atonement has come about in our Islamic religion. Says Allah Almighty: "*Undoubtedly, Allah has ordained for you absolution from your oaths*"(S66:V2).

91 Because at that time the atonement of an oath was neither required to be fulfilled or to be broken.

45.And remember Our devotee Ebrahim and Is'haaq and Yaqub, the men of authority [92] and vision.

وَ اذْكُرْ عِبٰدَنَآ اِبْرٰهِيْمَ وَ اِسْحٰقَ وَيَعْقُوْبَ اُولِي الْاَيْدِيْ وَ الْاَبْصَارِ ۝٤٥

92 From this there is a hint that Allah Almighty has bestowed upon His beloved servants His power and His knowledge through which they are aware about the world, and they use these powers for the benefit of the world. For further discussion on it, consult *'Jaa-al-Haq'*.

46. Certainly, We purified them exclusively for reminding (people) of the abode [93] of the Hereafter.

اِنَّآ اَخْلَصْنٰهُمْ بِخَالِصَةٍ ذِكْرَى الدَّارِ ۝٤٦

93 In that their hearts are totally indifferent to worldly matters, and abound in the remembrance of the Hereafter, as well as with the remembrance of Allah Almighty. This tells us that to ponder over the Hereafter and the remembrance of Allah Almighty is a great bounty. Fortunate is he who is blessed with these

47.And surely they are chosen [94] and the best in Our Sight.

وَ اِنَّهُمْ عِنْدَنَا لَمِنَ الْمُصْطَفَيْنَ الْاَخْيَارِ ۝٤٧

94 In that they are solely Ours and We are theirs. Those who desire to meet Us should do so through their mystical knowledge. This tells us that every statement and action is well liked by Allah Almighty. Hence, to criticize and mock at any work of the Prophet is an act of infidelity.

48.And remember Ismaeel and Al-Yas'a [95] and Zulkifl [96]. And they were all excellent ones.

وَاذْكُرْ اِسْمٰعِيْلَ وَ الْيَسَعَ وَ ذَاالْكِفْلِ وَكُلٌّ مِّنَ الْاَخْيَارِ ۝٤٨

95 His name is Yas'a ibn Akhtoob. He was the deputy of Hazrat Ilyas (On whom be peace). Thereafter he was given Prophethood (*Tafseer Roohul Mu'ani*).

96 Zulkifl is the cousin of Hazrat Yas'a. It is a fact that he is a Prophet. His residence was in Syria (*Tafseer Roohul Mu'ani*).

49. This is a reminder [97]. And surely the resort of the pious is good.

هٰذَا ذِكْرٌ وَ اِنَّ لِلْمُتَّقِيْنَ لَحُسْنَ مَاٰبٍ ۝٤٩

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97. This means that remembrance of the pious servants of Allah is indeed remembrance of Allah Almighty, if it is done with greatness. Through such remembrance one obtains thousands of advices. We further learn that through the remembrance of these beloved servants, the hearts gain peace, contentment and tranquility. Says Allah Almighty: "*Behold, in the remembrance of Allah alone there is the satisfaction of the heart*" (S13:V28). In fact, even the stones and pebbles find inner satisfaction from the Holy Prophet صلى الله عليه وآله وسلم

50. Paradise of eternal living, the gate thereof is open [98] for them.

جَنّٰتِ عَدْنٍ مُّفَتَّحَةً لَّهُمُ الْاَبْوَابُ ۚ﴿۵۰﴾

98. The doors of faith and piety are opened for them in the world, at the time of their demise and in their graves windows of paradise are opened for them for letting in heavenly breeze and in the hereafter doors are opened for them to enter Paradise and will remain open. They will not have to work to open them.

51.Reclining [99] therein, they shall ask [100] for plenty of fruits and drinks.

مُتَّكِـِٕيْنَ فِيْهَا يَدْعُوْنَ فِيْهَا بِفَاكِهَةٍ كَثِيْرَةٍ وَّ شَرَابٍ ﴿۵۱﴾

99. They will be sitting on their thrones, studded in moulds of gold; i.e. they will not be engaged in any work, but would be just resting, as they had already completed their hard work in this world.
100. They ask their servants, i.e. they will not have to get up to bring anything. The servants would make whatever they need available to them. By 'drink' is meant different types of drinks like milk, water, honey and the pure drink. It does not refer to alcohol of this world.

52.And they will have chaste women [101] who look towards none save their husbands [102] and of equal age.

وَعِنْدَهُمْ قٰصِرٰتُ الطَّرْفِ اَتْرَابٌ ﴿۵۲﴾

101. Those wives of theirs of this world who had died in their marriage, as well as the hooris and the believing wives of the polytheists and infidels who would be the inmates of heaven.
102. This tells us that the veil and modesty would be practiced in Paradise as well. It is obligatory to remain in the veil from the pious; because everyone in Paradise will be pious, yet there would be Purdah from them as well. We further learn that a woman should not look at a stranger; i.e. a man must not look at the woman and the woman must not look at the man. The places in Paradise will be for the purpose of Purdah and not for their protection.

53.This is what you are promised for the Day of Reckoning.

هٰذَا مَا تُوْعَدُوْنَ لِيَوْمِ الْحِسَابِ ﴿۵۳﴾

103. All the women are equal in beauty and age. In fact, the worldly wives will excel the hoories in beauty and the age of all the women would be thirty at all times.

54. Undoubtedly, this is Our Provision, which will never be exhausted [104].

اِنَّ هٰذَا لَرِزْقُنَا مَا لَهٗ مِنْ نَّفَادٍ ﴿۵۴﴾

104. From this we learn that the fruits of Paradise will not depend on seasons. Every type of fruit would be available at all times, in abundance. The gardens of Paradise will not

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wither, but will be in permanent bloom Their

55. This is for them [105] (believers). But, certainly, for the transgressors is an evil resort [106].

105 All that has been mentioned here is for the pious believers Observe, now, the opposite of this

106 This tells us that Hell is not the permanent

56. The Hell in which they shall burn, what an evil cradle.

57. This is for them (the infidels). Therefore let them taste the boiling water and intensely cold, stinking [107] drink (pus).

107 All this will be flowing from the bodies, wounds and filthy places of the inmates of Hell They would bear a strong pungent odour

58. And other torment, coupled with punishments of similar [108] nature.

108 Every form of punishment would be inflicted in pairs The punishment of eating would be pus and cactus The punishment of drinking would be boiling water and blood

59. (They shall be told): "This is the multitude rushing in along with you [109]". There will be no welcome for them. They must roast in the fire.

109 The leaders of the infidels would be in front and their followers would be behind them

60. They will say: "Nor you! No open place [110] for you. You brought this distress to us. Therefore, what an evil destination it is".

110 The leaders will curse the sub-ordinates, who in turn will curse the leaders, i e they will censure and taunt one another This tells us that love and unity among one another is the

61. They will say: "Our Lord, whoso brought this distress to us,

leaves will not fall, like the trees, here, in autu

لَكُمْ ۚ وَ إِنَّ لِلطّٰغِيْنَ لَشَرَّ مَاٰبٍ ۝

abode of the sinful believer; it is only temporary place Hell is the permanent abo of the infidels only

جَهَنَّمَ ۚ يَصْلَوْنَهَا ۚ فَبِئْسَ الْمِهَادُ ۝

هٰذَا ۙ فَلْيَذُوْقُوْهُ حَمِيْمٌ وَّ غَسَّاقٌ ۝ۙ

and be of bad taste. This would be their food. May Allah Almighty save us from this!

وَّ اٰخَرُ مِنْ شَكْلِهٖۤ اَزْوَاجٌ ۝

Likewise, snakes and scorpions will be used for cutting In short, all punishment would be in pairs

هٰذَا فَوْجٌ مُّقْتَحِمٌ مَّعَكُمْ ۚ لَا مَرْحَبًا
بِهِمْ ۚ اِنَّهُمْ صَالُوا النَّارِ ۝

as they enter hell

قَالُوْا بَلْ اَنْتُمْ ۚ لَا مَرْحَبًا بِكُمْ ۚ اَنْتُمْ
قَدَّمْتُمُوْهُ لَنَا ۚ فَبِئْسَ الْقَرَارُ ۝

mercy of Paradise and dissension is the punishment of Hell.

111 That you made us infidels by misleading us to bring us here in Hell

قَالُوْا رَبَّنَا مَنْ قَدَّمَ لَنَا هٰذَا فَزِدْهُ

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increase [112] for him double punishment in the Fire".

عَذَابًا ضِعْفًا فِي النَّارِ ﴿٦١﴾

112. The sub-ordinate infidels will say to Allah Almighty about their leaders, that Oh Almighty Allah they are infidels, as well as promoters of infidelity, but we are infidels only. Thus, give them double of our punishment.

62. They will say: "What has happened to us that we do not see the men whom we used to count among evil [113] ones?"

وَ قَالُوْا مَا لَنَا لَا نَرٰى رِجَالًا كُنَّا نَعُدُّهُمْ مِّنَ الْاَشْرَارِ ﴿٦٢﴾

113. The infidels will talk among themselves that why are Muslims not seen in Hell, whom we looked at with contempt in the world. From this we learn that the infidels would be able to identify one another, and remember their worldly talks.

63."Is it because we treated them in ridicule [114], or have our eyes [115] missed them?"

اَتَّخَذْنٰهُمْ سِخْرِيًّا اَمْ زَاغَتْ عَنْهُمُ الْاَبْصَارُ ﴿٦٣﴾

114. This means our looking down upon them in the world was wrong. Our eyes led us astray to understand them in the true sense of the word. They have not come into Hell today, but have reached a place of honour.

115. They are certainly here in Hell, but we are unable to see them. Or, that when in the world, our eyes were unable to see their true identity. We were unable to understand their true status.

64.Undoubtedly, such disputing [116] together of the people of the Fire is a truth.

اِنَّ ذٰلِكَ لَحَقٌّ تَخَاصُمُ اَهْلِ النَّارِ ﴿٦٤﴾ ع ١٣ ٢٢ ٤

116. Thus, this discussion and argument of the infidels would be taking place. There is no possibility of an error in Divine Knowledge.

SECTION 5

65. Please declare (O Muhammad): "I am only a warner [117], and there is none worth worshipping except Allah, the only One, the most Dominant [118]".

قُلْ اِنَّمَآ اَنَا مُنْذِرٌ ۖ وَّ مَا مِنْ اِلٰهٍ اِلَّا اللّٰهُ الْوَاحِدُ الْقَهَّارُ ﴿٦٥﴾

117. That the Holy Prophet صلى الله عليه وآله وسلم should only be a Warner to the infidels, but a giver of glad tidings to the believers.

118. Whoever recites *YA QAHHAAR* one thousand times daily; the fear of the creation would be removed from his heart.

66. "The Lord of the heavens and the earth, and whatever is in between [119], the Honourable, the Great Forgiver".

رَبُّ السَّمٰوٰتِ وَ الْاَرْضِ وَمَا بَيْنَهُمَا الْعَزِيْزُ الْغَفَّارُ ﴿٦٦﴾

119. Because this is the only world before us, therefore mention is made about it. Otherwise, He is the Lord of every creation.

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67. Please declare: "That is a great news [120]".

قُلْ هُوَ نَبَؤٌا عَظِيْمٌ ﴿٦٧﴾

120. Of Allah Almighty being One, or my being the Prophet, or the Day of Qiyamah, Paradise, Hell being a certainty is great information.

68."Of which you are negligent".

اَنْتُمْ عَنْهُ مُعْرِضُوْنَ ﴿٦٨﴾

69."What knowledge I have about the heavenly [121] world, which they had disputed [122]"

مَا كَانَ لِيَ مِنْ عِلْمٍ بِالْمَلَاِ الْاَعْلٰٓى اِذْ يَخْتَصِمُوْنَ ﴿٦٩﴾

121. If it had not been the Prophet possessing revelation, then how would I have known the information about the heavenly worlds which had taken place before the creation of man, because the information about these incidents cannot be obtained from history, newspapers, etc. or any such sources. However, I have full knowledge about them, with which I am acquainting you. This proves beyond any doubt that I am a true Prophet and possessor of revelation.

122. By 'heavenly world' is meant the angels, and by their 'quarrelling' is meant saying to Allah Almighty *"Then said, will you place such who will spread disorder therein and shed blood?"* (S2 V30). This tells us that it is not improper for the beloved servants of Allah Almighty to quarrel with him. In fact, it is to bear with their fancies (*Tafseer Roohul Ma'ani*). Some commentators have stated that by quarrelling of the angels denotes quarrelling among themselves regarding taking some of the good deeds of people as is stated in the Hadith: "I have seen my Lord in the most beautiful countenance. My Lord asked me 'Oh Muhammad, what are the angels quarrelling about?' I replied, You Oh Lord! Know best about it. Allah Almighty then placed His hand of kindness upon me chest, whose effect I found in my heart. As a result of this, everything between the heavens and the earth came within my sphere of knowledge. Allah Almighty again asked: 'Now tell me regarding what are the angels quarrelling?' I replied, In matters of Kaffaarat or to overcome the shortcomings". These include remaining behind in the mosque for a little while after completion of the Salaah, to walk to the mosque for congregational prayer; to perform proper wudhu during winter. Such a person's life will be good as well as his death and he will be purified from all his sins (*Darami, Tirmizi, Khazainul Irfaan*).

70."I am only revealed that with which I am a distinct warner [123]".

اِنْ يُّوْحٰٓى اِلَيَّ اِلَّآ اَنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٧٠﴾

123. I receive all the revelations because I am a Prophet, a warner and giver of glad-tidings. Without the knowledge of the unseen the functions of Prophethood will not be fulfilled.

Or, that only I have been blessed with revelation. This revelation is not like that claimed by Mirza Qadyani that I am God, son of God or the wife of God.

71.When your Lord said to the angels: "I am creating [124] a man from clay".

اِذْ قَالَ رَبُّكَ لِلْمَلٰٓئِكَةِ اِنِّيْ خَالِقٌۢ بَشَرًا مِّنْ طِيْنٍ ﴿٧١﴾

124. I will shape the blessed body of Adam (On whom be peace) with My Hand of Power.

For this reason he is called *BASHR* or a creature of His Hand.

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فَاِذَا سَوَّيْتُهٗ وَ نَفَخْتُ فِيْهِ مِنْ رُّوْحِیْ فَقَعُوْا لَهٗ سٰجِدِیْنَ ﴿۷۲﴾

72."So when I fashion him completely, and breathe [125] into him My Spirit, you shall fall down in prostration [126] to him".

125. From this, emerge two issues:
1. The preparation of the body of Hazrat Adam (On whom be peace) took place after a set time and was completed in forty years. Thereafter, the soul was breathed into the body.
2. This verse is the origin about the blowing of the pious sages on the people for cure and blessings.

126. This tells us that this prostration was not only for the body of Hazrat Adam (On whom be peace), but for his blessed soul as well. But, since the heart was made the seat of Divine refulgence, it too became the prostrator of Allah Almighty with the soul. However, this prostration was not included in the religious code of Hazrat Adam at all, because his code of religion had not come at that time. Also, religious laws had not been made obligatory upon the angels. If a religious law becomes obligatory, then it would not be for just one occasion, but for all times.

فَسَجَدَ الْمَلٰٓئِكَةُ كُلُّهُمْ اَجْمَعُوْنَ ﴿۷۳﴾ۙ

73. Therefore, the angels fell down in prostration, all of them together [127].

127. From this, emerge two issues:
1. This prostration was for Hazrat Adam (On whom be peace) only in the form of prostration of respect. If the prostration was for Allah Almighty and Hazrat Adam (On whom be peace) was made its direction, then the pronominal preposition 'for him' would not have been used. Also, the devil would not have refused to offer this prostration.
2. All the angels had offered the prostration - those beloved of Allah Almighty as well as those who are executors of His commands on the earth and in the heavens.

اِلَّاۤ اِبْلِیْسَ ؕ اِسْتَكْبَرَ وَ كَانَ مِنَ الْكٰفِرِیْنَ ﴿۷۴﴾

74.Except Iblis [128], who became boastful that he was among the infidels [129].

128. From this, emerge two issues:
1. To regard oneself greater or equal to the Prophet is the work of the devil;
2. The one who insults the Prophet, whether he is a scholar or a Sufi or a devoted worshipper would be regarded as the devil. The devil was everything, but after insulting the Prophet he was reduced to a zero.

129. In the knowledge of Allah Almighty, the devil was reduced to a cursed being after rebelliousness appeared from him. Hence, not expelling the hypocrites from his blessed gathering was not due to the lack of knowledge of the Holy Prophet صلى الله عليه وآله وسلم . Allah Almighty, too, had not expelled the devil prior to his disobedience.

قَالَ یٰۤاِبْلِیْسُ مَا مَنَعَكَ اَنْ تَسْجُدَ لِمَا خَلَقْتُ بِیَدَیَّ ؕ اَسْتَكْبَرْتَ اَمْ كُنْتَ مِنَ الْعَالِیْنَ ﴿۷۵﴾

75. He said: "O Iblis! What prevented you from prostrating before that which I made by My Own [130] Power? Are you boastful [131] that you consider yourself the exalted one?"

130. This tells us that the body of Hazrat Adam (On whom be peace) was not shaped by the angels, but by Allah Almighty Himself. It is for this reason that he is called a BASHAR

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(human being) because his creation is through the productive process of a hand Thus, being a human of flesh and blood is a basis of pride for him

131 This means that today you have become arrogant, or you were always arrogant be this This tells us that sometimes the One is All-Knowing and Omniscient does ask servants This enquiry is not the proof of lack of knowledge.

76. He (Iblis) said: "I am better [132] than him. You have made me from fire and created him from clay [133]".

قَالَ اَنَا خَيْرٌ مِّنْهُ ۖ خَلَقْتَنِيْ مِنْ نَّارٍ وَّ خَلَقْتَهٗ مِنْ طِيْنٍ ۝٧٦

132 Because of the oldest Sufi, worshipper and accomplished scholar of Deoband, while Hazrat Adam (On whom be peace) had neither obtained any education nor has he been engaged in any worship

133 This means fire is superior to sand and he who is created from the superior element, is superior as well Both these principles are incorrect Sand is superior to fire. Gardens are set out with sand, not with fire.

77. He (Allah) said: "Get you out (from Paradise), for you are rejectted [134]".

قَالَ فَاخْرُجْ مِنْهَا فَاِنَّكَ رَجِيْمٌ ۝٧٧

134 From this, three issues emerge

1 To speculate about anything, which is in opposition to Allah Almighty, is the work of the devil and a means of obtaining Divine curse

2 Do not give a reply with proof to every deprecate person In fact, keeping him far away is the way of Allah Almighty

3 Some prayers of the infidels, too, are accepted in the court of Allah Almighty The long life span of Iblees is the result of some of his duas This command of Allah Almighty: "*And every dua (prayer) of the infidel loses its way*" (S13 V14) is regarding the Hereafter. Thus, through the prayer of the pious sages, too, life spans can increase. In fact, it can get them life after death. Hazrat Isa (On whom be peace) raised the dead to life.

78. "And surely My curse is on you till the Day of Judgement".

وَاِنَّ عَلَيْكَ لَعْنَتِيْٓ اِلٰى يَوْمِ الدِّيْنِ ۝٧٨

79. He said: "O my Lord, if it is so then grant me respite till the day when they shall be raised [135]".

قَالَ رَبِّ فَاَنْظِرْنِيْٓ اِلٰى يَوْمِ يُبْعَثُوْنَ ۝٧٩

135 So that I can mislead the children of Adam and save myself from death.

80. Allah said: "Certainly, you are of those who is granted respite".

قَالَ فَاِنَّكَ مِنَ الْمُنْظَرِيْنَ ۝٨٠

81. "Till the appointed [136] day".

اِلٰى يَوْمِ الْوَقْتِ الْمَعْلُوْمِ ۝٨١

136 By this is meant the first blowing of the trumpet before the Day of Judgement When everybody would perish with it, the devil, will perish

82. He said" By Your Dignity, I shall certainly lead all [137] of them astray [138]".

قَالَ فَبِعِزَّتِكَ لَاُغْوِيَنَّهُمْ اَجْمَعِيْنَ ۝٨٢

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37. This means for all human beings. By this is purpose was that he would take the father's evenge from the children. It is due to him that have been expelled from Paradise, so I would lop billions of his children from going into Paradise. By 'beguile' is meant having defective beliefs, or stopping from doing good deeds.

138. From this we learn that the devil did not show hypocrisy, did not speak a lie, but spoke openly about what he wanted to do. However, the devil did show hypocrisy to Hazrat Adam (On whom be peace) by deceiving him in the guise of a well-wisher

83. "Except those [139] among them who are Your chosen [140] devotees".

إِلَّا عِبَادَكَ مِنْهُمُ الْمُخْلَصِينَ ﴿٨٣﴾

139. This means among the human beings. From this, two issues emerge:
1. The devil makes every effort to mislead human beings only.
2. The blessed Prophets have been from the human species only. Most saints are from the human species as well. Although some jinns, too, have been saints and Companions.

140. From this we learn that the devil has no influence over the Prophets and some pious sages, by trying to make them commit infidelity.

84.He (Allah) said: "Then the truth [141] is this, and I only speak the Truth [142]".

قَالَ فَالْحَقُّ ۖ وَالْحَقَّ أَقُولُ ﴿٨٤﴾

141. Whatever We are describing is followed after this.

142. This tells us that there is absolutely no possibility of a lie in the words of Allah Almighty. A lie from Allah Almighty is just as impossible as Him having a partner. His blessed personality is free of all defects.

85."Surely, I shall fill the Hell [143] with you and those who will follow you all together [144]".

لَأَمْلَأَنَّ جَهَنَّمَ مِنْكَ وَمِمَّنْ تَبِعَكَ مِنْهُمْ أَجْمَعِينَ ﴿٨٥﴾

143. From your progeny, like infidel jinns. From this we learn that the devil and the infidel jinns would be sent into Hell and will receive similar punishment and torment as we receive from sand and stones.Thus, there is no inconsistency in this blessed verse in saying since the devil is created from fire, he will not be tormented by fire.

144. From the infidel humans because Hell will not be filled by sinful believers.

86.Please declare: "I ask you no reward [145] for it (the Qur'aan) nor am I of those who pretend [146].

قُلْ مَا أَسْأَلُكُمْ عَلَيْهِ مِنْ أَجْرٍ وَمَا أَنَا مِنَ الْمُتَكَلِّفِينَ ﴿٨٦﴾

145. So that the burden of Islam and guidance will fall upon you. This tells us that the Prophets at all times carried out the duty of propagation without any compensation for it. Even today, there is a prohibition for taking compensation for propagational work.

146. This means all my attributes are given by Allah Almighty. I am pure from all types of show and ceremonial behaviour. The moon is beautiful on its own; it does not need any jewellery to beautify it. From this, there is a hint that if an Islamic scholar does not have any concrete knowledge about a religious issue, he should remain silent. He should not express any personal opinion about it as this, too, is included in show.

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إِنْ هُوَ إِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿٨٧﴾

87.That (Holy Qur'aan) is not but a Remembrance to the entire universe[147].

147 This tells us that the Holy Qur'aan and the Prophethood of our Holy Prophet صلى الله عليه وآله وسلم is not restricted to any time or place. The Holy Prophet صلى الله عليه وآله وسلم is the eternal Prophet for the entire creation of Allah Almighty.

وَلَتَعْلَمُنَّ نَبَأَهٗ بَعْدَ حِيْنٍ ﴿٨٨﴾

88. And you shall certainly know [148] its truth after a while.

148 After death, or on the Day of Judgement, or in the world itself and on the occasion of the Battle of Badr etc. you will see for yourselves the unseen information of the Holy Qur'aan before your eyes

ایاتها ۷۵ ۳۹ سُوْرَةُ الزُّمَرِ مَكِّيَّةٌ ۵۹ رکوعاتها ۸

SURAHAL-ZUMAR [1] – (THE TROOPS)
(MAKKAN) Revealed before Hijrah
8 Sections: 75 Verses 1172 Words , 4908 Letters

1 Surah Zumar is Makkan, besides these two verses 23 and 53. It consists of eight Rukus (section), seventy-five verses, one thousand one hundred and seventy-two words and four thousand nine hundred and eight letters.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ﴿١﴾

1. The revelation of the book is from Allah, the Most Dignified [2], the Most Wise.

2 This means the sender of this blessed Qur'aan or this Surah is the Most Dignified and Wise. The Angel bringing it is dignified and the receiving messenger is dignified. Thus, the one acting upon it, too, would be dignified in this world and the Hereafter. The greatness of the speech (Book) can be ascertained through the greatness of the speaker (Tafseer Rooh Mu'ani).

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إِنَّآ أَنزَلْنَآ إِلَيْكَ ٱلْكِتَٰبَ بِٱلْحَقِّ
فَٱعْبُدِ ٱللَّهَ مُخْلِصًا لَّهُ ٱلدِّينَ ۝٢

2.Surely it is We Who have revealed this Book to you with truth. Therefore, worship [4] Allah, being sincere to Him in obedience.

2. The bringer of Revelation is Hazrat Jibraeel, but since his work is, in reality, the work of Allah Almighty, it is said 'We have brought it down'. From this we understand that at first the Holy Qur'aan was kept at a very lofty place, because what is on top is brought down.

4. The great Sufi sages say that the servant in his intention of worship should not have the intent of obtaining Paradise and salvation from Hell, but of obtaining the pleasure of Allah Almighty because this is worship, not trade.

أَلَا لِلَّهِ ٱلدِّينُ ٱلْخَالِصُ ۚ وَٱلَّذِينَ ٱتَّخَذُوا۟
مِن دُونِهِۦٓ أَوْلِيَآءَ مَا نَعْبُدُهُمْ إِلَّا
لِيُقَرِّبُونَآ إِلَى ٱللَّهِ زُلْفَىٰٓ ۗ إِنَّ ٱللَّهَ يَحْكُمُ
بَيْنَهُمْ فِى مَا هُمْ فِيهِ يَخْتَلِفُونَ ۗ إِنَّ ٱللَّهَ
لَا يَهْدِى مَنْ هُوَ كَٰذِبٌ كَفَّارٌ ۝٣

3.Remember that sincere obedience [5] is exclusively to Allah alone. And those who have taken protectors [6] other than Him say: "We worship [7] them only that they may bring us nearer [8] to Allah. Certainly, Allah will decide among them concerning that wherein they differ [9]. Surely, Allah does not guide him who is an ungrateful [10] liar.

5. There are many meanings of the word DEEN. Here, it means to worship, i.e. besides Allah Almighty, nobody is worthy of worship. Or, it could mean the acceptable worship is that which is offered with sincerity.

6. Here, the word 'Protectors' denotes deities, as is understood from the following word 'we worship'. In it, there is a refutation of the polytheists who are caught up in polytheism. This word has no link with the true friends of Allah.

7. This means the polytheists of Arabia say "we do not worship these idols by taking them as our creator and lord". We accept Allah Almighty only as our true Creator and Lord. We worship these idols as a means of leading us and gaining us the nearness of Allah". This is their polytheism. It should be remembered that it is no polytheism to regard someone as a medium of gaining the nearness of Allah. This, in fact, has been commanded by Allah Almighty in the following verse: "*Oh believers, fear Allah and seek the means of approach to Him*" (S5:V35). Polytheism is to regard the medium of the idols as deities. To regard the object of medium as a deity and to worship it is polytheism. To prostrate facing the Ka'bah is the essence of worship. To drink the water of Zam-Zam with the intention of gaining the nearness of Allah Almighty is an act of reward. But, prostrating towards the idol, drinking the water of the River Ganges with reverence is polytheism. This verse is for the infidels. Do not connect it to the Prophets, Saints of Allah and to the believers.

8. From this, emerge two issues:
1. It is infidelity to accept the enemies of Allah Almighty as the medium of reaching Him.
2. It is polytheism to worship the object of medium. You should worship Allah Almighty alone. The infidels regard their deities as small gods and Allah Almighty as the big deity. They had worshipped these small deities by regarding them as a means of their compelling intercession. All this is polytheism.

9. In that He will let the believers enter Paradise and the infidels will go into Hell. Otherwise, the verbal decision has already been

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made in the world

10 This means as long as the infidel remains in infidelity he will not gain guidance towards doing good deeds or gaining Paradise.

4. If Allah intended to take a son for himself, He would have chosen [11] whom He had willed out of His creatures, and Sanctified is He. He is Allah, the only One, the Most Dominant [12].

لَوْ أَرَادَ اللّٰهُ أَنْ يَّتَّخِذَ وَلَدًا لَّاصْطَفٰى مِمَّا يَخْلُقُ مَا يَشَآءُ ۙ سُبْحٰنَهٗ �ؕ هُوَ اللّٰهُ الْوَاحِدُ الْقَهَّارُ ۝

11 Here an impossible is being suspended upon an impossible i.e. if for argument Allah Almighty had any desire for children, He could have chosen that according to His own wish and o wretches not according to your plan

children, because the son is the same genus as his father and is like him In addition, the one who is subdued or conquered chooses a son, or is overcome by sexual desire, or one who is afraid of death or an enemy Since Allah Almighty is free of all these weaknesses, how then will He have children?

12 One who is in reality One, who has the upper hand over everyone, is pure and free of

5.He created the heavens and the earth with truth [13]. He makes the night cover the day and He makes the day cover the night [14]; and He has employed the sun and the moon into service. Each moves on its course to an appointed [15] time. Do you hear? He is the Most Exalted in Power, the Most Forgiving [16].

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ ۚ يُكَوِّرُ الَّيْلَ عَلَى النَّهَارِ وَ يُكَوِّرُ النَّهَارَ عَلَى الَّيْلِ وَ سَخَّرَ الشَّمْسَ وَالْقَمَرَ ۭ كُلٌّ يَّجْرِيْ لِاَجَلٍ مُّسَمًّى ۭ اَلَا هُوَ الْعَزِيْزُ الْغَفَّارُ ۝

13 One who without anyone's help can reflect thousands of wisdoms, what need does He have for children

14 In summer He lengthens the day by including a portion of the night in it, and in winter He lengthens the night by including a portion of the day in it This is the meaning of the word 'rolls'

15 This tells us that the moon and the stars are in motion not the heavens and the earth These are stationary Thus the ancient and the modern philosophy are incorrect Their movement too, is established on a set order After reaching a point, the sun turns back Or, their movement is not for all times, at the time of the Day of Judgement, this order will come to an end Eternity is for Allah Almighty alone

16. From this, emerge two issues

1 Allah Almighty's mercy and forgiveness has over-powered His wrath and punishment. Therefore, He does not mete out punishment quickly

2 The forgiveness of Allah Almighty is with honour If He was to forgive millions of culprits it neither harms Him in anyway, nor can anyone question Him about it

6.He has created you from a single soul [17], then He created its mates [18] from that and sent down for

خَلَقَكُمْ مِّنْ نَّفْسٍ وَّاحِدَةٍ ثُمَّ جَعَلَ مِنْهَا زَوْجَهَا وَ اَنْزَلَ لَكُمْ مِّنَ الْاَنْعَامِ

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ثَمٰنِيَةَ اَزْوَاجٍ ؕ يَخْلُقُكُمْ فِيْ بُطُوْنِ
اُمَّهٰتِكُمْ خَلْقًا مِّنْۢ بَعْدِ خَلْقٍ فِيْ ظُلُمٰتٍ
ثَلٰثٍ ؕ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ لَهُ الْمُلْكُ ؕ لَاۤ
اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُصْرَفُوْنَ ۝٦

you eight species of cattle in pairs [19]. He creates you in the wombs of your mothers, creation after creation [20] in threefold darkness [21] (of the womb). This is Allah your Lord. He is the authority [22]. None is to be worshipped besides [23] Him. Then where are you turning away?

17. In the physical world created all human beings from Adam (On whom be peace), and in the true sense He has created the entire universe from the Light of the Holy Prophet صلى الله عليه وآله وسلم as is reported in the Hadith Shareef. But, in this instance the first meaning is apparent as is revealed from the subject that follows.

18. Created Bibi Hawa from Adam (On whom be peace). From this we understand that man is the origin of woman, and as such he is superior to woman. This has been interpreted in other ways as well, e.g. man has been created through a soul, and through this soul He created his attached heart.

19. Camels, cattle, goats, sheep, their males and females. In this way he has made eight pairs. One pair is from male and female; the other is from female and male (Tafseer Roohul Mu'ani). Says Allah Almighty: "*And that it is He who made pairs, male and female*" (S53:V45).

20. First the sperm, then congealed blood, then a piece of meat and eventually a full baby.

21. The darkness of the mother's stomach, her womb and its membrane wherein the baby stays. It obtains its air and nourishment in these covers. A baby stays alive in the egg for many days before its birth. There, it receives air without any window. Allah be praised!

22. Everywhere and in every condition, the actual Kingship is His. Then there is no objection on the verse that kingship has been given to many persons as this, too, is given by Allah Almighty.

23. It should be remembered that kingdom, obedience, command, position on the worldly level can belong to the servants of Allah Almighty, but the objection of worship can be none besides Allah Almighty. There is no room for any apparentness in it. Some people do become kings, but not gods.

اِنْ تَكْفُرُوْا فَاِنَّ اللّٰهَ غَنِيٌّ عَنْكُمْ ۚ وَ لَا
يَرْضٰى لِعِبَادِهِ الْكُفْرَ ۚ وَ اِنْ تَشْكُرُوْا
يَرْضَهُ لَكُمْ ؕ وَ لَا تَزِرُ وَازِرَةٌ وِّزْرَ
اُخْرٰى ؕ ثُمَّ اِلٰى رَبِّكُمْ مَّرْجِعُكُمْ
فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ؕ اِنَّهٗ
عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٧

7.If you ungrateful, then surely, Allah is Self-Sufficient [24], and He does not like the infidels [25] amongst His devotees. But if you are grateful [26] to Him, then He likes it in you. And no soul shall bear the burden of another [27]. Then to your Lord is your return. And He will inform you of what you used to do. Undoubtedly, He Knows well the secrets of the hearts.

24. Because your worship and gratitude does not increase the dominion of Allah Almighty, one bit. Similarly, your disobedience does not harm Him in any way. He is independent, but you are dependent on Him.

25. Here, by servants is meant believers and non-believers. Nobody likes ingratitude, because this is harmful to man.

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26 This tells us that approval is something else and intention is something else. There is no approval about infidelity, but it is an act of his intention

27 This means nobody will carry the burden of anyone willingly, so that the actual culprit could go free. Otherwise, those who mislead would be burdened with their own sin and those who they had misled. Says Allah Almighty: *"And undoubtedly, they shall surely bear their burdens, and along with their own burdens other burdens"*(S29:V13). But the culprits will not be absolved. In short, there is no inconsistency in the verse, nor are authentic Ahadith contradictory to them.

8.And when any trouble [28] befalls a person, he calls upon his Lord, leaning towards Him. Then when He grants him any favour from Himself, such a person forgets what he had prayed for before [29]. And (he) initiates [30] to assign equals to Allah that he may lead (mankind) on the wrong path, away from His path. Please declare: "Enjoy life a little [31] with your infidelity. Certainly you are the inhabitants of Hell".

وَإِذَا مَسَّ الْإِنْسَانَ ضُرٌّ دَعَا رَبَّهُ
مُنِيبًا إِلَيْهِ ثُمَّ إِذَا خَوَّلَهُ نِعْمَةً مِّنْهُ
نَسِيَ مَا كَانَ يَدْعُوا إِلَيْهِ مِن قَبْلُ
وَجَعَلَ لِلَّهِ أَندَادًا لِّيُضِلَّ عَن
سَبِيلِهِ ۚ قُلْ تَمَتَّعْ بِكُفْرِكَ قَلِيلًا ۖ
إِنَّكَ مِنْ أَصْحَابِ النَّارِ ۝٨

28 Here, the word 'man' signifies Abu Jahl or the common infidels as is ascertained from the subject that follows, while 'trouble' denotes worldly difficulties, illnesses, etc

29 This tells us that to exercise fear of Allah during the time of comfort, by remembering previous hardships is the way of the believers

30 By this is meant false deities, which are in a way linked to the Friends of Allah. Neither is this verse revealed regarding the believers. To attach verses of the infidels to the believers is the way of the Kharijites.

31 This means that even if the infidel, despite his infidelity obtains some benefits in the world, he will be an inmate of Hell in the end.

9.Can someone who remains in the hours of the night in devotion [32], prostrating and standing in fear of the Hereafter and hoping for the Mercy of his Lord, be like the one who is disobedient? Please declare: "Are those who know equal to those who do not know [33]?" Surely, only those understand who are wise [34].

أَمَّنْ هُوَ قَانِتٌ آنَاءَ اللَّيْلِ سَاجِدًا وَقَائِمًا
يَحْذَرُ الْآخِرَةَ وَيَرْجُو رَحْمَةَ
رَبِّهِ ۗ قُلْ هَلْ يَسْتَوِي الَّذِينَ يَعْلَمُونَ
وَالَّذِينَ لَا يَعْلَمُونَ ۗ إِنَّمَا يَتَذَكَّرُ
أُولُو الْأَلْبَابِ ۝٩

32 From this we understand the virtue and superiority of Salaatul Tahajjud. Furthermore, Qiyaam (standing posture) and Sajdah (prostration) are the highest postures and essentials of Salaah. We also learn that the one offering Salaah and the one who is pious, both should have fear of Allah Almighty. He should not be proud of his worship, but instead should continue to fear Allah Almighty.

Reason for its revelation:

This verse was revealed in honour of Hazrat Abu Bakr Siddiq and Hazrat Umar Farooq

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(May Allah be pleased with them). Some have said that Hazrat Uthman Ghani (May Allah be pleased with him) too, is included in this, as he was extremely regular with the performance of Tahajjud Salaah. He would not awaken any of his servants during this time. Whatever work had to be done during this time, he would do it himself.

33. This tells us that the scholar of religion is superior to the worshipper. The angels were worshippers, but Hazrat Adam (On whom be peace) was a scholar. The worshippers were made to bow down to the scholar. Here, an absolute command is given that a scholar is superior to one who is not a scholar; whether he is a worshipper or not. He is superior to a worshipper. It should be remembered that by 'scholar' is meant scholar of Islam. Their virtues are mentioned in the Holy Qur'aan and the Hadith. It is for this reason that Bibi Aisha (May Allah be pleased with her) is not only superior to all the pure wives of the Holy Prophet صلى الله عليه وآله وسلم , but to all the women of the world, because she was a great scholar of Islam.

34. In this it is hinted that an intelligent person is he who can derive benefit from the teachings of the Prophets. That intelligence which cannot lead to the feet of the Holy Prophet صلى الله عليه وآله وسلم is ignorance and foolishness.

SECTION 2

10.Please declare: "O My devotees who believe, fear [35] your Lord. There is good for those who do good in this world [36]. And Allah's earth is spacious [37]. Most certainly, the steadfast shall be fully rewarded without [38] measure".

قُلْ يٰعِبَادِ الَّذِيْنَ اٰمَنُوا اتَّقُوْا رَبَّكُمْ ؕ لِلَّذِيْنَ اَحْسَنُوْا فِيْ هٰذِهِ الدُّنْيَا حَسَنَةٌ ؕ وَ اَرْضُ اللّٰهِ وَاسِعَةٌ ؕ اِنَّمَا يُوَفَّى الصّٰبِرُوْنَ اَجْرَهُمْ بِغَيْرِ حِسَابٍ ⑩

35. From this we understand that piety and good deeds come after faith. The good deeds of the infidels are in vain, just as it is useless to water the branches, which have been cut off from the roots. There are four conditions to this fear, and four types of people are entitled to it. The piety of the special people is not the same as the piety of the common people; while the piety of the very special people is superior to the other two.

36. The word 'good' is the subject and 'in this world' is the predicate of precedence, i.e. the pious person will obtain good in this world as well as good health, sustenance, salvation from calamities, etc. and in the Hereafter, too, they will receive good. Says Allah Almighty: "*And he who fears Allah, Allah will make a way for his deliverance. And will provide for him whence he expects not*"(S65: Vs 2-3).

37. Thus the place where you do not have freedom of worship of Allah Almighty, then you should migrate to such a place where you will enjoy freedom of worship. In it, there is permission for migration. But do not leave the worship of Allah Almighty.

38. Reason for its revelation:
This verse was revealed regarding the emigrants to Abyssinia who had migrated before the Holy Prophet's صلى الله عليه وآله وسلم migration from Makkah to Madina. Among them was Hazrat Jaffer Tayyar. It means they will be given so many rewards, which they would neither be able to calculate today, nor in the future. Hazrat Alli (May Allah be pleased with him) says the reward of every good deed will be given in weight, besides that of patience, which would be without weight. There will be no weight for patience. There is no scale for those who are patient (*Tafseer Khazainul Irfaan*).

11.Please declare: "I have surely been commanded [39] to worship,

قُلْ اِنِّيْٓ اُمِرْتُ اَنْ اَعْبُدَ اللّٰهَ مُخْلِصًا

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being purely His devotee [40]".

39 And through the blessing and medium you, too, have been given the command This tells us only that worship is worship in the true sense of the word and only that deed is a good deed, which is obtained through the knowledge and medium of the Holy Prophet صلى الله عليه وآله وسلم The good deeds and charities

12. "And I am commanded to submit (as a Muslim), first [41] of all".

41 This tells us that in his Ummah the Holy Prophet صلى الله عليه وآله وسلم is the very first worshipper and mystic possessing intimate knowledge of Allah Almighty The great Sufi sages say that in the entire world the Holy

13. Please declare: "Certainly I fear to disobey my Lord, for the fear [42] of punishment of the Great Day".

42 Reason for its revelation
The infidels of Makkah would ask the Holy Prophet صلى الله عليه وآله وسلم . "Do you not see the leaders of your nation worshipping the

14. Please declare: "I worship Allah exclusively, being sincere to Him in my religion".

15. "You may worship [43] what you like besides Him". Please declare: "Surely they will be losers who ruin their own selves and their families on the Day of Resurrection. Yes, remember that it will be a clear loss [44]".

43 In it there is no permission for polytheism, in fact, there is a strong expression of anger against it. like how a kind father becoming fed-up with his disobedient son says - go and continue with your evil deeds
44 This tells us that among the infidels the worst is he who is infidel himself and so are his family members Similarly, the fortunate believer is he who is himself pious and so are

16.They will have coverings of fire over them, and beneath them

لَا الدِّيْنَ ﴿١١﴾

of the infidels are futile because they have not done them through the medium of the Holy Prophet صلى الله عليه وآله وسلم .
40 To be the pure servant of Allah Almighty is the highest status of sincerity. This status is acquired through the Holy Prophet صلى الله عليه وآله وسلم

وَاُمِرْتُ لِاَنْ اَكُوْنَ اَوَّلَ الْمُسْلِمِيْنَ ﴿١٢﴾

Prophet صلى الله عليه وآله وسلم is the very first worshipper, he was a worshipper prior to his blessed birth, in the world of souls, and remained a worshipper until the end.

قُلْ اِنِّيْٓ اَخَافُ اِنْ عَصَيْتُ رَبِّيْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿١٣﴾

idols Can such people ever be inmates of Hell?" In response to it, this blessed verse was revealed

قُلِ اللّٰهَ اَعْبُدُ مُخْلِصًا لَّهٗ دِيْنِيْ ﴿١٤﴾

فَاعْبُدُوْا مَا شِئْتُمْ مِّنْ دُوْنِهٖ ۭ قُلْ اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ خَسِرُوْٓا اَنْفُسَهُمْ وَاَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ ۭ اَلَا ذٰلِكَ هُوَ الْخُسْرَانُ الْمُبِيْنُ ﴿١٥﴾

his family members. The greatness of Hazrat Abu Bakr Siddiq (On whom be peace) is that he himself is a Companion, his parents too are Companions,all his children are Companions and his grandchildren are Companions. He enjoys the honour of having Companions in four generations, just as Hazrat Yusuf (On whom be peace) is the Prophet of four generations

لَهُمْ مِّنْ فَوْقِهِمْ ظُلَلٌ مِّنَ النَّارِ وَمِنْ

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تَحْتِهِمْ ظُلَلٌ ۭ ذٰلِكَ يُخَوِّفُ اللّٰهُ بِهٖ عِبَادَهٗ ۭ يٰعِبَادِ فَاتَّقُوْنِ ⑯

will be similar coverings [45] of fire. With this, Allah warns His servants: "O My devotees, you be pious [46] with Me".

45. This means they would be immersed in fire from all four sides. The commentary of this verse is the following verse: "*the day when the torment will cover them from above and from beneath their feet*"(S29:V55).

46. Piety and dread is that fear which should become the means of obedience. On this fear depends faith. Otherwise, even the devil too has absolute fear of Allah Almighty. He had said: "*I fear Allah, the Lord of all the worlds*"(S5:V28).

وَالَّذِيْنَ اجْتَنَبُوا الطَّاغُوْتَ اَنْ يَّعْبُدُوْهَا وَاَنَابُوْٓا اِلَى اللّٰهِ لَهُمُ الْبُشْرٰى ۚ فَبَشِّرْ عِبَادِ ⑰

17. And those who saved [47] themselves from worshipping idols and turned [48] towards Allah in repentance, for them are glad tidings [49]. So, give good news to My such devotees.

47. In that he should remain aloof from him in matters of belief and practice. It should be remembered that TAGHOOT (devil) includes all things, which evoke in a person sedition and rebellion. Hence the devil, the leaders of infidelity and idols are all part of 'Taghoot'. It is important to remain away from all of them. This word is derived from '*Tagha*' to denote rebelliousness. It shows the hyperbolic pattern of the noun. Those who regard Prophets as persons who mislead, is an eternal wretch. These august personalities are fountains of guidance.

48. This tells us that turning to Allah Almighty is given credence to those who safeguard themselves from defective beliefs. Darkness and light cannot gather in one place. It is not possible to link yourself with Allah Almighty as well as with those who are faithless.

الَّذِيْنَ يَسْتَمِعُوْنَ الْقَوْلَ فَيَتَّبِعُوْنَ اَحْسَنَهٗ ۭ اُولٰۗىِٕكَ الَّذِيْنَ هَدٰىهُمُ اللّٰهُ وَاُولٰۗىِٕكَ هُمْ اُولُوا الْاَلْبَابِ ⑱

18.Who listen to the word attentively and follow the best [50] thereof. It is they who Allah has guided [51] and it is they who possess wisdom [52].

50. By 'sayings' is meant the sayings of the Holy Prophet صلى الله عليه وآله وسلم . Each one of them is great and an embodiment of excellence. This restriction is that of narration of the incident and not of division. Or, it could mean that people act upon these sayings of the Holy Prophet صلى الله عليه وآله وسلم which are excellent and worthy of practice for them, e.g. the wealthy act upon the command of giving Zakaat, the healthy and strong carry out the command of Jihad. In short, there is no objection on the verse.

51. Reason for its revelation
Both these verses were revealed regarding Hazrat Abu Bakr Siddiq (May Allah be pleased with him). After accepting Islam, he informed Hazrat Uthman, Hazrat Abdur Rahman bin Auf, Hazrat Talha, Hazrat Zubair, Hazrat Sa'd bin Abi Waqqas and Hazrat Saeed bin Zaid (May Allah be pleased with them) about him accepting faith. Furthermore, he invited them to accept Islam. They responded to his preaching and entered into the fold of Islam. Allah be praised! Fortunate is that tree which

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bears such fruit (Tafseer Khazainul Irfaan, Roohul Mu'ani) These verses mean that whatever good Hazrat Abu Bakr Siddiq hears from the Holy Prophet صلى الله عليه وآله وسلم and these people hear from Hazrat Abu Bakr Siddiq, they put it into practice.

52 This tells us that excellent intelligence is that from which Religion can be obtained. That which is merely used for gaining the world, is not complete

19.Then, is one who has deserved the decree of punishment (fit to be saved)? Can you rescue [53] such a one who is in the fire?

أَفَمَنْ حَقَّ عَلَيْهِ كَلِمَةُ الْعَذَابِ ۚ أَفَأَنْتَ تُنْقِذُ مَنْ فِي النَّارِ ﴿١٩﴾

53 From this we learn there will no intercession for the infidel for his forgiveness, though punishment for some infidels would be lighter due to intercession, e g Hazrat Abu Talib Although he did not accept Islam formally, he had served the Holy Prophet صلى الله عليه وآله وسلم and as a result of this, he will be given a light punishment away from Hell, as is reported in the Hadith Shareef. For this reason, the word 'rescue' is used here.

20.But those who fear their [54] their Lord, for them are lofty chambers, over which are built further chambers, beneath which flow streams. That is the promise of Allah. And Allah does not break [55] His Promise.

لَٰكِنِ الَّذِينَ اتَّقَوْا رَبَّهُمْ لَهُمْ غُرَفٌ مِنْ فَوْقِهَا غُرَفٌ مَبْنِيَّةٌ ۙ تَجْرِي مِنْ تَحْتِهَا الْأَنْهَارُ ۖ وَعْدَ اللَّهِ ۖ لَا يُخْلِفُ اللَّهُ الْمِيعَادَ ﴿٢٠﴾

54 By practice and by belief Thus, in this piety, both faith and action are included

55 This tells us that those servants, whom Allah Almighty had promised Paradise, like the blessed Prophets and some of their followers, for them to be inmates of Hell is just as impossible as there being a partner with Allah Almighty He is true and His promises are true. We further learn that the sections of Paradise are high and low The higher the piety, the loftier is his status.

21.Have you not seen that Allah has sent [56] down water from the sky, and then made springs [57] in the earth from them? Then He causes to grow therewith crops of diverse colours [58], Thereafter it dries up and you see that it turns yellow. Then He breaks it into small grains [59]. Surely, it is a lesson for men of understanding [60].

أَلَمْ تَرَ أَنَّ اللَّهَ أَنْزَلَ مِنَ السَّمَاءِ مَاءً فَسَلَكَهُ يَنَابِيعَ فِي الْأَرْضِ ثُمَّ يُخْرِجُ بِهِ زَرْعًا مُخْتَلِفًا أَلْوَانُهُ ثُمَّ يَهِيجُ فَتَرَاهُ مُصْفَرًّا ثُمَّ يَجْعَلُهُ حُطَامًا ۚ إِنَّ فِي ذَٰلِكَ لَذِكْرَىٰ لِأُولِي الْأَلْبَابِ ﴿٢١﴾

56 From the sky, i e from the place of loftiness, or from heavenly causes, i.e. from the warmth of the sun

57 Thus, when there is no rain, the wells become dry, the fountains of water become dry

58. Whose colour, taste and effect are different. Similarly, from the torrents of Prophethood have flown the fountains of Shariah and Tareeqat, from which thousands of different fruit have come into existence

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59. After the fields become lush green and ripen into yellow harvest, it is cut and the grain is separated from the chaff.
60. The flourishing state of this world and the phases of human life are likewise - in the beginning they are beautiful, thereafter they perish. Therefore, do not place your trust in their glitter, because all that glitters is not gold.

SECTION 3

اَفَمَنْ شَرَحَ اللّٰهُ صَدْرَهٗ لِلْاِسْلَامِ فَهُوَ عَلٰى نُوْرٍ مِّنْ رَّبِّهٖ ؕ فَوَيْلٌ لِّلْقٰسِيَةِ قُلُوْبُهُمْ مِّنْ ذِكْرِ اللّٰهِ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿۲۲﴾

22.Cannot such one, whose heart Allah has opened for Islam [61] (peace), possess a light [62] from his Lord? But woe to those whose hearts are hardened [63] from the rememberance of Allah. They are clearly on the wrong [64] way.

61. This tells us that that Light of Guidance is different to all these lights. This very light is the means of obtaining the Kalimah and the Holy Qur'aan. The name of this light is Divine Guidance.
62. In some, this light is like a lamp from which he himself derives benefit, in some it is like a gas lamp. In some it is like electricity, like the Noble Companions and the Friends of Allah Almighty and in some it is like the sun, from which the entire world derives benefit, like the Noor of the Holy Prophet صلى الله عليه وآله وسلم . In fact, the Holy Prophet صلى الله عليه وآله وسلم is the creator of light. His very attribute is the bright sun.
63. Those whose hearts do not become soft from the remembrance of Allah Almighty, the advice and counselling of the pious have no effect on them. In fact, it helps to make their hearts harder, e.g. through the warmth of the sun, the candle becomes soft and the salt becomes harder. May Allah protect us! *(Khazainul Irfaan)*.
64. They themselves do not engage in the remembrance of Allah Almighty, nor allow others to do so. They declare the rememberance of the pious sages as haraam (unlawful), reciting Darood Shareef and Kalimah Tayyibah as bid'at (innovation). They condemn gatherings of auspicious rememberance like Meelad gatherings, Khatam of the pious, like Khatme Khwajagan, etc. as shirk (polytheism). This is the identification of a severely hard heart. The pious sages say that indulging in excess eating, sleeping and talk makes a person hard-hearted and obstinate. If you eat less, your illness will be less, if you talk less, your sins will be less. If you recite Darood Shareef in abundance, you will not die an infidel (*Shah Abdush-Shakoor Salimi*).

اَللّٰهُ نَزَّلَ اَحْسَنَ الْحَدِيْثِ كِتٰبًا مُّتَشَابِهًا مَّثَانِيَ ۖ تَقْشَعِرُّ مِنْهُ جُلُوْدُ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ ۚ ثُمَّ تَلِيْنُ جُلُوْدُهُمْ وَقُلُوْبُهُمْ اِلٰى ذِكْرِ اللّٰهِ ؕ ذٰلِكَ هُدَى اللّٰهِ يَهْدِيْ بِهٖ مَنْ يَّشَآءُ ؕ وَمَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۲۳﴾

23.Allah has revealed the best Book that is alike from beginning to the end (in beauty, truth and fairness), having repeated description [65] (promise of reward and award of punishment) at which do shiver [66] the skins of those who fear their Lord. Their skins and hearts soften towards the rememberance of Allah. This is the guidance of Allah. He guides therewith whom He Pleases [67]. And he, whom Allah leaves to go on the wrong [68] way, there is none to guide him.

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65 The following attributes are of the Holy Qur'aan (1) It is the best Book, (2) It is eloquent and (3) it is elegant

66 It has two fold discussions with promise, it gives warning of punishment, with mercy there is discussion of Divine punishment; with light there is mention of darkness Or, 'two fold' here means the more you recite it, the more you want to recite it, or every time you recite it creates a new enjoyment in the reciter, or that it will not end after time has passed Or, by praise is derived that it should be praised for all times just as the word Muhammad is derived from Hamd - to show one who is to be praised for all times Those who praise him will die, but his praise will remain for all times

The condition of the Friends of Allah Almighty is such that the rememberance of Allah Almighty, especially the recitation of the Holy Qur'aan, brings upon them such awe of Allah Almighty that it makes their hair stand out of His fear, their bodies begin to shake and shiver, but their hearts become content, creating softness and compassion in the heart.

67 This means the Holy Qur'aan provides guidance to all, but not all obtain guidance from it.

68 In that due to their evil actions create in it misguidance, e g only after the animal is slaughtered that death is created for it. Thus, there is no objection to the verse

24.He who will make his face [69] to undergo the great punishment on the Day of Judgement is not equal to him who will be saved. And it will be said to the oppressors: "Taste [70] what you earned".

أَفَمَنْ يَّتَّقِيْ بِوَجْهِهٖ سُوْٓءَ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَ قِيْلَ لِلظّٰلِمِيْنَ ذُوْقُوْا مَا كُنْتُمْ تَكْسِبُوْنَ ﴿۲۴﴾

69 This would be the condition of the infidels Their hands would be tied to their necks In the neck would be a burning mountain of sulphuric acid They would be thrown into hell with their faces lying downwards (*Tafseer Khazainul Irfaan*)

70 Suffer the consequences of your infidelity and evil deeds From this, emerge two issues:

1. The minor children of the infidels and polytheist would not be sent into Hell.
2. The infidels would be punished for their evil deeds performed in this world. Although they were not duty bound to these in terms of Islamic law, but they will get punished for it.

25.Those who falsified before them, faced punishment whence they knew not [71].

كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَاَتٰىهُمُ الْعَذَابُ مِنْ حَيْثُ لَا يَشْعُرُوْنَ ﴿۲۵﴾

71 This tells us that negligence is one of the vices of the infidels, i e due to their rebelliousness, they remain ignorant of their end.

26.Therefore, Allah made them to taste humiliation [72] in the life of this world. But the punishment of the Hereafter is the greatest [73]. What a good thing it would have been if they knew?

فَاَذَاقَهُمُ اللّٰهُ الْخِزْيَ فِي الْحَيٰوةِ الدُّنْيَا ۚ وَلَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿۲۶﴾

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72. The faces of some people became metamorphosed into lower species, some were caused to sink into the earth, some were punished with floods and on some others, stones were poured from the sky.

73. From this we learn that sometimes the punishment for sins is received in this world, but this punishment will not have any decreasing effect on the punishment of the Hereafter. That punishment is separate and will be meted out in full, e.g. the prison for the convict will not decrease the period of imprisonment.

27.And surely We have narrated in this Qur'aan all types of examples for mankind, in order that they may take [74] heed.

وَلَقَدْ ضَرَبْنَا لِلنَّاسِ فِيْ هٰذَا الْقُرْاٰنِ مِنْ كُلِّ مَثَلٍ لَّعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٢٧﴾

74. It should be remembered that the Holy Qur'aan makes mention of all these: proofs, examples, glad tidings, warnings, ecstatic love for Allah Almighty, praises of the Holy Prophet صلى الله عليه وآله وسلم . Since the Holy Qur'aan has been revealed for the entire mankind, some accept it through proofs, some through the fear of Allah Almighty, some through covetousness, some through ecstatic love. The Holy Qur'aan has made provision for everybody's needs.

28.It is an Arabic [75] Qur'aan, wherein there is no deviation [76] from reality, that they may become pious.

قُرْاٰنًا عَرَبِيًّا غَيْرَ ذِيْ عِوَجٍ لَّعَلَّهُمْ يَتَّقُوْنَ ﴿٢٨﴾

75. From this we learn that the translation of the Holy Qur'aan is not the textual Qur'aan, because the actual Qur'aan is in Arabic. In fact, it is not permissible to write the transliteration of Quranic verses because you will not be able to maintain the distinction between Ha-He, Sin, Tha, Swad, etc., as changing the MAKHRAJ of these letters will change the meaning of the Holy Qur'aan.

76. Neither are any of its verses lacking in eloquence, nor is there any inconsistency in them. Neither is its unseen information incorrect, nor is there any weakness in the Holy Prophet صلى الله عليه وآله وسلم on whom it was revealed.

29.Allah sets an example: A servant belonging to disagreeing rude masters, and another belonging solely to one master. Are they both equal [77] in condition? All praise be to Allah. But most of them do not know.

ضَرَبَ اللّٰهُ مَثَلًا رَّجُلًا فِيْهِ شُرَكَآءُ مُتَشٰكِسُوْنَ وَ رَجُلًا سَلَمًا لِّرَجُلٍ ؕ هَلْ يَسْتَوِيٰنِ مَثَلًا ؕ اَلْحَمْدُ لِلّٰهِ ۚ بَلْ اَكْثَرُهُمْ لَا يَعْلَمُوْنَ ﴿٢٩﴾

77. In the same way, the believer is the acknowledger and accepter of the Unity of Allah Almighty while the polytheist is the slave to many deities. The guest of two homes is always hungry and the servant of many masters will always remain in anxiety and perplexity as he does not know which of these to please and to whom should he present his needs. The slave of one master always enjoys himself, so does the believer attach himself to one Master. The infidel is full of anxiety in this world and will remain the same in the Hereafter.

30.Surely, you shall die [78], and surely they shall also die [79].

اِنَّكَ مَيِّتٌ وَّ اِنَّهُمْ مَّيِّتُوْنَ ﴿٣٠﴾

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78 In truth, this is just for a moment and not for eternity, otherwise the Holy Qur'aan states regarding the martyrs "*And they are alive, but you are unaware*"(S2 V154)

79 It should be remembered that there are two conditions of death - the separation of the soul from the body and the other is to leave the use of the soul in the body, to terminate the process of upbringing. The demise of the Prophets is of the first category, i.e. the departure of the soul from the body, while the death of common people is from both categories. Thus, because the soul of the Prophet leaves the body, they are given Kafan, burial, etc., but their soul continues to take care of their bodies and to utilize them. It is for this reason that their bodies do not decay and they recognize those who come to their mazaars, they listen to their greetings, they remove their difficulties and fulfill their needs.

31.Then on the Day of Resurrection you will most certainly dispute [80] with each other before your Lord.

ثُمَّ اِنَّكُمْ يَوْمَ الْقِيٰمَةِ عِنْدَ رَبِّكُمْ تَخْتَصِمُوْنَ ﴿٣١﴾

80 In that the blessed Prophets would be the plaintiffs of propagation and their rebellious people will be the defendants and the followers of the Holy Prophet صلى الله عليه وآله وسلم will be the witnesses of the Prophets and the Holy Prophet صلى الله عليه وآله وسلم will be the witness of his followers. And on the testimony of the Holy Prophet صلى الله عليه وآله وسلم will depend the decree of the Prophets and the punishment of the infidels.

SECTION 4

32.Who is then more unjust than he who utters a lie [81] against Allah and falsifies [82] the truth when it comes to him? Is not in the Hell an abode [83] for the infidels?

فَمَنْ اَظْلَمُ مِمَّنْ كَذَبَ عَلَى اللّٰهِ وَ كَذَّبَ بِالصِّدْقِ اِذْ جَآءَهٗ ؕ اَلَيْسَ فِىْ جَهَنَّمَ مَثْوًى لِّلْكٰفِرِيْنَ ﴿٣٢﴾

81 In that he should prove children and associates for Allah Almighty, then say that Allah Almighty has given us this very command. This tells that falsehood can be verbal, practical as well as in beliefs. Of these, the worst form of falsehood is related to beliefs.

82 By 'truth' is meant the Holy Qur'aan because every verse of it is true. Or, it could denote the Holy Prophet صلى الله عليه وآله وسلم because every expression, every deed and every word of the Holy Prophet صلى الله عليه وآله وسلم is absolutely true. There is no chance of falsehood ever reaching there.

83 From this, emerge two issues:

1 To falsify others is a sin, but to falsify the Holy Prophet صلى الله عليه وآله وسلم is infidelity.

2 Only the infidels will be eternally in Hell, even if the sinful believers will be sent into Hell, it will be a temporary period.

33.But those who come with truth and confirm it as truth, these are among the pious [84].

وَالَّذِىْ جَآءَ بِالصِّدْقِ وَ صَدَّقَ بِهٖۤ اُولٰٓئِكَ هُمُ الْمُتَّقُوْنَ ﴿٣٣﴾

84 From this we learn that Hazrat Abu Bakr Siddiq is a person of a very lofty status. It is narrated in Sawaaiq e Muhaarriqa, on the authority of Ibn Asakir, that Hazrat Alii's recitation of it is "*Wallazi Saddaqa bihi*", "And (Abu Bakr Siddiq) is he who declared truth about it". Hazrat Alii explains this verse as "The one who is the bringer of truth is the Holy

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rophet صلى الله عليه وآله وسلم and the verifier of

4. For them is what they desire [85] rom their Lord. This is the reward f their goodness.

5. Allah be praised! He said regarding His eloved: "Your Lord will grant you so much hat you will be pleased and fully satisfied with ". And regarding Abu Bakr Siddiq, He said: For them is what they desire". At another

5.Allah will remove [86] from them he worst that they did [87] and confer n them their reward for [88] the best f their deeds.

6. The words "*remove from them*" are onnected with the righteous. It means that hose will receive this reward whose purpose of doing good deeds is to obtain forgiveness of heir sins, and not for any show or publicity (Tafseer Roohul Mu'ani).

7. The sinful deeds done by them before ccepting Islam when they were in a state of gnorance. Or, all their errors and shortcomings after accepting Islam. Thus, there is no objection

6. Is Allah not sufficient [89] for His devotee? Yet, they frighten you with others besides [90] Him. And whom Allah leaves to go on the wrong [91] path, for him there is no guide.

9. This question is for negation, while the word 'servant' signifies the Holy Prophet صلى الله عليه وآله وسلم . By means of it, the Holy Prophet صلى الله عليه وآله وسلم is being comforted hat the infidels will not be able to harm you in ny way. Allah Almighty reassures him that Ve are sufficient for you.

0. Reason for its Revelation

The infidels, trying to instill fear in the Holy Prophet صلى الله عليه وآله وسلم for their idols would say that you should talk ill of them, otherwise they will cause harm to you. In esponse to it, this verse was revealed. The uthor of Tafseer Roohul Bayaan says that this

this truth is Hazrat Abu Bakr Siddiq.

لَهُمْ مَّا يَشَآءُوْنَ عِنْدَ رَبِّهِمْ ؕ ذٰلِكَ جَزٰٓؤُا الْمُحْسِنِيْنَ ۙ﴿۳۴﴾

place, He says: "*And undoubtedly, soon your Lord shall give you so much that you shall be satisfied*"(S93:V5). From this we learn that Hazrat Abu Bakr Siddiq is the reflection of loveliness of the Holy Prophet .

لِيُكَفِّرَ اللّٰهُ عَنْهُمْ اَسْوَاَ الَّذِيْ عَمِلُوْا وَيَجْزِيَهُمْ اَجْرَهُمْ بِاَحْسَنِ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿۳۵﴾

on the verse, because what sins were committed by Hazrat Abu Bakr Siddiq.

88. This means all errors of Hazrat Abu Bakr Siddiq, prior to acceptance of Islam, are forgiven and his good deeds as a believer are accepted in the court of Allah Almighty. In fact, even his minor good deeds, too, have the highest status in the eyes of Allah Almighty (*Tafseer Roohul Mu'ani*).

اَلَيْسَ اللّٰهُ بِكَافٍ عَبْدَهٗ ؕ وَ يُخَوِّفُوْنَكَ بِالَّذِيْنَ مِنْ دُوْنِهٖ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ۚ﴿۳۶﴾

verse has been revealed twice, once for the sake of the Holy Prophet صلى الله عليه وآله وسلم and on the second occasion it was revealed regarding Hazrat Khalid bin Walid (May Allah be pleased with him) who was sent by the Messenger of Allah صلى الله عليه وآله وسلم to cut down that tree which was being worshipped. When he reached the tree, the infidels began to say that one idol is dwelling in it, which will cause you to become mad. Without paying any attention to them, Hazrat Khalid felled the tree. In its root was a very ugly looking man who came out from it and ran away.

91. In that due to his evil deeds, create

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misguidance in it, like Allah Almighty creates death for the animal as a result of it being slaughtered.

37.And whom Allah guides, for him there is none to mislead [92]. Is not Allah the Most Honourable, the Master of Retribution?

مَنْ يَّهْدِ اللّٰهُ فَمَا لَهٗ مِنْ مُّضِلٍّ ؕ
اَلَيْسَ اللّٰهُ بِعَزِيْزٍ ذِى انْتِقَامٍ ۝

92 By guidance is meant the light of Faith, which is created in the hearts of believers from Allah Almighty. As a result of this, he becomes ready to obey the Prophets and keeps himself aloof from the evil people. This light is the special blessing of Allah Almighty. He, who obtains this light, can never go astray.

38. And if you ask them who created the heavens and the earth, they will certainly [93] say: "Allah". Please declare: "Tell me then that those whom you worship besides Allah, if Allah desires any harm for me can they prevent His harm? Or, if He desires mercy for me, can they prevent [94] His mercy?" Please declare: "Allah is enough [95] for me. In Him the trusting ones put their trust".

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ
وَالْاَرْضَ لَيَقُوْلُنَّ اللّٰهُ ؕ قُلْ اَفَرَءَيْتُمْ مَّا
تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ اِنْ اَرَادَنِىَ اللّٰهُ
بِضُرٍّ هَلْ هُنَّ كٰشِفٰتُ ضُرِّهٖۤ اَوْ اَرَادَنِىْ
بِرَحْمَةٍ هَلْ هُنَّ مُمْسِكٰتُ رَحْمَتِهٖ ؕ قُلْ
حَسْبِىَ اللّٰهُ ؕ عَلَيْهِ يَتَوَكَّلُ الْمُتَوَكِّلُوْنَ ۝

93 In this verse those infidels are intended who had acknowledged the existence of Allah Almighty and had accepted him as their Master and Creator. Then, in some instances, they would regard their idols equal to Allah Almighty and worship them. Thus, they were polytheists. Says Allah Almighty: "*Yet the infidels ascribe equals to their Lord*" (S6 V1). On the Day of Judgement they themselves would be saying to the idols: "*When we made you equal with the Lord of the worlds*" (S26 V98).

94 It was the belief of these polytheists of Arabia that although our idols are unable to ward off the calamities sent by Allah Almighty, at the same time they would also say that they will deceptively push it back to Allah Almighty to ward it off, because Allah Almighty is in need of their help, just as the king is in need of his ministers. The refutation of this belief of theirs is found in this verse: "*And say, All praise to Allah Who has not taken Him a son, and no one is a partner in His kingdom, and none is supporter of Him because of weakness, and proclaim His Greatness magnificently*" (S17.V111). Thus, this verse has no connection with the blessed Prophets and their intercession.

95. From this we learn that the help of the creation, too, is the help of the Creator. Thus, there is no inconsistency in this verse and the following verse: "*O Prophet! The communicator of the hidden news! Allah suffices you and all those Muslims who follow you*" (S8 V64). This means Allah Almighty and all the believers following you are sufficient for you.

39.Please declare: "O my people, continue to act [96] in the best way, and

قُلْ يٰقَوْمِ اعْمَلُوْا عَلٰى مَكَانَتِكُمْ اِنِّىْ

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act in my way. Soon you will come to know [97]".

عَامِلٌ ۚ فَسَوْفَ تَعْلَمُوْنَ ۙ﴿۳۹﴾

96. From this, emerge a few issues:
1. It is permissible to call the infidels your people, but this will be as your countrymen and people of your nationality. But not your compatriots in religion.
2. Propagation should be conducted in a polite manner as these blood-thirsty people were being addressed as "Oh my countrymen!"
3. Every command is not for obligation. Observe, here the word 'work' is a command, yet it is neither for obligation nor for permission, but to express censure and displeasure, i.e. do whatever you want to, you will not cause any harm to me.

97. Who is true and who is false? To ascertain this will either be done in this world or on the occasion of holy war, or at the time of death; or in the grave or on the Day of Judgement, on seeing Divine punishment.

40. On whom is imposed a disgraceful [98] penalty and on whom falls punishment [99], which is everlasting [100].

مَنْ يَّاْتِيْهِ عَذَابٌ يُّخْزِيْهِ وَ يَحِلُّ عَلَيْهِ عَذَابٌ مُّقِيْمٌ ﴿۴۰﴾

98. Punishment of embarrassment, or the punishment of Wednesday, or the punishment of the Hereafter. In the second condition one would understand from it the issue that Allah Almighty will not embarrass the sinful believers. Embarrassment of the Hereafter is especially set-aside for the infidels.

99. From Allah Almighty.

100. This means punishment in Hell, which will be eternal for the infidels.

41.Undoubtedly, We have revealed upon you the Book of guidance [101] for mankind with Truth [102] . Then, whoso gets its guidance that is for his own good and whoso errs, he errs for his own loss [103]. And you are not but a custodian [104] over them.

اِنَّاۤ اَنْزَلْنَا عَلَيْكَ الْكِتٰبَ لِلنَّاسِ بِالْحَقِّ ۚ فَمَنِ اهْتَدٰى فَلِنَفْسِهٖ ۚ وَ مَنْ ضَلَّ فَاِنَّمَا يَضِلُّ عَلَيْهَا ۚ وَ مَاۤ اَنْتَ عَلَيْهِمْ بِوَكِيْلٍ ﴿۴۱﴾ ع ۴ ۱۰

101. It is not for your guidance because you were on the path of guidance prior to the revelation of the Holy Qur'aan. From this, two issues emerge:
1. The guidance of the Holy Prophet صلى الله عليه وآله وسلم is not dependant on the Holy Qur'aan. He was born with the full knowledge of the Holy Qur'aan.
2. The Holy Prophet صلى الله عليه وآله وسلم did not hide any verse of the Holy Qur'aan from the people.

102. Here, "*We have sent down*" is used to mean, "We have sent down gradually". *INZAAL* means to send down all of it at one time, while the Holy Qur'aan was revealed to the Holy Prophet صلى الله عليه وآله وسلم gradually over a period of twenty-three years. Or, by this sending down refers to that sending down when Hazrat Jibraeel would recite the entire Qur'aan to the Holy Prophet صلى الله عليه وآله وسلم in the month of Ramadaan. This tells us that the Holy Qur'aan was sent down to the Holy Prophet صلى الله عليه وآله وسلم many times. Thus, there is no inconsistency in the verses of *ANZALNA* and *NAZZALNA*.

103. From this we learn that our guidance or misguidance is of benefit or harm to ourselves. The Holy Prophet صلى الله عليه وآله وسلم is totally independant on this. Although our guidance conveys rewards to him, he is not in need of it.

104. Because the Holy Prophet صلى الله عليه وآله وسلم

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did not show any shortcoming in the propagational work. Parents are only questioned about the sins of their sinful childr-

en, when they have left any shortcoming in their education. Thus, there can be no objection raised about the verse.

SECTION 5

42.Allah takes away the souls (of human beings) at the time [105] of their death and also those who do not die while they are in their sleep [106]. Then He withholds those against whom He decrees death [107], but sends back the others till an appointed [108] time. Undoubtedly, in that are signs for those who reflect [109].

اَللّٰهُ يَتَوَفَّى الْاَنْفُسَ حِيْنَ مَوْتِهَا
وَالَّتِيْ لَمْ تَمُتْ فِيْ مَنَامِهَا ۚ فَيُمْسِكُ
الَّتِيْ قَضٰى عَلَيْهَا الْمَوْتَ وَ يُرْسِلُ
الْاُخْرٰى اِلٰى اَجَلٍ مُّسَمًّى ۭ اِنَّ فِيْ
ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ۝

105 By 'life' is meant the soul and by 'death' is meant taking out the soul, i.e. at the time of death Allah Almighty takes out the soul from the body because it is not the means of nourishment of it

106 From this we learn that one soul goes out of the body when in the state of sleep, through which sensory perception is maintained It should be remembered that there are two souls found in the human being The one is stationary or regal soul and the other is the travelling soul From the first soul, life is maintained and from the second soul, sense and understanding The first soul leaves the body at the time of death and the other leaves at the time of sleep

107 In that He does not send it back, in fact, he gives that person death in his sleep.

108 In that until their death people would continue to sleep and wake up, and at the time of death they would sleep permanently.

109 Ponder over this, that the One who can cause you to awake after your sleep, has the power to give life to you after death. This tells us that analogy in religious matters is correct.

43.Have they taken [110] some intercessor besides Allah? Please declare: "What! Even though they neither have control over anything, nor do they understand [111]?"

اَمِ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ شُفَعَآءَ ۭ
قُلْ اَوَ لَوْ كَانُوْا لَا يَمْلِكُوْنَ شَيْـًٔا وَّ لَا
يَعْقِلُوْنَ ۝

110 From this we learn that idols, etc are intercessors other than from Allah Almighty, while the Prophets and the pious are intercessors from Allah Almighty To accept intercessors other than these appointed by Allah Almighty, is infidelity While to accept those from Allah Almighty is faith, like the Friends of Allah Almighty and the others are friends of those other than Allah Almighty.

111 That the idols have no authority for intercession, or to cause harm or provide benefit to anyone. Then, on what ground do you worship them?

44. Please declare: "All intercession [112] belongs to Allah. For Him is the kingdom of the heavens and the earth. Then you are to return [113] to Him".

قُلْ لِّلّٰهِ الشَّفَاعَةُ جَمِيْعًا ۭ لَهٗ مُلْكُ
السَّمٰوٰتِ وَالْاَرْضِ ۭ ثُمَّ اِلَيْهِ تُرْجَعُوْنَ ۝

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12. To whomever He desires He will grant permission to intercede. Since He has not granted this permission to the idols, then how will they intercede?

13. The believers would be returning with joy, but the infidels will return under compulsion. It is for this reason that the day of demise of the saints is called Urs or the day of the wedding. The death of the believer is the union with his Beloved and the death of the infidel is separation.

وَ اِذَا ذُكِرَ اللّٰهُ وَحْدَهُ اشْمَاَزَّتْ
قُلُوْبُ الَّذِيْنَ لَا يُؤْمِنُوْنَ بِالْاٰخِرَةِ ۚ وَ
اِذَا ذُكِرَ الَّذِيْنَ مِنْ دُوْنِهٖۤ اِذَا هُمْ
يَسْتَبْشِرُوْنَ ﴿۴۵﴾

45. And when Allah alone is mentioned, the hearts of those who do not believe [114] in the Hereafter, are filled with resentment. And when those besides Him are mentioned [115], behold, they (infidels) rejoice.

114. In that the discussion of Tauheed–(Oneness) of Allah Almighty displeases them and this is shown on their faces.

115. Those besides Allah Almighty signify the idols of the infidels, and not the Prophets and the saints.

قُلِ اللّٰهُمَّ فَاطِرَ السَّمٰوٰتِ وَ الْاَرْضِ
عٰلِمَ الْغَيْبِ وَ الشَّهَادَةِ اَنْتَ تَحْكُمُ بَيْنَ
عِبَادِكَ فِيْ مَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۴۶﴾

46.Please declare [116]: "O Allah, the Creator of the heavens and the earth, Knower of the unseen and seen. You alone can decide between Your devotees, concerning that in which they differ [117]".

116. From this 'say' we learn that purity of the tongue is required for offering dua. The words of the dua, too, should be of superior quality and the tongue should be perfect. What this means is Oh My Beloved! You should offer this dua through your blessed tongue. Then, after teaching them, it can be offered by others. From this there is a hint that in order to obtain full effect in duas and wazeefahs, there should be prior permission of one who is a spiritual person. Says Allah Almighty: "*Say you, I take refuge with the Lord of Daybreak*"(S113:V1). "*Say you, I came in the refuge of the Lord of all mankind*"(S114:V1). From all these, the above-mentioned benefits are achieved. Furthermore, we learn that duas mentioned in the traditions of the Holy Prophet صلى الله عليه وآله وسلم are superior to ordinary duas.

117. Hazrat Saeed ibn Musayeeb On whom be peace has mentioned that if you offer dua after reciting this verse, it will be accepted in the Court of Allah Almighty, if Allah wills. This tells us that reciting the praises of Allah Almighty before making the dua is the way of His Prophets.

وَلَوْ اَنَّ لِلَّذِيْنَ ظَلَمُوْا مَا فِي الْاَرْضِ
جَمِيْعًا وَّ مِثْلَهٗ مَعَهٗ لَافْتَدَوْا بِهٖ مِنْ
سُوْٓءِ الْعَذَابِ يَوْمَ الْقِيٰمَةِ ؕ وَبَدَا لَهُمْ
مِّنَ اللّٰهِ مَا لَمْ يَكُوْنُوْا يَحْتَسِبُوْنَ ﴿۴۷﴾

47.And if those who are the wrongdoers had all that is in the earth [118] and the likes thereof, in addition to it, they would certainly have offered all of it as ransom to get saved from the severe [119] punishment on the Day of Resurrection. But there will appear to them from Allah

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that which they never imagine [120].

118 By oppressors is meant the infidels, i e the punishment of Hell for the infidels will be so severe that on that day if they had all the treasures of the world in their possession, they would gladly give these to lessen this torment

119 So that he can give this wealth to save themselves from Divine punishment This means the miserliness of the infidels is only in the world When they see the torment in the Hereafter they will forget about their miserly-

ness In this world Zakaat was a burden, they will be ready to give everything.

120 He gave them such punishment, which was beyond their imagination. Or, the good deeds in which they had placed their trust proved of no benefit to them, because faith is condition for the acceptance of good deeds. Or, the idols in which they had placed their trust, all turned away from them. In short, this verse can be interpreted in many ways.

48.And their own earned evils will become apparent [121] to them and they will be encircled by that which they used to mock [122] at.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا كَسَبُوْا وَ حَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ۝٤٨

121 This tells us that the sins of the infidels would be found there, but their good deeds would be obliterated, because infidelity destroys good deeds

122 This means those punishments that they had heard about from the Holy Prophet صلى الله عليه وآله وسلم and about which they are mocking, would all appear before them. In fact, most of them will unfold to them before their death

49.So, when any harm [123] touches human beings, they call on Us. Then, when We grant someone any favour from Us, he says: "It came to me because of my own intelligence [124]". In reality, it is only a trial, but most people do not know [125].

فَاِذَا مَسَّ الْاِنْسَانَ ضُرٌّ دَعَانَا ثُمَّ اِذَا خَوَّلْنٰهُ نِعْمَةً مِّنَّا قَالَ اِنَّمَآ اُوْتِيْتُهٗ عَلٰى عِلْمٍ ؕ بَلْ هِيَ فِتْنَةٌ وَّ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝٤٩

123 By human being is meant an infidel, or a negligent person An intelligent person is always obedient to his Lord

124 This means the abundance of wealth, claims man, is due to his skills This is wrong thinking, because many skilled persons are found to be poor and many unskilled persons are found to be wealthy.

125 The wealth of the world is a respite from Allah Almighty to the infidel. In fact, it is a punishment for him To the believer, this is a test for his being grateful Sometimes, Allah Almighty tests you with hardships and sometimes through prosperity

50.Those before them said [126] so, but all that they had earned did not benefit [127] anything to them.

قَدْ قَالَهَا الَّذِيْنَ مِنْ قَبْلِهِمْ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝٥٠

126 Thus, this very statement of Qarun is reported in the Holy Qur'aan The Pharaoh, Shaddad, etc were also under this false belief

127 In fact, the wealth had become a heavy burden for them Anything that makes you unmindful of Allah Almighty is a heavy burden. May Allah Almighty bless us with the wealth from the treasures of Hazrat Uthman-e-Ghani and not with the wealth of Qarun.

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فَاَصَابَهُمْ سَيِّاٰتُ مَا كَسَبُوْا ؕ وَ الَّذِيْنَ ظَلَمُوْا مِنْ هٰٓؤُلَآءِ سَيُصِيْبُهُمْ سَيِّاٰتُ مَا كَسَبُوْا ۙ وَمَا هُمْ بِمُعْجِزِيْنَ ﴿۵۱﴾

1.So, the evil (consequences) of their arnings overtoke [128] them. And hose who are unjust [129] among hem, too, should be overtaken by he evils of their earnings, and they annot escape it.

28. In that by means of this wealth, the doors f sins opened upon them. Eventually, this ealth made them sink. This tells us that the ealth of the believers opens the doors of orship for them, while that of the infidels, the doors of sin.

129. These oppressors are from the infidels of Makkah, found during the time of the Holy Prophet . Their condition, too, will be like this.

اَوَلَمْ يَعْلَمُوْٓا اَنَّ اللّٰهَ يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَ يَقْدِرُ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يُّؤْمِنُوْنَ ﴿۵۲﴾ ع ۵ ۱۱ ۲

2.Do they not [130] know that Allah nlarges the provisions for whom He leases and restricts [131] it for whom He Pleases. Surely in it are signs for he people who believe.

30. This means that they are certainly aware f it because sometimes skilled persons are oor and the unskilled are wealthy. Also, at mes the same person who is wealthy becomes oor. This tells us that the control of all this is n the hands of someone else.

131. The wealth of the world is like rain water - at one place it is more, at another, it is less and sometimes even at one place its quantity differs. Just as the rain is in Our control, so is your wealth and poverty. Do not be deceived by it.

SECTION 6

قُلْ يٰعِبَادِيَ الَّذِيْنَ اَسْرَفُوْا عَلٰٓى اَنْفُسِهِمْ لَا تَقْنَطُوْا مِنْ رَّحْمَةِ اللّٰهِ ؕ اِنَّ اللّٰهَ يَغْفِرُ الذُّنُوْبَ جَمِيْعًا ؕ اِنَّهٗ هُوَ الْغَفُوْرُ الرَّحِيْمُ ﴿۵۳﴾

3.Please declare: "O My devotees [132], who [133] have committed excesses gainst their own souls [134], do not despair of the Mercy of Allah. Surely Allah forgives all the sins [135]. ndeed He is the Most Forgiving [136], he Most Merciful".

132. From this, emerge two issues:

1. Every believer is the servant and devotee of the Holy Prophet صلى الله عليه وآله وسلم .

2. A servant can be linked to those other than llah Almighty. But, under that condition, the eaning of the word ABD will be slave. Says llah Almighty: "*And perform marriage of hose among you who have not been married nd of your suitable servants and handmaids*" (S24:V32). The name of the Sheikh of the author of Durre Mukhtar was Abdun Nabi. Hazrat Abdullah bin Umar says: "I was his (the Holy Prophet's) slave and servant. For further information refer to the book JAA-AL-HAQ.

133. Here, this very translation is most suitable i.e. Oh my servants! Meaning servants of the Holy Prophet صلى الله عليه وآله وسلم because if this denoted servants of Allah Almighty, then one has to accept that what Allah is saying is

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concealed in it, because prior to it "Sun rose" is used Then, even the infidels would be included in it because they, too, are servants of Allah Almighty and they had exceeded the limits In reality the infidels are excluded from it

134 By this is meant the sinful believer and not the infidel, because although the infidel is a servant of Allah Almighty, he is not the servant and devotee of the Holy Prophet صلى الله عليه وآله وسلم and here address is made to the servants and devotees of the Messenger of Allah صلى الله عليه وآله وسلم

135 From this, emerge two issues

1 Through the blessings of Islam, minor or major sins of infidelity are being forgiven

2 After accepting Islam, the human rights infringed in the time of infidelity will not be forgiven Thus, after accepting Islam, the infidel will remain duty-bound to settle the d incurred during the period of infidelity. are something else, but rights are a differ matter altogether.

136 Reason for its Revelation

Some of the polytheists asked a question to t Holy Prophet صلى الله عليه وآله وسلم , althou your religion is correct, as such if we were accept Islam, will our sins committed dur the period of infidelity be forgiven? response to it, this verse was revealed (Tafs Khazainul Irfaan) Hazrat Wahshi, who is t murderer of Amir Hamza (May Allah be pleased with him), sent a message to the Holy Prophet صلى الله عليه وآله وسلم that if I was accept Islam, will my sins be forgiven? At th point in time, this verse was revealed (*Tafs Roohul Mu ani*)

54. And turn [137] towards your Lord and submit [138] yourselves to Him; before there comes to you the punishment, and then you shall not be helped [139].

وَ اَنِيْبُوْٓا اِلٰى رَبِّكُمْ وَ اَسْلِمُوْا لَهٗ مِنْ
قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ ثُمَّ لَا
تُنْصَرُوْنَ ﴿۵۴﴾

137 Seek repentance The infidels should seek it by accepting Islam the sinner by expressing regret and remorse at his previous sins, the pious with the thought that my worship is not worthy of the Divine Master In short, everybody should turn to Him at all times

138 This means obey your Lord sincerely

139 By this is meant the punishments of th world, or that of the grave or that of th Hereafter.

55. And follow the best, which has been sent [140] to you from your Lord, before the punishment overtakes [141] you suddenly, while you perceive it not.

وَ اتَّبِعُوْٓا اَحْسَنَ مَآ اُنْزِلَ اِلَيْكُمْ مِّنْ
رَّبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَكُمُ الْعَذَابُ
بَغْتَةً وَّ اَنْتُمْ لَا تَشْعُرُوْنَ ﴿۵۵﴾

140 Allah be praised! What an exquisite translation! Here, the genitive case is used for narration, because the entire Qur'aan is excellent and is obligatory to be followed

141 By this punishment is meant defeat in wars, famine, calamities, etc, as these a visible punishments It could be that it m denote death, because the death of the infidel a Divine punishment. It does not deno concealed punishments.

56. Lest any soul should say: "Ah, woe to me for falling short of my duty [142] to Allah. And surely I used to laugh [143]".

اَنْ تَقُوْلَ نَفْسٌ يّٰحَسْرَتٰى عَلٰى مَا فَرَّطْتُّ فِيْ
جَنْۢبِ اللّٰهِ وَ اِنْ كُنْتُ لَمِنَ السّٰخِرِيْنَ ﴿۵۶﴾

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142. This tells us that to be unmindful of the rights of the Prophet is really being unmindful in fulfilling the rights of Allah Almighty, because these infidels, in most instances, were negligent in fulfilling the rights of the Holy Prophet صلى الله عليه وآله وسلم . This has been declared as being negligent of fulfilling Divine rights. Likewise, fulfilling the rights and duties to the Holy Prophet صلى الله عليه وآله وسلم is in reality, fulfilling the rights and duties of Allah Almighty. Says Allah Almighty: "*Whoso obeys the Messenger, has indeed obeyed Allah*" (S4:V80).

143. Mocking about the Religion of Allah Almighty, His Prophet صلى الله عليه وآله وسلم and His Book. This tells us that, here, discussion is about the infidels.

57. Or, lest someone should say: "Surely, had Allah guided me [144], I would have been among the pious ones".

اَوۡ تَقُوۡلَ لَوۡ اَنَّ اللّٰهَ هَدٰىنِىۡ لَكُنۡتُ مِنَ الۡمُتَّقِيۡنَ ۙ﴿۵۷﴾

144. Would have given guidance to accept the Truth. Thus, there is no inconsistency in the verse.

58.Or, lest someone should say seeing the punishment: "If I could turn [145] back, I would have been among the benevolent".

اَوۡ تَقُوۡلَ حِيۡنَ تَرَى الۡعَذَابَ لَوۡ اَنَّ لِىۡ كَرَّةً فَاَكُوۡنَ مِنَ الۡمُحۡسِنِيۡنَ ﴿۵۸﴾

145. From this we learn that the world is the place for performing actions and not the Hereafter, because the infidels will express a desire to return to the world to do good deeds. They will not say that 'Oh our Lord, we will do good deeds here'.

59.Yes, why not? Surely My Signs [146] came to you, but you falsified them and became boastful and you were among the infidels [147].

بَلٰى قَدۡ جَآءَتۡكَ اٰيٰتِىۡ فَكَذَّبۡتَ بِهَا وَاسۡتَكۡبَرۡتَ وَكُنۡتَ مِنَ الۡكٰفِرِيۡنَ ﴿۵۹﴾

146. Verses of the Holy Qur'aan, or the miracles of the Holy Prophet صلى الله عليه وآله وسلم or both. The third meaning is more effective.

147. The infidel is blameworthy here, by committing infidelity through his own power and will.

60.And on the Day of Resurrection you will see those who fabricated lies [148] against Allah, that their faces will be black [149]. Is not the Hell an abode for those who are boastful?

وَ يَوۡمَ الۡقِيٰمَةِ تَرَى الَّذِيۡنَ كَذَبُوۡا عَلَى اللّٰهِ وُجُوۡهُهُمۡ مُّسۡوَدَّةٌ ؕ اَلَيۡسَ فِىۡ جَهَنَّمَ مَثۡوًى لِّلۡمُتَكَبِّرِيۡنَ ﴿۶۰﴾

148. That he tried to prove a partner and children for Him. Or, that he said His Prophets are false. To call the Prophets liars, is in reality, calling Allah Almighty a liar, because Allah Almighty is calling them true. The verification of a liar, too, is false.

149. From this, emerge two issues:
1. Blackening the faces would be for the infidels. Although the sinful believers will be kept in Hell for a while, Allah Almighty will not blacken their faces, as in it there is disgrace for the Ummah of the Holy Prophet صلى الله عليه وآله وسلم

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2 On the Day of Judgement there will be a complete visible distinction between the believers and the infidels Without asking, it would be made known Thus to say that on the Day of Judgement the Holy Prophet صلى الله عليه وآله وسلم will not be able to identify between the believers and the infidels is incorrect Says Allah Almighty: "*The culprits will be recognized by their faces*"(S55:V41).

61.And Allah will save them who fear in their place of deliverance [150]. No evil shall touch them, nor shall they grieve [151].

وَيُنَجِّي اللّٰهُ الَّذِيْنَ اتَّقَوْا بِمَفَازَتِهِمْ ۚ لَا يَمَسُّهُمُ السُّوْٓءُ وَلَا هُمْ يَحْزَنُوْنَ ۝

150 By 'God-fearing' is meant pious believers From the place of salvation is meant Paradise wherein there is safety from all types of hardships

151 From this there is a hint that a believer of Paradise will not have a liking for an infidel of Hell, even if he is his son Otherwise, such a person of Paradise would be saddened by this knowledge, and there is no place for sadness in Paradise

62. Allah is the Creator [152] of everything and He has authority [153] over everything.

اَللّٰهُ خَالِقُ كُلِّ شَيْءٍ ۚ وَّهُوَ عَلٰى كُلِّ شَيْءٍ وَّكِيْلٌ ۝

152 Infidelity and faith, piety, sin, mercy and the devil are created by Him This tells us that it is not an act to create evil things There are thousands of wisdoms in it

153 He also has this authority to grant some of His servants full powers But, if He does not grant this power it is not out of any weakness It is for this reason that He has given us power over our homes, granted the kings kingdoms and granted our Holy Prophet صلى الله عليه وآله وسلم power over His entire creation For further discussion, consult the book *SULTANATE MUSTAFIA*

63.To Him belong the keys [154] of the heavens and the earth. And those who rejected the Signs of Allah, they are the people who are in loss [155].

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ وَالَّذِيْنَ كَفَرُوْا بِاٰيٰتِ اللّٰهِ اُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝

154 This means He is the Master of mercy, sustenance, rain, etc He can grant when and how much He may desire No one can stop Him, nor has anyone any right to raise any objection against Him The great Sufi sages say that the meaning of *MAFATEH* and *MAQALID* is keys By Him are the keys of the unseen In Mafatch, the first letter is Meem and the last letter is Ha and in Maqalid the first letter is Meem and the last letter is Dal If you take all these letters, it forms the word *MUHAMMAD* This hints towards the personality of the Holy Prophet Muhammad صلى الله عليه وآله وسلم He is the key of all the treasures of Allah Almighty in the heavens and the earth

155 In this world as well as in the Hereafter. In this world, none of their good deeds are accepted In the Hereafter they will not obtain salvation What bigger loss than this!

SECTION 7

64.Please declare: "Do you bid [156] me to worship other than Allah? O you ignorant ones [157]".

قُلْ اَفَغَيْرَ اللّٰهِ تَاْمُرُوْٓنِّيْٓ اَعْبُدُ اَيُّهَا الْجٰهِلُوْنَ ۝

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156. The infidels of Makkah had been saying that accept our deities and in return we will accept your Lord. In this way there will be peace between you and us. In this verse there is a refutation of their claim.

157. These infidels have been called ignorant, because they have no knowledge of the lofty status of the Prophet, i.e. polytheism and idol worshipping by a Prophet is just as impossible as these idols being God. Since Allah Almighty is their Protector, their souls are free of sins; as a result of this the devil has lost hope of misleading them. He has already said: "*But those among them who are Your chosen bondsmen*" (S38:V83). When all types of causes are impossible for their infidelity, their infidelity, too, is impossible.

65.And undoubtedly, it has been revealed to you, and to those before you that if you associate other gods with Allah, then surely all your deeds shall go in vain, and you shall certainly remain in loss [158].

وَ لَقَدْ اُوْحِیَ اِلَیْكَ وَ اِلَى الَّذِیْنَ مِنْ قَبْلِكَ ۚ لَئِنْ اَشْرَكْتَ لَیَحْبَطَنَّ عَمَلُكَ وَلَتَكُوْنَنَّ مِنَ الْخٰسِرِیْنَ ﴿۶۵﴾

158. In it, the address is to the Holy Prophet صلى الله عليه وآله وسلم and the objective is the one who listens. If its purpose is to denote the Holy Prophet صلى الله عليه وآله وسلم only, then this is making a possible dependent upon the impossible, as it is found in the Holy Qur'aan that if Allah Almighty had a son then I (the Holy Prophet) would be the first to worship him.

66. Instead, you should worship Allah alone and be amongst those who are thankful [159].

بَلِ اللّٰهَ فَاعْبُدْ وَكُنْ مِّنَ الشّٰكِرِیْنَ ﴿۶۶﴾

159. Oh believers! Be thankful and be from those who are grateful. Do not leave them. Or, 'O My Beloved' Remain steadfast in the same way engaged in the worship of Allah Almighty and His gratitude.

67.And they do not honour Allah as is due [160] to Him. And He will roll up [161] the entire earth on the Day of Resurrection. And all the heavens shall be rolled up by the authority of His Right Hand. And Glorified be He as He is Exalted from what they associate (with Him).

وَ مَا قَدَرُوا اللّٰهَ حَقَّ قَدْرِهٖ ۖ وَالْاَرْضُ جَمِیْعًا قَبْضَتُهٗ یَوْمَ الْقِیٰمَةِ وَ السَّمٰوٰتُ مَطْوِیّٰتٌۢ بِیَمِیْنِهٖ ؕ سُبْحٰنَهٗ وَ تَعٰلٰى عَمَّا یُشْرِكُوْنَ ﴿۶۷﴾

160. From this we learn that the one who cannot really understand the true honour and respect of the Prophet will not understand the value and honour of Allah Almighty, because the infidels were denying the Holy Prophet صلى الله عليه وآله وسلم the respect and honour due to him. Says Allah Almighty: "*And the Jews did not know the estimation of Allah as was necessary for Him*"(S6:V91).

161. The Holy Prophet صلى الله عليه وآله وسلم says that on the Day of Judgement Allah Almighty would fold the heavens and place them in His hand of power and would say: "*I am the King! Where are those who had claimed to be kings and governors?*" Then He will fold the regions of the earth and declare the same. By 'hand' is meant that hand which is in accordance to His lofty grandeur.

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وَنُفِخَ فِي الصُّوْرِ فَصَعِقَ مَنْ فِي السَّمٰوٰتِ وَ مَنْ فِي الْاَرْضِ اِلَّا مَنْ شَآءَ اللّٰهُ ؕ ثُمَّ نُفِخَ فِيْهِ اُخْرٰى فَاِذَا هُمْ قِيَامٌ يَّنْظُرُوْنَ ﴿٦٨﴾

68.And the trumpet shall be blown [162], and all who are in the heavens and all who are in the earth will be senseless except those whom Allah will [163] exempt. And then it will be blown the second [164] time and lo! They shall stand [165] up from graves awaiting.

162 By this is meant the first blowing of the Trumpet which would be for the purpose of destruction and to render everything unconscious The second blowing of the Trumpet will take place forty years thereafter, which would be for the purpose of bringing everything back to life and consciousness The Holy Qur'aan has mentioned about the blowing, five times The first is when Allah Almighty blew the soul into Hazrat Adam (On whom be peace) then the blowing of Hazrat Jibraeel in the breast of Bibi Mariam for granting her a son, the blowing of Hazrat Isa (On whom be peace) on the birds shaped out of clay to grant life to them, the blowing of Zul-Qurnain on fire to melt the steel and the blowing of the Trumpet by Hazrat Israfeel (Tafseer Roohul Mu'ani)

163 They are Hazrat Jibraeel, Mikaeel, Israfeel and Izraeel whose death will not take place through blowing, in fact, it will occur after blowing through the command of Allah Almighty Or, it means the martyrs, or Hazrat Musa (On whom be peace) who had become unconscious on Mt Sinai, or the hoories of Paradise, Ridwaan and the angels in charge of Hell and the snakes and scorpions from there (Tafseer Khazainul Irfaan, Tafseer Roohul Bayaan etc.)

164 The second blowing will take place after forty years By 'forty years' is meant the time span of those years, otherwise the sun by then would have been destroyed

165 This means they would be raised from their graves They would be in a state of shock, or looking with raised eyebrows awaiting what would happen next They would then be walking towards the Plains of Reckoning. For the believers, there would be conveyances waiting at their graves on which they would be riding to the Plains of Reckoning. Says Allah Almighty, *"The day We shall carry the duty-bound (pious) towards the Most Affectionate as guests"* (S19:V85)(Tafseer Khazainul Irfaan) The very first to emerge from the earth will be the Holy Prophet صلى الله عليه وآله وسلم Hazrat Ebrahim (On whom be peace) will be the first to receive the garment of Paradise (Tafseer Roohul Mu'ani). The Holy Prophet صلى الله عليه وآله وسلم would, in fact, emerge from the grave fully clad (*Mir'at*).

وَ اَشْرَقَتِ الْاَرْضُ بِنُوْرِ رَبِّهَا وَ وُضِعَ الْكِتٰبُ وَ جِايْٓءَ بِالنَّبِيّٖنَ وَالشُّهَدَآءِ وَ قُضِيَ بَيْنَهُمْ بِالْحَقِّ وَ هُمْ لَا يُظْلَمُوْنَ ﴿٦٩﴾

69.And the earth shall shine with the Light [166] of its Lord and the Book shall be laid [167] down and the Prophets shall be brought, and the witnesses [168] too, and true judgement shall be given between them equitably and they shall not be treated unjustly [169].

166 The ground of the Plains of Reckoning, which would be in addition to this earth Says Allah Almighty *"The day when the earth shall be changed other than this earth"*(S14:V48). It will be illuminated from the Light of Allah Almighty The sun, the moon and the stars will

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be without any light. Thus the nature of this Light is beyond description. Only by looking at it will one be able to know it. Insha-Allah.

167. The Divine Tablet would be placed before everybody, or everybody's deeds would be placed in their hands, those of the believers in their right hands and those of the infidels in their left hand.

168. On the Day of Judgement, the noble Prophets would appear as plaintiffs,the Ummah of the Holy Prophet صلى الله عليه وآله وسلم as witnesses and the Holy Prophet صلى الله عليه وآله وسلم as state witness as the outcome of the entire world would depend on his blessed testimony. Allah be praised! What an incredible scene that would be! May Allah Almighty show this to us with His Grace and Favour!

169. That the innocent will not be found guilty or the pious will not be subjected to punishment.

وَوُفِّيَتْ كُلُّ نَفْسٍ مَّا عَمِلَتْ وَ هُوَ
اَعْلَمُ بِمَا يَفْعَلُوْنَ ﴿٧٠﴾ ع

70.And every soul shall be paid [170] in full what it did. And He knows best what you do [171].

reward of piety.

171. This means, his testimony is not for the knowledge of Allah Almighty as He is Most Knowing and Omniscient.

SECTION 8

وَسِيْقَ الَّذِيْنَ كَفَرُوْٓا اِلٰى جَهَنَّمَ
زُمَرًا ؕ حَتّٰٓى اِذَا جَآءُوْهَا فُتِحَتْ
اَبْوَابُهَا وَ قَالَ لَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ
رُسُلٌ مِّنْكُمْ يَتْلُوْنَ عَلَيْكُمْ اٰيٰتِ
رَبِّكُمْ وَ يُنْذِرُوْنَكُمْ لِقَآءَ يَوْمِكُمْ
هٰذَا ؕ قَالُوْا بَلٰى وَ لٰكِنْ حَقَّتْ كَلِمَةُ
الْعَذَابِ عَلَى الْكٰفِرِيْنَ ﴿٧١﴾

71.And the infidels shall be driven [172] towards Hell in groups [173]. Until when they shall reach it, its gates will be opened [174] and the keeper [175] shall say to them: "Did not Messengers come [176] to you from amongst you, reciting verses of your Lord, and warning [177] you of the meeting of this day of yours?" They will say: "Why not [178]". But the words of punishment would be justified [179] on the infidels.

172. They would be dragged very severely, like prisoners with their leaders. The infidels would be with their leaders, some on foot, some fallen flat. May Allah Almighty save us from this!

173. Because the groups of the infidels in the world were different. In the like manner, their departure for Hell would take different forms.

174. The seven regions of Hell each have separate doors, which are kept closed. Each door will only be opened at that time when a group of people will be arriving there to enter it. The doors of the jails, too, are not opened unnecessarily. Only when the need arises will they be opened.

175. The infidels will be made to stand and firstly this will be spoken to them to disgrace them. Then, after the interrogation, the doors will be opened.

176. From this, emerge three issues:

1. Prophets have always been sent to human beings.
2. Knowing the Islamic scholars is like

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knowing the Prophets, because all the infidels had not seen the Prophet, but his propagation had reached all of them

3 Those people to whom the propagation of the Prophet had not reached, will not be sent to Hell if they believe in the Oneness of Allah (Tauheed). Thus the blessed parents of the Holy Prophet صلى الله عليه وآله وسلم are inmates of Paradise as the message of the Holy Prophet صلى الله عليه وآله وسلم had not reached them, but by faith they were monotheists

177 In the form of not accepting the faith. This tells us that the warning of the Prophet is general, but his glad-tidings are for specific people

72.It shall be said to them: "Enter the gates of Hell to reside forever [180] therein. Evil is the destination of those who are boastful.

180 This tells us that the believer will not be in Hell permanently, no matter how severe a

73. And those who remained pious [181] to their Lord; their conveyances shall be escorted to Paradise in groups [182]. Till they reach there, the gates shall be opened [183] and the keepers will say to them: "Peace be upon you [184]. Excellent were you, so enter Paradise to abide therein forever [185]".

181 In that they will go on a conveyance from their graves. It should be observed, in it all the believers are included. The good deeds of the believer will be his means of conveyance. Some conveyances will be swift, some slow, based on the sincerity of the action. On some conveyances there will be one, on some there will be two, on some there will be three, when the same deed has been performed collectively

182 The group of the pious will be with their leader, e.g. the Shafa'ees, the Hanafis, the Malikis, the Hambalis, the Chishtis, the Qadiris, etc. will be with their leaders. Says Allah Almighty: "*The day when We shall call every people with their leaders*"(S17 V71). He who will be without a leader, his leader would

178. This declaration will be made after the reckoning of the Day of Judgement. Otherwise on the Day of Judgement the infidels would be denying the propagation and message of the Prophet having reached them, as a result of which it would be necessary to re-establish the procedure of calling witnesses, etc. Thus, there is no difference or disagreement in the verses.

179 This means we had sided with the devil regarding whom Allah Almighty had said: "*Undoubtedly, I shall necessarily fill Hell with you of those who will follow you all-together*" (S38 V85). Thus, there is no objection against the verse

قِيْلَ ادْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ۚ فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ۝

sinner he might be

وَسِيْقَ الَّذِيْنَ اتَّقَوْا رَبَّهُمْ اِلَى الْجَنَّةِ زُمَرًا ۭ حَتّٰٓى اِذَا جَاۗءُوْهَا وَفُتِحَتْ اَبْوَابُهَا وَقَالَ لَهُمْ خَزَنَتُهَا سَلٰمٌ عَلَيْكُمْ طِبْتُمْ فَادْخُلُوْهَا خٰلِدِيْنَ ۝

be Shaitaan. Thus, a believer should make it his duty to align himself to a group and not remain alone. Says Allah Almighty: "*O believers, fear Allah and be with the truthful*"(S9 V119).

183 The doors of Paradise would be opened for the Holy Prophet صلى الله عليه وآله وسلم. The believers on reaching there after the Messenger of Allah صلى الله عليه وآله وسلم would find them open. For this reason the conjunction 'and' is used here, i.e. "*And shall be opened*". Hazrat Alli Murtaza (On whom be peace) states that near the door of Paradise is a tree under which flow two fountains. The inmates of Paradise would be bathing in one and drinking from the other. From the physical drinking all inner

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things would become purified. They will be welcomed at the door of Paradise by the angels *(Tafseer Khazain)*.

184. That he should stay in the world under the protection of the Prophet because only he has stayed there successfully who had linked himself to the protective control of the Messenger of Allah صلى الله عليه وآله وسلم.

185. Whoever has entered Paradise for the purpose of reward will never be out of it.

74.And they will say: "All praise be to Allah Who has made good His promise to us, and made us inherit [186] the land so that we may dwell in Paradise, wherever we please [187]. Excellent is the reward of the activities (in piety).

وَ قَالُوا الْحَمْدُ لِلّٰهِ الَّذِیْ صَدَقَنَا وَعْدَهٗ وَاَوْرَثَنَا الْاَرْضَ نَتَبَوَّاُ مِنَ الْجَنَّةِ حَیْثُ نَشَآءُ ۚ فَنِعْمَ اَجْرُ الْعٰمِلِیْنَ ﴿۷۴﴾

186. From this we learn that the believer in Paradise will occupy his place as well as that of the infidel. Similarly, the infidel will occupy his place in Hell as well as that of the believer. A place has been kept in Paradise and Hell for every person. This verse is its explanation. "*That My righteous bondsmen will inherit this land*"(S21:V105). By '*land*' is meant the land of Paradise.

187. The Paradise of a common believer will be ten times larger than this entire earth. So, the superior class of believers is beyond human estimation.

75. And you will see the angels [188] surrounding His Authority, glorifying the praise of their Lord. And it will be decided between them justly. And it will be said [189]: "All praise belongs to Allah, the Lord of the universe [190]".

وَ تَرَى الْمَلٰٓئِكَةَ حَآفِّیْنَ مِنْ حَوْلِ الْعَرْشِ یُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ ۚ وَ قُضِیَ بَیْنَهُمْ بِالْحَقِّ وَقِیْلَ الْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِیْنَ ﴿۷۵﴾ ع ۵

188. O Beloved Prophet صلى الله عليه وآله وسلم! On the Day of Judgement when the angels would be raised back to life (Tafseer Roohul Mu'ani) they would be respectfully circumambulating the Great Throne, like how the pilgrims make Tawaaf of the Ka'bah.

189. The pronominal suffix 'them' in 'between them' points towards the human beings and not towards the angels, because there the decision will be that of the human beings and not of the angels. The angels were neither duty-bound to laws of Shariah nor were any from them a sinner. There will be no decision in favour of Jinns in respect of Paradise. The sinful among them will be sent into Hell, but the pious among them will be saved from Hell. Thus, these verses are crystal clear.

190. This tells us that there will be praises of Allah Almighty sung in Paradise - but it will be for the purpose of deriving taste and not encountering any difficulty.

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ایاتها ٨٥ ٤٠ سُوْرَةُ الْمُؤْمِنِ مَكِّيَّةٌ ٦٠ رکوعاتها ٩

SU'RAH AL-MOMIN (BELIEVER)

Reveled Before Hijrah

(MAKKAN) 9 Sections 85 Verses 1199 words 4960 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

حٰمٓ ۝١

1. Haa – Meem.

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْعَلِيْمِ ۝٢

2. The revelation of this Book is from Allah, the Most Honourable, the Most Knowing [2].

غَافِرِ الذَّنْۢبِ وَ قَابِلِ التَّوْبِ شَدِيْدِ الْعِقَابِ ذِى الطَّوْلِ ؕ لَاۤ اِلٰهَ اِلَّا هُوَ ؕ اِلَيْهِ الْمَصِيْرُ ۝٣

3. The Forgiver [3] of sins, Acceptor [4] of repentance, severe [5] in punishment, the Most Bountiful [6]. There is none worthy of worship, except Him. Towards Him is the return [7].

مَا يُجَادِلُ فِىْۤ اٰيٰتِ اللّٰهِ اِلَّا الَّذِيْنَ كَفَرُوْا فَلَا يَغُرُّكَ تَقَلُّبُهُمْ فِى الْبِلَادِ ۝٤

4. None dispute the Verses of Allah, except the infidels [8]. Let not then (O Beloved Prophet) their going about in the cities deceive [9] you.

knowledge The one who works to serve the QUR'AAN shall obtain respect in this world and the Hereafter. Because the Holy QUR'AAN was revealed gradually, the word 'sending down' has been used

1 Another name for Surah Mo'min is Surah Ghafir 2 In this blessed QUR'AAN there is respect as well as knowledge The knower of the QUR'AAN is one who possesses outstanding

3 One who is the forgiver of everyone's sins at all times, because there is no restriction in the word *GHAFIR* - Accepter of penitence, or in the word *Zanb* - sin, as is the case in AL-HAMDU LILLAH (All praise be to Allah)

4 The repentance of the infidels through their infidelity, the repentance of the believers from their sins, because from the sins of the infidels their repentance will not be accepted Thus, the meaning of the verse is crystal clear It should be remembered that the denial of sins by a sinner is an act of disgrace, confessing the sins knowing oneself as culprit and regretting is repentance This is true repentance, which is meant here (*Tafseer Ruohul Mu'ani*)

5 The wrath on the infidels would be due to their infidelity It should be remembered that the obedient servant is being censured while the infidel servant is given punishment. The rebellious servant of the state is given severe punishment The infidels are rebels of the Divine state.

6 Showerer of Divine bounties on the pious servants in this world and the Hereafter.

7 Believers return to Allah Almighty joyously but the infidels go back reluctantly, out of compulsion Death to the believer is a call from his Beloved, but to the infidel it is a warrant.

8 The infidels are those who deny the Oneness of Allah Almighty and the Prophethood of Muhammad (Peace be upon him) and the Hereafter.

9 Deceive - to lead astray, to lead to the wrong path, to misguide.

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. Here, '*argument*' denotes rejection of the Holy QUR'AAN, or mocking at it, or calling it magic, poetry or a tale. The deduction of religious issues from the Holy QUR'AAN by the Islamic scholars, basing these verses for religious debates and discussions, simplifying difficult verses by commentating on them, is not an act of argumentation, but it is reflecting on the sciences of the Holy QUR'AAN, which is indeed a superior form of worship. The Holy QUR'AAN states: "*Therefore, take heed, O ye with eyes*"(S59:V2). The same theme is presented in another place: "*Therefore, fear Allah, O men of understanding*"(S65:V10). Thus, this verse is crystal clear.

9. Because their travelling in total freedom and reaping trade profits is temporary, because eventually they would be captured, as the culprit for whose arrest a warrant has been issued.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوحٍ وَّ الْاَحْزَابُ مِنْۢ
بَعْدِهِمْ ۖ وَ هَمَّتْ كُلُّ اُمَّةٍۢ بِرَسُوْلِهِمْ
لِيَاْخُذُوْهُ وَجٰدَلُوْا بِالْبَاطِلِ لِيُدْحِضُوْا بِهِ
الْحَقَّ فَاَخَذْتُهُمْ ۫ فَكَيْفَ كَانَ عِقَابِ ۝٥

5.Before them the people of Nuh and other groups after them belied [10] (the Prophets). And every Ummah aimed that they may seize their Messenger [11] and dispute with false [12] arguments that they may render the truth [13] null thereby. So, I seized them. How then was My Penalty [14]?

10. In spite of this, they haven't been blessed with long lives, abundance of wealth and worldly greatness. Refer to the history of the people of Nuh, the people of Aad and Thamud, etc. to understand this point.

11. And stop them from propagation by killing or imprisoning them. This tells us that with every flower there is a thorn. With every Prophet there had been people to falsify him. It is this enmity of these people, which had helped to reveal the greatness of the Prophets.

12. Just as the Pharaoh had tried to confront the power of the walking stick of Hazrat Musa (On whom be peace) through magic, the infidels of every period tried to oppose the Prophets through their material strength.

13. To erase the names of the Prophets from the world by trying to make prophetic miracles as acts of magic.

14. Ponder carefully, as none of these people had survived. Just like that these infidels, too, would be meeting a similar fate, i.e. they would accept Islam or they would be destroyed. This is exactly what had taken place.

وَ كَذٰلِكَ حَقَّتْ كَلِمَتُ رَبِّكَ عَلَى
الَّذِيْنَ كَفَرُوْٓا اَنَّهُمْ اَصْحٰبُ النَّارِ ۝٦

6.So the word of your Lord proved true against the infidels that they are the inmates [15] of the Fire.

15. Here, by '*infidels*' is meant those who had become infidels in matters of Divine knowledge. Their death would be on infidelity. Otherwise, many infidels, having accepted Islam, have become leaders of the inmates of Paradise.

اَلَّذِيْنَ يَحْمِلُوْنَ الْعَرْشَ وَ مَنْ حَوْلَهٗ
يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ وَ يُؤْمِنُوْنَ بِهٖ وَ
يَسْتَغْفِرُوْنَ لِلَّذِيْنَ اٰمَنُوْا ۚ رَبَّنَا
وَسِعْتَ كُلَّ شَيْءٍ رَّحْمَةً وَّ عِلْمًا فَاغْفِرْ

7.Those who bear [16] the Divine Authority and those around [17] it, glorify their Lord with praise [18] and believe in Him and beg His Forgiveness 19 for the believers saying: "O our Lord! You compre-

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hend [20] everything in mercy and knowledge. So, forgive those who repent [21] and follow your path [22] and save them from the punishment of Hell".

16 Today, there are four angels carrying the Throne of Allah Almighty On the Day of Judgement eight angels would be assigned to this duty Says Allah Almighty "*And on that day the eight angels will bear over them the Throne of your Lord*"(S69 V17)

17 Those angels who circumambulate the Great Throne are called Karrabeen Allah Almighty alone knows their exact number

18 First they recite Tasbeeh, thereafter they glorify Allah Almighty (Tahmeed) by reciting "Glory be to Thee, Oh Allah, I recite your praises for You is all praise, upon Thy Affability after Thy Knowledge"

19 From this, emerge a few issues

1 The intercession of angels is a certainty, because even today they are praying for the forgiveness of the believers

2 The believers are people of great honour, because in the court of Allah Almighty their praises are being sung through the tongues of the angels and these angels make prayers of forgiveness for them

3 It is the duty of the believers that they

8."O our Lord, admit them into eternal Paradise, which You have promised them, as well as those who are righteous to their parents and wives and children [23]. Undoubtedly, You are the Most Honourable, the Wise [24]".

23 This tells us that the inmates of Paradise will live with their believing wives and children in Paradise

24 A few issues emerge from this

1 When Allah Almighty decides to bestow a gift on any person, He gives an order to His beloved servants to pray for him He tells them "*And pray for them*" (S9 V 103)

2 The bounties of Allah Almighty are

وِيْنَ تَابُوْا وَ اتَّبَعُوْا سَبِيْلَكَ وَقِهِمْ
ابَ الْجَحِيْمِ ۝

should remember these angels in good wo and offer dua for their well being. because reward of piety is piety "*Is the recompens good not goodness?*"(S55:V60).

4 To pray for believers in their absence to offer dua without having any relation w them is the way of the angels and a means obtaining Divine pleasure.

5 To pray for your Muslim brothers going to sacred places with the praises of Al Almighty is virtually assured of acceptan The pilgrims should make it their duty to pr for the well being of all the Muslims by holdi the Golden Door of the Ka'bah, i.e. the Multazam

20 This tells us that reciting the praises of Allah Almighty prior to offering the dua is the way of the angels

21 From infidelity or from one's sins. Prai be to Allah! What a beautiful act of worship repentance, as the angels pray for the acceptance

22 This tells us that mere verbal repentance not enough

هٰتِهَا وَاَدْخِلْهُمْ جَنّٰتِ عَدْنِ الَّتِيْ وَ
مْ وَ مَنْ صَلَحَ مِنْ اٰبَآئِهِمْ وَ
وَاجِهِمْ وَ ذُرِّيّٰتِهِمْ ۚ اِنَّكَ اَنْتَ
عَزِيْزُ الْحَكِيْمُ ۝

obtained through His beloved servants. If wanted to give without the mediation of pious servants He would not have instructed angels to pray for them Says Allah Almig "*And when they do injustice to their souls, O Beloved, they should come to you and beg forgiveness of Allah*"(S4 V64). The Prophet صلى الله عليه وآله وسلم is the hig medium for the entire world.

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The servants are shown favours to please eir masters. The angels are praying for the elievers only so that the Great Master of the reen Dome and the inmate of the Golden hamber would be pleased with them. We ould also make it our duty to offer prayers for the Companions, the noble progeny and the residents of Madina, in order to gain the pleasure of the Holy Prophet صلى الله عليه وآله وسلم . We should have public discussions about them in the best possible way. This is the very purpose of holding Urs of the pious.

And guard [25] them from evils. And hom You guard from the evil on hat day, certainly You show Your lercy upon such one. And this is he greatest success [26].

وَ قِهِمُ السَّيِّاٰتِ ؕ وَ مَنْ تَقِ السَّيِّاٰتِ يَوْمَئِذٍ فَقَدْ رَحِمْتَهٗ ؕ وَ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ۝٩ ع

5. In this way the sinners are given the uidance to repent and to accept their epentance. This tells us that Almighty Allah's aze of kindness is on the sinners.

26. May Allah Almighty provide this for every believer, and through the medium of all the pious servants grant the success and mercy to a sinner like myself (the author). Aameen.

ECTION 2

0.Certainly the infidels shall be nformed [27] that of course the ispleasure of Allah is greater than our own hatred [28] to each other oday, when you had been called owards the faith, but you isbelieved [29].

اِنَّ الَّذِيْنَ كَفَرُوْا يُنَادَوْنَ لَمَقْتُ اللّٰهِ اَكْبَرُ مِنْ مَّقْتِكُمْ اَنْفُسَكُمْ اِذْ تُدْعَوْنَ اِلَى الْاِيْمَانِ فَتَكْفُرُوْنَ ۝١٠

7. Two issues emerge from this:

The sins and misdemeanours of the nfidels will be openly called out on the Day of udgement, in order to embarrass them. No ention will be made of their good deeds.

The good deeds of the believers would be isclosed openly, while the reckoning of their ns will be done secretly.

28. On the Day of Judgement, the infidels would be disgusted with themselves. They would wish for death, but it would not come to them. Says Allah Almighty: "*And the infidels will say; 'Would that I were dust'*"(S78:V40).

29. In the world, i.e. you made the Prophet become disgusted with you. Today your Lord is disgusted with you.

1.They shall say: "O our Lord, You ave caused us to die twice and have iven us life [30] twice. Now, we onfess our sins. Is there then any ay [31] of getting out (of the fire)?"

قَالُوْا رَبَّنَآ اَمَتَّنَا اثْنَتَيْنِ وَ اَحْيَيْتَنَا اثْنَتَيْنِ فَاعْتَرَفْنَا بِذُنُوْبِنَا فَهَلْ اِلٰى خُرُوْجٍ مِّنْ سَبِيْلٍ ۝١١

0. The commentary of this verse is the llowing verse: "*Whereas you were dead, He gave you life, then will cause you to die, then again will He give you life*"(S2:V28).

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31 This would be its reply Now neither will your repentance be accepted, nor is their any way for you to go out of Hell From this we understand that even if the sinful believ sent into Hell, he will come out of it thr the intercession of the pious.

12.That is because when Allah alone was called upon as the One, you disbelieved [32]. But, when partners were associated with Him, you believed [33]. Therefore, now the Command [34] is only for Allah, Who is the Highest, the Greatest.

فَالْحُكْمُ لِلّٰهِ الْعَلِيِّ الْكَبِيْرِ ۝

32 This means the cause of your permanent abode being Hell, is your infidelity and not listening to the message of the Prophets, but accepting what was told to you by the infidel leaders on which you acted in the world In the proclamation of One Allah include all the essentials of Faith the worship of Allah Almighty the obedience to the Prophet صلی اللہ علیہ وآلہ وسلم

33 Here *prayer* has been taken, as the opposition to polytheism from which we learn that prayer too, is an act of worship, while the worship of anyone other than Allah Almighty is polytheism Dua (meaning to call upon anyone) i e to call upon any pious person is not polytheism In Salaah, the musallee calls upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم the time of extending salaam - *ASSALAAMU ALAIKA AYYUHAN NABI* - Greetings to you Oh beloved Prophet صلی اللہ علیہ وآلہ وسلم .

34 This means that the order to create is o Allah Almighty alone, or on the Day o Judgement the only authority will be that o Allah Almighty. The kingship of every worldl king would have come to an end. The bless Prophets are by the authority of Allah Almighty, governors of law of Shariah in the world Some special saints became the reflection of Allah Almighty's creational powe in the world, i e whatever they say, take pla accordingly

13.It is He Who shows [35] you His Signs and sends down for you provisions [36] from the sky. But none pays heed except him who returns [37] (to Allah).

هُوَ الَّذِيْ يُرِيْكُمْ اٰيٰتِهٖ وَ يُنَزِّلُ لَكُمْ مِّنَ السَّمَآءِ رِزْقًا ؕ وَمَا يَتَذَكَّرُ اِلَّا مَنْ يُّنِيْبُ ۝

35 So that you make them the means of understanding the mystical knowledge of Allah Almighty Everything in the world is a book of the mystical knowledge of Allah Almighty

36 Or it could mean He causes the rain to fall which is the cause of sustenance Or, that every person's sustenance is recorded in the heavens which Allah Almighty sends down through the angels Says Allah Almighty *"And in the heaven is your provisions"* (51 V22)

37 This tells us that provisions are everybody. But not guidance How regrettable is that we are so concerned about provisions, but not the least bit bothered ab our guidance? Also, that guidance is recei by that person who turns towards the H Prophet صلی اللہ علیہ وآلہ وسلم . You obtain wa from the well and light from the sun, guidance is obtained from the sun of guidan

14.Therefore, submit only to Allah, being sincere to Him, even though

فَادْعُوا اللّٰهَ مُخْلِصِيْنَ لَهُ الدِّيْنَ ۙ وَ لَوْ

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he infidels [38] may be averse to it.

كَرِهَ الْكٰفِرُوْنَ ﴿١٤﴾

Almighty Allah is pleased with you, then nothing else should matter.

5.He is Most Exalted with His Highest Authority [39]. He casts the Spirit of faith (the revelation) by His Command upon whom He Pleases [40], out of His devotees, that He may warn of the day of meeting.

رَفِيْعُ الدَّرَجٰتِ ذُو الْعَرْشِ ۚ يُلْقِي الرُّوْحَ مِنْ اَمْرِهٖ عَلٰى مَنْ يَّشَآءُ مِنْ عِبَادِهٖ لِيُنْذِرَ يَوْمَ التَّلَاقِ ﴿١٥﴾

likewise We have revealed to you an invigorative thing"(S42:V52). Thus, whomever He likes, He makes him a Prophet, and sends the Revelation upon him. This tells us that Prophethood is not earned through one's effort. It is bestowed by Allah Almighty. However, some Prophets were granted Prophethood through the prayer of other Prophets, e.g. Hazrat Harun (On whom be peace) and Hazrat Lut (On whom be peace).

6.The Day when they will fully come forth [41]. Nothing concerning them shall remain hidden from Allah [42]; Whose is the Kingdom today. Of One Allah, All Dominant [43].

يَوْمَ هُمْ بٰرِزُوْنَ ۚ لَا يَخْفٰى عَلَى اللّٰهِ مِنْهُمْ شَيْءٌ ۭ لِمَنِ الْمُلْكُ الْيَوْمَ ۭ لِلّٰهِ الْوَاحِدِ الْقَهَّارِ ﴿١٦﴾

43. When all the human beings would have perished, Allah Almighty will then say: "*To whom belongs the Kingdom today? Who is there who can reply to this question?*" Thereafter, Allah Almighty Himself will reply: "*To Allah, the All-Dominant.*

7.Today every soul shall be rewarded [44] what it earned. There will be no injustice [45] to anyone on this day. Surely Allah is swift in reckoning [46].

اَلْيَوْمَ تُجْزٰى كُلُّ نَفْسٍۢ بِمَا كَسَبَتْ ۭ لَا ظُلْمَ الْيَوْمَ ۭ اِنَّ اللّٰهَ سَرِيْعُ الْحِسَابِ ﴿١٧﴾

. Here, '*deeds*' signify sins, which had not en forgiven, and those good deeds, which had t been wiped out because there would be no compense for these good deeds and sins. hus, the pronoun '*which*' remains in its normal function. This verse is not in contradiction with the verses concerning forgiveness of sins and the confiscation of good deeds. Says Allah Almighty: "*Without douht Allah forgives all sins*"(S39:V53). He further states: "*Lest your*

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works become vain while you are unaware"(S49 V2)

45 Here the word unjust denotes the punishment of sins to be more than its limits and to decrease the reward of the good deeds as set aside for it To forgive the sins and to increase the good deeds is His Compassion and Kindness

46 That is, He will complete the reckoning of the entire creation in a matter of four hours The rest of the Day of Judgement is going to be utilized to reveal to the creation the lofty st of the Holy Prophet . Hundreds of years wo be spent in search of the intercessor. Then, Holy Prophet would be placed on the Place Praise, after which the reciters of praise of Holy Prophet صلى الله عليه وآله وسلم will comme with the recitations of Na'at Shareef. Says Al Almighty "*It is near that your Lord may m you stand at a place where all should pra you*"(S17 V79).

18.And warn them of the approaching Day of Calamity when the hearts will reach to the throats [47] full of grief inwardly. The unjust shall have no friend nor any such helper whose request may be acceded [48] to.

وَأَنْذِرْهُمْ يَوْمَ الْآزِفَةِ إِذِ الْقُلُوبُ لَدَى الْحَنَاجِرِ كَاظِمِينَ ۚ مَا لِلظَّالِمِينَ مِنْ حَمِيمٍ وَّلَا شَفِيعٍ يُّطَاعُ ۝

47 Either its apparent meaning is intended - i.e. the hearts will shift from their place and will be blocked in the throats so that they will neither be able to come out nor go back to their place But, despite this, death will not take place It denotes severe grief and sorrow

48 It would be said to our beloved Prophet صلى الله عليه وآله وسلم "*Oh My Beloved tell them whatever you say will be accepted Intercede for your intercession will be accepted*" It should be remembered, that whosoever the Lord listens to, or will listen to, would be through the medium of the Holy Prophet صلى الله عليه وآله وسلم The Holy Prophet صلى الله عليه وآله وسلم is the huge screen betwee the Creator and the creation. For further detail consult the book *SHAAN E HABIBUR RAHMAN* If Allah wills, even the friends of the pious, too, will be of assistance and provid intercession and Allah Almighty will accept the request of these intercessors Not providin help by the friends and intercessors has bee included in the punishment of the infidels

19.He knows the rebellious eyes [49] and what is concealed in the breasts [50].

يَعْلَمُ خَائِنَةَ الْأَعْيُنِ وَمَا تُخْفِي الصُّدُورُ ۝

49 By *treacherous eye* is meant to look at ladies, which are unlawful for man There is a punishment for this as well, because an evil eye sows the seed of lust in the heart It is stated in the Hadith Shareef, any gaze, which falls unintentionally, is forgiven, but if it were intentional, it would be punishable The Holy Prophet صلى الله عليه وآله وسلم says "*The first gaze is for you the second one is upon you*"

50 This tells us that for some conceal things of the heart, there would be reckoni and punishment, e.g. evil beliefs and ev intentions. However, there is no punishme for unintentional evil intentions. Says Al Almighty. "*Allah places not burden on any so but to the extent of his strength*"(S2:V28 Thus, there is no inconsistency in the verses.

20.And Allah decides [51] with truth. But those, whom they worship besides Him, decide [52] nothing.

وَاللَّهُ يَقْضِي بِالْحَقِّ ۖ وَالَّذِينَ يَدْعُونَ مِن دُونِهِ لَا يَقْضُونَ بِشَيْءٍ ۗ إِنَّ اللَّهَ

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Undoubtedly, Allah is All-Hearing, All-Seeing [53].

هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٢٠﴾ ع ٢ ١١ ٧

51. Thus, all the religious laws are correct, whether we understand them or not. All the decisions that would be made in the Hereafter would be correct.

52. Because they are lifeless stones, which can neither, talk nor listen.

53. His listening is not dependent on our talking. When we were unable to speak, then, too, He was listening to us: "*True greatness is when a person is able to hear the unspoken word*".

SECTION 3

21.Have they not travelled in the earth, and seen how was the end [54] of those before them? They were greater than them in might and in the impressions [55] they left on the earth. Yet, Allah seized them for their sins. And there was none to save [56] them from Allah.

اَوَلَمْ يَسِيْرُوْا فِي الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ كَانُوْا مِنْ قَبْلِهِمْ ؕ كَانُوْا هُمْ اَشَدَّ مِنْهُمْ قُوَّةً وَّ اٰثَارًا فِي الْاَرْضِ فَاَخَذَهُمُ اللّٰهُ بِذُنُوْبِهِمْ ؕ وَ مَا كَانَ لَهُمْ مِّنَ اللّٰهِ مِنْ وَّاقٍ ﴿٢١﴾

54. From this, emerge two issues:
1. To undertake a journey to see the symbols and signs of Almighty Allah is commendable. Says Allah Almighty: "*Travel in the earth, then see how Allah makes first, then Allah brings up second growth*"(S29:V20).
2. If, to frequent the localities of the infidels for the purpose of seeing the effects of punishment is an act of worship, then being in the localities of the beloveds of Allah for witnessing Divine mercy, too, is an act of worship.

55. Very strong buildings, rivers, bridges, etc. through which their strength, wealth and skills are being revealed.

56. This tells us that Allah Almighty will appoint many servants to save the believers from the punishment.

22.This is because their Messengers came to them with clear arguments, but they disbelieved. So, Allah seized [57] them. Surely Allah is Mighty and severe in punishment.

ذٰلِكَ بِاَنَّهُمْ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَكَفَرُوْا فَاَخَذَهُمُ اللّٰهُ ؕ اِنَّهٗ قَوِيٌّ شَدِيْدُ الْعِقَابِ ﴿٢٢﴾

57. This tells us that the Divine punishment comes due to disobedience to the Prophet, not without it. Thus, Pharaoh of Egypt, for four hundred years, claimed to be a god, but during this period he never became ill, but when he opposed Hazrat Musa (On whom be peace), he drowned.

23.And undoubtedly We sent Musa with Our Signs and a clear authority [58].

وَ لَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَا وَ سُلْطٰنٍ مُّبِيْنٍ ﴿٢٣﴾ لا

58. Because Hazrat Musa (On whom be peace) was like the emperor and Hazrat Harun (On whom be peace) was like the minister. It is for this reason that Hazrat Harun (On whom

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be peace) is not mentioned here. Also, specific miracles were given to Hazrat Musa (On whom be peace) only.

24.To the Pharaoh and Hamaan and Qarun. But they said: "He is a magician, a liar [59]".

فِرْعَوْنَ وَهَامٰنَ وَ قَارُوْنَ فَقَالُوْا
سٰحِرٌ كَذَّابٌ ۝۲۴

59 From this we learn that Qarun, too, at first disagreed with Hazrat Musa (On whom be peace) on the issue of Zakaat, thereafter he rejected the true Prophethood From this we learn that sometimes disagreement of just one religious issue leads you to infidelity

Furthermore, the rejection of one pillar of Is is similar infidelity like rejecting all its pill Observe, Qarun at first had rejected obligation of Zakaat only, yet he has b mentioned with the inveterate infidel like Pharaoh

25.And when he brought to them the truth from Us, they said: "Slay the sons of those who believe [60] with him and keep their women alive [61]". And the design of the infidels is nothing but a wasteful effort.

فَلَمَّا جَآءَهُمْ بِالْحَقِّ مِنْ عِنْدِنَا قَالُوا اقْتُلُوْٓا
اَبْنَآءَ الَّذِيْنَ اٰمَنُوْا مَعَهٗ وَ اسْتَحْيُوْا نِسَآءَهُمْ ؕ
وَمَا كَيْدُ الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ۝۲۵

60 By this is meant the Pharaoh and people like him Qarun is excluded from this, because he did not become party to such advice

61 It should be remembered that prior to the birth of Hazrat Musa (On whom be peace), the Pharaoh had thousands of children of the Israelites killed because of him, so that Musa (On whom be peace) would not be born. But he failed miserably in this plan of his. In fact, the Pharaoh himself raised him in his palace Now, he started killing the people in order to stop them from accepting Islam. The work is the same, but the objective is different.

26.And Pharaoh said [63]: "Leave me alone that I may kill Musa and let him call [64] his Lord. I fear that he will change [65] your religion or he will cause disorder in the land [66]".

وَقَالَ فِرْعَوْنُ ذَرُوْنِيْٓ اَقْتُلْ مُوْسٰى
وَلْيَدْعُ رَبَّهٗ ۚ اِنِّيْٓ اَخَافُ اَنْ يُّبَدِّلَ
دِيْنَكُمْ اَوْ اَنْ يُّظْهِرَ فِي الْاَرْضِ الْفَسَادَ ۝۲۶

63 From his group, only for the purpose of establishing his respect and honour Otherwise, in reality he was afraid of Hazrat Musa (On whom be peace) On the day of the confrontation he ran away, leaving behind his shoes

64 This statement of the Pharaoh was for the purpose of showing that although he has the power of taking the life of Hazrat Musa, he is not doing this due to the counselling of the people But, in reality, he was helpless in doing this. That tyrant who had taken the li of thousands of innocent babies, for him to tak one more life is not difficult.

65 This means He stops you fro worshipping me, and makes you th worshippers of Allah Almighty, the One Most Dominant

66. In that he trains his own group and co confront me From this we learn that faithless people regard correction of wrong mischief.

27.And Musa said [67]: "I take refuge

قَالَ مُوْسٰٓى اِنِّيْ عُذْتُ بِرَبِّيْ وَ رَبِّكُمْ مِّنْ

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كُلِّ مُتَكَبِّرٍ لَّا يُؤْمِنُ بِيَوْمِ الْحِسَابِ ﴿٢٧﴾ ع ٣ ٨

with my Lord and your lord from every arrogant person who does not believe [68] in the Day of Reckoning".

3. Under such circumstances, remember Allah Almighty with His quality of Divinity. Allah Almighty always protects those who are totally devoted to Him.
4. This dua is extremely beneficial for obtaining protection from the enemy, as a Prophet has uttered it.

67. He said that in response to the threats of the Pharaoh in order to pacify the crowds.68. A few issues emerge from this:
1. One should not express his own greatness in reply to the cruelties of the faithless people.
2. The believer should place his trust in Allah Almighty. He will save you from the mischief of everybody.

SECTION 4

وَ قَالَ رَجُلٌ مُّؤْمِنٌ ۚ مِّنْ اٰلِ فِرْعَوْنَ يَكْتُمُ اِيْمَانَهٗۤ اَتَقْتُلُوْنَ رَجُلًا اَنْ يَّقُوْلَ رَبِّيَ اللّٰهُ وَ قَدْ جَآءَكُمْ بِالْبَيِّنٰتِ مِنْ رَّبِّكُمْ ؕ وَ اِنْ يَّكُ كَاذِبًا فَعَلَيْهِ كَذِبُهٗ ۚ وَ اِنْ يَّكُ صَادِقًا يُّصِبْكُمْ بَعْضُ الَّذِيْ يَعِدُكُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِيْ مَنْ هُوَ مُسْرِفٌ كَذَّابٌ ﴿٢٨﴾

28.And a faithful [69] Muslim from amongst the people of Pharaoh who used to conceal [70] his faith said: "Do you slay [71] a man because he says: 'My Lord is Allah'. And he has indeed brought for you clear signs [72] from your Lord. And if he is a liar, then the curse of his lying is upon [73] him, but if he is truthful, then some of that which he promises [74] you with, shall befall you". Surely Allah does not guide the one who is an extravagant and a shameful liar [75].

69. Shamaan was the paternal cousin of Pharaoh who had declared faith in Hazrat Musa (On whom be peace), but due to fear would conceal his faith from the Pharaoh
70. This tells us that some of the Qibtees, too, had accepted faith. Also, that it is permissible to conceal one's faith from the enemy in times of danger in order to save one's life. Furthermore, such a helpless person should not participate in any polytheistic activities, because this believer did not give advice to kill Hazrat Musa (On whom be peace). Thus, this verse has no link with the beliefs of Rafzis about *TAQIYYAH* (pretentious behaviour in the name of religion). *TAQIYYAH* of the Rafzis is that for the purpose of selfish gains it is permissible to stay among the infidels, to support them, to deceive them in order to gain worldly benefits. They try to prove this to be the belief of the progeny of the Holy Prophet صلى الله عليه وآله وسلم. Allah forbid! You should also remember, that uttering words of infidelity at the time when one's life is in danger is permissible, on the condition that faith is firm in one's heart.
71. This question is for the purpose of rejection and rebuke, i.e. don't do this, or you will not be able to do this. This tells us that supporting the Prophet is a quality of believers.
72. From which even you had inwardly accepted their truth, even though you do not want to acknowledge it. This statement, in reality, is a form of propagation in which it has been clearly stated that your Lord is not the Pharaoh, but He who has sent Hazrat Musa (On whom be peace) equipped with miracles.
73. This is pending an impossible upon the

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impossible Hence it will not be regarded as infidelity This is the same as "*Say you if what I recite be true, there had been a son to the Most Affectionate*" (43 \ 81)

74 In it is pending the obligatory upon the obligatory through which an order is intended i e they are mostly true, and without doubt,

29."O my people, yours is the sovereignty [76] today. You have dom-inance in the land. But who will save [77] us from the punishment of Allah, if it comes upon us?" Pharaoh said: "I show you only that which I see, and I do not tell you except that which leads to the [78] way" of goodness.

76 This means you are the king of Egypt but you have ascendancy over the Israelites as well For this position you should be more grateful to Allah Almighty so that your kingdom and control remains fully established

77 The speaker is excluded from this, e g "*I am the leader of the children of Adam*" The appropriate method of a lecture should be for the speaker to include himself among the transgressors when speaking, so as to clarify the good intentions of the speaker An example

30.And he who believed [79] said: "O my people, surely I fear [80] for you a day like that of the former factions".

79 If you kill Musa (On whom be peace) or trouble him in any way, or if you do not bring faith in Musa (On whom be peace)

80 By 'groups' is meant the previous people (Ummah) who had been destroyed because of their opposition to their Prophets, e g the

31."Which fell on the people of Nuh [81], Thamud and those [82] after them. And Allah does not desire injustice [83] to His devotees".

81 This tells us that the Pharaoh and his people were fully aware of history and they had full knowledge about the destruction of the previous people One Qibtee is narrating the

calamity would be befalling upon you. The word 'some' is used to show that some punishment would come in the world and some in the Hereafter

75 He should not be a prophet by forging lie against Allah Almighty, or become a false deity like you or Pharaoh.

لَكُمُ الْمُلْكُ الْيَوْمَ ظٰهِرِيْنَ فِي
الْاَرْضِ ۚ فَمَنْ يَّنْصُرُنَا مِنْۢ بَاْسِ اللّٰهِ اِنْ
جَآءَنَا ۭ قَالَ فِرْعَوْنُ مَآ اُرِيْكُمْ اِلَّا مَآ
اَرٰى وَمَآ اَهْدِيْكُمْ اِلَّا سَبِيْلَ الرَّشَادِ ۝

of this is the general remark of the speaker, that today we have become negligent of our Salaah although the speaker himself is regular with his Salaah

78 This means that I was of the same opinion that Musa (On whom be peace) should be put to death But, if you think otherwise, then he should not be killed This reveals the helplessness of Pharaoh. Otherwise, it was not his nature to accede to anyone's opinion

وَقَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اِنِّيْٓ اَخَافُ
عَلَيْكُمْ مِّثْلَ يَوْمِ الْاَحْزَابِ ۝

people of Aad, Thamud, etc. Their discussion follows It has been mentioned in the Hadith Shareef that to mention truth in the presence of the cruel king is a great act of Jihad This person was indeed a great warrior.

مِثْلَ دَاْبِ قَوْمِ نُوْحٍ وَّعَادٍ وَّثَمُوْدَ
وَالَّذِيْنَ مِنْۢ بَعْدِهِمْ ۭ وَمَا اللّٰهُ يُرِيْدُ
ظُلْمًا لِّلْعِبَادِ ۝

historical events and the rest of the people are standing in silence.

82 Like the people of Lut and Shuaib, etc

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83. By this is meant that He does not destroy any people without sending a Prophet to them. This speech, too, is of the same believer. In it is said that the Pharaoh is not a god. The Lord of power and One Who is unparalleled is indeed Allah Almighty.

32."And O my people! I fear for you the day [84] of calling and crying".

وَ يٰقَوْمِ اِنِّيْٓ اَخَافُ عَلَيْكُمْ يَوْمَ التَّنَادِ ۙ﴿۳۲﴾

84. This means, on the Day of Judgement when the angels would be calling one another, or when the angel would be calling out by standing at The Heights, that even death has been slaughtered today. From now, the inmates of Paradise would be staying in Paradise and the inmates of Hell in Hell eternally. This, too, is the preaching of the same believer who is warning the people about the Day of Judgement.

33."The day when you shall flee [85] turning your backs. There shall be none to save [86] you from Allah, and whom Allah leaves to err, there is none to guide him [87]".

يَوْمَ تُوَلُّوْنَ مُدْبِرِيْنَ ۚ مَا لَكُمْ مِّنَ اللّٰهِ مِنْ عَاصِمٍ ۚ وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ هَادٍ ﴿۳۳﴾

85. From the graves to the Field of Reckoning. Or, after the reckoning, towards Hell. It tells us that this believer is fully acquainted with all the beliefs.

86. From this we learn that having no saviours on the Day of Judgement would be for the infidels. Allah Almighty will appoint many saviours for the believers as this has been mentioned concerning the punishment of the infidels.

87. In that He will create misguidance among them due to their evil doings like death due to slaughtering. Thus, you cannot call Allah Almighty One who misleads. The devil is the one who misleads by inclining the hearts of the people towards misguidance. Allah Almighty is the creator of death, but no one can call Him a murderer. A murderer is that person who kills another person by premeditation, thus becoming the direct cause of his death.

34.And certainly Yusuf came to you before [88] this with clear [89] arguments, but you remained in doubt [90] about that (message) which he brought to you, until he passed away, and you said: "Never shall Allah send [91] any Messenger after him". Thus Allah leaves such ones to go on the wrong way, who become transgressors [92], and remain in doubt.

وَ لَقَدْ جَآءَكُمْ يُوْسُفُ مِنْ قَبْلُ بِالْبَيِّنٰتِ فَمَا زِلْتُمْ فِيْ شَكٍّ مِّمَّا جَآءَكُمْ بِهٖ ؕ حَتّٰٓى اِذَا هَلَكَ قُلْتُمْ لَنْ يَّبْعَثَ اللّٰهُ مِنْۢ بَعْدِهٖ رَسُوْلًا ؕ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ هُوَ مُسْرِفٌ مُّرْتَابُ ۚ﴿۳۴﴾

88. Nine hundred years before Hazrat Musa (On whom be peace), Hazrat Yusuf (On whom be peace) had come to your predecessors to give the Message of the Oneness of Allah. It should be remembered, that the age of the Pharaoh was over four hundred years, while Hazrat Musa (On whom be peace) had come about nine hundred years after Hazrat Yusuf (On whom be peace)(*Tafseer Roohul Mu'ani*).

89. From this we learn that during the time of the Pharaoh there was still some influence of the propagation of Hazrat Yusuf (On whom be

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peace) to be found in Egypt. Therefore, this believer was narrating these events basing it on the message given by Hazrat Yusuf (On whom be peace). By *'bright signs'* is meant the miracles of Hazrat Yusuf (On whom be peace), some of which were the talking of a suckling baby, interpretation of dreams, administration of the affairs of the land, without any secular education in such an organized manner, etc

90 That is you had called him a magician, a poet etc yet you had been unable to make any correct decision about him. Thus, this objection can be raised against the verse that infidels did not have their doubts about him. They were certain that he was not a Prophet

91 Since we did not obey Hazrat Yusuf (On whom be peace), therefore no other person would be able to lay claim to Prophethood. And if he were the true Prophet, then Allah Almighty would not send another Prophet because we are not from those who accept the message of Prophets. This tells us that the dignified state of the believer is that he believes in the present Prophets, as well as in the previous and future Prophets. The true believer, now, is he who believes in the Holy Prophet صلى الله عليه وآله وسلم as well as in all the previous Prophets

92 This tells us that the one who tries to falsify the Prophet will never obtain anything true, nor will he obtain guidance towards true beliefs

35.Those who dispute [93] concerning the signs of Allah, without any authority [94] received by them, it is greatly hateful to Allah and to the believers [95]. Thus Allah seals [96] the heart of all the boastful and the arrogant ones.

الَّذِيْنَ يُجَادِلُوْنَ فِيْٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۭ كَبُرَ مَقْتًا عِنْدَ اللّٰهِ وَعِنْدَ الَّذِيْنَ اٰمَنُوْا ۭ كَذٰلِكَ يَطْبَعُ اللّٰهُ عَلٰي كُلِّ قَلْبِ مُتَكَبِّرٍ جَبَّارٍ ۝

93 In that they falsify the miracles of the Prophets. By dispute is meant to falsify

94 This narration is the description of the incident i.e. the opponent of the Prophet is always baseless, and makes a hue and cry without any proof

95 This tells us that expressing disgust against infidelity and the infidels is the practice of Allah Almighty and the believers. To be pleased with the infidels is the way of the infidels

96 Of infidelity about which there is the ability of accepting the guidance in his heart, just as iron begins to rust in water. Thus this infidel whose heart is sealed is also a criminal, because why did he commit sins, which have resulted in his heart becoming sealed. The meaning of the verse is very clear.

36.And Pharaoh said [97]: "O Hamaan, build for me a lofty tower [98] that I may reach the ways".

وَقَالَ فِرْعَوْنُ يٰهَامٰنُ ابْنِ لِيْ صَرْحًا لَّعَلِّيْٓ اَبْلُغُ الْاَسْبَابَ ۝

97 This was said foolishly to Hamaan

98 In that first make hard-baked bricks, then build the palace with them, which should be very high. Allah Almighty has recorded this statement of his at another place as follows: *"Oh Hamaan, after burning clay (bricks) build for me a high palace"*(S28:V38

37."The ways to the heavens [99] so that I may peep at the God [100] of Musa. And surely, I think he is a liar [101]".

اَسْبَابَ السَّمٰوٰتِ فَاَطَّلِعَ اِلٰٓى اِلٰهِ مُوْسٰى ۙ وَاِنِّىْ لَاَظُنُّهٗ كَاذِبًا ۭ وَكَذٰلِكَ زُيِّنَ

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لِفِرْعَوْنَ سُوْٓءُ عَمَلِهٖ وَ صُدَّ عَنِ السَّبِيْلِ ؕ وَ مَا كَيْدُ فِرْعَوْنَ اِلَّا فِيْ تَبَابٍ ﴿۳۷﴾ ع ۱۰ ۹

And thus his evil deed was made to look attractive [102] in the eyes of Pharaoh and he was barred from the (right) way. And the design of Pharaoh ended in ruin [104].

blurted out: "*there can be no other god besides me. I am the master of the heavens and the earth*". If he were an atheist, he would have said: "*The heavens and earth have been created by themselves*. In short, this passage reveals his helplessness and oppression.

99. That is, I should be able to use this high palace as a ladder by means of which I would get in to the sky.

100. This tells us that believing in Allah Almighty to be at a specific place is the way of the infidels. Allah Almighty is not at a specific place, nor at all places. He is pure from space and place. The heaven is our place of sustenance, not that of the Provider of sustenance.

101. This nonsensical words of the Pharaoh were there to reveal what type of a criminal and sinner he was, otherwise, inwardly he had already acknowledged from the bottom of his heart that Hazrat Musa (On whom be peace) is a true Prophet, and the One who has sent him is the true Lord. For this reason he is speaking with such humility. Otherwise, he would have

102. To falsify the Prophet, to claim divinity, to be engaged in sinful deeds became the cause of his present foolish state.

103. The devil and his baser self stopped him from accepting the path of truth, due to the above evil doings.

104. This means in all the schemes, which the Pharaoh tried against Musa (On whom be peace), he failed miserably. Eventually, Hazrat Musa (On whom be peace) achieved victory. This Divine practice will continue until the Day of Judgement.

SECTION 5

وَ قَالَ الَّذِيْٓ اٰمَنَ يٰقَوْمِ اتَّبِعُوْنِ اَهْدِكُمْ سَبِيْلَ الرَّشَادِ ﴿۳۸﴾ ج

38.And he who believed said: "O my people! Follow me, I will guide [105] you to the way of goodness".

of the jurists. When the Holy Prophet صلى الله عليه وآله وسلم sent Hazrat Muaz bin Jabal (May Allah be pleased with him) as governor to Yemen, he asked him: "*On what would you base your judgement*?" The reply was: "*On the Book of Allah Almighty*". If you do not find it in the Book of Allah, then what would you consult?" The reply was: "*From the Sunnah of the Messenger of Allah*". "What if it is not found in it?" The reply was: "*I would then deduce it from my own opinion*". On hearing this, the Holy Prophet صلى الله عليه وآله وسلم expressed great joy (*Tirmizi*).

105. This means, I am obeying Musa (On whom be peace) and you must obey me. Guidance is by me. From this we learn that just as obedience of the Prophet is obedience of Allah Almighty, in the same way the obedience of the Ulama and religious guides is obedience of the Prophet. Furthermore, that even during the time of the Prophet, the Ulama should be obeyed. Thus, the non-jurist Companions would obey the Companions who were jurists. It is for this reason that the jurists of Islam say that during the lifetime of the Prophet there is no credence given to consensus of the Ummah, but there is credence given to analogy (*Qiyaas*)

يٰقَوْمِ اِنَّمَا هٰذِهِ الْحَيٰوةُ الدُّنْيَا مَتَاعٌ ز وَّ اِنَّ الْاٰخِرَةَ هِيَ دَارُ الْقَرَارِ ﴿۳۹﴾

39."O my people! This life of the world is only a temporary [106] enjoy . ment, and the Hereafter is

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certainly the home for permanent [107] residence".

106 The first guidance given by this believer was to make them aware of the evils of this world and its ephemeral nature because love of the world is the root of all evil It is this euphoria and love of the world, which made the arrogant Pharaoh claim divinity and Mirza Qadyani make himself a prophet May Allah Almighty protect us from this

40."Whoso does an evil deed, shall be awarded only with the like [108] of it; and whoso does righteous deeds, whether male or female, and be a believer [109], shall enter [110] Paradise and they shall be provided therein without account [111].

108 This means there will be no increase in the punishment of the sins From this we understand that the minor children of the infidels would not be sent into Hell

109 Two issues emerge from this

1 Faith is such a condition for good deeds like wudhu is for Salaah

2 After accepting faith, no person is absolved from doing good deeds The obligation of doing good deeds will always remain with him

110 It should be remembered that one would obtain Paradise only through the bounty of

41."O my people! What happened to me that I call you towards [112] salvation, while you call me towards the Fire".

112 Obedience towards Hazrat Musa, which is a means of obtaining Paradise Here, the use of the expression *'What happened to me'* is similar to that used by the Arabs 'What

42"You call me that I should disbelieve in Allah and associate with Him that which I have no knowledge of [113], while I invite [114] you towards the Honourable, the Great Forgiver"

107. This means if there are comforts in the Hereafter, they are going to be eternal, and if there were torment, it, too, would be forever. For this reason the discussion that follows regarding good and evil deeds as they are the means of the comforts and torments of the Hereafter

مَنْ عَمِلَ سَيِّئَةً فَلَا يُجْزٰٓى اِلَّا مِثْلَهَا ۚ وَ مَنْ عَمِلَ صَالِحًا مِّنْ ذَكَرٍ اَوْ اُنْثٰى وَ هُوَ مُؤْمِنٌ فَاُولٰٓئِكَ يَدْخُلُوْنَ الْجَنَّةَ يُرْزَقُوْنَ فِيْهَا بِغَيْرِ حِسَابٍ ۝

Allah Almighty Faith is the key to its entry and good deeds are a means of obtaining a higher status therein. The children of the believers will obtain status in Paradise due to the faith and good deeds of their parents.

111 This means they will obtain so much that it would be beyond calculation. Or, the eating and drinking there would be so excessive that you would not be able to keep count of it in comparison to the control in this world. Or, count is meant estimation, i.e. they would be given sustenance beyond estimation.

وَ يٰقَوْمِ مَا لِيْٓ اَدْعُوْكُمْ اِلَى النَّجٰوةِ وَ تَدْعُوْنَنِيْٓ اِلَى النَّارِ ۝

happened to me that I am seeing you so sad'; i.e. what has happened to you? *(Tafseer Roohul Ma'ani)*

تَدْعُوْنَنِيْ لِاَكْفُرَ بِاللّٰهِ وَ اُشْرِكَ بِهٖ مَا لَيْسَ لِيْ بِهٖ عِلْمٌ ۫ وَّاَنَا اَدْعُوْكُمْ اِلَى الْعَزِيْزِ الْغَفَّارِ ۝

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113. This restriction is for the narration of the incident because there is no proof about association with Allah Almighty, nor as anyone has any concrete knowledge about it. People are committing polytheism through their own assumptions.

43."Surely, that to which you call me is of no use anywhere, neither in this world [115], nor in the Hereafter, and that our return is towards [116] Allah, and the transgressors are the inmates of the Fire".

115. This could also mean that no preacher came from these false deities. Many Prophets were sent to propagate and call the people towards Allah Almighty. From this emerges this issue that the blessed Prophets, the Islamic scholars and the great Sufis are the proofs of Allah Almighty. Says Allah Almighty: "*It is*

44."You shall soon [117] remember when the time comes as to what I say to you. And I entrust [118] my affairs to Allah. Allah sees all His devotees".

117. This means you regret, when seeing Divine punishment you will recall my counselling. But, your regret at that time will not benefit you. This tells us that friend of Allah knew that these people would not be accepting faith. Furthermore, he also knew that Divine punishment would be coming to them. Allah Almighty provides Knowledge of the

45.So, Allah saved [119] him from the evils [120] of their plot and an evil punishment surrounded [121] the people of Pharaoh.

119. This pious Qibtee obtained salvation with Hazrat Musa, even though he was from the people of the Pharaoh. In addition, even that Qibtee who disguised himself to look like Hazrat Musa (On whom be peace) also obtained salvation. Just for disguising himself

114. This tells us that calling towards the Prophet is, in reality, calling towards Allah Almighty, because this believer has called the people towards Musa (On whom be peace), to obey him.

لَا جَرَمَ اَنَّمَا تَدْعُوْنَنِیْٓ اِلَیْهِ لَیْسَ لَهٗ
دَعْوَةٌ فِی الدُّنْیَا وَ لَا فِی الْاٰخِرَةِ وَاَنَّ
مَرَدَّنَآ اِلَی اللّٰهِ وَ اَنَّ الْمُسْرِفِیْنَ هُمْ
اَصْحٰبُ النَّارِ ﴿۴۳﴾

He who has sent His Messenger with guidance and the religion of truth"(S48:V28). The true Lord is He towards Whom the true Prophets are inviting the people.

116. After death, for the purpose of reward and punishment. Thus, make every effort to please Him.

فَسَتَذْكُرُوْنَ مَآ اَقُوْلُ لَكُمْ ؕ وَ اُفَوِّضُ
اَمْرِیْٓ اِلَی اللّٰهِ ؕ اِنَّ اللّٰهَ بَصِیْرٌۢ بِالْعِبَادِ ﴿۴۴﴾

Unseen to His beloved servants.

118. Instead of accepting the advice, the Pharaoh began to threaten this believer that we will kill you. In response, he said this. This dua should be recited at the time of every calamity and when confronting any enemy, as it is very beneficial.

فَوَقٰىهُ اللّٰهُ سَیِّاٰتِ مَا مَكَرُوْا وَحَاقَ
بِاٰلِ فِرْعَوْنَ سُوْٓءُ الْعَذَابِ ﴿۴۵﴾ ج

to assume the facial look of Hazrat Musa, he was saved, as is found in Mirqaat Sharah Mishkaat of Mullah Alli Qari in the Hadith of "Whoever imitates the ways of people..."

120. Thus, that pious believer, Shaman or Herbeel, left the people of Pharaoh and entered

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a cave in the mountain He made the intention of Salaah While in Salaah, Allah Almighty appointed beasts and other animals to guard him The Pharaoh had sent one thousand soldiers in search of him and when they came to the mouth of the cave, some of them were torn apart by these beasts and some ran away and came to the Pharaoh and narrated this incident. He ordered these soldiers to hanged so that this secret would not be reve (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

46.The fire to which they are exposed, in the morning [122] and evening, and the day when the Hour shall come, it shall be ordered [123] to cause the people of Pharaoh to enter the most grievous punishment [124].

النَّارُ يُعْرَضُوْنَ عَلَيْهَا غُدُوًّا وَّ عَشِيًّا ۚ وَ يَوْمَ تَقُوْمُ السَّاعَةُ ۫ اَدْخِلُوْۤا اٰلَ فِرْعَوْنَ اَشَدَّ الْعَذَابِ ﴿۴۶﴾

122 In that while the heat of Hell will be in their graves at all times, but every morning and evening a reminder would be given to them about the fire of Hell until the Day of Judgement By 'grave' is meant the world of Barzakh From this emerge three issues

1 The punishment of the grave is a certainty

2 The punishment of the grave will not be inflicted by entering into Hell, but from far away through feeling the heat of Hell

3 The reckoning of the grave is limited to matters of faith, but the reckoning of the Hereafter will be regarding both

faith and deeds Therefore, mention in this verse is made of that punishment, i.e. being reminded everyday about Hell is prior to the Hereafter, while being sent into Hell will be on the Day of Judgement.

123. On that day, the angels of punishment would be commanded openly.

124. From this we learn that the punishment of the infidels would be taking different forms The punishment of the obdurate infidels would be severe, while the punishment of lesser vehement infidels would be lighter, as is understood from the word grievous.

47.And when they will argue with one another in the Fire [125], then the weak shall say to those who became boastful: "Surely, we were your followers [126]. Will you relieve us of any portion of the Fire?"

وَ اِذْ يَتَحَآجُّوْنَ فِي النَّارِ فَيَقُوْلُ الضُّعَفٰٓؤُا لِلَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُنَّا لَكُمْ تَبَعًا فَهَلْ اَنْتُمْ مُّغْنُوْنَ عَنَّا نَصِيْبًا مِّنَ النَّارِ ﴿۴۷﴾

125 The Pharaoh and his people, or all the infidels This tells us that these types of disputes are a specific part of the infidels. Although sinful believers would be sent into Hell, they will not be mocking one another - if Allah wills

126. We became infidels because of yo therefore do something for us today. Th nonsensical prattle will take place after th will become totally disheartened from eve source of help.

48.Those who were boastful will say: "We are all [127] in it". Surely, Allah has already judged between His servants.

قَالَ الَّذِيْنَ اسْتَكْبَرُوْۤا اِنَّا كُلٌّ فِيْهَآ ۙ اِنَّ اللّٰهَ قَدْ حَكَمَ بَيْنَ الْعِبَادِ ﴿۴۸﴾

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127. This means we, too, are in the fire from all our sides, so how can we take your fire in us.
128. The inmates of Paradise and the inmates of Hell have already gone to their places. Now, there is no question of making the punishment lighter. From this we learn that the hardship which the infidel will feel on entering Hell, will continue eternally. It will not be felt less as is the case in the world where upon getting used to hardships its effects seem to become less.

49.And those in the fire shall say to the keepers of Hell: "Pray [129] to your Lord that He may lighten for us the punishment for a day".

وَ قَالَ الَّذِيْنَ فِي النَّارِ لِخَزَنَةِ جَهَنَّمَ ادْعُوْا رَبَّكُمْ يُخَفِّفْ عَنَّا يَوْمًا مِّنَ الْعَذَابِ ﴿٤٩﴾

129. This tells us that infidels of Hell, on going there, will begin to acknowledge the medium of the pious after being sent there, although they had been rejecting this, while they were in the world. Thus, they would be requesting the angels of Hell to pray for them.

50.They will say: "Did not your Messengers bring to you clear signs?" They will reply: "Yes". They will again say: "Then you yourselves pray [130]". And such praying of the infidels will only be in vain [131].

قَالُوْٓا اَوَلَمْ تَكُ تَاْتِيْكُمْ رُسُلُكُمْ بِالْبَيِّنٰتِ ؕ قَالُوْا بَلٰى ؕ قَالُوْا فَادْعُوْا ۚ وَ مَا دُعٰٓؤُا الْكٰفِرِيْنَ اِلَّا فِيْ ضَلٰلٍ ﴿٥٠﴾ ع ١٢ ٥

130. They will say that we do not pray for the forgiveness of the infidels. From this we learn that it is prohibited to pray for the forgiveness of the infidels.
131. This means that the prayer of the infidels in the Hereafter will not be accepted. There is a difference of opinion about the acceptance of their prayer in this world. Truth of the matter is that some of their prayers are accepted in the world.

SECTION 6

51.Surely We shall help Our Messengers and the believers [132] in the life of the world and on the day when the witnesses [133] shall stand forth.

اِنَّا لَنَنْصُرُ رُسُلَنَا وَالَّذِيْنَ اٰمَنُوْا فِي الْحَيٰوةِ الدُّنْيَا وَيَوْمَ يَقُوْمُ الْاَشْهَادُ ﴿٥١﴾ لا

132. In that their proofs will be made stronger, their religion will be made more dominant over all other religions, vengeance will be sought from their enemies. It should be remembered, that sometimes the vanquished state of the believers is for the purpose of a test. Then eventually, success is granted to the Muslims. Says Allah Almighty: "*And you are the very same who shall overcome, if you have faith*"(S3:V139).
133. On the Day of Judgement when the angels and the Ummah of the Holy Prophet (صلى الله عليه وآله وسلم) would be testifying about the propagation of the previous Prophets and about the rebelliousness of the infidels. Similarly, Allah Almighty helps the believers at the time of death and in their graves by keeping them steadfast on their faith. It is due to His help that the believer dies on faith and is successful in his grave. Says Allah Almighty: "*Allah keeps firm the believers on the right word*"(S14:V27).

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52.The day when the excuse of the unjust people will not profit [134], and for them is the curse [135] and for them is the evil abode.

134 From this we learn that the repentances and excuses of the believers would be accepted in the Hereafter as well The faith of the infidel is not acceptable at the time of death, but the repentance of the believer at the time of death is acceptable For the believer there will be mercy and an excellent abode

53.And undoubtedly, We bestowed guidance [136] upon Musa and made the Children of Israel the inheritors [137] of the Book.

136 By 'guidance' is either meant the Tauraat, or miracles The third meaning is most appropriate i.e. We made Musa (On whom be peace) a true guide From this we understand that every person finds guidance through the Prophet of Allah and the Prophet finds guidance from Allah Almighty The sun provides light for the world, but Allah Almighty Himself has directly illuminated the sun The Prophets are on guidance prior to their advent of Prophethood and revelation of the Book upon them During his upbringing in the palace of the Pharaoh, Musa (On whom

54.As guidance and a reminder for the persons of understanding [138].

138 This tells us that only intelligent people obtain benefit from the teachings of the Prophets Here, the word 'intelligence' denotes

55.Therefore (dear Prophet), be steadfast. Surely, the promise of Allah is true [139]. And ask forgiveness [140] for your (followers') faults from your Lord, praising Him in the morning and in the evening [141].

139 He will most certainly make your religion dominant over all the religions Allah Almighty fulfilled this promise

لَا يَنْفَعُ الظّٰلِمِيْنَ مَعْذِرَتُهُمْ وَ
اللَّعْنَةُ وَ لَهُمْ سُوْٓءُ الدَّارِ ﴿۵۲﴾

135 In that the infidel inmates of Hell wo be cursing one another The reproach of angels and believing inmates of Paradise an fact, the curse of Allah Almighty is on th This curse, too, is only for the infidels. T sinful believers are protected from this.

وَ لَقَدْ اٰتَيْنَا مُوْسَى الْهُدٰى وَ اَوْرَثْنَا
بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ ﴿۵۳﴾

be peace) was always on the path of guidanc as he was constantly rebuffing
137 By 'book' is meant either the Tauraat or all those Books and scrolls given to the Israelites indirectly through Prophets From this we learn that the Ulama (Islamic scholars) are heirs of the Prophets We also learn that monetary inheritance of the Prophet is not distribut because their legacy is not monetary, but one of perfection Take perfection from them This legacy will be obtainable at all times.

هُدًى وَّ ذِكْرٰى لِاُولِي الْاَلْبَابِ ﴿۵۴﴾

that intelligence which leads a person towa religious guidance.

شُبْحٰنَكَ وَ سَبِّحْ بِحَمْدِ رَبِّكَ بِالْعَشِيِّ
وَالْاِبْكَارِ ﴿۵۵﴾

140 Here, the link to the Holy Pro صلى الله عليه وآله وسلم is not one of wages of but one of error, i.e. those things that had b

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eclared as sins by the Messenger of Allah صلى الله عليه وآله وسلم, like it is said that stealing is n in Islam, i.e. that which has been declared Islam as sin. Or, this link is based on esponsibility like the attorney states that this is is case.

41. By *'morning and evening'* is meant at all mes. Says Allah Almighty: "*And for them there is their provision morning and evening*"(S19:V62 i.e. the inmates of Paradise will be given their provisions every morning and evening. This means, either at all times or it could denote the five daily prayers, or the *azkaar* recited during the morning and evening, because at that point in time, the angels of morning and evening assemble.

إِنَّ الَّذِينَ يُجَادِلُونَ فِيٓ اٰيٰتِ اللّٰهِ بِغَيْرِ سُلْطٰنٍ اَتٰىهُمْ ۙ اِنْ فِيْ صُدُوْرِهِمْ اِلَّا كِبْرٌ مَّا هُمْ بِبَالِغِيْهِ ۚ فَاسْتَعِذْ بِاللّٰهِ ۭ اِنَّهٗ هُوَ السَّمِيْعُ الْبَصِيْرُ ﴿٥٦﴾

6.Surely, those who dispute [142] oncerning the signs of Allah, ithout any authority they may have ot, there is nothing in their hearts, ut an ambition [143] of greatness, to hich they shall not reach [144]. So, ou ask refuge with Allah. ertainly, He is All Hearing, All eeing [145].

42. This means the infidels Quraish who try heir best to falsify the verses of the Holy QUR'AAN. Thus, from these the true ommentaries of the Holy QUR'AAN by the earned Ulama and their religious services are xcluded, because these do not create mischief, ut instead they eradicate mischief.

43. Those who had deprived them from the bedience of the Holy Prophet صلى الله عليه وآله وسلم aying that since we are the leaders of the eople, why should we obey anyone. It hould be remembered that engaging hemselves in holy war against the infidels ith pride by the believers is an act of worship. To express arrogance in opposition to your Muslim brother is forbidden, while arrogance in opposition to the Prophet of Allah is infidelity. The devil's arrogance was in the third category, as a result of which he was destroyed.

144. In fact, they will be disgraced. This is exactly what had happened to them.

145. This tells us that we should seek refuge from the evil of the envious. Says Allah Almighty: "*And from the evil of the envier when he envies me*"(S113:V5).

لَخَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ اَكْبَرُ مِنْ خَلْقِ النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٥٧﴾

7.Certainly, the creation of the eavens and the earth is greater [146] han the creation of mankind, but ost of mankind do not know [147].

46. This is in your opinion; otherwise the ower of Allah Almighty is equally controlling verything big and small. Says Allah Almighty: "*For Him is this only that whenever He intends anything, then He says to it: "Be!" and it becomes at once*"(S36:V82). The urpose of the verse is the intimation of Allah Almighty, that since We had created the heavens and the earth already, what difficulties will it pose to re-create them.

147. This tells us that not making religious analogy is a sinful act. The infidels did not presume about their re-creation on the basis of the re-creation of the heavens and the earth. For this they have been censured.

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وَمَا يَسْتَوِي الْأَعْمٰى وَ الْبَصِيْرُ ۙ وَالَّذِيْنَ
اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ لَا الْمُسِيْٓءُ ۭ
قَلِيْلًا مَّا تَتَذَكَّرُوْنَ ۝

58.And neither the blind and the seeing are equal, and nor those who believe and do righteous deeds are equal to the evildoers [148]. How little do you remember?

infidels and those who can see are the believers.

148 This is the description of the blind and those who see. Here the blind are the

إِنَّ السَّاعَةَ لَاٰتِيَةٌ لَّا رَيْبَ فِيْهَا
وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يُؤْمِنُوْنَ ۝

59.Surely, the Hour is to come [149]. There is no doubt in it, but most of mankind does not believe [150].

Our getting up in the morning everyday after the night's sleep, too, is a proof of Qiyamah. The resurgence in nature after the devastation of winter is also a proof of Qiyamah. Here, many people' denote the infidels who reject the occurrence of the Day of Judgement. The word most' is used to denote majority, because the infidels are more than the believers in number.

149 Another name given for the Day of Judgement is The Hour, because for the believer this long day will seem like a moment Or because the Day of Judgement will occur all of a sudden in a matter of moments

150 There are thousands of proofs that have been established about the Day of Judgement

وَقَالَ رَبُّكُمُ ادْعُوْنِيْٓ اَسْتَجِبْ لَكُمْ ۭ
اِنَّ الَّذِيْنَ يَسْتَكْبِرُوْنَ عَنْ عِبَادَتِيْ
سَيَدْخُلُوْنَ جَهَنَّمَ دٰخِرِيْنَ ۝

60.And your lord says: "Pray to Me, I shall acknowledge [151] your call. Certainly those who are too proud [152] to worship Me, will soon enter Hell, disgraced [153].

(S35 V10)

151 This means worship Me, I will accept it as is understood from the verse that follows Or, offer your dua to Me I will accept it, or, call upon Me, I will respond to it, or beg, I will grant you your wishes In short, to offer a dua, and to seek everything small or big from Allah Almighty is an act of worship, as we have been ordered to do so It should be remembered that here is a Divine order for the acceptance of this worship and dua Says Allah Almighty, *"Towards Him ascends all pure words"*

152 In that they regard it as their insult in the worship of Allah Almighty. They regard it as a disgrace to come to the mosques and to stand with the poor, as was the condition of the general leaders of the Quraish Thus, there is no objection on this verse

153 This tells us that indignity and disgrace would be for the infidels. Although the sinful believer would be sent into Hell, he would not be disgraced therein Nobody will know about his condition

SECTION 7

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الَّيْلَ لِتَسْكُنُوْا فِيْهِ
وَالنَّهَارَ مُبْصِرًا ۭ اِنَّ اللّٰهَ لَذُوْ فَضْلٍ عَلَى

61.It is Allah Who has made for you night that you may get rest [154] in it, and He made the day, enabling you

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النَّاسِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَشْكُرُوْنَ ﴿٦١﴾

see [155]. **Surely, Allah is Bounteous to mankind, but most of mankind ungrateful [157].**

obtained is through the grace of Allah Almighty and through his personal effort.

157. It should be remembered that the expression of every bounty is different. The gratitude for time is that every moment of it should be spent in doing lawful things, as well as spare some time for the rememberance of Allah Almighty and for the service of Islam. The great Sufis have stated that for everything there is Zakaat.

ذٰلِكُمُ اللّٰهُ رَبُّكُمْ خَالِقُ كُلِّ شَيْءٍ ۖ لَآ اِلٰهَ اِلَّا هُوَ ۚ فَاَنّٰى تُؤْفَكُوْنَ ﴿٦٢﴾

2.Such is Allah, your Lord, the Creator [158] of everything. None is worthy of worship, except He. Where are you turning [159] away?

creation is not evil. There are thousands of wisdoms in this.

159. You are worshipping the idols by cutting off your links with Allah Almighty. From this we learn that the path of the Prophet of Allah is the straight path, which leads the people to Allah Almighty. The rest of the other paths are of misguidance.

كَذٰلِكَ يُؤْفَكُ الَّذِيْنَ كَانُوْا بِاٰيٰتِ اللّٰهِ يَجْحَدُوْنَ ﴿٦٣﴾

3.Thus, turned away those who deny [160] the Signs of Allah.

means not reflecting upon them, or regarding them as the creation of someone else. The purpose of the verse is that anyone who has been deprived of Islam, will always be doing evil actions. Only when the heart is sound, will the person be right. When one's beliefs are correct, the actions, too, would be correct.

اَللّٰهُ الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ قَرَارًا وَّالسَّمَآءَ بِنَآءً وَّصَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ وَرَزَقَكُمْ مِّنَ الطَّيِّبٰتِ ۭ ذٰلِكُمُ اللّٰهُ رَبُّكُمْ ۚ

4.Allah is He Who made the earth for you a resting [161] place and the sky as the roof [162] and shaped you. Then made your shapes perfect [163] and provides [164] you good things. Such is Allah, your lord. So, blessed

64. Weep in the first night and obtain its physical and spiritual comforts in the last night in the court of Allah Almighty. This tells us that to spend the night in games and plays is an act of sin. In fact, it is not appropriate to remain awake without any valid reason, as has been reported in the Hadith Shareef.

65. So that you can earn your provisions during it and complete every work with ease.

66. This tells us that whatever anyone has

60. By signs of Allah is meant either the verses of the Holy QUR'AAN or the miracles of the Holy Prophet (صلى الله عليه وآله وسلم). Rejecting means not believing or accepting them. Or, by signs is meant proofs of the powers of Allah Almighty, which are spread in different parts of the world. Rejecting them

58. From this we learn that Allah Almighty is the Creator of everything, small, big, good, and evil. Anyone who regards the creator of anything, anyone other than Allah Almighty is opposing this verse, like the Mu'tazillah sect, which believes that man is the creator of his actions. Furthermore, the creation of everything is not evil. The devil is evil, but his

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is Allah, the Lord all the worlds [165].

تَبٰرَكَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿٦٤﴾

161 In which you would be staying after your life and death It should be remembered that the stay of Hazrat Isa (On whom be peace) in the heaven is of a temporary nature, like how we fly in the air when travelling by plane Hazrat Isa too, would be residing on the earth and would be buried in it Or, it could mean that the earth has been anchored for your sake without the slightest movement Thus, the claim of modern science that the earth moves on its own axis is completely wrong

162 Which is placed over you like a tunic giving you eternal shade

163 That He granted you upright posture, unlike the animals He gave you hands to eat so that your head does not bow before your food Allah be praised!

164. Lawful and tasty things. Chaff is m into fodder for the animals while you may e thousands of types of nourishments from gr From this we learn that to refrain from law and tasty provisions is not austerity, but a Austerity is a different type of virtue excellence. The Holy Prophet صلى الله عليه وآله وسلم had sometimes partaken of chicken meat well.

165 Big and small, all are dependent on Him, while He is totally independent. It should be remembered that Allah Almighty is the Lord of the worlds while His Beloved Prophet (صلى الله عليه وآله وسلم) is the mercy unto the worlds He, for whom Allah is the Lord, the Holy Prophet صلى الله عليه وآله وسلم is the mercy.

65.He is Ever Living [166]. None is to be worshipped except Him. So, worship Him, being sincere [167] only to Him in the religion. All praise belongs to Allah, Lord of all the worlds.

هُوَ الْحَيُّ لَآ اِلٰهَ اِلَّا هُوَ فَادْعُوْهُ مُخْلِصِيْنَ لَهُ الدِّيْنَ ؕ اَلْحَمْدُ لِلّٰهِ رَبِّ الْعٰلَمِيْنَ ﴿٦٥﴾

166 Only Allah Almighty is truly living, is eternally living and will be living eternally The rest are alive, either for a temporary period, or in a worldly sense Similarly, the true Accomplisher is Allah Almighty, while His beloved servants are accomplishers under His authority

167 Safeguard yourselves from all types of known and concealed forms of polytheism.

66.Please declare: "I have been forbidden [168] to worship those whom you worship besides [169] Allah, since clear [170] arguments have come to me from My Lord. And I have been commanded to submit [171] only to the Lord of the all the worlds.

قُلْ اِنِّيْ نُهِيْتُ اَنْ اَعْبُدَ الَّذِيْنَ تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ لَمَّا جَآءَنِيَ الْبَيِّنٰتُ مِنْ رَّبِّيْ ۫ وَ اُمِرْتُ اَنْ اُسْلِمَ لِرَبِّ الْعٰلَمِيْنَ ﴿٦٦﴾

168 Before coming into the world, because the Holy Prophet صلى الله عليه وآله وسلم never worshipped anyone besides Allah Almighty before the advent of Prophethood, nor before the revelation of the Holy QUR'AAN

169. Here, the meaning of the word (Prayer) is not just calling, but worshipp as well, because in opposition to mention is made of Islam. Also, prior this, mention has been made

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worshipping; *"I have been forbidden to worship"*. In Islam, worship of anyone besides Allah Almighty is polytheism, not just calling upon someone. For a detailed discussion of this, consult the book *Jaa-al-Haq*.

170. Here, *'clear signs'* denotes the proofs of Unity of Allah Almighty which had been explained to the Holy Prophet صلى الله عليه وآله وسلم prior to its revelation by Allah Almighty, not just the verses of the Holy QUR'AAN (*Tafseer Roohul Mu'ani)* because the Holy Prophet صلى الله عليه وآله وسلم was from the Natural Religion prior to the advent of Islam and the sincere devotee and worshipper of Allah Almighty. Thus, this verse does not mean that after the QUR'AAN was revealed, the Messenger of Allah صلى الله عليه وآله وسلم gave up the worship of the idols. Observe, in his blessed childhood, Hazrat Ebrahim (On whom be peace) on seeing the setting of the sun, the moon and the stars said that how can they be gods; as is stated in the Holy QUR'AAN.

171. This means worship and obey Him. In it, is included all types and forms of worship. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of all modes of worship.

67.It is He Who made you from dust. Then from a drop of semen [172], then from a blood clot [173], then brings you forth as an infant [174], then causes you to live so that you may attain your full strength [175]. Then you become old [176], though some of you is lifted up [177] even before it and that you may reach an appointed term [178] and perhaps you may understand [179].

هُوَ الَّذِیْ خَلَقَكُمْ مِّنْ تُرَابٍ ثُمَّ مِنْ
نُّطْفَةٍ ثُمَّ مِنْ عَلَقَةٍ ثُمَّ یُخْرِجُكُمْ طِفْلًا
ثُمَّ لِتَبْلُغُوْۤا اَشُدَّكُمْ ثُمَّ لِتَكُوْنُوْا شُیُوْخًا ۚ
وَ مِنْكُمْ مَّنْ یُّتَوَفّٰى مِنْ قَبْلُ وَ لِتَبْلُغُوْۤا
اَجَلًا مُّسَمًّى وَّلَعَلَّكُمْ تَعْقِلُوْنَ ﴿۶۷﴾

172. In that He created Hazrat Adam (On whom be peace) from sand, then his progeny from sperm. Or, that He created nourishment from sand, the sperm from the nourishment and man from the sperm. In short, there is no inconsistency in the verse. It should be remembered that although there is water in the nature of man, there is fire as well. But, these are subservient to sand just as water is required to prepare the dough for the baking of bread.

173. The sperm, after forty days, changes to a clot of blood in the womb of the mother. Forty days thereafter, it becomes a piece of flesh and then a foetus.

174. Unintelligent and weak. The author of Tafseer Roohul Bayaan states that up to the age of six; a human being is called an infant, then a boy or a girl. The ages of man and their names have already been discussed in detail in an earlier discussion.

175. Adolescence is the name given to man between sixteen and thirty years. Some have written that this is the youthful age of man, while after twenty-one the age is one of strength (*Tafseer Roohul Mu'ani*).

176. From fifty years until death, the age is called old age. Some have said that until eighty it is called old age, thereafter it is called **HARM**, i.e. when a person's thinking snaps off. This is known in different ways in Urdu, Punjabi, etc. Allah and His Messenger صلى الله عليه وآله وسلم know best!

177. Death can take place before old age, or before one reaches the prime of one's life. This, too, is the power of Allah Almighty that some strong people die earlier and some weak people live much longer than them.

178. By 'appointed promise' is meant death. In that case, it is the discussion of the previous topic. Or, it denotes the Day of Judgement, in

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which case it would mean that just as you had been staying in the world until a stipulated age. likewise, you would be staying in *Barzakh* (the world of graves) for a stipulated period. There is no permanence in *Barzakh* as well.

179. The true Creator is He Who is giving of them momentum and through Whose po the world is experiencing continuous change

هُوَ الَّذِیْ یُحْیٖ وَ یُمِیْتُ ۚ فَاِذَا قَضٰۤی
اَمْرًا فَاِنَّمَا یَقُوْلُ لَهٗ كُنْ فَیَكُوْنُ ۝۶۸

68.It is He Who gives life and causes death; and when He decrees a thing, He only says to it: "Be" and it comes into "Being"[180].

sand, sperm, etc. reflects Divine Power, a "Be, and it becomes!" Or, there the discussion is about the creation of bodies, while here the discussion is about the world of order.

SECTION 8

اَلَمْ تَرَ اِلَى الَّذِیْنَ یُجَادِلُوْنَ فِیْۤ اٰیٰتِ
اللّٰهِ ؕ اَنّٰى یُصْرَفُوْنَ ۝۶۹

69.Have you seen those who dispute [181] in the signs of Allah? How they turn [182] away?

the verses. For this reason "*those who dispute the signs of Allah*" follows after this.

182 The baser self and the devil deviates them from the Path of Truth. The wolf only devours that sheep which is separated from its flock.

اَلَّذِیْنَ كَذَّبُوْا بِالْكِتٰبِ وَ بِمَاۤ اَرْسَلْنَا
بِهٖ رُسُلَنَا ۚ فَسَوْفَ یَعْلَمُوْنَ ۝۷۰

70.Those who reject the Book with which We have sent [183] Our Messengers. They shall soon know.

declare faith in all the Prophets, their books their miracles and their status.

اِذِ الْاَغْلٰلُ فِیْۤ اَعْنَاقِهِمْ وَالسَّلٰسِلُ ۚ
یُسْحَبُوْنَ ۝۷۱

71.When in the iron fetters and chains around their neck, they shall be dragged [184]

iron collars in their necks, chains in their fe and being dragged and thrown into Hell li dead dogs

فِی الْحَمِیْمِ ۙ ثُمَّ فِی النَّارِ یُسْجَرُوْنَ ۝۷۲

72.Into boiling water, then burnt [185] in the fire.

would be sent into Hell. The angels would all these works.

183 By this is meant the Books of the Prophets, their miracles or their beliefs. From this we learn that it is obligatory for us to

184 This tells us all these three types of punishments are specifically set-aside for the infidels. The sinful believers would be protected from them. These punishments are

185 This tells us that at first the infidels would be made to dip into boiling water, thereafter he

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ثُمَّ قِيْلَ لَهُمْ اَيْنَ مَا كُنْتُمْ تُشْرِكُوْنَ ﴿٧٣﴾

73.Then it will be said to them: "Where are those gone, who used to associate partners [186] with Allah?"

186. The idols, the moon, the sun, etc. or their leaders in infidelity. In short, this verse has no link with the Prophets.

مِنْ دُوْنِ اللّٰهِ ؕ قَالُوْا ضَلُّوْا عَنَّا بَلْ
لَّمْ نَكُنْ نَّدْعُوْا مِنْ قَبْلُ شَيْـًٔا ؕ
كَذٰلِكَ يُضِلُّ اللّٰهُ الْكٰفِرِيْنَ ﴿٧٤﴾

74."Besides Allah?" They will say: "They are lost [187] away from us, but rather we never worshipped [188] anything before". Thus, Allah leaves the infidels [189] confused.

187. All these things would be found in Hell, but none of them would be able to lend any assistance to the infidels. In fact, the sun, the moon, etc. will provide them with additional punishment.

188. This could have two meanings. The one is the saying of the infidels that we were not worshipping any idol at all, in which case they deny being polytheists. Or, the second meaning is those, which we were worshipping, were absolutely nothing. We were merely hoping for their help, but today we have come to realize that they cannot do anything.

189. That today they had even forgotten their polytheism. Or, that while in the world they had taken falsehood to be truth.

ذٰلِكُمْ بِمَا كُنْتُمْ تَفْرَحُوْنَ فِى الْاَرْضِ
بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَمْرَحُوْنَ ﴿٧٥﴾ ج

75.That is because they enjoyed [190] on the earth without right and because they behaved boastfully [191].

them rejoice. That is better than all their wealth"(S14:V58). Thus, expressing joy at Holi and Diwali is infidelity, while joy of Eid is an act of worship. To celebrate the birthdays of idols is infidelity, while celebrating the Eid Meelad of the Holy Prophet صلى الله عليه وآله وسلم is an act of worship.

190. In that they were proud of their polytheism and had been expressing joy about it.

191. This tells us that false joy is infidelity and expressing joy about truth is an act of worship. Says Allah Almighty: "*Say you, only Allah, grace and only His Mercy, on it therefore let*

اُدْخُلُوْٓا اَبْوَابَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَا ج
فَبِئْسَ مَثْوَى الْمُتَكَبِّرِيْنَ ﴿٧٦﴾

76.They will enter the gates of Hell [192] to remain therein forever, and wretched is the abode of the boastful transgressors [193].

192. Every group of the infidels can enter Hell through whichever door it is entitled to enter. There are various regions of Hell and every region has its own doors. The same is the condition of Paradise.

193. Those who have been expressing arrogance against the Prophets, the Saints and the pious Ulama of Islam, those who had regarded it as their insult to sit with them and obey them. From this we learn that expressing arrogance on the presence of the Prophet of Allah is infidelity. It is a place to assume humility.

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فَاصْبِرْ إِنَّ وَعْدَ اللَّهِ حَقٌّ ۚ فَإِمَّا نُرِيَنَّكَ بَعْضَ الَّذِي نَعِدُهُمْ أَوْ نَتَوَفَّيَنَّكَ فَإِلَيْنَا يُرْجَعُونَ ﴿٧٧﴾

77.So you should be patient [194]. Surely, the promise of Allah is true. Then whether We let you see something of what We have promised them or should We cause you to die before [195]. In any case, they are to return to Us.

194. Do not declare holy war on the infidels because of their cruelties or do not make haste in their punishment. All this will certainly come on its time. In the first condition this verse is abrogated, but in the second it is lasting and firm.

195. This, if and why is not because of the knowledge of Allah Almighty. He is All-knowing and Omniscient. Its true objective is to show that some of the punishments will come upon the infidels during the lifetime of the Holy Prophet صلى الله عليه وآله وسلم like the defeat at Badr, Hunain and some after the earthly life of the Holy Prophet like during the time of the Noble Companions, especially during the time of Hazrat Umar Farouk (May Allah be pleased with him) the disgrace of Muslim victories in the Battle of Yarmuk, Qadisiyah, etc. This was to show with the outer eye in the blessed life, otherwise, the Holy Prophet صلى الله عليه وآله وسلم to this day in seeing everything taking place in the world.

وَلَقَدْ أَرْسَلْنَا رُسُلًا مِّن قَبْلِكَ مِنْهُم مَّن قَصَصْنَا عَلَيْكَ وَمِنْهُم مَّن لَّمْ نَقْصُصْ عَلَيْكَ ۗ وَمَا كَانَ لِرَسُولٍ أَن يَأْتِيَ بِآيَةٍ إِلَّا بِإِذْنِ اللَّهِ ۚ فَإِذَا جَاءَ أَمْرُ اللَّهِ قُضِيَ بِالْحَقِّ وَخَسِرَ هُنَالِكَ الْمُبْطِلُونَ ﴿٧٨﴾

78.And certainly We sent many Messengers before you (O Muhammad). But there are some of them whom We have mentioned [196] to you, and there are some whom We have not mentioned to you [197]. And it is not for any Messenger that he should bring any argument without Allah's permission [198]. But when the Command of Allah comes, the matter is justly decided, and then the people of falsehood and vanity shall remain losers [199] in grief.

196. Clearly described in the Holy QUR'AAN. It should be remembered that some names of the Prophets are mentioned clearly in the holy QUR'AAN, but no mention is made of any incidents of theirs, like Hazrat Yas'a' (On whom be peace). Incidents of some have been mentioned, but their names have not been mentioned, like Hazrat Hizakeel and Khizr (On them be peace). Some Prophets' names and stories have been mentioned like Hazrat Musa and Hazrat Isa (On them be peace). But nothing has been mentioned about other Prophets like Hazrat Danyaal, etc. However, all Prophets have been mentioned jointly. It should be remembered that only nineteen Prophets have been clearly mentioned in the Holy QUR'AAN.

197. Here, negation is not being made of the knowledge of the Holy Prophet صلى الله عليه وآله وسلم but the negation is made of being mentioned in the Holy QUR'AAN. Otherwise, our Holy Prophet صلى الله عليه وآله وسلم

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aware about the condition of every Prophet. Says Allah Almighty: "*And all that We relate to you of the tidings of the Messengers*" (S11:V120). On the Night of Me'raaj, the Holy Prophetصلى الله عليه وآله وسلم met all the Prophets. He would even speak to them. Says Allah Almighty: "*And ask those of Our Messengers whom We sent before you*" (S43: 45).

198. Reason for its revelationThe infidels of Makkah were seeking new miracles from the Holy Prophet صلى الله عليه وآله وسلم all the time. They were not satisfied at what they had already seen. They were requesting for mountains of gold, etc. This verse has been revealed in refutation of it. It should be remembered that all the miracles have been performed with the permission of Allah Almighty. In the performance of some miracles, the Prophet is given the choice like the stick turning to a snake, while in some there is no choice as in the revelation of Quranic verses.

199. This means these will only believe now after they see the punishment or death, and the faith of that time would not be accepted. Otherwise, seeing one miracle is enough for the acceptance of faith. But those infidels have the opportunity of seeing thousands of miracles.

SECTION 9

79.It is Allah Who has made for you the cattle, that you may ride on some and eat the meat [200] of others.

اَللّٰهُ الَّذِیْ جَعَلَ لَكُمُ الْاَنْعَامَ لِتَرْكَبُوْا مِنْهَا وَمِنْهَا تَاْكُلُوْنَ ﴿۷۹﴾

200. This means some animals of your use are those on which you ride only, but are not eaten by you, e.g. the horse and mule. Some are only eaten by you and not ridden, e.g. goat, chicken etc. Some of them are both eaten and ridden by you, like the camel and oxen. This restraint is not for the purpose of total prohibition.

80.And you have other advantages [201] in them, that you may attain the desires [202] of your hearts. On their backs and on ships [203] you are carried.

وَ لَكُمْ فِیْهَا مَنَافِعُ وَ لِتَبْلُغُوْا عَلَیْهَا حَاجَةً فِیْ صُدُوْرِكُمْ وَعَلَیْهَا وَ عَلَى الْفُلْكِ تُحْمَلُوْنَ ﴿۸۰﴾

201. Their milk, wool, eggs are being used.
202. That you had your merchandise on them and accrue profits from them.

203. You travel on the animals on land and on the ships at sea. Water does not sink the ships.

81.And He shows you His Signs [204], and then which of the Signs of Allah will you deny [205]?

وَ یُرِیْكُمْ اٰیٰتِهٖ ۫ فَاَیَّ اٰیٰتِ اللّٰهِ تُنْكِرُوْنَ ﴿۸۱﴾

204. Learn to ascertain from these conveyances about the modes of transport. Just as the journey at sea is impossible without the ships, similarly the journey of the mystical knowledge of Allah Almighty is not possible with the ship of Shariah.

205. This means these signs are so visible and evident, or become so evident that there will be no room for its rejection. Only he who is bereft of basic intelligence would reject it. Thus, believe in the Unity of Allah Almighty and in the veracity of all His Prophets.

82.Have they not travelled in the

اَفَلَمْ یَسِیْرُوْا فِی الْاَرْضِ فَیَنْظُرُوْا

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كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ كَانُوْٓا اَكْثَرَ مِنْهُمْ وَ اَشَدَّ قُوَّةً وَّاٰثَارًا فِي الْاَرْضِ فَمَآ اَغْنٰى عَنْهُمْ مَّا كَانُوْا يَكْسِبُوْنَ ﴿۸۲﴾

land [206] that they might see how was the end [207] of those before them? They were more numerous [208] and stronger in might than these. But, what they earned did not benefit them [209].

206 From this, emerge two issues

1 To travel on land for the purpose of seeing Divine punishment on the desolate localities of the infidels is not only permissible, but it is a commendable act

2 To go to the sacred mausoleums of the pious saints with the intention of seeing the mercy and bounty of Allah Almighty, too, is an excellent act The Hadith Shareef in which it is mentioned that do not undertake a journey to visit any other mosque besides the three, i e Masjide Haraam, Masjide Nabawi and Masjid ul Aqsa, means do not go to any other mosque with the intention of obtaining more rewards than these three mosques

207 From this we learn that for the veracity of any historical incidents or monuments, there is no need for proofs from QUR'AAN and Hadith its fame of being historical will be deemed sufficient Observe, Allah Almighty did not provide geographical localities of these people, but instead said that obtain lessons from seeing their desolate places People of Arabia only knew about these people and their localities from verbal fame. Thousands of issues can be deduced from this. Genealogy, enoorment, relics of the pious became known through mere fame, they do not require concrete proof for their verification.

208 This means the number of these infidels was much more than you, and their wealth and property far exceeded yours, and their symbols and buildings, which they have left behind them, too, are far more than yours. But, when Divine punishment came upon them due to their opposition of the Prophets, none of these things of theirs was able to save them. Then on what ground are you opposing the Prophets?

209 In the same manner these infidels, too, would not be saved by their wealth and their groups from the punishment of Allah Almighty. This tells us that analogy is true and absolute analogy helps in the matters of beliefs as well, i e. to give a joint decision in matters of joint affairs is permissible

فَلَمَّا جَآءَتْهُمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَرِحُوْا بِمَا عِنْدَهُمْ مِّنَ الْعِلْمِ وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿۸۳﴾

83.When their Messengers came to them with clear signs, they kept rejoicing [210] in what knowledge [211] they had. But, what they mocked [212] at, overtook them.

210 This tells us that to express joy in opposition to the Prophet of Allah is an act of infidelity, just as expressing joy out of love for the Prophet of Allah is an act of worship Furthermore, to regard oneself as a greater scholar than the Prophet of Allah is an act of infidelity There, neither your knowledge nor your intelligence is taken into account Only your obedience will be able to hold you in good stead

211 Here, knowledge denotes their polytheistic beliefs, which is literally 'knowledge' and technically called ignorance Or, their mental faculties of knowledge, which were contrary to the teachings of the Prophet. Like how today's scientists are claiming that the heaven is a non-entity or that the earth is in motion, or that Me'raaj is not possible, because in this they are opposing the Holy QUR'AAN and Hadith Shareef

212 The punishment of Allah Almighty in the world, which they were regarding against

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thegrain of intelligence.

فَلَمَّا رَاَوْا بَاْسَنَا قَالُوْٓا اٰمَنَّا بِاللّٰهِ وَحْدَهٗ وَكَفَرْنَا بِمَا كُنَّا بِهٖ مُشْرِكِيْنَ ﴿٨٤﴾

84.But when they saw Our punishment, they said: "We believe [213] in only One Allah and we deny all that we used to associate with Him".

213. This means now they had accepted faith after seeing Divine punishment. This is not faith in the unseen, which is absolutely necessary.

فَلَمْ يَكُ يَنْفَعُهُمْ اِيْمَانُهُمْ لَمَّا رَاَوْا بَاْسَنَا ؕ سُنَّتَ اللّٰهِ الَّتِيْ قَدْ خَلَتْ فِيْ عِبَادِهٖ ۚ وَخَسِرَ هُنَالِكَ الْكٰفِرُوْنَ ﴿٨٥﴾ ع ۱۴

85.But their belief was of no use to them when they had seen [214] Our punishment. This is Allah's Law, which is prescribed [215] to His devotees. And the infidels thereupon lost (all).

214. From this we learn that bringing faith after seeing Divine punishment has no credence. The people of Hazrat Yunus (On whom be peace) had brought faith after seeing the signs of Divine punishment, therefore it was accepted, and not after seeing the actual punishment. Similarly, if the infidel declares faith after seeing the signs of faith, it would be accepted, but if he does so after seeing death or the angels of punishment, it would not be accepted.

215. The law of acceptance of faith is that it is not given any credence after seeing death or the punishment. If anyone's faith is given credence even after death it is out of Divine mercy and not due to the law. An example of this is when our Holy Prophet صلى الله عليه وآله وسلم brought his beloved mother back to life to bless her with faith, which became accepted in the court of Allah Almighty. Now she is a believer and among the Companions of the Holy Prophet صلى الله عليه وآله وسلم.

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ایاتها ۵۴ (۴۱) سورۃ حٰمٓ السجدۃ مکیۃ ۶۱ رکوعاتها ۶

SURAH HAA- MEEM- US- SAJDAH 1 (THE PROSTRATION)

(MAKKAN) Revealed Before Hijrah

6 Sections: 54 Verses 796 Words, 3250 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

حٰمٓ ۝۱

1. Haa – Meem.

تَنْزِيْلٌ مِّنَ الرَّحْمٰنِ الرَّحِيْمِ ۝۲

2. This is a revelation from the Most Affectionate, the most Merciful [2].

of the beautrous attributes of Allah Almighty. For this reason mention is being made of mercy and bounty.

كِتٰبٌ فُصِّلَتْ اٰيٰتُهٗ قُرْاٰنًا عَرَبِيًّا لِّقَوْمٍ يَّعْلَمُوْنَ ۝۳ لا

3. A Book whose Verses have been fully explained [3], a QUR'AAN in Arabic, for the people who understand.

in detail

بَشِيْرًا وَّنَذِيْرًا ۚ فَاَعْرَضَ اَكْثَرُهُمْ فَهُمْ لَا يَسْمَعُوْنَ ۝۴

4.A bearer of good [4] news and a warner. But most of them turn away and do not listen [5].

and not for the guidance of the Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم was already on the path of guidance, prior to its revelation.

2 From this, two issues emerge:
1 The QUR'AAN was revealed gradually over a period of twenty-three years.
2 The Holy QUR'AAN is an absolute reflection.

3 Examples, promises, censures, verses of Personality and Attributes are being mentioned.

4 This tells us that the Holy QUR'AAN, by text, is only in Arabic. Thus, its translation will not be regarded as the Holy QUR'AAN. You cannot recite its translation in Salaah nor are the laws of QUR'AAN applicable for the recitation of the translation. Sajdah Tilawat will not become Wajib when reciting the translation. Furthermore, the Holy QUR'AAN has been revealed for the guidance of mankind.

5 Here, 'listening' means to listen attentively, to listen for accepting. From this, there is a hint that at the time of the recitation of the Holy QUR'AAN, silence must be observed.

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وَقَالُوْا قُلُوْبُنَا فِيْٓ اَكِنَّةٍ مِّمَّا تَدْعُوْنَآ اِلَيْهِ وَ فِيْٓ اٰذَانِنَا وَقْرٌ وَّ مِنْۢ بَيْنِنَا وَ بَيْنِكَ حِجَابٌ فَاعْمَلْ اِنَّنَا عٰمِلُوْنَ ۝٥

5.And they say: "Our hearts are in covers from that to which you invite [6] us, and in our ears is a heaviness, and between us and you there is a veil [7]. So, you do your deed and we do our [8] deeds".

said: "Oh Allah, you made me an infidel". Although this is truth, but the devil's statement of it made him an infidel. Hazrat Adam (On whom be peace) said: "*Oh our Lord! We have wronged ourselves, if you forgive us not, and not have mercy on us, then certainly we are among the losers*" S7:V23). This was against expectations. Prophets are never tyrants or wrongdoers. The words of Hazrat Adam are there to establish faith and repentance. The great Sufis have deduced many issues concerning love for Allah Almighty.

6. The infidels were babbling this nonsense on the basis of mockery and arrogance that we are so staunch in our infidelity that your teaching has no effect on our hearts. This tells us that when bad times come, then man begins to regard weakness as a skill. This is the case with some of today's Muslims who make fun of those who are regular with their Salaah, but are proud about their going to the cinema and participating in worthless activities. May Allah protect us from this.

7. These statements of theirs were absolutely correct about which even the Holy QUR'AAN has mentioned at different places. But, uttering this truth was infidelity. This tells us that sometimes truth, too, is infidelity, e.g. the devil

8. This means you do deeds of faith, we will continue with our infidelity. Or, do what you can to harm us and we will do everything within our power to cause harm to you.

قُلْ اِنَّمَآ اَنَا بَشَرٌ مِّثْلُكُمْ يُوْحٰٓى اِلَيَّ اَنَّمَآ اِلٰهُكُمْ اِلٰهٌ وَّاحِدٌ فَاسْتَقِيْمُوْٓا اِلَيْهِ وَاسْتَغْفِرُوْهُ ۗ وَوَيْلٌ لِّلْمُشْرِكِيْنَ ۝٦

6.Please declare [9]: "I am a human being, indeed like you [10]. To me it is revealed that undoubtedly for you, only One Allah is worthy of worship [11]". Therefore, be firm [12] before Him and beg His Forgiveness [13]. And woe be on the polytheists [14].

just and ordinary human being like you. It should be remembered that the one who called the Holy Prophet صلى الله عليه وآله وسلم as a human being like you is either Allah Almighty, or the Holy Prophet صلى الله عليه وآله وسلم himself or the devil and the infidels. Now, if anyone calls him a human being should carefully think what he is.

9. Here, the word 'say' has been used for the Holy Prophet صلى الله عليه وآله وسلم to say it. No other person has the right to address the Holy Prophet صلى الله عليه وآله وسلم as an ordinary human being. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other*" S24:V63). Some Prophets had called themselves as wrongdoers or being at a loss. If we remember them with these words, we will become infidels.

10. I am neither Allah, nor the son of Allah Almighty, but a genuine servant of Allah. This is an added restraint in respect of divinity. This does not mean that I am neither a Prophet nor an intercessor nor controller of the world, but

11. From this, emerge two issues:

1. Revelation is the big distinguishing factor between the Prophet and us they are possessors of revelation, we are not. This difference of revelation has made the Prophet so superior to the follower, like speech has made the human being superior over the lower animals. One cannot really say that there is no

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difference between a human being and an animal the only difference between them is speech and intelligence In a like manner, it cannot be said that what difference is there between the Prophet and us besides revelation.

2 There is a huge difference in the belief of Tauheed of the Prophets and our belief They understood and accepted Tauheed through revelation, while our belief in Tauheed is based on their teachings Their teacher is Allah Almighty, while our teachers are these blessed Prophets

12 This means keep those beliefs and do those

7.Who do not pay [15] Zakaat and they disbelieve in the Hereafter.

15 In that they do not accept faith Faith is the Zakaat of the body, because this verse is Makkan and the laws regarding Zakaat had been revealed in Madina Shareef, i e Zakaat became obligatory in Madina Tayyibah Or,

8.Surely, those who believe and do righteous deeds shall have endless [16] rewards.

16 That which is unending, i e the eternal bounties of Paradise or that believer who does good deeds but then due to old age, physical disability or some helplessness is unable to perform these deeds, shall continue to receive

SECTION 2

9.Please declare: "Do you disbelieve [17] in Him who created the earth in two [18] days? And do you set up equals [19] to Him? He is the Lord of all the words [20].

17 In that they do not believe in His Prophet, because the polytheists of Arabia had not denied the existence of Allah Almighty.

18 This means within the period of two days, because at that point in time, there was no sun. In one day the earth was created, on the other it

deeds, which will lead you towards A Almighty This path is called The Stra Path. It is that path which the Prophets brought into the world.

13. The infidels should seek forgiveness f infidelity, the sinner from sins. The pi should seek forgiveness even after doing g deeds, that Oh my Lord my good deeds co not become worthy of Your lofty court.

14. At such places, polytheism deno infidelity. Thus, the verse does not mean t ruination is only for the polytheists and not th infidels

الَّذِيْنَ لَا يُؤْتُوْنَ الزَّكٰوةَ وَهُمْ بِالْاٰخِرَةِ
هُمْ كٰفِرُوْنَ ۝

they do not regard Zakaat to be obligatory, o that the laws regarding the obligation of Zaka which would be revealed in future, they wou not be regarding it as obligatory Otherwise, i is not obligatory upon the infidel to pay Zakaa

اِنَّ الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ۝

such rewards (Tafseer Khazainul Irfaan). Or due to Sadaqa-e-Jariah - leaving behind a pio son the believer will continue to receiv rewards of those in their graves.

قُلْ اَئِنَّكُمْ لَتَكْفُرُوْنَ بِالَّذِيْ خَلَقَ
الْاَرْضَ فِيْ يَوْمَيْنِ وَتَجْعَلُوْنَ لَهٗٓ
اَنْدَادًا ۭ ذٰلِكَ رَبُّ الْعٰلَمِيْنَ ۝

was spread. Says Allah Almighty: *"And of that He spread out the earth"*(S79:V30).

19. Although the Lord of such absolute pow is not dependent on anyone's help. But, sin you regard your idols as helpers of Allah, yo are regarding Him as helpless.

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Since every creation is being taken care by Him, then how can they become equal to Him?

وَ جَعَلَ فِيْهَا رَوَاسِيَ مِنْ فَوْقِهَا وَ بٰرَكَ فِيْهَا وَ قَدَّرَ فِيْهَآ اَقْوَاتَهَا فِيْٓ اَرْبَعَةِ اَيَّامٍ ؕ سَوَآءً لِّلسَّآئِلِيْنَ ⑩

10. And He set therein firm anchors [21] rising above it and placed blessings [22] in it and He ordained therein provisions for its inhabitants, all this in four [23] days. This is for those who enquire [24].

21. He created the mountains so that the earth remains anchored with the slightest movement. This tells us that the earth is totally stationary. Ships are stopped in the harbours by means of anchors.

22. Allah Almighty has placed visible bounties in the earth. He has created different types of animals and their fodder and nourishments in it. The concealed bounties created in it are in the form of Prophets and Saints. This tells us that the earth is superior to the sky, as it is the place of rest of the Prophets.

23. He created the earth in two days, and the provisions in two days, which adds to four days, i.e. Sunday to Wednesday (*Tafseer Roohul Mu'ani*). From this we learn that the creation of the sustenance has been done before the one to be sustained. Therefore, why should man be much concerned about it? The soul has been created four thousand years before the body (*Tafseer Roohul Mu'ani - Ibn Abbas*).

24. This means if the people question you, give them their reply so that it would provide proof about your Prophethood.

ثُمَّ اسْتَوٰٓى اِلَى السَّمَآءِ وَ هِيَ دُخَانٌ فَقَالَ لَهَا وَ لِلْاَرْضِ ائْتِيَا طَوْعًا اَوْ كَرْهًا ؕ قَالَتَآ اَتَيْنَا طَآئِعِيْنَ ⑪

11. Then He turned towards the heavens and it was a smoke [25]. Then He said to it and to the earth: "Come [26] both of you willingly or unwillingly". They both submitted: "We come willingly [27]".

25. This tells us that the creation of the earth is before that of the sky, which is there in the form of foam where Makkah Muazzamah is presently situated. The sky is water vapour, which is in the form of smoke.

26. This means be obedient. This is the outer meaning of it. This command has been given to the heavens and the earth. Both of them have understanding and intelligence. They understand not only Allah Almighty, but his pious and sinful servants as well. They weep at the death of a believer. Says Allah Almighty: "*And the heavens and the earth did not shed tears for them*"(S44:V29).

27. This means they are in your presence out of joy and they will remain like this. They will obey you eternally with happiness.

فَقَضٰىهُنَّ سَبْعَ سَمٰوَاتٍ فِيْ يَوْمَيْنِ وَ اَوْحٰى فِيْ كُلِّ سَمَآءٍ اَمْرَهَا ؕ وَ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ ۖ وَ حِفْظًا ؕ ذٰلِكَ تَقْدِيْرُ الْعَزِيْزِ الْعَلِيْمِ ⑫

12. So, He ordained them in seven heavens in two [28] days and inspired each heaven its own mandate [29]. And We adorned the lower heaven with glittering [30] stars and guards [31]. This is the regulation of the Most Honourable, the All Knowing [32].

28. This means on Thursday and Friday giving a total of six days. Saturday was not used

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29 He had allocated appropriate duties to all the angels of the heavens. Hence, some angels are in a perpetual state of standing, some in a state of bending (Ruku) some in prostration (Sajdah) and some are in a sitting state (Qadah). The collective name given to their worship is the Islamic Salaah (*Tafseer Roohul Ma'ani*). In addition, from one heaven comes light, from another comes sustenance and from one comes death. It should be remembered that by 'order' here, is meant creational order, and not one of legal order or overwhelming responsibility. Thus, the angels do not gain rewards for their worship.

30 Here, the lower heaven is meant the first heaven, while the lamps denote stars.

31 From this is meant it is not permissible to ascertain information of the destiny and unseen matters from the stars, because they are not created for this purpose. HAFAZA means to protect, i.e. the stars are a means of protection of the heavens. The heavens are established through them. It is due to them that the devils cannot gain access to it. When the stars will disappear, the heavens would perish. It should be remembered that the Companions of the Holy Prophet صلى الله عليه وآله وسلم and the pious Ulama are the stars of the earth through whom the beauty and eternity of it is maintained. When they perish, the earth will perish as well.

32 There are thousands of wisdoms behind appointing angels and commands on each of the heavens.

13. But if they turn [33] away their faces, then please declare: "I warn you of a thunderbolt, like the thunderbolt [34] faced by Aad and Thamud".

فَإِنْ أَعْرَضُوا فَقُلْ أَنذَرْتُكُمْ صٰعِقَةً
مِّثْلَ صٰعِقَةِ عَادٍ وَثَمُودَ ﴿١٣﴾

33 That after listening to such eloquent oratory they did not accept faith.

34 Because the people of Makkah had seen the ruined localities of the Aad and Thamud. The Aad and Thamud were compatriots of their Prophets, but despite this, they were destroyed because of their infidelity. Relationships with their Prophets did not save them. For this reason mention has been made of these two nations specifically. It should be remembered that after the advent of our beloved Prophet صلى الله عليه وآله وسلم descent of common heavenly punishments have been discontinued, but this can come to certain specific people. In fact, this will come towards the end of the world. Thus, this warning is absolutely correct. Also, this verse does not prove the issue of foreseeing the possibility of a lie against Allah Almighty.

14. Then their Messengers came to them from before them and behind [35] them saying: "Worship [36] none except Allah". They said: "Had our Lord wished so, He would have sent down angels [37]. So we disbelieve [38] in what you have been sent with".

إِذْ جَآءَتْهُمُ الرُّسُلُ مِنۢ بَيْنِ أَيْدِيهِمْ
وَمِنْ خَلْفِهِمْ أَلَّا تَعْبُدُوٓا إِلَّا اللَّهَ ۖ
قَالُوا لَوْ شَآءَ رَبُّنَا لَأَنزَلَ مَلَٰٓئِكَةً فَإِنَّا
بِمَآ أُرْسِلْتُم بِهِۦ كَٰفِرُونَ ﴿١٤﴾

35 This means the Prophets of these nations were trying to convey to them the Divine Message through all possible ways, and giving the guidance through every possible method.

36 From this we understand that the polytheists and the infidels are duty-bound to accept faith, but only after accepting faith they become duty-bound to the laws of Islam.

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his is because the Prophets had ordered them accept faith.

7. This means if Allah Almighty wanted to ake anyone a prophet, he would have made e angels His prophets and not human beings ke us. The status of Prophethood is greater an that of human skills. These people were believing in wood and stones as gods. but they were hesitant in believing the human beings as prophets.

38. From this we learn that the infidels were rejecting the Prophets and the Books revealed to them. This rejection of their has been declared as rejection of Allah Almighty.

فَاَمَّا عَادٌ فَاسْتَكْبَرُوْا فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ قَالُوْا مَنْ اَشَدُّ مِنَّا قُوَّةً ؕ اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَهُمْ هُوَ اَشَدُّ مِنْهُمْ قُوَّةً ؕ وَ كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿۱۵﴾

5.And as for the Aad [39], they became njustly [40] boastful in the land and aid: "Who is stronger in might than s [41]?" Did they not know that Allah Who created them, is stronger [42] than hem in might? But, they continued o deny Our Signs.

than the Prophets, saints and pious devotees of Allah Almighty is either forbidden or an act of infidelity.

41. In the people of Aad, an ordinary person was over fifty feet tall. One person could pick up huge boulders. They were under the impression that if punishment were to descend upon them, they would be able to defend themselves due to their physical strength.

42. When a person is bereft of faith, he fails to understand such words of wisdom.

فَاَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْٓ اَيَّامٍ نَّحِسَاتٍ لِّنُذِيْقَهُمْ عَذَابَ الْخِزْيِ فِي الْحَيٰوةِ الدُّنْيَا ؕ وَلَعَذَابُ الْاٰخِرَةِ اَخْزٰى وَ هُمْ لَا يُنْصَرُوْنَ ﴿۱۶﴾

9. Hazrat Hud (On whom be peace) was the rophet sent to those people who had settled in hqaaf, a city within the boundary of Yemen.

0. From this we understand that sometimes ride can be correct or sometimes incorrect. he one, which is true, is good, while the one, hich is false, is bad. The believer's pride, in pposition to the infidels, in order to regard hem as disgraceful and to regard himself as a erson of honour due to his faith, is an act of orship. However, to regard oneself greater

6.So, We sent upon them a furious [3] cold wind in the days of their nisfortune [44], so that We made them aste the penalty of being degraded n the life of this world. And ndoubtedly, the penalty of the Hereafter is more degrading [45] and hey shall not be helped [46].

3. In which there was only strong wind and hunder, but not any rain. The wind was so cold hat only Allah Almighty could give you refuge rom it. From this we learn that Allah Almighty an destroy people with mighty strength with a imple thing. He can destroy the mighty Namrood through a tiny mosquito and the owerful elephant through a small swallow.

4. This tells us that some days areinauspicious. The days on which punishments had descended are full of misfortune. Also, the days on which one does not get guidance to do good deeds, too, are inauspicious. In truth, inauspiciousness are the evil deeds of man. Punishment on the people of Aad commenced on Wednesday 22 Shawwaal and continued for eight days and seven nights, i.e. until Wednesday 29 Shawwaal (*Tafseer Roohul Mu'ani)*.

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48 This means the infidels would receive full punishment in the Hereafter The punishment received in the world will not be able to decrease the punishment there The worldly hardships of the believer are a means of comforts in the Hereafter.

46. This tells us that there will be no h for the infidel. Having no helpers is a form punishment for the infidels.

17.And as for the Thamud, We guided [47] them, but they preferred blindness to guidance. Therefore, the thunder of the degrading penalty overtook [48] them as the earning of their doing [49].

وَاَمَّا ثَمُوْدُ فَهَدَيْنٰهُمْ فَاسْتَحَبُّوا الْعَمٰى
عَلَى الْهُدٰى فَاَخَذَتْهُمْ صٰعِقَةُ الْعَذَابِ
الْهُوْنِ بِمَا كَانُوْا يَكْسِبُوْنَ ۝

47 It tells us that the work of the Prophet is indeed the work of Allah Almighty. The people of Thamud were shown the guidance by their Prophet Hazrat Saleh (On whom be peace), but Allah Almighty says that We had shown it Thus there is no objection against the verse, because when Almighty Allah becomes the provider of guidance, then it means to lead the person to obtain his goal and that after obtaining this guidance, it would be impossible to go astray

48 In that Hazrat Jibraeel shrieked loudly at them as a result of which all of them were destroyed Since this shriek was a destructive sound it is called thunder, because sometimes thunder kills people It is possible that first the shriek of Hazrat Jibraeel came to them and was followed by thunder and lightening from the sky Thus, there is no inconsistency in this verse and the following verse: "*Then a terrible uproar overtook them*" (S23:V41). In one verse, a particular type of punishment is mentioned and in the other verse another type of punishment is being mentioned.

49 The punishment descended upon the infidels due to their evil doings and evil beliefs while their minor children, their animals and their lands suffered the punishment due to the actions of these wretches.

18.And We save those who believe and remain pious [50].

وَنَجَّيْنَا الَّذِيْنَ اٰمَنُوْا وَكَانُوْا يَتَّقُوْنَ ۝

50 These people were the companions of Hazrat Saleh (On whom be peace) who had believed in him They were hundred and ten in number (*Tafseer Roohul Mu'ani*) The method of salvation was that before the coming of the punishment the Prophet would leave that area with his followers It is only after their departure that punishment would come to that place This tells us that the presence of the pious servant in any area is the means of being safe from Divine punishment. Says Allah Almighty "*If they had been separated necessarily then We would have punished the infidels among them with a painful punishment*" (S48.V25). If the poor believers had left Makkah, then Allah Almighty would have sent punishment on them

SECTION 3

19.And on the day that the enemies of Allah shall be driven [51] towards the Fire; then those who will come first shall be stopped till those coming next [52] should meet them.

وَيَوْمَ يُحْشَرُ اَعْدَآءُ اللّٰهِ اِلَى النَّارِ
فَهُمْ يُوْزَعُوْنَ ۝

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1. That the angels would drag them towards ell in such a disgraceful manner, like how the tchers drag the animals towards the abattoir.
2. This tells us that the infidels would berea-

0.Till when they reach there whence) their ears and their eyes nd their skins will bear witness [53] gainst their doings.

hing the end of Hell one after another, but their entry into Hell will be together. What will take place at the edge of Hell after gathering there is what is being mentioned here.

حَتّٰٓى اِذَا مَا جَآءُوْهَا شَهِدَ عَلَيْهِمْ سَمْعُهُمْ وَاَبْصَارُهُمْ وَ جُلُوْدُهُمْ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٠﴾

The first to speak will be the right hand (*Tafseer Roohul Mu'ani*).

3. That is every limb of theirs would say that had used me to commit such and such a sin

1.And they will say to their skins: Why did you bear witness [54] against s?" They will say: "Allah made us peak, He Who bestowed speaking [55] ower to everything". And He reated you the first time and owards Him are you to return [56].

وَقَالُوْا لِجُلُوْدِهِمْ لِمَ شَهِدْتُّمْ عَلَيْنَا ؕ قَالُوْٓا اَنْطَقَنَا اللّٰهُ الَّذِيْٓ اَنْطَقَ كُلَّ شَيْءٍ وَّ هُوَ خَلَقَكُمْ اَوَّلَ مَرَّةٍ وَّاِلَيْهِ تُرْجَعُوْنَ ﴿٢١﴾

witnesses to investigate the case of slander against Hazrat Aisha (May Allah be pleased with her), it does not prove his lack of knowledge.

55. This verse is on its apparent meaning i.e. the hands, the feet, the tongue will be literally speaking with apparent eloquence. In the world too, trees speak, whose speech the special servants of Allah Almighty hear.

56. Now you would be entering Hell, which you had been denying in the world. Now, look at it to know its certainty.

4. This tells us that on the Day of Judgement he tongue of the infidel will speak lies, while he rest of the limbs would be speaking the uth. Thereafter, the tongue will complain to hose limbs, which are mentioned here. But, despite this, all the limbs will be put into Hell ecause they were accessories to the sins with he tongue. Furthermore, to have a court case, o ask for witnesses, etc. is no proof of the lack of knowledge of the judge. Sometimes this is one to silence the criminal. Thus, when the Holy Prophet صلى الله عليه وآله وسلم sought

2.And how could you veil [57] yourselves that your ears and your yes and skins should bear witness gainst you? You thought [58] that Allah did not know most of your doings [59].

وَ مَا كُنْتُمْ تَسْتَتِرُوْنَ اَنْ يَّشْهَدَ عَلَيْكُمْ سَمْعُكُمْ وَ لَآ اَبْصَارُكُمْ وَ لَا جُلُوْدُكُمْ وَلٰكِنْ ظَنَنْتُمْ اَنَّ اللّٰهَ لَا يَعْلَمُ كَثِيْرًا مِّمَّا تَعْمَلُوْنَ ﴿٢٢﴾

57. It is evident that this speech is of their mbs, i.e. Oh infidels, at the time of sinning ou were asking the people, but you could not main concealed from your Lord. We, your mbs, were present as witnesses. It is possible hat this is the speech of Allah Almighty

58. Had they regarded Allah Almighty as Omniscient in their beliefs or through their deeds, and then they would not have had the courage to commit the sins.

59. Some of the infidels of Arabia had this thought that although Allah Almighty is aware

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of our outer deeds. He does not know our concealed actions. This is like the belief of some philosophers that Allah Almighty is

23.This was your conception, which you formed about your Lord, and it had ruined [60] you. So, now you are amongst the losers.

60 That you became bold on sins by this type of thinking But today you are going into Hell

24.Then, if they endure [61], the fire is their destination [62]. And if they beg for a favour, none will favour [63] them.

61 In that in the world refrain from complaining aloud of the punishment Exercising patience in the world was a means of gaining reward Today, patience and impatience are equal for them.

62 This means if the infidels exercise patience after being in Hell, they will still remain in

25.And We have appointed [64] for them some comrades, who made to appear fair in their eyes what is before them, and what is behind [65] them, and the sentence was justified [66] against them, along with those groups that had already gone before them from amongst the jinns and mankind [67]. Certainly, they were the losers, to perish.

64 Their companion, the devil, and evil people had been appointed for them in the world This tells us that an evil friend is a punishment from Allah Almighty for the person, while a good friend is a mercy of Allah Almighty

65 By making the sins appear as good in this world and made them reject the Hereafter

66 By this is meant the following injunction of Allah Almighty "*Surely those of them who will follow you, I will fill Hell with all of*

aware of the complete details, but not of minor details

ذٰلِكُمْ ظَنُّكُمُ الَّذِيْ ظَنَنْتُمْ بِرَبِّكُمْ
اَرْدٰىكُمْ فَاَصْبَحْتُمْ مِّنَ الْخٰسِرِيْنَ ﴿۲۳﴾

From this we learn that the infidels would be punished for their sinfulness.

فَاِنْ يَّصْبِرُوْا فَالنَّارُ مَثْوًى لَّهُمْ ۚ وَ اِنْ
يَّسْتَعْتِبُوْا فَمَا هُمْ مِّنَ الْمُعْتَبِيْنَ ﴿۲۴﴾

Hell And if they scream out of impatience then they would still be in Hell. May Allah protect us from this!

63 Today, Allah Almighty is telling them that they are not listening, but tomorrow when they would be pleading with Allah Almighty, He will not respond to them

وَ قَيَّضْنَا لَهُمْ قُرَنَآءَ فَزَيَّنُوْا لَهُمْ مَّا
بَيْنَ اَيْدِيْهِمْ وَ مَا خَلْفَهُمْ وَ حَقَّ
عَلَيْهِمُ الْقَوْلُ فِيْٓ اُمَمٍ قَدْ خَلَتْ مِنْ
قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ۚ اِنَّهُمْ
كَانُوْا خٰسِرِيْنَ ﴿۲۵﴾

year (87:V16)

67. From this, emerge two issues

1. The infidel jinns will be sent into Hell and will remain there eternally in punishment.

2 Infidel human beings will be with that type of infidels as per their category of sin, as the polytheists will be with the polytheists, the Nasara) and Yahud will be with their type even though they may have been in different places and different times in the world.

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ECTION 4

وَقَالَ الَّذِيْنَ كَفَرُوْا لَا تَسْمَعُوْا لِهٰذَا الْقُرْاٰنِ وَالْغَوْا فِيْهِ لَعَلَّكُمْ تَغْلِبُوْنَ ﴿٢٦﴾

6.And the infidels say [68]: "Listen ot to this QUR'AAN and make bsurd [69] noise therein. Perhaps you nay get the upper hand [70]".

8. The leaders of the infidels had advised heir subordinates that neither should they listen o the recitation of the Holy QUR'AAN nor llow anyone else to do so. They would hurl busive language at the believers or the Holy rophet صلى الله عليه وآله وسلم while the Holy QUR'AAN was being recited, or play musical nstruments, etc. They would do any possible neans to suppress the recitation so that the QUR'AAN does not seep into your hearts and hereby you do not turn away from your eligion. This tells us that even the infidels were acknowledging the influencing power of he Holy QUR'AAN.

9. From this we understand that to create a din at the time of the recitation of the Holy QUR'AAN to make it difficult for the reciter is the practice of the polytheists. Thus, it is totally forbidden to play drums, etc. in the vicinity of the mosque at the time of congregational Salaah, as well as creating a commotion at the time of Quranic sermon. From this, many issues can be deduced. Likewise, it is forbidden for a few people to recite the QUR'AAN aloud collectively. In short, at the time of recitation of the Holy QUR'AAN it is obligatory to refrain from all those activities, which hinder one from listening to it.

70. So that the Holy Prophet صلى الله عليه وآله وسلم would delay the recitation of the Holy QUR'AAN because of your commotion.

فَلَنُذِيْقَنَّ الَّذِيْنَ كَفَرُوْا عَذَابًا شَدِيْدًا ۙ وَّلَنَجْزِيَنَّهُمْ اَسْوَاَ الَّذِيْ كَانُوْا يَعْمَلُوْنَ ﴿٢٧﴾

7. Certainly We shall make the nfidels taste a severe [71] punishment. And We shall surely award [72] them or their worst deeds that they used o commit.

1. In that these infidels giving such advice would be severely punished. They have been old as infidels that this action of theirs is an act f infidelity.

2. Hazrat Abdullah ibn Abbas (May Allah be leased with him) reported the severest punishment was given to the infidels on the Battlefield of Badr, while the punishment for their infidelity in the true sense of the word would be given to them in the Hereafter. Thus, there is no contradiction in the verse.

ذٰلِكَ جَزَآءُ اَعْدَآءِ اللّٰهِ النَّارُ ۚ لَهُمْ فِيْهَا دَارُ الْخُلْدِ ۭ جَزَآءًۢ بِمَا كَانُوْا بِاٰيٰتِنَا يَجْحَدُوْنَ ﴿٢٨﴾

8.That is the reward of the enemies [73] of Allah, the fire, wherein they hall abide eternally [74], as the unishment for denying Our Verses.

3. From this we learn that the enemy of the oly Prophet صلى الله عليه وآله وسلم and the Holy UR'AAN, is the enemy of Allah Almighty. bserve, these infidels tried to suppress the ound of the recitation of the Holy QUR'AAN; rough which they had been declared as enemies of Allah Almighty.

74. Or, it could be that the region of Hell in which they would be initially placed, they would remain in it eternally. Or, that they would remain in Hell forever, though the regions would continue to change.

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وَقَالَ الَّذِيْنَ كَفَرُوْا رَبَّنَآ اَرِنَا الَّذَيْنِ
اَضَلّٰنَا مِنَ الْجِنِّ وَالْاِنْسِ نَجْعَلْهُمَا
تَحْتَ اَقْدَامِنَا لِيَكُوْنَا مِنَ الْاَسْفَلِيْنَ ۝

29.And the infidels shall say [75]: "O our Lord, show us those among the jinns and men who mislead [76] us that we may trample [77] upon them under our feet, so that they may remain amongst the lowest [78]".

will be locked up in separate lists and hidden from the rest of the inmates of Hell.

77 Fully trample them and take revenge on them

78 Be disgraced by Our trampling. Here, the word lowest denotes being disgraced and wretched

اِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ
اسْتَقَامُوْا تَتَنَزَّلُ عَلَيْهِمُ الْمَلٰٓئِكَةُ اَلَّا
تَخَافُوْا وَ لَا تَحْزَنُوْا وَ اَبْشِرُوْا بِالْجَنَّةِ
الَّتِيْ كُنْتُمْ تُوْعَدُوْنَ ۝

30.Undoubtedly, those who say: "Our Lord [79] is Allah, then remain firm [80] on it, the angels descend [81] upon them saying: "Fear not, nor grieve [82] and be glad in Paradise, which you were promised [83]".

79 Accepting Allah Almighty as Lord means to accept all His Prophets to be true, just accepting your father as a father means to honour and respect all those who are dear to him and regard his relatives dear to you. You regard his mother as your grandmother and his brother as your uncle. Also, you learn to exercise patience at the calamities sent by Allah Almighty and express gratitude at the comforts provided by Him. What comes from the Beloved should be regarded as beloved

80 Until the time of death. In that you carry out His injunctions. Do the good deeds with sincerity. You do not move away from Him in sadness or joy, in comfort or in hardship

81 That which provides contentment during the time of every hardship in the world. These providers of contentment are called *SAKINA*. Says Allah Almighty: "*Then Allah sent down His satisfaction on him*"(S9:V40). Through this satisfaction, you do not feel the pangs at the time of death. And they give glad tidings in the grave and on the Day of Judgement

82 Do not fear the future, nor grieve about the past. Your world is good and your Hereafter, too, is good. You will be bestowed with Paradise

83 This glad tiding is given to the believer at the time of his death, which gives him immense joy. It is for this reason that the day of demise of the saints is called Urs, i.e. the day of the wedding. May Allah Almighty provide this for us! Some received the *gladtidings* in the world.

نَحْنُ اَوْلِيٰٓؤُكُمْ فِي الْحَيٰوةِ الدُّنْيَا وَ فِي
الْاٰخِرَةِ وَلَكُمْ فِيْهَا مَا تَشْتَهِيْٓ
اَنْفُسُكُمْ وَ لَكُمْ فِيْهَا مَا تَدَّعُوْنَ ۝

31.We are your friends in the life of this world and in the Hereafter [84]. And for you therein is that which you yourselves desire [85], and you shall get therein that which you may ask [86] for".

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84. This respect, too, is that of the angels (Tafseer Roohul Mu'ani, Khazainul Irfaan), i.e. We are your helpers in the world, at the time of your death, in the grave as well as, in the Hereafter. This tells us that the angels provide help for the believers. Says Allah Almighty: "*And after that, the angels are his helpers*" (S66:V4). The Holy Prophet صلى الله عليه وآله وسلم is the reliever of difficulties and the fulfiller of needs. The help of the beloved servants of Allah Almighty is true.

85. This means you will receive every kind of bounty in Paradise, which you would desire. Here, the soul under discussion is not the baser self, because that would be made to perish by then. Thus, the inmate of Paradise will not desire anything which is evil, so much so, that a believing father would not desire the salvation of his infidel son.

86. In the first statement, mention was made of desire and wishes, while here, mention is made of verbal request. Thus, there is no contradiction in the verse. The meaning is the same as mentioned above.

32."Hospitality" from the Forgiving, the Merciful [87]".

نُزُلًا مِّنْ غَفُوْرٍ رَّحِيْمٍ ﴿٣٢﴾ ع ٧ ١٨

87. The inmates of Paradise, in terms of entertainment, would be the eternal guests of Allah Almighty.

SECTION 5

33.And who is better in speech than him who invites [88] towards Allah and does righteous [89] deeds and says: "I am a Muslim [90]?"

وَ مَنْ اَحْسَنُ قَوْلًا مِّمَّنْ دَعَآ اِلَى اللّٰهِ وَ عَمِلَ صَالِحًا وَّقَالَ اِنَّنِيْ مِنَ الْمُسْلِمِيْنَ ﴿٣٣﴾

88. In it, first on the list is the Holy Prophet (صلى الله عليه وآله وسلم) and through his blessings would be the Saints and Ulama who engage themselves in the propagation of Islam. In fact, it includes the Muazzin, the Mukabbir and every believer who calls the creation of Allah Almighty towards any piety. This tells us that Allah Almighty loves the speech very much, which gives invitation towards good, even if his voice is heavy and his words are simple. May Allah Almighty bless us with this.

89. By 'piety' is meant piety of the heart as well, i.e. having mystical knowledge of Allah Almighty as well as piety of the body, in other words all types of worship. In this one statement Shariah and Tareeqat are included.

90. From this, two issues emerge:

1. No believer should conceal his religion. His speech, his actions, his physical appearance and his character should reveal that he is a Muslim. To practice hypocrisy is the way of the devil.
2. Do not say that Insha-Allah I am a believer, but regard oneself as a believer with certainty.

34.And the good and the evil are not equal [91]. Repel [92] (the evil) with that which is best. Then the one, whom between you and him is enmity, will become as such as if he was your bosom [93] friend.

وَ لَا تَسْتَوِى الْحَسَنَةُ وَلَا السَّيِّئَةُ ؕ اِدْفَعْ بِالَّتِيْ هِيَ اَحْسَنُ فَاِذَا الَّذِيْ بَيْنَكَ وَ بَيْنَهٗ عَدَاوَةٌ كَاَنَّهٗ وَلِيٌّ حَمِيْمٌ ﴿٣٤﴾

91. This means good and defective beliefs and good and evil deeds are not equal. Good and evil statements are not the same. Good and evil behaviour are not the same. The end result of good things is good and the end result of evil is evil. Therefore, how can a Prophet and an ordinary person be equal?

92. In your personal matter remove the evil

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in his heart and would cause harm to him In spite of this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم always treated him well; so much so, that he even married his daughter, Umme Habibah Due to this kindness, Abu Sufyaan became a devoted Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

وَ مَا يُلَقّٰىهَاۤ اِلَّا الَّذِيْنَ صَبَرُوْا ۚ وَمَا يُلَقّٰىهَاۤ اِلَّا ذُوْ حَظٍّ عَظِيْمٍ ۝

35. And none are made to receive it, except the steadfast [94], and none are made to achieve it except those who have a great future [95].

with much kindness and pardoned all their faults May Allah Almighty grant us such excellent virtues

95 This tells us that possessing excellent virtues is a great bounty from Allah Almighty. Gaining wealth is easy, but obtaining good deeds and excellence is difficult

وَ اِمَّا يَنْزَغَنَّكَ مِنَ الشَّيْطٰنِ نَزْغٌ فَاسْتَعِذْ بِاللّٰهِ ؕ اِنَّهٗ هُوَ السَّمِيْعُ الْعَلِيْمُ ۝

36. If any provocation [96] of the devil reaches you, then seek refuge in Allah. Undoubtedly, He is the All Hearing, the All Knowing.

recite Ta'awwuz, i.e "I seek protection of Allah, from Shaitaan

وَ مِنْ اٰيٰتِهِ الَّيْلُ وَ النَّهَارُ وَالشَّمْسُ وَالْقَمَرُ ؕ لَا تَسْجُدُوْا لِلشَّمْسِ وَلَا لِلْقَمَرِ وَ اسْجُدُوْا لِلّٰهِ الَّذِيْ خَلَقَهُنَّ اِنْ كُنْتُمْ اِيَّاهُ تَعْبُدُوْنَ ۝

37. And among His Signs are the night and the day and the sun and the moon [97]. Prostrate neither before the sun nor the moon [98], but prostrate before Allah alone, Who created [99] them, if you are His devotee [100].

with good deed with patience, ignorance with knowledge an evil treatment of someone with forgiveness reply a rude statement with politeness and courtesy Or, it could mean remove infidelity with the sword

93 Reason for its Revelation

This verse was revealed regarding Abu Sufyaan who had enmity for the Holy Prophet

94 Those who have the power to suppress their anger It should be remembered, that exercising patience because you are helpless, is different to being patient by possessing the power of exercising it The second form of patience is of greater quality When the brothers of Hazrat Yusuf (On whom be peace) came to his palace in Egypt he treated them

96 In it Muslims in general are being addressed If the devil under such circumstances persuades you towards doing evil then

97 That by seeing these things learn to ascertain the power of Allah Almighty and your own humility and meek nature If the night and day the moon and the sun are not the same at all times then how will you be kept in one condition Do not fear in the face of hardships nor be boastful in comfort

98 Here prostration denotes Sajdah (prostration) of worship and not the Sajdah of respect. Otherwise, the word 'you worship' would not have been used here The prohibition of Sajdah of respect is proven from many traditions (Ahadith), but it is not proven categorically from any Quranic verse It is for this reason that the rejecter of this prohibition cannot be called an infidel However, one who

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performs Sajdah of respect is a terrible sinner, a transgressor and a cursed person who is entitled for divine punishment and wrath. It should also be remembered that the one making a Sajdah of respect to the sun, is also an infidels, because this practice is that of a polytheist. Any action, in which there is a sign of polytheism, is infidelity, like prostrating to an idol.

99. Worshipping the moon, the sun, day and night. The one worthy of worship is the Creator, not the creation.

100. This tells us that in all the worships, Salaah is most superior, and in Salaah, Sajdah (prostration) is most superior. This prostration is the sign of man's slavehood and devotion. It should be remembered that it is for the sake of a command and not for the purpose of doubt, i.e. without any doubt you are indeed Allah's bondsman, therefore worship him.

38.And if they become haughty [101] (then remember) that those close [102] to your Lord glorify His Praises, night and day and do not grow weary [103] (of doing this). (After reciting this verse, Sajdah Tilawat becomes obligatory on one who recites it and the one who has heard its recitation).

فَاِنِ اسْتَكْبَرُوْا فَالَّذِيْنَ عِنْدَ رَبِّكَ يُسَبِّحُوْنَ لَهٗ بِالَّيْلِ وَالنَّهَارِ وَ هُمْ لَا يَسْـَٔمُوْنَ ﴿۳۸﴾ السجدة

101. By following the Holy Prophet صلى الله عليه وآله وسلم and worshipping Allah Almighty. Thus, the infidels who reject Allah Almighty as well as the polytheists.

102. This means those angels who enjoy the nearness of Allah Almighty. Here, 'nearness' does not denote nearness of place because Allah Almighty is pure and free from place and space.

103. Among these favourite angels some are in Ruku, who are in this position for millions of years, some are in Sajdah, some are in Qiyaam and some are in Tashahud as was previously stated.

39.And among His Signs is that you see the earth lying worthless [104], but when We send down water in it, it becomes fresh, fertile and productive. Surely, He Who gave life to it, shall certainly give life to the dead. Undoubtedly, He has Power over everything.

وَ مِنْ اٰيٰتِهٖۤ اَنَّكَ تَرَى الْاَرْضَ خَاشِعَةً فَاِذَاۤ اَنْزَلْنَا عَلَيْهَا الْمَآءَ اهْتَزَّتْ وَرَبَتْ ؕ اِنَّ الَّذِيْۤ اَحْيَاهَا لَمُحْيِ الْمَوْتٰى ؕ اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿۳۹﴾

104. Such is the condition of the human beings that anyone who is not touched by the rain of Prophethood, his deeds are not accepted in the court of Allah Almighty and he himself is worthless.

40.Undoubtedly, those who deviate [105] from the right way concerning Our Signs are not hidden from Us. Is he better than that (person) who shall be thrown in the Fire [106], or is he who shall come safely [107] on the

اِنَّ الَّذِيْنَ يُلْحِدُوْنَ فِيْۤ اٰيٰتِنَا لَا يَخْفَوْنَ عَلَيْنَا ؕ اَفَمَنْ يُّلْقٰى فِي النَّارِ خَيْرٌ اَمْ مَّنْ يَّاْتِيْۤ اٰمِنًا يَّوْمَ الْقِيٰمَةِ ؕ اِعْمَلُوْا مَا

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شِئْتُمْ ۙ اِنَّهٗ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝

Day of Resurrection? Do what you desire [108]. Certainly He is Seeing [109] your deeds.

108 From this we learn that sometime an order is given for the purpose of expressing anger. Says Allah Almighty "*And whoso will let him disbelieve*" (S18 V29). Because this verse does not mean that Allah Almighty has given you permission to do what your heart desires

109 This means do as you please, but do it with the understanding that We are looking at you and what you are doing. If you have this thought and keep it at the back of your mind then, if Allah wills, you will never commit any sin. In the same vein, if the believer remembers that my Prophet صلی اللہ علیہ وآلہ وسلم is looking at me, then he will never commit a wrong deed.

105 That they interpret the Holy QUR'AAN incorrectly and bring distortions in its meaning, like the present day Qadyanis. They do not fear Allah Almighty in these matters.

106 What is evident is that by this is meant all the infidels, no matter whether they reject Allah Almighty or are polytheists. Whether they are from those who reject the Holy Prophet صلی اللہ علیہ وآلہ وسلم or whether they are hypocrites or apostates, all of them would be placed into Hell, which will become their eternal abode.

107 From this we learn that the believer, on the Day of Judgement, will receive protection. But as far as inner contentment is concerned, some believers, prior to this day, and some at the end, will obtain this. In short, all the believers will eventually obtain contentment.

إِنَّ الَّذِيْنَ كَفَرُوْا بِالذِّكْرِ لَمَّا جَآءَهُمْ ۚ وَاِنَّهٗ لَكِتٰبٌ عَزِيْزٌ ۝ لَّا

41. Certainly those who deny [110] the Remembrance (QUR'AAN) when it comes [111] to them (are losers) as, without doubt, it is an esteemed [112] Book.

110 *Zikr* denotes remembrance of Allah Almighty, meaning the Holy Prophet صلی اللہ علیہ وآلہ وسلم or the Holy QUR'AAN. There are many ways of rejecting them, rejection of the original Prophethood of the Holy Prophet صلی اللہ علیہ وآلہ وسلم or rejecting any of his blessed attributes or disobeying his orders.

111 From this, there is a hint that he unto whom Prophethood or the message of the Holy QUR'AAN has reached, this order is not for him, like those people in the period prior to the advent of our Holy Prophet صلی اللہ علیہ وآلہ وسلم who had believed in the Oneness of Allah.

There can be no rejection of Prophethood after knowing the Prophet.

112 By the word 'esteemed' is meant unique, incomparable or of great magnitude and grandeur, or the Book of great benefit and blessings. The greatness of the Holy QUR'AAN is such that the pages, its binding, its casing are all of great honour, because disrespect to them is forbidden. Not only the heart in which the QUR'AAN is memorized, but also the person who has memorized it, are both great.

يَأْتِيْهِ الْبَاطِلُ مِنْۢ بَيْنِ يَدَيْهِ وَلَا مِنْ خَلْفِهٖ ۭ تَنْزِيْلٌ مِّنْ حَكِيْمٍ حَمِيْدٍ ۝

42. In which no falsehood can be inserted [113], either from its front or from its rear [114]. It is a revelation from the Wise, the Praiseworthy.

113 From this we understand that every Companion is a true, trustworthy and a pious person. If they were not true believers, then they would not have been entrusted with the compilation and propagation of the Holy QUR'AAN. Anyone who says that the Companions have added or deleted any verses is an infidel. Almighty Allah has created

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Huffaaz for the protection of the words/text of the Holy QUR'AAN, the Qaries for the protection of its recitation, the Ulama for the protection of its meaning and for the mystical meaning of the QUR'AAN, He has created the Saints. These persons are a strong fortress of the Holy QUR'AAN, who do not allow falsehood to come near it.

مَا يُقَالُ لَكَ اِلَّا مَا قَدْ قِيْلَ لِلرُّسُلِ مِنْ قَبْلِكَ ؕ اِنَّ رَبَّكَ لَذُوْ مَغْفِرَةٍ وَّذُوْعِقَابٍ اَلِيْمٍ ﴿۴۳﴾

43. Nothing will be said to you (O Prophet), out which was not said to the Prophets before [115] you. Undoubtedly, your Lord confers the forgiveness and also awards the punishment [116].

115. This means that Allah Almighty has given you the command to propagate the Oneness of Allah Almighty and matters of faith as was given to previous Prophets before you. Otherwise, there is a great difference in injunctions. The titles and attributes of our Holy Prophet صلى الله عليه وآله وسلم are most superior to that of the other Prophets. Thus,

وَ لَوْ جَعَلْنٰهُ قُرْاٰنًا اَعْجَمِيًّا لَّقَالُوْا لَوْ لَا فُصِّلَتْ اٰيٰتُهٗ ؕ ءَاَعْجَمِيٌّ وَّعَرَبِيٌّ ؕ قُلْ هُوَ لِلَّذِيْنَ اٰمَنُوْا هُدًى وَّ شِفَآءٌ ؕ وَ الَّذِيْنَ لَا يُؤْمِنُوْنَ فِيْٓ اٰذَانِهِمْ وَقْرٌ وَّ هُوَ عَلَيْهِمْ عَمًى ؕ اُولٰٓئِكَ يُنَادَوْنَ مِنْ مَّكَانٍۢ بَعِيْدٍ ﴿۴۴﴾ ع

44.Had We made it, the QUR'AAN, in a foreign [117] language, they would definitely have said [118]: "Why have its verses not been made clear [119]?" "Why, this is a foreign language, but you (Prophet) are an Arab [120]?" Please declare: "That is a guidance and a healer [121] for the believers". But the infidels have deafness [122] in their ears and blindness [123] in them. They are like those who called [124] from a far-off place.

114. This means the Holy QUR'AAN is protected from all sides. There is a strong watchful eye over its text, its mystical meanings and its ordinances. Its words can never change. However, some mischief-makers try to distort its meanings, but they cannot succeed in it.

there is nothing objectionable about the verse.

116. This is the commentary of the previous statement, i.e. the other Prophets were told, and it is being said to you as well, that Allah Almighty is Most Forgiving and the Vanquisher. He is Most Merciful to the believers and Most dominant over the infidels.

117. The infidels were saying why had the Holy QUR'AAN been revealed in Arabic and not in any other language. In this verse there is a most appropriate reply to it.

118. This means that at one moment the infidels want to know why had the Holy QUR'AAN been revealed in Arabic and not in any other language. Had it been revealed in a non-Arabic language, then they would say how surprising it is that the Prophet is an Arab, but the QUR'AAN is not in Arabic. This can never happen. In short, they will neither believe in the QUR'AAN now, nor any time later. It should be remembered that all the Prophets had been sent according to the language of the people, and the Book in the language of the Prophet. It has never happened that the language of the Prophet was different to the language of the Book revealed to him. Of course, Mirza Qadyani claimed to be a Punjabi

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prophet, but his revelations were sometimes in English, sometimes in Urdu and at times in such languages that even Mr. Mirza could not understand. Thus the 'prophet' is indigenous, but the revelation is foreign.

119. Why were they not revealed in Arabic, which we would have understood? Of what benefit is this book to us?

120. This tells us that the reason for revealing the QUR'AAN in Arabic is because the possessor of the QUR'AAN, i.e. the Holy Prophet ... is an Arab and his language is Arabic.

121. It should be remembered that the Holy QUR'AAN is a source of guidance and a spiritual cure for the believers only. But, its function as the caller towards Allah Almighty and a cure for visible physical ailments is for the entire world. To blow after its incantation and to write an amulet (Taweez) from its verses is beneficial to both the believers and the non-believer, as is being experienced everywhere.

122. Because of the inner infidelity, they are unable to listen to the Holy QUR'AAN with the view of believing in it.

123. Due to this, they are always having doubts about the Holy QUR'AAN. This tells us that only those will receive benefit from the QUR'AAN whose hearts are connected with the possessor of the QUR'AAN. It is for this reason that an infidel is first made to recite the Kalimah, thereafter he is taught the Holy QUR'AAN.

124. This means just as a person at a distance can hear the voice of the caller but does not understand his words, these infidels, too, only hear the sound of the Holy QUR'AAN, but fail to understand its message. It is the beauty of Allah Almighty that Abu Jahl, being a resident of Makkah, became distanced but Hazrat Uwais Qarni being a resident of Yemen came nearer to the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 6

45. And certainly We bestowed upon Musa a Book, but differences [125] were made therein. And if a Word had not gone before from your Lord, then the matter would have been decided [126] between them. And surely, they are in a confusing doubt about it.

وَلَقَدْ اٰتَيْنَا مُوْسَى الْكِتٰبَ فَاخْتُلِفَ فِيْهِ ۭ وَلَوْلَا كَلِمَةٌ سَبَقَتْ مِنْ رَّبِّكَ لَقُضِيَ بَيْنَهُمْ ۭ وَاِنَّهُمْ لَفِيْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

125. In that some believed in it, others did not.

126. This means We have already taken the decision that the infidels would be meted out with their punishment after the Day of Judgement. It is for this reason that such punishments don't come to them. Or, Our law is that Oh My Beloved Prophet, after your advent, unseen punishments of general nature will not come to them.

46. Whoso does righteous deeds, it is for his own good [127] and who commits evil deeds, it is for his own discredit, to bear its guilt. And your lord is not at all unjust [128] to His servants.

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَاۗءَ فَعَلَيْهَا ۭ وَمَا رَبُّكَ بِظَلَّامٍ لِّلْعَبِيْدِ ۝

127. He will definitely be rewarded, although others too will receive benefit from it. Thus this verse is not against the concept of Isaal-e-Sawaab (conveying the rewards to the souls of

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he deceased).

128. That is, Allah Almighty would be meting out justice to the infidels and bounty to the believers.

PARA 25

إِلَيْهِ يُرَدُّ عِلْمُ السَّاعَةِ ۚ وَمَا تَخْرُجُ
مِنْ ثَمَرٰتٍ مِّنْ اَكْمَامِهَا وَ مَا تَحْمِلُ
مِنْ اُنْثٰى وَ لَا تَضَعُ اِلَّا بِعِلْمِهٖ ۚ وَيَوْمَ
يُنَادِيْهِمْ اَيْنَ شُرَكَآءِيْ ۙ قَالُوْٓا اٰذَنّٰكَ ۙ
مَامِنَّا مِنْ شَهِيْدٍ ۚ ﴿٤٧﴾

47.The knowledge of the Hour is referred [129] to Him alone. And no fruit comes forth from its sheath, and neither any female bears nor brings forth (a child), but He has the knowledge [130] about it. And on the day when He will call them: "Where are My associates [131]?" They will say: "We have already professed to You that there is no witness [132] among us for them".

129. This means that all these Prophets and Saints, who are asked about the knowledge of the Day of Judgement, refer it to Allah Almighty saying, "Allah knows best". Or, it means that without Allah Almighty's knowledge, there is no other source to know about the Day of Judgement. It is stated in sawi Shareef that Allah Almighty has given full knowledge of the Day of Judgement to the Holy Prophet صلى الله عليه وآله وسلم , but the Messenger of Allah صلى الله عليه وآله وسلم was ordered to keep it concealed as it is from the special mystical knowledge of Allah Almighty. It is stated in Tafseer Roohul Bayaan that the great Sufi sages state: "Allah Almighty bestowed the knowledge of Qiyamah upon His Beloved Prophet صلى الله عليه وآله وسلم . The Holy Prophet صلى الله عليه وآله وسلم has disclosed the signs of Qiyamah, its day, date and month, i.e. Friday the 10th of Muharram. If the Messenger of Allah صلى الله عليه وآله وسلم had not been given the knowledge about it, then how did he disclose its signs and the day, date and month? However, he did not disclose after how many years it would be taking place. This is from the Divine secrets.

130. This means Allah Almighty is fully aware of the condition of the fruit before their sheaths appear, i.e. whether it would be imperfect or perfect. He is fully aware about the pregnancy of the female and what its period and condition, i.e. when will the baby be born, how will it be, how long will it live, what will it be eating, what will it be doing, etc. If you doubt it and believe that even an astrologer can provide this information, and on many occasions even the saints of Allah and those possessing psychic knowledge can disclose this information, which prove to be absolutely correct. The reply to this is that the information given by these Hindu priests, astrologers, etc. are merely based on conjecture. Most of it is found to be incorrect and a few predictions, which turn out to be true, are co-incidental. The information provided by the holy Saints is absolutely true, but this is not from their personal knowledge, but that which is given to them by Allah Almighty (Tafseer Khazain and Khazainul Irfaan).

131. This call will be proclaimed by Allah Almighty through the angels, for the polytheists. By associates is meant the idols made by them.

132. This means that today there is none from us to give this testimony that You have any associate. We are witnesses that You are One, without any partners.

وَضَلَّ عَنْهُمْ مَّا كَانُوْا يَدْعُوْنَ مِنْ

48.And those whom they used to

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worship before [133], will be lost from them and they will know [134] for certain that they have no place of escape.

133 This demonstrative pronoun 'those' refers to their idols made out of wood and stones Otherwise, the claim of their prophets would be against them

134 Here, the word 'ZANN' denotes certainty This tells us that this does not always mean conjecture This interpretation will help you in many situations

فَهُمْ وَظَنُّوْا مَا لَهُمْ مِّنْ مَّحِيْصٍ ۝

49.A human being does not tire [135] in praying for good, but if any evil touches him, then he loses hope, becoming full of despair [136].

135 Here, the word 'MAN' denotes an infidel and the word 'good' refers to worldly possessions like good health wealth children etc This means the infidel is greedy about the world It is never satisfied about the wealth of this world His desires about the world are never satisfied Possessions of the world are said to be good for the purpose of outer credence, otherwise all these things are evil for them

لَا يَسْـَٔمُ الْاِنْسَانُ مِنْ دُعَآءِ الْخَيْرِ ۫ وَ اِنْ مَّسَّهُ الشَّرُّ فَيَـُٔوْسٌ قَنُوْطٌ ۝

136 By 'evil' is meant hardships of the world, i e an infidel loses hope quickly from Allah Almighty when faced with hardships. It is for this reason that he resorts to committing suicide A believer, on the other hand, always relies on Allah Almighty. The commentary of this verse is the following verse: "*No doubt, none despair of the mercy of Allah, but a people disbelieving*" (S12 V87)

50.And if We make him taste Our Mercy after hardship befalls [137] him, he will certainly say: "This is my own due [138], and in my opinion the Hour will not come. And even if I am returned to my Lord, certainly for me there is good [139] with Him. Surely, We shall then tell the infidels all that they did [140], and We shall undoubtedly, make them taste [141] hard punishment.

137 From this, emerge two issues

1 Comfort in this world is little, but hardships are many Therefore, tasting mercy has been called here as providing comfort

2 Hardship comes upon a person due to his own evil actions, but mercy is bestowed as a bounty of Allah Almighty

138 It is my right I have obtained it through my own skill and excellence This means they regard gain as a result of their own excellence.

وَ لَئِنْ اَذَقْنٰهُ رَحْمَةً مِّنَّا مِنْۢ بَعْدِ ضَرَّآءَ مَسَّتْهُ لَيَقُوْلَنَّ هٰذَا لِيْ ۙ وَ مَآ اَظُنُّ السَّاعَةَ قَآئِمَةً ۙ وَّ لَئِنْ رُّجِعْتُ اِلٰى رَبِّيْٓ اِنَّ لِيْ عِنْدَهٗ لَلْحُسْنٰى ۚ فَلَنُنَبِّئَنَّ الَّذِيْنَ كَفَرُوْا بِمَا عَمِلُوْا وَ لَنُذِيْقَنَّهُمْ مِّنْ عَذَابٍ غَلِيْظٍ ۝

while loss, they link to Allah Almighty. Or, now this bounty has become my own property and will never be snatched away from me. The thoughts of the believer are totally opposite to both of these

139 This means firstly, the Day of Judgement will never take place and although impossible, if it were to come, like these believers are saying, I will be in comfort there as well, because Allah Almighty has provided me with

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comfort in the world.
140. Its purpose is to show that the comforts of the Hereafter will be due to the good deeds done in the world. Thus, they would be thrown into Hell after showing them their evil deeds,

51.And when We bless a human being, he turns away [142] withdrawing aside, and when evil befalls him, then he offers long prayers [143].

وَ اِذَآ اَنْعَمْنَا عَلَى الْاِنْسَانِ اَعْرَضَ وَنَاٰ بِجَانِبِهٖ ۚ وَ اِذَا مَسَّهُ الشَّرُّ فَذُوْ دُعَآءٍ عَرِيْضٍ ﴿۵۱﴾

142. Here, too, 'man' denotes infidel and withdrawn face indicates to forget Allah Almighty, to boast about their bounties and commit countless sins.
"Oh Zafar, man will not understand Him, no matter how intelligent he may be,
Who fails to remember Allah Almighty in his comfort, and has no fear of Him in his fit of anger".
143. From this we learn that to forget your Creator in your prosperity and to remember Him in your adversity only, is the practice of the infidels. Allah Almighty dislikes this. Here, there is no censure of offering dua, but censure is made for not offering dua in your days of comfort.

52.Please declare: "Tell me if this QUR'AAN is from Allah [144], but yet you reject it?" Who is more on the wrong way then the one who is in extreme dissent?

قُلْ اَرَءَيْتُمْ اِنْ كَانَ مِنْ عِنْدِ اللّٰهِ ثُمَّ كَفَرْتُمْ بِهٖ مَنْ اَضَلُّ مِمَّنْ هُوَ فِيْ شِقَاقٍ بَعِيْدٍ ﴿۵۲﴾

144. It should be remembered that to suspend an obligation is done for the purpose of emphasis and not for the sake of doubt, just as suspending the impossible is for the purpose of change. The purpose of the verse is to show that without any doubt, the Holy QUR'AAN is from Allah Almighty and by becoming its rejectors you are proving to be very stubborn and thus are entitled for the severest punishment. Says Allah Almighty: "*Oh wives of the Prophet! You are not like the other women, if you fear Allah*...(S33:V32). Thus, Oh wives of the Prophet; without doubt, you are pious and superior to the ladies of the world.

53.We shall soon show them Our Signs in the horizon [145] and in themselves [146], till it becomes clear to them that it is the truth [147]. Is it not sufficient [148] that your Lord is witness over everything?

سَنُرِيْهِمْ اٰيٰتِنَا فِي الْاٰفَاقِ وَ فِيْٓ اَنْفُسِهِمْ حَتّٰى يَتَبَيَّنَ لَهُمْ اَنَّهُ الْحَقُّ ؕ اَوَلَمْ يَكْفِ بِرَبِّكَ اَنَّهٗ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ﴿۵۳﴾

145. The purpose of these verses is the things of the world, or the punishment, which had come on the locality of the previous nations, which had been destroyed.
146. Thousands of attributes in their personalities, or the defeat at Badr, etc. The great Sufis say that the entire world is included in the human being. This requires a great deal of pondering and self-reflection.
147. By this is meant the Holy QUR'AAN,

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Al-Islam or the Holy Prophet because whatever information and predictions were made by the Holy Prophet became true

148 What a wonderful thing it is Allah be praised! Everything of this world testifies about the Unity of Allah Almighty, His absolute Knowledge, Power and Wisdom Allah Almighty is a witness over it that indeed He is the Creator and Master of all these things It should be remembered that the testimony of the Prophets and Saints is the testimony of Allah Almighty All the Prophets and Saints have testified that Allah Almighty is the Creator and Master of everything. the Holy Prophet صلى الله عليه وآله وسلم is the witness for Allah Almighty and Allah Almighty is the witness over the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty "*And Allah is sufficient witness*" (S4 V79)

54.Listen, they are certainly in doubt [149] of meeting with their Lord. Behold! He encompasses everything [150].

أَلَآ إِنَّهُمْ فِى مِرْيَةٍ مِّن لِّقَآءِ رَبِّهِمْ ۗ أَلَآ إِنَّهُۥ بِكُلِّ شَىْءٍ مُّحِيطٌ ﴿٥٤﴾

149 Ibn means that there is no doubt after these infidels but it is they who are in doubt, which has surrounded them from all sides and they cannot find a way to get out of it If the ship is in the sea it will come to the shore, but if the sea gets into the ship, it will sink This is the very condition of these infidels

150 The Knowledge and Power of Allah Almighty has encompassed everybody, but Allah Almighty Himself is pure from the concept of encompassing

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اياتها ٥٣ ٤٢ سُوْرَةُ الشُّوْرٰى مَكِّيَّةٌ ٦٢ رکوعاتها ٥

SURAH AL-SHURA (THE CONSULTATION)
(MAKKAN) Revealed Before Hijrah

5 Sections: 53 Verses1 860 Words ,3588 Letters

. According to the majority of the ommentators, this entire Surah is Makkan. But, Hazrat Abdullah ibn Abbas (May Allah be leased with him) says that four verses eginning from verse twenty-three are Madinite, the rest are Makkan. It constitutes of five Rukus, fifty-three verses, eight hundred and sixty words and three thousand five hundred and eighty eight letters.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

حٰمٓ ①

1.Haa – Meem.

عٓسٓقٓ ②

2.Ain Seen Qaaf.

كَذٰلِكَ يُوْحِيْٓ اِلَيْكَ وَ اِلَى الَّذِيْنَ مِنْ قَبْلِكَ ۙ اللّٰهُ الْعَزِيْزُ الْحَكِيْمُ ③

3. Thus He reveals to you, and to hose before [2] you. Allah is the Honourable, the Wise.

revelation i.e. just as We had sent Our revelation to the Prophets before you, We are sending Our revelation on you too. Then why are the infidels especially the People of the Book so surprised about it? He did not say We will send the revelation to the future Prophets. This is because there would be no Prophet coming in the future.

2. This tells us that there can be no Prophet after our Holy Prophet صلى الله عليه وآله وسلم . Otherwise, mention would have been made about it. Hazrat Isa (On whom be peace) is among the previous Prophets. His second coming, closer to the Day of Judgement, is not in contradiction of this verse. Here, the comparison is the spirit of revelation, not in the

لَهٗ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ ؕ وَ هُوَ الْعَلِيُّ الْعَظِيْمُ ④

4.To Him belongs [3] whatever is in the heavens and whatever is in the earth. He is the Exalted, the Great [4].

are two separate attributes. Allah Almighty has bestowed greatness upon His special servants. The Holy Prophet صلى الله عليه وآله وسلم is the greatest in the entire creation. The religious mentor is greater than his disciples and the king is greater than his subjects (*Tafseer Roohul Mu'ani*).

. This means that the entire physical world s the creation of Allah Almighty and in the true ense His dominion. But in a worldly sense, if ome people are granted temporary ownership, t is not contradicting this verse.

. This means the status of Allah Almighty is ofty, so is His power and wisdom. Thus, these

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5.(It is near) that the heavens may rend [5] from above it, but the angels glorify [6] their Lord with His Praise and beg [7] forgiveness for those on the earth. Behold, Allah is Most Forgiving, the Most Merciful [8].

5 This means that the awe and grandeur of Allah Almighty is so supreme that a great creation like the sky sometimes is on the verge of splitting out of fear and awe of Allah Almighty.

6 This means all the angels, whether those who are near to Him or these executors of the commands of Allah, all are engaged in reciting the praises of Allah Almighty. This tells us that those who perform Salaah are great like the angels.

7 This means for the sake of the believers. From this emerge a few issues.

1 The intercession of the angels is a certainty.

2 The angels have already received permission for his intercession. And today they are interceding for the believers. Then, what delay is there in the intercession of the Holy Prophet صلى الله عليه وآله وسلم?

6. And those who have taken for them others besides Allah [9] as protectors, Allah watches them. But you are not duty [10] bound to remain their caretaker attorney.

9 By guardian is meant the deities. Thus, there is no inconsistency in the verse. Or, it could mean they have befriended the enemies of Allah. The friends of Allah are totally different to those who are friends of those other

7. And similarly We revealed to you the Arabic QUR'AAN so that you may warn thereby the Metropolis of all the cities (Makkah) and those who live around it; and you may warn them of the Day of Gathering,

أَدُ السَّمٰوٰتُ يَتَفَطَّرْنَ مِنْ فَوْقِهِنَّ وَ
لٰٓئِكَةُ يُسَبِّحُوْنَ بِحَمْدِ رَبِّهِمْ
يَسْتَغْفِرُوْنَ لِمَنْ فِي الْاَرْضِ ؕ اَلَآ
نَّ اللّٰهَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝

3 When Allah Almighty decides to grant a person with something, He bestows it through the prayer of His beloved servants. Observe that since Allah Almighty desires to forgive the believers, He has instructed the angels to seek forgiveness for them. If you want to please the Holy Prophet صلى الله عليه وآله وسلم then offer duas to his devotees. In order to seek the pleasure of the Holy Prophet صلى الله عليه وآله وسلم the angels are praying for his Ummah. We should make it our duty to remain well-wishers of the Noble Companions and household members of the Holy Prophet صلى الله عليه وآله وسلم so that we may get some charity from him.

8 It is for this reason that Allah Almighty has made the angels your well-wishers. All Be Praised!

اَلَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ
ٰهُ حَفِيْظٌ عَلَيْهِمْ ۫ وَ مَاۤ اَنْتَ عَلَيْهِمْ
بِوَكِيْلٍ ۝

than Allah Almighty.

10 This means that this question will not be put to you because they are dependant on you and you are independent of them because you are the beloved of Him who is Self-Sufficient.

كَذٰلِكَ اَوْحَيْنَاۤ اِلَيْكَ قُرْاٰنًا عَرَبِيًّا
لِّتُنْذِرَ اُمَّ الْقُرٰى وَ مَنْ حَوْلَهَا وَ تُنْذِرَ
مَ الْجَمْعِ لَا رَيْبَ فِيْهِ ؕ فَرِيْقٌ فِي

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الْجَنَّةِ وَ فَرِيْقٌ فِي السَّعِيْرِ ۝٧

herein there is no doubt. A group ill be in Paradise and a group will e in Hell [13].

verse the instruction was to warn the people of Makkah and thereafter the entire world. In short, from this you cannot deduce that the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم was restricted to Arabia.

13. This tells us that on the Day of Judgement everybody will first be assembled. Thereafter they would be separated. Therefore it is also called *YAUMUL HASHR* (Day of Resurrection) and *YAUMUL FASL* (Day of Separation).

وَلَوْ شَآءَ اللّٰهُ لَجَعَلَهُمْ اُمَّةً وَّاحِدَةً وَّ لٰكِنْ يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَ الظّٰلِمُوْنَ مَا لَهُمْ مِّنْ وَّلِيٍّ وَّ لَا نَصِيْرٍ ۝٨

.And had Allah willed, he would ave made them an Ummah under ne faith. But He admits into His Mercy [14] whom so He Pleases. And o far the unjust neither have a riend nor a helper [15].

about them. This state of hopelessness, too, is a form of punishment for the infidels in which they are caught up. From this we learn that Allah Almighty has appointed helpers for the believers. Says Allah Almighty: "*Only Allah is your Friend and His Messenger*" (S5:V55).

اَمِ اتَّخَذُوْا مِنْ دُوْنِهٖۤ اَوْلِيَآءَ ۚ فَاللّٰهُ هُوَ الْوَلِيُّ وَ هُوَ يُحْيِ الْمَوْتٰى ۫ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٩ ع ١٩/٢

4. This tells us that everybody will receive ustenance but everybody will not receive guidance. Worry about obtaining guidance.

5. Here, "unjust" denotes the infidels i.e. the nfidels have no one in the world to save them rom Divine punishment, nor will they have nyone to save them in the Hereafter to enquire

. Have they taken to them others as patrons [16] besides Him? But it is Allah Who is the Patron [17]. And He ill give life to the dead [18] and He is Powerful over everything [19].

true object of Worship, the creator and the true Helper. Thus, this verse is not against those verses in which the beloved servants of Allah Almighty have been called patron or friend. Their sainthood is in reality patronage of Allah Almighty.

18. On the Day of Judgement, at the time of the second trumpet, Allah Almighty raises the dead to life through the prophets. Hazrat Isa (On whom be peace) raised the dead to life, and our Holy Prophet صلى الله عليه وآله وسلم brought his parents and many dead to life.

6. From this we understand that to make the nemies of Allah Almighty into friends is the ractice of the polytheists and infidels, just as making friends of Allah Almighty as your rotectors is the practice of the believers. To ake the Ka'bah as your Qibla is the very sence of faith while to make any idol as your ibla is infidelity. There is a big difference etween friend of Allah and friend other than hat of Allah Almighty.

7. By "Patron" is meant Allah Almighty, the

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19 By "*everything*" is meant everything possible The impossibilities and the obligatory things

SECTION 2

10. In whatever you differ; the decision [20] thereof is with Allah. This is Allah, the Lord. In Him I put my faith [21] and I turn [22] towards Him.

وَمَا اخْتَلَفْتُمْ فِيْهِ مِنْ شَيْءٍ فَحُكْمُهٗٓ
اِلَى اللّٰهِ ؕ ذٰلِكُمُ اللّٰهُ رَبِّيْ عَلَيْهِ تَوَكَّلْتُ ۚ
وَاِلَيْهِ اُنِيْبُ ۝

20 That between the infidel and the believer Allah Almighty will keep a practical decision on the Day of Judgement by rewarding the believers with Paradise and the infidels with Hell Thus in this verse there is no proof for the Chakralawis They, too, take the cases to court to be decided by the judge In "you differ" address is made to the infidels This tells us that the believers are on the path of truth, and it is the infidels who are causing dispute

21 The Islamic scholars' trust is to accumulate the provisions The trust of the Sufis is to turn away from the provisions and rely only on the provider of the provisions The Holy Prophet صلی اللہ علیہ وآلہ وسلم had provided for us the examples of both these forms of trust through his practical life. For greater detail on the topic consult the book "*Shaane Habibur Rahman*".

22 This means I have placed my trust in Allah Almighty from before and I always turn to Him, that, from wherever I obtain things I always regard it as receiving from Allah Almighty. Although the arrow leaves the bow it is sent to the possessor of the bow.

11. The Originator of the heavens and the earth. He has made for you pairs [23] of your own selves and the cattle pairs [24], whereby He spreads [25] you therein. None is therein like Him, and He is the All-Hearing, the All-Seeing.

فَاطِرُ السَّمٰوٰتِ وَالْاَرْضِ ؕ جَعَلَ لَكُمْ
مِّنْ اَنْفُسِكُمْ اَزْوَاجًا وَّمِنَ الْاَنْعَامِ
اَزْوَاجًا ۚ يَذْرَؤُكُمْ فِيْهِ ؕ لَيْسَ كَمِثْلِهٖ
شَيْءٌ ۚ وَهُوَ السَّمِيْعُ الْبَصِيْرُ ۝

23 In that I made your wives from your own kind From this we learn that the marriage of man in the world cannot take place with jinn or animals Paradise is another place wherein the Hoors, too, will become the wives of man, although they are neither human nor the children of Adam (On whom be peace)

24 At another place, the Holy QUR'AAN has stated that everything has its pair, of wood and stones, as well as trees Says Allah Almighty "*And We have made pairs of everything*" (S51 V49)

25 By means of marriage Children out of wedlock will not be from the offspring of the father, nor will they be entitled for the father's inheritance

12. To Him belong the keys [26] of the heavens and the earth. He expands the provisions for whom so He Pleases and straitens [27] it too. Certainly, He knows [28] everything fully well.

لَهٗ مَقَالِيْدُ السَّمٰوٰتِ وَالْاَرْضِ ۚ
يَبْسُطُ الرِّزْقَ لِمَنْ يَّشَآءُ وَيَقْدِرُ ؕ
اِنَّهٗ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝

26 This means in the true sense it is Allah

are not included in this because they are not

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lmighty who is the owner of the keys of the reasures of the heavens and the earth. Hence the ord "*for Him*" is being used here and not "by im". Allah Almighty is the Master and not the easurer. The Holy Prophetصلى الله عليه وآله وسلم ays: "I have been given the keys of the reasures of the earth." Thus, there is no ontradiction between the Hadith and the QUR'AANIC verse.

27. From this we learn that the ampleness and narrowness of the sustenance is not merely due to the actions of man but it is due to the bounty of Allah Almighty.

28. That is who is worthy of being wealthy and who is suitable for punishment. Thus, do not complain about it.

شَرَعَ لَكُمْ مِّنَ الدِّيْنِ مَا وَصّٰى بِهٖ نُوْحًا وَّالَّذِيْٓ اَوْحَيْنَآ اِلَيْكَ وَمَا وَصَّيْنَا بِهٖٓ اِبْرٰهِيْمَ وَ مُوْسٰى وَعِيْسٰٓى اَنْ اَقِيْمُوا الدِّيْنَ وَ لَا تَتَفَرَّقُوْا فِيْهِ ؕ كَبُرَ عَلَى الْمُشْرِكِيْنَ مَا تَدْعُوْهُمْ اِلَيْهِ ؕ اَللّٰهُ يَجْتَبِيْٓ اِلَيْهِ مَنْ يَّشَآءُ وَ يَهْدِيْٓ اِلَيْهِ مَنْ يُّنِيْبُ ﴿۱۳﴾

13.He has prescribed for you the religion which He enjoyed [29] upon Nuh, and that which We have revealed [30] to you and that which We enjoined [31] upon Ebrahim, Musa and Isa saying: "Remain steadfast [32] in the religion and cause no division [33] therein. Very difficult upon the pagans is that which you call [34] them to. Allah chooses to Himself whom He pleases and guides those who turn [35] towards Him.

29. It should be remembered that Hazrat Nuh (On whom be peace) is the first Prophet blessed with Shariah (Code of Laws) and he is the very first Prophet to preach to the infidels, and his disobedient people were the first to receive Divine punishment. It is for that reason that his name has been mentioned with such distinction.

30. From this we learn that in beliefs all the heavenly religions are equal, but they differ in practice. Beliefs are called DEEN (religion) and practices are called Mazhab (a way of life). Thus, the reference here is made to religion.

31. These five prophets are mentioned with distinction because they are Messengers of great stature and status. Otherwise, this command was given to all the Prophets.

32. This means rectify the religion of your followers and keep it in order.

33. Because united body is the mercy of Allah Almighty. To be divided from the united Muslim body is a form of punishment, i.e. do not create difference in the basic fundamental beliefs. Although there is a difference in the religious deeds and acts of worship of the Prophets, Allah Almighty says: "*We ordained a law and way for all of you*"(S5:V48).

34. This tells us that polytheists did not recognize the personality of the Holy Prophet صلى الله عليه وآله وسلم as unbearable because they called him 'The Trustworthy' and 'The upholder of promises', but hard upon them is the propagation of Islam and vilification of the idols.

35. From this we learn that guidance can be obtained through ones deeds, but selection is done through the Grace of Allah Almighty only. By selection is meant Prophethood or special sainthood in which there is no place for deeds. Thus, "*whom He wishes*" has been used for selection and "he who turns" in guidance.

وَ مَا تَفَرَّقُوْٓا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ

14. And they did not divide, but after the knowledge [36] had come to

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them, on account of their own jealousy [37]. And had not the saying of your Lord gone forth for an appointed term, the matter would have been settled among them [38]? And surely, those who come to inherit the Book after them are also in doubt [39] and are disturbed regarding it.

وَلَوْلَا كَلِمَةٌ سَبَقَتْ
مِنْ رَّبِّكَ اِلٰٓى اَجَلٍ مُّسَمًّى لَّقُضِىَ
بَيْنَهُمْ ؕ وَ اِنَّ الَّذِيْنَ اُوْرِثُوا الْكِتٰبَ
مِنْۢ بَعْدِهِمْ لَفِىْ شَكٍّ مِّنْهُ مُرِيْبٍ ۝

36 It means they themselves create the religious difference of the People of the Book in which some are caught up in polytheism and some in infidelity. This had not been the teaching of their Prophets.

37 Every religion desires it's own power, therefore it creates dissension.

38 This means punishment does not come upon these contentious people because time has been set aside for their punishment. Thus, no punishment will come beforehand. This punishment is either in the form of the defeat they suffered at the hands of the Companions, or at the time of their death or on the Day of Judgement.

39. If by Book, here, is meant the Holy QUR'AAN, in which case the pronominal suffix "after them" would be reflecting the Christians and Jews and the inheritors would denote the people of Makkah i.e. after the Christians and the Jews, the people to whom the Book is given are in doubt. Or, if by Book is meant Tauraat and Injeel i.e. those Christians and Jews who came after it, and who were in the period of the Holy Prophet صلى الله عليه وآله وسلم are having a doubt in the QUR'AAN or in his Prophethood (*Tafseer Roohul Ma'ani, Khazainul Irfaan*).

15. So for this, you call [40] and remain steadfast [41] as you have been commanded and do not follow their evil desires [42]. But please declare: "I believe [43] in whatever Book Allah has revealed and I have been commanded that I should do justice [44] between you. Allah is our Lord and the Lord [45] of you all. For us are our deeds and for you are your [46] deeds. There is no dispute between you and us. Allah will gather us together [48], and towards Him is the destination of all.

فَلِذٰلِكَ فَادْعُ ۚ وَ اسْتَقِمْ كَمَآ اُمِرْتَ ۚ
وَلَا تَتَّبِعْ اَهْوَآءَهُمْ ۚ وَقُلْ اٰمَنْتُ بِمَآ
اَنْزَلَ اللّٰهُ مِنْ كِتٰبٍ ۚ وَاُمِرْتُ
لِاَعْدِلَ بَيْنَكُمْ ؕ اَللّٰهُ رَبُّنَا وَ رَبُّكُمْ ؕ
لَنَآ اَعْمَالُنَا وَ لَكُمْ اَعْمَالُكُمْ ؕ لَا حُجَّةَ
بَيْنَنَا وَ بَيْنَكُمْ ؕ اَللّٰهُ يَجْمَعُ بَيْنَنَا ۚ وَ
اِلَيْهِ الْمَصِيْرُ ۝

40 Because here is dispute in them therefore you should invite them towards Islam.

41 Their hearts should not be hardened at propagation of stubbornness and jealousy. This tells us that to be steadfast is the way of the Prophets. The blessed Sufis say that one show of steadfastness is better than showing a thousand miracles. Furthermore, that the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire creation until the Day of Judgement because in the Holy Prophet's صلى الله عليه وآله وسلم call to Islam there is no restriction of time

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place. You should also remember, that the oly Prophet صلى الله عليه وآله وسلم is always viting the infidels towards faith, the believers wards piety and the Sufis towards the ystical knowledge of Allah Almighty. No one excluded from the invitation of the Holy rophet صلى الله عليه وآله وسلم .

2. For everything there is a calamity, and the alamity of religion is desire (sensual desires).

3. This means before the advent of rophethood I have already declared belief in e Holy QUR'AAN and all the other heavenly vealed Books. The guidance of the Holy rophet صلى الله عليه وآله وسلم is not dependant on e revelation of the Holy QUR'AAN.

4. This means I should decide all your cases nd disputes with justice. This tells us that the oly Prophet صلى الله عليه وآله وسلم is the disputable judge, and the judge in passing dgement has to have justice, even if it is eciding the case of an infidel. Or it means, at the unjust laws, which you have made, I ould remove them. Thus, the Holy Prophet Peace be upon them) abolished the practice of burying the females alive, disgraceful social customs, oppression of the poor and helpless, etc.

45. Therefore, the right thing should be for all of us to worship Him alone. In it, the Holy Prophet صلى الله عليه وآله وسلم is turning them towards him with a great deal of grace and favour.

46. In *Lakum* (for you) the letter *LAAM* is used as *ALA* (upon) because the infidels will never receive any reward for their good deeds. Allah Almighty has regarded their good deeds as futile.

47. Because this much has become evident and as such there is no need to debate it. From this we learn that one should not debate or argue with a person who is obstinate and unreasonable. But, if argument is taken to mean contact or connection then this verse is abrogated from the order of Jihad (Holy War)(*Tafseer Khazain and Roohul Mu'ani).*

48. On the Day of Judgement all the believers and infidels would first be assembled at one place, thereafter the believers will go to Paradise and the infidels into Hell.

6.And those who dispute concerning Allah after the believers had already ccepted [49] His call. Their argument s futile [50] in the sight of their Lord nd upon them is the wrath and for hem is the severe [51] punishment.

وَ الَّذِيْنَ يُحَآجُّوْنَ فِي اللّٰهِ مِنْۢ بَعْدِ مَا اسْتُجِيْبَ لَهٗ حُجَّتُهُمْ دَاحِضَةٌ عِنْدَ رَبِّهِمْ وَ عَلَيْهِمْ غَضَبٌ وَّ لَهُمْ عَذَابٌ شَدِيْدٌ ﴿١٦﴾

49. In this verse refutation is made of those Christians and Jews who were bringing about rguments in respect of the Holy QUR'AAN or the sake of misleading the believers. Our eligion is ancient and our Books have been evealed before yours. Therefore we are better han you. From this we learn that arguing about he Holy QUR'AAN is arguing about Allah Almighty as is seen from "in Allah".

50. A thing which has no foundation because of merely being ancient is a proof of it's truth, then the religion of Adam (On whom be peace) should be regarded as the true religion because it is the most ancient in terms of time, and all the other religions should be false, and marriage with one's sister should be regarded as true.

51. These quibbling Jews and Christians are receiving punishment in this world, and they would be punished in the Hereafter as well.

7.Allah is He Who has revealed the Book with the truth and the balance [52] of justice. And what makes you know that the Hour is not near [53]?

اَللّٰهُ الَّذِيْۤ اَنْزَلَ الْكِتٰبَ بِالْحَقِّ وَالْمِيْزَانَ ؕ وَ مَا يُدْرِيْكَ لَعَلَّ السَّاعَةَ قَرِيْبٌ ﴿١٧﴾

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52 Here, the word "balance of justice" denotes the Holy Prophet because the blessed personality of the Holy Prophet is the means of understanding the true measurement of Faith Everyone will have the love for the Holy Prophet صلی اللہ علیہ وآلہ وسلم according to the scale of his faith

53 Reason for its Revelation

The polytheists of Arabia would mockingly ask the Holy Prophet صلی اللہ علیہ وآلہ وسلم when the Day of Judgement would take place In reply to their question, this verse was revealed Here, the word "perhaps" is not used to indicate doubt but it is used for the purpose of certainty and emphasis i.e. Day of Judgement is indeed very near because the Final Prophet and our Final Book and the Final Religion have already come. The Holy Prophet صلی اللہ علیہ وآلہ وسلم says "Me and the Day of Judgement are as close, like these two fingers" Says Allah Almighty "*The Hour came near*" (S54:V1) You should also remember, here the negation is of understanding and not of knowledge.

18.Those who do not [54] believe in it seek to hasten it, and those who believe therein are dreadful [55] of it and know that surely, it is the truth [56]. Beware; certainly those who are in doubt concerning the Hour are indeed on a far-off wrong [57] path.

يَسْتَعْجِلُ بِهَا الَّذِيْنَ لَا يُؤْمِنُوْنَ بِهَا ۚ وَ الَّذِيْنَ اٰمَنُوْا مُشْفِقُوْنَ مِنْهَا ۙ وَ يَعْلَمُوْنَ اَنَّهَا الْحَقُّ ؕ اَلَاۤ اِنَّ الَّذِيْنَ يُمَارُوْنَ فِي السَّاعَةِ لَفِيْ ضَلٰلٍۢ بَعِيْدٍ ۝

54 This haste of theirs is for the purpose of amusement

55 This tells us that even the pious as well as the sinners are afraid of the Day of Judgement The fear of Qiyamah is a sign of Faith In fact, the greater the piety the greater will be the fear May Allah Almighty grant this to us

56 Because the information of the Day of Judgement is given by him from whose tongue only truth is uttered From this we understand that a believer does not make haste in seeking death but regards long life as a boon to do good deeds

57 As there is no hope of them accepting guidance, because it is the fear of the Day of Judgement, which compels a person to accept faith Since they are rejecting Qiyamah itself, then what else would they fear, and how would they accept faith?

19.Allah is Gracious [58] to His devotees. He provides [59] for whomsoever He pleases, and He is the Powerful, the Honourable.

اَللّٰهُ لَطِيْفٌۢ بِعِبَادِهٖ يَرْزُقُ مَنْ يَّشَآءُ ۚ وَ هُوَ الْقَوِيُّ الْعَزِيْزُ ۝

58 The grace and favour of Allah Almighty is general i.e. worldly provision is given to every person It is impossible to enumerate these favours On every small hair of ours are thousands of Divine favours Although we commit sins, He does not stop our provisions We indulge in so many evils, yet He does not disgrace us What this means is that He bestows faith, Divine knowledge, piety, sainthood, Prophethood, etc on special servants of His

59 If by "provision" is meant physical provision, then it would mean He gives to whomever He likes and as much as He likes He keeps the skilful person poor and He makes the uneducated wealthy. This tells us that wealth is not obtained through one's skills but it is the gift of the Lord of Majesty and Bounty.

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But if it is regarded as spiritual provision i.e. faith and piety, then its meaning is quite apparent, as faith and piety are not acquired through one's intelligence but through His Bounty and favour. Although Abu Jahl was intelligent he remained an infidel, but the simple and humble Bilal (May Allah be pleased with him) was made leader of the believers.

SECTION 3

20.Whosoever desires harvest [60] of the Hereafter, We shall give him an increase in his produce [61] and whosoever desires the harvest [62] of this world, We shall give [63] him thereof. But, in the Hereafter he shall have no share [64].

مَنْ كَانَ يُرِيْدُ حَرْثَ الْاٰخِرَةِ نَزِدْ لَهٗ فِيْ حَرْثِهٖ ۚ وَ مَنْ كَانَ يُرِيْدُ حَرْثَ الدُّنْيَا نُؤْتِهٖ مِنْهَا وَ مَا لَهٗ فِي الْاٰخِرَةِ مِنْ نَّصِيْبٍ ﴿٢٠﴾

60. In that through his good deeds he should seek the benefits of the Hereafter i.e. the pleasure of Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم . He should not do good deeds for show.

61. In that he would be given greater guidance to do good deeds, good works would be made easy for him, and give him countless rewards for his good deeds.

62. That he should merely do good deeds to earn the benefits of this world, become a scholar and Hajee for the sake of name and fame, and an Islamic soldier to obtain sports of war.

63. Only that much as has been rewarded in his destiny (*Taqdeer*). Thus, the verse is crystal clear.

64. Because he did not perform any good deeds for the Hereafter at all. This tells us that the one doing good deeds is deprived of rewards. However, in terms of religion his good deed itself will be regarded as correct e.g. the Salaah offered for show will fulfill the obligation, but the person will not receive any reward for it. For this reason, "in the Hereafter" has been placed as a restriction.

21.Have they some associate gods who made for them some other law code for which Allah has given no permission [65]? And had there not been the promise of a final decision [66] (by Allah) in the (Hereafter), it would have been decided between them here. And surely for the unjust people is a painful [67] punishment.

اَمْ لَهُمْ شُرَكٰٓؤُا شَرَعُوْا لَهُمْ مِّنَ الدِّيْنِ مَا لَمْ يَاْذَنْۢ بِهِ اللّٰهُ ؕ وَ لَوْ لَا كَلِمَةُ الْفَصْلِ لَقُضِيَ بَيْنَهُمْ ؕ وَ اِنَّ الظّٰلِمِيْنَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿٢١﴾

65. If the conjunction "or" is taken to mean but should be, then it would mean that Oh beloved! Their false deities, like Iblees, etc have created for them false religion against the Religion of Allah Almighty, which they are following. If it were to mean or they should be, then it would mean, it would be seen whether these people would accept faith or they would remain trapped in their fabricated religions created by their false deities.

66. This means because we have decided that the actual punishment for the infidels would be given on the Day of Judgement. For this reason

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We are not sending on them the punishment of Hell as from now

67 By "the unjust" is meant the infidels and by "painful torment" is meant eternal punishment

22.You shall see the wrongdoers fearful [68] of what they had earned and it shall fall on them. But, those who believe and do good deeds [69] will be in the meadows [70] of Paradise. They shall have with their Lord whatever they desire [71]. This is the great bounty [72].

تَرَى الظّٰلِمِيْنَ مُشْفِقِيْنَ مِمَّا كَسَبُوْا
وَهُوَ وَاقِعٌۢ بِهِمْ ۭ وَالَّذِيْنَ اٰمَنُوْا وَ
عَمِلُوا الصّٰلِحٰتِ فِيْ رَوْضٰتِ الْجَنّٰتِ ۚ
لَهُمْ مَّا يَشَاۗءُوْنَ عِنْدَ رَبِّهِمْ ۭ ذٰلِكَ
هُوَ الْفَضْلُ الْكَبِيْرُ ۝

68 They would be fearful from the beginning of the Day of Judgement, but this fearfulness will not help them

69 This means as much opportunity and time they were given to do good deeds, they did their deeds. If someone was not given any opportunity for any good deeds, then he will go to Paradise for the sake of his faith, e.g. that new convert to Islam who dies immediately after accepting faith

70 That is after their death, and prior to the Day of Judgement the small gardens of Paradise would be placed in their graves. And after the Day of Judgement they themselves would be in the garden of Paradise. May Allah Almighty grant these to us through the medium of His beloved Prophet صلی اللہ علیہ وآلہ وسلم. With a bouquet of flowers grass, too, reaches the royal throne. If we, as sinners, reach there with the Holy Prophet صلی اللہ علیہ وآلہ وسلم it would not be surprising

71 Do in this world what is commanded by Allah, in the Hereafter He will do what you desire

72 This tells us that Paradise will not be achieved merely through our good deeds, but through the grace and bounty of Allah Almighty

23.This is that of which Allah gives good news to His devotees who believe and do good deeds [73]. Please declare: "I do not demand from you any reward [74] for it, but only love to make you (faithful) as obligation of relations [75]". And whosoever requires righteousness [76], We increase goodness in excellence. Undoubtedly, Allah is Forgiving, the Appreciating.

ذٰلِكَ الَّذِيْ يُبَشِّرُ اللّٰهُ عِبَادَهُ الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۭ قُلْ لَّآ
اَسْـَٔـلُكُمْ عَلَيْهِ اَجْرًا اِلَّا الْمَوَدَّةَ فِي
الْقُرْبٰى ۭ وَمَنْ يَّقْتَرِفْ حَسَنَةً نَّزِدْ لَهٗ
فِيْهَا حُسْنًا ۭ اِنَّ اللّٰهَ غَفُوْرٌ شَكُوْرٌ ۝

73 From this, emerge a few issues

1 The work of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the work of Allah Almighty

Observe, the glad tiding is given by the Holy Prophet صلی اللہ علیہ وآلہ وسلم but Allah Almighty is saying that We are giving it.

2 Faith precedes deeds, just as Wudhu

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precedes Salaah.
3. Faith should be supplemented by good deeds.
4. Do not be satisfied by one good deed; make every effort to accumulate as many deeds as possible. Continue to sow the seeds; you don't know which one may sprout into grain.
74. Reason for Revelation
When the Ansaar of Medina realized the shortage experienced by the Holy Prophet صلى الله عليه وآله وسلم with material things, they collected a huge amount of things and presented it to the Messenger of Allah صلى الله عليه وآله وسلم saying that: "Because of your blessings we have obtained faith, the Holy QUR'AAN, and the Benevolent Lord. Oh Messenger of Allah, your needs are many. We from us." At that point in time this verse was revealed, and the Holy Prophet صلى الله عليه وآله وسلم returned their goods. This verse is of Medina.
75. This means you must love one another and bear in mind Islamic brotherhood. Says Allah Almighty: "*And the believing men and the believing women are friends to one another*" (S9:V71). Or, that maintain the relationship of love with me on the basis of spiritual connection, as I am your original source
76. By good deed it is meant love for the Holy Prophet's صلى الله عليه وآله وسلم family members i.e. those who love them. We will give them guidance for doing good deeds, which seem to be beyond the capability of man (*Tafseer Khazainul Irfaan, Roohul Bayaan*).

24.Or, do they say, he has forged a lie [77] against Allah? But if Allah had willed, He could have set a seal [78] of His Mercy upon your heart. And Allah wipes out the falsehood and establishes the truth with His Words [79]. Surely, He Knows fully well what is in the hearts.

أَمْ يَقُوْلُوْنَ افْتَرٰى عَلَى اللّٰهِ كَذِبًا ۚ فَاِنْ يَّشَاِ اللّٰهُ يَخْتِمْ عَلٰى قَلْبِكَ ؕ وَيَمْحُ اللّٰهُ الْبَاطِلَ وَ يُحِقُّ الْحَقَّ بِكَلِمٰتِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿٢٤﴾

77. By claiming Prophethood, or by saying the Holy QUR'AAN is the Book of Allah.
78. So that their slanderous words do not cause any injury to your pure heart. Here, the meaning of "set a seal" is most appropriate. What it means is that this too can be done, but it will never happen. If your blessed heart were to feel any sorrow in Our path, it would be regarded as an act of worship.
79. Soon after this your sun will shine brightly to dispel the darkness of infidelity. Allah Almighty fulfilled this promise of His. Observe, even till today the two Harams are protected from polytheism. May Allah Almighty protect their sanctity for all times.

25.And it is He Who accepts the repentance [80] from His devotees and pardons [81] the sins, and He knows whatever you do [82].

وَ هُوَ الَّذِىْ يَقْبَلُ التَّوْبَةَ عَنْ عِبَادِهٖ وَ يَعْفُوْا عَنِ السَّيِّاٰتِ وَ يَعْلَمُ مَا تَفْعَلُوْنَ ﴿٢٥﴾

80. We should repent from all types of sins. Repentance brings about forgiveness of all sins. There are few important things necessary for repentance: remorse at the sins committed, strong resolve of not repeating these in the future, performing obligations missed, fulfillments of the rights of man. If repentance is done in this way it will most certainly be accepted if, Allah wills. The repentance of infidelity is Faith.
81. From this verse there is a hint that major

have brought this humble gift. Please accept it

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sins are forgiven through repentance, while minor sins are forgiven without it through other means because mention here is made of forgiveness of sins after the acceptance of repentance Says Allah Almighty "*No doubt good deeds obliterate evil deeds*" (S11 V114)

and "*If you keep away from major sins that are forbidden to you, then We will forgive your other sins*" (S4 V31)

82 If we can think this at the time of committing sins then we will never have the courage to commit sins

26.And He answers prayers of those who believe and do righteous [83] deeds and gives them more reward out of His Bounty [84]. And as for the infidels, there is a severe punishment [85] for them.

وَ يَسْتَجِيْبُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ يَزِيْدُهُمْ مِّنْ فَضْلِهٖ ؕ وَالْكٰفِرُوْنَ لَهُمْ عَذَابٌ شَدِيْدٌ ۝

83 From this emerge two issues

1 The prayers (duas) of the beloved servants of Allah are accepted quicker If you want your dua to be accepted then become pious Accept His commands He will accept your duas Observe what was commanded to him by Jaleel (Allah Almighty) Khaleel (Ibrahim on whom be peace) carried on and in return what Khaleelullah (friend of Allah) Hazrat Ibrahim (on whom be peace) asked Rabbe Jaleel (Allah Almighty) responded

2 A sinner like me should ask the friends of Allah Almighty to offer dua, the acceptance of which is having promised here

84 In that He grants the beggars more than what is requested by them From this we learn that we obtain bounties and blessings through dua

85 That He would not accept their dua in most instances He would not have given guidance to do good deeds, and would give severe punishment in the Hereafter.

27.And had Allah increased the provisions of all His devotees (even then), they would have certainly rebelled [86] in the earth. But, He sends down according to a measure as He Wills. Surely, He is Aware and Sees [87] His devotees.

وَ لَوْ بَسَطَ اللّٰهُ الرِّزْقَ لِعِبَادِهٖ لَبَغَوْا فِي الْاَرْضِ وَ لٰكِنْ يُّنَزِّلُ بِقَدَرٍ مَّا يَشَآءُ ؕ اِنَّهٗ بِعِبَادِهٖ خَبِيْرٌۢ بَصِيْرٌ ۝

86 Because in the world the baser self is with you If it is not concerned about earning and living it demands name and fame, and if everybody will begin to desire honour, then this will result in mischief, murder, etc This tells us that rejection of the world, too, is a mercy from Allah Almighty

87 Thus, whoever is fit for any particular thing, it is given to him A physician has a great deal of honey by him, but he will not give it to any patient for whom it is harmful as this will worsen his illness

28.And it is He Who sends down rain after they have despaired [88], and spreads out His Mercy. And He is the Protector, the Praiseworthy.

وَ هُوَ الَّذِيْ يُنَزِّلُ الْغَيْثَ مِنْۢ بَعْدِ مَا قَنَطُوْا وَيَنْشُرُ رَحْمَتَهٗ ؕ وَ هُوَ الْوَلِيُّ الْحَمِيْدُ ۝

88 Ghais refers to beneficial rain, and not one that causes harm.

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وَمِنْ اٰيٰتِهٖ خَلْقُ السَّمٰوٰتِ وَ الْاَرْضِ
وَ مَا بَثَّ فِيْهِمَا مِنْ دَآبَّةٍ ؕ وَهُوَ عَلٰى
جَمْعِهِمْ اِذَا يَشَآءُ قَدِيْرٌ ﴿۲۹﴾ ع

29.And of His signs is the creation of the heavens and the earth and of whatever moving creatures He has spread forth [89] amongst them. And He has the power [90] to gather them together when He Pleases.

29. It could have two meanings:
Allah Almighty has spread the creation throughout the world. One is here while the other is there. One will be found in one time, the other at another time. But on the Day of Judgement all the scattered things will be assembled at one place. Allah Almighty knows how to scatter and to assemble.

2. After death, the limbs of a human body turn into small particles. But Allah Almighty has full power to gather these particles into a whole body i.e. on the Day of Judgement a limb of one person will not mix in the body of another.
90. Because He had created first without any example, so why should it be difficult for Him to recreate it.

SECTION 4

وَ مَآ اَصَابَكُمْ مِّنْ مُّصِيْبَةٍ فَبِمَا كَسَبَتْ
اَيْدِيْكُمْ وَ يَعْفُوْا عَنْ كَثِيْرٍ ؕ ﴿۳۰﴾

30. And whatever misfortune [91] befalls you is due to what your own hands earn [92]; but He pardons much.

91. Regarding this verse the Aryans quibble that every difficulty comes because of some sins. Then the diseases and difficulties of the infants are there because of the sins of their previous lives, because at this point in time they are not in the position to commit any sins. This translation therefore dispels their objection, because it hints at a specific calamity. Otherwise, sometimes difficulty turns out to be a means of gaining higher status.
92. It means this hardship, which has come upon you, has come due to your negligence. This does not mean that every hardship comes because of sins. If this were the case then the Prophets, minor children and animals would never have experienced any hardships, as they are totally innocent. Thus, in this verse address is made to the believers in general. Prophets, minor children, etc. are totally excluded from it. It should be remembered that minor children and demented people are never addressed by Quranic verses. Thus, neither are they being addressed by this verse, nor does it prove the concept of transmigration of soul of the Aryans.

وَ مَآ اَنْتُمْ بِمُعْجِزِيْنَ فِى الْاَرْضِ ۚ وَ مَا
لَكُمْ مِّنْ دُوْنِ اللّٰهِ مِنْ وَّلِيٍّ وَّلَا نَصِيْرٍ ﴿۳۱﴾

31.And you cannot frustrate His control on the earth [93]. You have neither any friend nor any helper [94], except Allah.

93. These hardships, which have been predestined for you, will come to you. If you want to safeguard yourself then become pious.
94. Which could give you salvation from hardships without the will of Allah Almighty. Thus, the duas of the pious, etc are not included in this. Calamities are removed through their duas (prayers)

وَ مِنْ اٰيٰتِهِ الْجَوَارِ فِى الْبَحْرِ كَالْاَعْلَامِ ﴿۳۲﴾

32.And of His signs are ships running in the sea like the mountains [95].

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95 Huge vessels in which sails are tied, as was customary in Arabia, do not sink despite of being so heavy. They too sing the praises of His power

33. If He Pleases, He may cause the wind to become still, so that they (ships) stand still on its back [96]. Surely, therein are signs for everyone who is most steadfast and grateful [97].

إِنْ يَّشَأْ يُسْكِنِ الرِّيٰحَ فَيَظْلَلْنَ رَوَاكِدَ عَلٰى ظَهْرِهٖ ؕ اِنَّ فِيْ ذٰلِكَ لَاٰيٰتٍ لِّكُلِّ صَبَّارٍ شَكُوْرٍ ۙ﴿۳۳﴾

96 During that period movement of the vessels was achieved through favourable winds. What is being said here is if Allah Almighty does not provide favourable winds how will you be able to reach your destination? Or, if Allah Almighty were to send unfavourable winds then how will it reach the shores? Therefore be thankful to Him

97 Those sincere believers who exercise patience when in hardship and are grateful when in comfort can ascertain from these vessels that the vessels of life can only reach the shores of safety through the sea of life when it is piloted by the continuous wind of Divine grace and bounty. The great Sufis say that patience is one half of faith and gratitude is the other half

34.Or, He can destroy them on account of their sins. But there is much that He pardons [98]

اَوْ يُوْبِقْهُنَّ بِمَا كَسَبُوْا وَ يَعْفُ عَنْ كَثِيْرٍ ۙ﴿۳۴﴾

98 He will let the vessels sink by sending unfavourable winds, and those among them who are sincere would be saved from drowning

35.And those who dispute Our signs, should know that for them there is no place to escape [99].

وَّ يَعْلَمَ الَّذِيْنَ يُجَادِلُوْنَ فِيْۤ اٰيٰتِنَا ؕ مَا لَهُمْ مِّنْ مَّحِيْصٍ ﴿۳۵﴾

99 Observe, just as no one can save you from drowning at the time of the sinking of the vessel all means of it are destroyed, in the like manner, no one will be able to save you from the punishment of the Hereafter. By seeing the worldly punishments learn about the punishments of the Hereafter, so that you can obtain faith. The world is a sample of the Hereafter.

36. And whatever you have been given [100] is only a temporary provision of present life [101], but what is with [102] Allah is better and more enduring [103] for those who believe and place their trust [104] in their Lord.

فَمَاۤ اُوْتِيْتُمْ مِّنْ شَيْءٍ فَمَتَاعُ الْحَيٰوةِ الدُّنْيَا ۚ وَ مَا عِنْدَ اللّٰهِ خَيْرٌ وَّ اَبْقٰى لِلَّذِيْنَ اٰمَنُوْا وَ عَلٰى رَبِّهِمْ يَتَوَكَّلُوْنَ ۚ﴿۳۶﴾

100 The wealth of this world. From "You have been from" we understand that the bounties of this world are not merely obtained through our own effort, but they are bestowed through the Lord of Majesty and Bounty

101 Which you abandon in your lifetime or as soon as you die. Do not connect your heart with such a treacherous thing, which is never yours. So why are you coming closer to it?

102 Rewards of the Hereafter. The great Su

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sages say the sincere and accepted deeds, too, are included in it. Those deeds never perish.

103. There are two qualities of the rewards of the Hereafter being mentioned here. They are better as they are not mixed with polytheism. The good of this world is thousand times mixed with the evil. The second quality is that they are eternal and will never abandon you.

104. Reason for its Revelation

Hazrat Alli Murtaza (May Allah be pleased with him) says that this verse was revealed in honour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). When he sacrificed his entire wealth in the path of Allah Almighty for which some of the people censured him.

From this two issues emerge:

1. The good of the Hereafter is only for the pious believers and like the good of this world, will not be given to everybody.
2. Hazrat Abu Bakr Siddique (May Allah be pleased with him) in accordance with Quranic testimony is a true believer and one who places his trust in Allah Almighty. Also, after the prophets of Allah Almighty, he is the most superior and most pious. Says Allah Almighty: "*And swear not those among you who are men of excellence*"(S24:V22) and "*But the most pious one shall be kept far away from it. Who gives his wealth to become purified*" (S92: V17-18). Just as it is important for the believer to declare faith in the Oneness of Allah and Prophethood of the Holy Prophet صلى الله عليه وآله وسلم in the same way it is important for him to declare faith in the superiority, piety and the best among believers as all of these are proven from the Holy QUR'AAN.

37. And avoid major [105] sins and indecencies [106] and when they are angry, they forgive [107].

وَ الَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ وَ اِذَا مَا غَضِبُوْا هُمْ يَغْفِرُوْنَ ﴿۳۷﴾

105. The major sins are those for which punishment of the world or the Hereafter has been decreed. (*Tafseer Roohul Mu'ani*)

106. That sin is indecent which even the human intelligence regards as evil and which is regarded as wicked by followers of every religion, e.g. adultery, stealing etc.

107. Who pardon their criminals, but not the offenders of Shariah (laws of Islam). The first condition is included in good manners while the second condition is irreligiousness.

38. And those who obey [108] the Command of their Lord and establish Salaah and their affairs are decided by mutual consultation [109] and they spend [110] of what We have provided.

وَالَّذِيْنَ اسْتَجَابُوْا لِرَبِّهِمْ وَ اَقَامُوا الصَّلٰوةَ ۪ وَاَمْرُهُمْ شُوْرٰى بَيْنَهُمْ ۪ وَ مِمَّا رَزَقْنٰهُمْ يُنْفِقُوْنَ ﴿۳۸﴾

108. Reason for its Revelation

This verse has been revealed in favour of the Ansaar who had accepted the invitation of the Holy Prophet صلى الله عليه وآله وسلم to accept Islam and become his devoted followers. This tells us that accepting the invitation of the Holy Prophet صلى الله عليه وآله وسلم is accepting the invitation of Allah Almighty.

109. This means they do not act with haste or according to their own wishes. It should be remembered that there is no counselling required in matters of religious laws. They shall be carried out under all circumstances. However, in matters of religious national and personal matters, counselling is very beneficial. There should be counselling in matters of Imamat (leadership), Khilafat, Holy War, marriage, etc. For further clarity, consult the book "*Naee Taqreeren*".

110. From this we learn that it is not obligatory to spend one's entire wealth in the path of Allah Almighty. For the public it is sufficient that they spend some of their wealth, and some for themselves. However, if those who are like

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Abu Bakr Siddiq, possessing a contented soul, were to give everything in the path of Allah Almighty, they are welcome to do so Allah be Praised! For this reason the preposition 'fro is used in "*they spend something out of*".

39.And who, when aggression is made against them, defend [111] themselves.

وَالَّذِيْنَ اِذَآ اَصَابَهُمُ الْبَغْيُ هُمْ يَنْتَصِرُوْنَ ۝

[111] In the previous verses mention has been made about forgiveness In this verse taking revenge is being mentioned This tells us that forgiveness is superior, but taking revenge, too is permissible on an infidel confederate. Taki revenge on an oppressor is a means o establishing peace.

40. And retaliation for an injury is in the similar injury [112]. And whoso forgives and puts the things right, his reward [113] is with Allah. Undoubtedly, He does not love the unjust [114].

وَجَزٰٓؤُا سَيِّئَةٍ سَيِّئَةٌ مِّثْلُهَا ۚ فَمَنْ عَفَا وَاَصْلَحَ فَاَجْرُهٗ عَلَى اللّٰهِ ۭ اِنَّهٗ لَا يُحِبُّ الظّٰلِمِيْنَ ۝

[112] By evil is meant excess hardship and not sin because taking revenge for evil is no sin
[113] In that if it is your affair, you can forgive, but if it is the affair of others, there would be great reward in making peace
[114] This means those who begin wit oppression among them and make them fight.

41. And certainly whosoever takes revenge after being victimized of oppression; there is no blame [115] on him.

وَلَمَنِ انْتَصَرَ بَعْدَ ظُلْمِهٖ فَاُولٰۗىِٕكَ مَا عَلَيْهِمْ مِّنْ سَبِيْلٍ ۝

[115] This tells us it is no oppression on the part of the oppressed to take revenge, nor is there any punishment for it However, those cruelties for which punishment can only be meted out by a judge, cannot be given b others, e g taking blood money from th murderer

42.The blame lies only against those who do wrong [116] against mankind and transgress in the earth without right [117]. For them is the painful punishment.

اِنَّمَا السَّبِيْلُ عَلَى الَّذِيْنَ يَظْلِمُوْنَ النَّاسَ وَيَبْغُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ ۭ اُولٰۗىِٕكَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝

[116] Here "way of blame" denotes hold of the world or the Hereafter and its punishment. By cruelty is meant to cause harm Causing harm is the most common form of it, i e physical harm, monetary harm, etc In short, cruelties are of different types Then the punishment for these, too, is different For one the punishment is death, for another it is cutting off of hands and feet, for one it is imprisonment and lash etc This verse is comprehensive for administration, legal judgements, social affa etc
[117] "Without right" is revealing quality disclosure because rebellion is always a wo form of oppression, it is never a right thing, should be remembered that oppression is

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wo types: one is personal, the other is national. Oppress mankind" is personal oppression, e.g. o hit someone, to swear a person, to steal, etc, while to "rebel" is national oppression to betray country or the people, to rebel against the Muslim ruler, etc. You should take revenge on

43. And the one, who shows patience and forgives [118], certainly complies with strong divine determination [119].

وَ لَمَنْ صَبَرَ وَ غَفَرَ اِنَّ ذٰلِكَ لَمِنْ عَزْمِ الْاُمُوْرِ ﴿۴۳﴾ ع ۴ ۱۴ ۵

118. He who forgives his offenders in his personal matters e.g. he forgives the debtor, forgives one who had used offensive language against him, forgives one who had beat him up, etc. However, if anyone commits treachery against Islam or the Muslims put him under severe pressure and punish him in such a way that it will serve as a warning for others having similar intentions.

both types of oppressors. However, to forgive the first oppressor would be politeness of character, but forgiving the second oppressor is oppression itself. For the second oppressor the verse mentions: "For them is the painful torment".

119. Because it is a confrontation against your baser self which makes a demand on you to take revenge against your offender. To overpower your baser self is true bravery. It is easy to kill thousands of infidels, but it is difficult to destroy your baser self.

SECTION 5

44.And whom Allah leaves to go on a wrong way, he has not protector for him, thereafter [120]. And you will see the wrongdoers when they see [121] the punishment, saying: "Is there any way [122] to return?"

وَ مَنْ يُّضْلِلِ اللّٰهُ فَمَا لَهٗ مِنْ وَّلِيٍّ مِّنْۢ بَعْدِهٖ ؕ وَ تَرَى الظّٰلِمِيْنَ لَمَّا رَاَوُا الْعَذَابَ يَقُوْلُوْنَ هَلْ اِلٰى مَرَدٍّ مِّنْ سَبِيْلٍ ﴿۴۴﴾

120. From this we learn there is no helper for the one who is gone astray. The believers have many helpers from Allah Almighty. If you desire to have helpers in this world and the Hereafter then adopt faith and piety. Anyone who says that he has no helper today or on the Day of Judgement, he is openly declaring his infidelity and apostasy.

121. By "*unjust*" is meant either the polytheists or the infidels. It should be remembered that an infidel would wish to come again in the world to seek atonement for his infidelity.

122. Oh believers! You will see them after the duties of the Day of Judgement, or at the time when the inmates of Hell are being thrown in. This tells us that the infidels would be thrown into Hell in the open. The believers would be seeing their fate. One should further remember that the Messenger of Allah صلى الله عليه وآله وسلم is witnessing these events today as well. On the night of Me'raaj the Holy Prophet صلى الله عليه وآله وسلم had seen the infidels being punished in Hell, although physically they would only be thrown in it after the Day of Judgement.

45.And you will see them exposed to it (fire) dejected with disgrace, looking stealthily [123]. And

وَ تَرٰىهُمْ يُعْرَضُوْنَ عَلَيْهَا خٰشِعِيْنَ مِنَ الذُّلِّ يَنْظُرُوْنَ مِنْ طَرْفٍ خَفِيٍّ ؕ وَ قَالَ

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الَّذِيْنَ اٰمَنُوْٓا اِنَّ الْخٰسِرِيْنَ الَّذِيْنَ
خَسِرُوْٓا اَنْفُسَهُمْ وَ اَهْلِيْهِمْ يَوْمَ الْقِيٰمَةِ
اَلَآ اِنَّ الظّٰلِمِيْنَ فِيْ عَذَابٍ مُّقِيْمٍ ۝

the believers will say: "Surely, the losers [124] are those who have lost themselves and the families on the Day of Resurrection [125]. Behold, certainly the unjust are in lasting punishment [126]

124 Due to fear the infidels would be looking at the fire of Hell with such veiled eyes like how the condemned prisoner looks at the sword of the executioner, which is about to strike off his neck. Oh Allah protect us from this!

124 In total loss which has completely destroyed his earning. Those who destroyed their world for the sake of their Religion have travelled well like Imam Husain and his companions (May Allah be pleased with them)

125 They have lost their lives in such a manner that they became entitled for Hell through their infidelity. And the loss of the household members is that due to infidelity they had become deprived of homes and Hoories in Paradise, which were allocated for them. Had they become believers they would have obtained this. Their share of this will be taken care of by the believers. It should be remembered that for every person there is one house each in Paradise and in Hell.

126 Those whose death is going to be on infidelity would be eternally punished in Hell. It should be remembered that the word punishment reflects kind in which thousands of kinds of punishments are included, punishment of fire, hunger, thirst, disgrace. In short, this word is comprehensive and collective. May Allah Almighty protect us from it.

وَمَا كَانَ لَهُمْ مِّنْ اَوْلِيَآءَ يَنْصُرُوْنَهُمْ
مِّنْ دُوْنِ اللّٰهِ ؕ وَ مَنْ يُّضْلِلِ اللّٰهُ
فَمَا لَهٗ مِنْ سَبِيْلٍ ۝

46. And they have no protectors [127] to help them except Allah. And whomsoever Allah leaves to go on the wrong way [128], has no way [129].

127 This means the friends in whom the infidels had put their trust in the world, or those relatives about whom they had such thoughts, that they would help them on the Day of Judgement none from them would be helping them on that day.

128 In that Allah Almighty will create in them apostasy due to their evil doings and impudence just as Allah Almighty places death in the slaughtered thing due to slaughtering.

129 Neither will he find guidance to do good deeds in the world, nor the path of Paradise on the Day of Judgement, waste thousands of rupees on forbidden things for the sake of name and fame, and they feel as if death has come to them when asked to spend in the path of Allah Almighty.

اِسْتَجِيْبُوْا لِرَبِّكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ
يَوْمٌ لَّا مَرَدَّ لَهٗ مِنَ اللّٰهِ ؕ مَا لَكُمْ مِّنْ
مَّلْجَاٍ يَّوْمَئِذٍ وَّ مَا لَكُمْ مِّنْ نَّكِيْرٍ ۝

47. Obey the Commands [130] of your Lord before the coming [131] of the day that is not to be averted [132] against Allah. You would have no refuge [133] that day, nor can you dare to deny [134] it.

130 By being obedient to his beloved

(Obeying the Holy Prophet صلی اللہ علیہ وآلہ وسلم)

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obeying Allah Almighty.
31. By "*that day*" is meant the Day of udgement. Also, day is used to denote time, nd not the opposite of night.
32. At that point in time you would be ishing for good deeds, but your wish will not e fulfilled. Now is the time to sow some good eeds. Today He is giving you the opportunity o do so but you are not paying any heed. omorrow you will try to please Him, but He ill not respond to you.

8.But if they turn [135] aside, then We ave not sent you as a warden [136]. our duty is only to deliver the Message [137]. And certainly, when We let human beings taste [138] the Mercy from Us, they rejoice [139] over t. But, if any evil befalls them, ecause of what their hands have ent forth [140], the human beings become most ungrateful [141].

35. In that after listening to everything they ill not accept faith and he obedient to you.
36. So that their apostasy would be accounted or through you, just like teachers are made to ive account for the poor results of the school, or when the shepherd is questioned at the loss of any sheep. Oh My beloved you are freed rom their accountability.
37. This is an additional portion i.e. only conveying the message of Allah Almighty was obligatory upon him, not of making them ccepting it. Thus, this does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم had no other rights besides propagation. The Holy Prophet صلى الله عليه وآله وسلم is the judge of he believers in the world, and their pleader and ntercessor on the Day of Judgement.

49. To Allah belongs the Authority [142] of the heavens and the earth. He creates whatever He likes. He bestows daughters on whomsoever He Pleases and bestows sons [143] on whomsoever He Pleases.

133. You will have no refuge if you die in infidelity. But if you die as a believer you will obtain bounty of Allah Almighty and the sanctuary of His beloved Messenger صلى الله عليه وآله وسلم . Oh Allah keep us under the protection of Your beloved Prophet صلى الله عليه وآله وسلم in this world and the Hereafter.
134. Because the list of your deeds with angels. In fact, your own hands and feet would testify against you.

فَاِنْ اَعْرَضُوْا فَمَآ اَرْسَلْنٰكَ عَلَيْهِمْ حَفِيْظًا ؕ اِنْ عَلَيْكَ اِلَّا الْبَلٰغُ ؕ وَ اِنَّآ اِذَآ اَذَقْنَا الْاِنْسَانَ مِنَّا رَحْمَةً فَرِحَ بِهَا ۚ وَاِنْ تُصِبْهُمْ سَيِّئَةٌۢ بِمَا قَدَّمَتْ اَيْدِيْهِمْ فَاِنَّ الْاِنْسَانَ كَفُوْرٌ ﴿۴۸﴾

He is our means of support in this world and the Hereafter.
138. By "*man*" is meant an infidel or a negligent person. From this we learn that comforts are less in the world. Therefore, the verb "*to taste it*" is used.
139. By happiness is meant to be conceited, give oneself airs, to be proud. This type of happiness is evil. But happiness of gratitude is rewardable.
140. This tells us that most calamities come due to our evil deeds, although some calamities become the means of elevation of status.
141. This means after seeing these calamities a person forgets his previous comforts, and says Allah Almighty had never bestowed me with any comfort at all.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَخْلُقُ مَا يَشَآءُ ؕ يَهَبُ لِمَنْ يَّشَآءُ اِنَاثًا وَّيَهَبُ لِمَنْ يَّشَآءُ الذُّكُوْرَ ﴿۴۹﴾

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142 The true king is He He can give kingdom to anyone He desires, like how he has granted the kings outer kingdom, and the saints inner kingdom

143 This tells us that the children are merely a gift from Allah Almighty Strong people have been seen to be deprived of children, while the homes of weaker people had been filled w children He can grant sons and daughters whomever He desires. He can grant only so to anyone he wishes, and only daughters whom He wishes.

50.Or, He couples [144] both, the sons and the daughters, and He makes whomsoever He wishes, issueless [145]. Undoubtedly, He is All-Knowing, the Powerful.

أَوْ يُزَوِّجُهُمْ ذُكْرَانًا وَّإِنَاثًا ۚ وَيَجْعَلُ مَنْ يَّشَآءُ عَقِيْمًا ۚ إِنَّهٗ عَلِيْمٌ قَدِيْرٌ ۝٥٠

144 It should be remembered that receiving children through the duas of the pious servants too is a grant from Allah Almighty e g some homes get one child through the treatment of doctors All these are a means of achieving the goal Through the blessed dua of the Holy Prophet صلی اللہ علیہ وآلہ وسلم the house of Hazrat Talha (May Allah be pleased with him) was filled with children Says Allah Almighty *"Allah and His Messenger have enriched them out of His grace"*(S9:V74)

145 All these conditions are found in the Prophets as well Thus Hazrat Shuaib and Hazrat Lut (On them be peace) only had daughters, Hazrat Ibrahim (On whom be peace) only had sons Our Holy Prophet صلی اللہ علیہ وآلہ وسلم had been given both sons and daughters, while Hazrat Yahya and Hazrat Isa (On them be peace) had no children (*Tafseer Khazainul Irfaan*)

51.And it is not fit for a human being [146] that Allah should speak [147] to him, except through revelations [148], or from behind the veil [149]. Or, He may send any Messenger that He may reveal [150] what He Wills. Surely, He is High, Wise [151].

وَمَا كَانَ لِبَشَرٍ أَنْ يُّكَلِّمَهُ اللّٰهُ إِلَّا وَحْيًا أَوْ مِنْ وَّرَآئِ حِجَابٍ أَوْ يُرْسِلَ رَسُوْلًا فَيُوْحِيَ بِإِذْنِهٖ مَا يَشَآءُ ۚ إِنَّهٗ عَلِيٌّ حَكِيْمٌ ۝٥١

146 The restriction of human being is for the purpose of differentiating between angels and other creation in matters of Divine conversation i e Allah Almighty speaks directly with the angels but with man through revelation

147 This means in this world no one can speak to Allah Almighty directly Although Musa (On whom be peace) spoke to Allah Almighty, it was through a veil Only our Holy Prophet صلی اللہ علیہ وآلہ وسلم spoke to Allah Almighty directly, but it was in another world In fact, it was from beyond the Throne of Allah Almighty Thus, the meaning of the verse is crystal clear

148 Directly through the angel in a dream or in a wakeful state through inspiration. Hazrat Ibrahim (On whom be peace) was given the order of sacrificing the son in a dream, while Hazrat Dawood (On whom be peace) was inspired with the Zaboor in a wakeful state.

149 Like how Allah Almighty spoke to Musa (On whom be peace) at Mt Sinai, being under veil

150 If Allah Almighty desires, He sends the revelation through the angels, as was the normal method of sending revelation to the Prophets

151 Reason for its Revelation

A Jew came to the Holy Prophet صلی اللہ علیہ وآلہ وسلم and said that if you are a true Prophet, then why can't you see Allah

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Almighty at the time of revelation like how our Musa (On whom be peace) could see him at the time of speaking to Him. To this, the Holy Prophet صلى الله عليه وآله وسلم replied that he was not seeing Allah Almighty but merely hearing the conversation. This verse was revealed to acknowledge what the Holy Prophet صلى الله عليه وآله وسلم had said. (Roohul Mu'ani).

وَ كَذٰلِكَ اَوْحَيْنَآ اِلَيْكَ رُوْحًا مِّنْ
اَمْرِنَا ؕ مَا كُنْتَ تَدْرِىْ مَا الْكِتٰبُ وَ
لَا الْاِيْمَانُ وَ لٰكِنْ جَعَلْنٰهُ نُوْرًا نَّهْدِىْ
بِهٖ مَنْ نَّشَآءُ مِنْ عِبَادِنَا ؕ وَ اِنَّكَ
لَتَهْدِىْٓ اِلٰى صِرَاطٍ مُّسْتَقِيْمٍ ۙ﴿۵۲﴾

52.And thus We have revealed [152] to you a spirit [153] by Our Command. You did not know the Book before it, nor the details of the laws [154] of religion. But We made it a light whereby We guide [155] Our devotees whom We Please. And certainly, you (O Muhammad) guide to the Straight Path [156].

152. As we were sending revelation to the other Prophets. In it there is a hint, that there will be no Prophet after our Holy Prophet صلى الله عليه وآله وسلم . This is because no mention has been made that We will send the revelation in future too.

153. The Holy QUR'AAN, because through it exists the inner world, which is the very essence of Faith.

154. Here, negation is made of understanding i.e. he did not understand faith and Book through mere presumptuous analogy. Here, negation is not of absolute knowledge because prior to revelation the Holy Prophet صلى الله عليه وآله وسلم was already a worshipper, a devout ascetic, and a person of piety. In fact, the first revelation came when the Holy Prophet صلى الله عليه وآله وسلم was in a state of I'tikaaf and worship of Allah Almighty. Also, at no stage in their lives were the Prophets unaware of Faith. Hazrat Isa (On whom be peace) at birth had said: "I was made a Prophet". You should also remember that when Jibraeel (On whom be peace) brought the first revelation, the Holy Prophet صلى الله عليه وآله وسلم knew with certainty that he was Jibraeel and that whatever he was reciting was the Holy QUR'AAN and that he was sent by Allah Almighty. Therefore, the Holy Prophet صلى الله عليه وآله وسلم did not enquire about his identity, nor that what he was speaking was from him, or that was he reciting the Holy QUR'AAN if the Holy Prophet صلى الله عليه وآله وسلم did not have full knowledge about these things, then this verse would have remained doubtful to the Holy Prophet صلى الله عليه وآله وسلم , as harbouring a doubt about the Holy QUR'AAN is an act of infidelity. Says Allah Almighty: "*In it there is no place for doubt*" (S21: V2). Going to Warqa bin Naufil was to bestow faith to him and not for the personal assurance and comfort of the Holy Prophet صلى الله عليه وآله وسلم

155. From this, emerge a few issues:

1. The Holy QUR'AAN is a light.
2. Not only obtain guidance through it. Only they are guided whom Allah Almighty wishes to guide.
3. The guidance of the Holy Prophet صلى الله عليه وآله وسلم is not dependant on the Holy QUR'AAN; but as he was on guidance before the Holy QUR'AAN, as is understood from: "Whom He wishes".

156. From this we understand that through the permission of Allah Almighty the Holy Prophet صلى الله عليه وآله وسلم too provides guidance. By "You most certainly guide to the right path" is meant that anyone's guidance, which is not desired by Allah Almighty, you will not be able to guide that person. Thus, there is no inconsistency in the verses. We further learn that you will only obtain guidance from the Holy Prophet صلى الله عليه وآله وسلم as he dispels misguidance and apostasy. But from the Holy

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QUR'AAN you will obtain guidance as well as misguidance. Says Allah Almighty "*Allah sends astray many by it and guides many*" (S2 V26). The Holy QUR'AAN only guides those whose hearts are glowing with the light of the possessor of the QUR'AAN i.e. Holy Prophet صلى الله عليه وآله وسلم.

صِرَاطِ اللّٰهِ الَّذِیْ لَهٗ مَا فِی السَّمٰوٰتِ وَمَا فِی الْاَرْضِ ؕ اَلَاۤ اِلَی اللّٰهِ تَصِیْرُ الْاُمُوْرُ ۧ

53. The Path of Allah, to whom belongs whatever is in the heavens and whatever is in the earth. Behold! All the affairs return to Allah, only.

سُوْرَةُ الزُّخْرُف مَكِّيَّةٌ ٤٣

اٰيَاتُهَا ٨٩ رُكُوْعَاتُهَا ٧

SURAH AL ZUKHRUF (GOLDEN ADORNMENTS)
(MAKKAN) Revealed Before Hijrah
7Sections: 89 Verses] 3400 Letters

1. By 'Luminous Book' is meant the Holy QUR'AAN which provided for the believers in particular and man in general the path of guidance and made all types of the unseen evident upon the Holy Prophet صلى الله عليه وآله وسلم. Says Allah Almighty "*We have sent down this QUR'AAN on you in which everything is clearly explained*" (S16 V89).

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِیْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

حٰمٓ ۟ۚ

1.Haa Meem.

وَالْكِتٰبِ الْمُبِیْنِ ۟ۙ

2. By the Luminous Book [1].

اِنَّا جَعَلْنٰهُ قُرْاٰنًا عَرَبِیًّا لَّعَلَّكُمْ تَعْقِلُوْنَ ۟ۚ

3.We have sent it (QUR'AAN) in Arabic [2] that you may understand [3].

2. It should be remembered that besides the Holy QUR'AAN no other Heavenly Book was revealed in Arabic because besides the Holy Prophet صلى الله عليه وآله وسلم no prophet from the lineage of Ismail (On whom be peace) has appeared in Arabia. All the previous Book

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were revealed in Hebrew. Presently, this language too is non-existent, but Arabic has remained an international language because of the Holy QUR'AAN. We further learn that Arabic is superior to all the languages because the Holy QUR'AAN was revealed in it. After death, Arabic becomes the language of everybody. The questions in the grave and the reckoning on the Day of Judgement would be conducted in Arabic. The language of the inmates of Paradise would be Arabic. The language of our beloved Prophet صلى الله عليه وآله وسلم was Arabic. In short, Arabic is the spiritual language, while all other languages are physical.

3. Oh people of Arabia and through you the rest of mankind understand, that you are everyone's teacher, while the rest are your pupils.

4. And undoubtedly, it is (safe) in the Mother Book with Us, which is indeed exalted and full of wisdom [4].

وَ اِنَّهٗ فِیْۤ اُمِّ الْكِتٰبِ لَدَیْنَا لَعَلِیٌّ حَكِیْمٌ ۝۴

4. From this, emerge three issues:

1. The Holy QUR'AAN is on the Divine Tablet from beforehand. From there it was revealed to the Holy Prophet صلى الله عليه وآله وسلم gradually over a period of twenty-three years. Therefore those whose gaze is on the Divine Tablet are fully aware of the Holy QUR'AAN.

2. The Holy QUR'AAN is the most superior of all the Books of Allah Almighty.

3. You can attribute the qualities of Allah Almighty to some other than Allah Almighty.

5. Should We then take away this Rememberance [5] from you, because you are the people exceeding [6] the limits?

اَفَنَضْرِبُ عَنْكُمُ الذِّكْرَ صَفْحًا اَنْ كُنْتُمْ قَوْمًا مُّسْرِفِیْنَ ۝۵

5. That we do not give you commands of Shariah. We stop revelation of the Qur'aan. Whatever has been revealed we lift it up(from the world) we won't do so , otherwise you will be parished. The preservation of the QUR'AAN is the means of your safety and peace.

6. This will never take place; in fact you would be reformed. This tells us that man often tends to forget Allah Almighty, but his Creator does not forget him. It has been stated in Hadith Shareef that before the Day of Judgement, the Holy QUR'AAN would be raised to heaven. The death of Islamic scholars, too, is a calamity for the believers.

6. And how many a Prophet did We send [7] among the earlier people?

وَ كَمْ اَرْسَلْنَا مِنْ نَّبِیٍّ فِی الْاَوَّلِیْنَ ۝۶

7. This tells us that sending of Prophets for the guidance of the creation is Divine habit. We also learn that there would be no prophet coming after the Holy Prophet صلى الله عليه وآله وسلم because here it is not stated that He would be sending them in future. Now, the guidance of the creation is entrusted to the Ulama (scholars) and to the Saints of Allah.

7. And whenever a Prophet came to them, they mocked [8] (at him).

وَ مَا یَاْتِیْهِمْ مِّنْ نَّبِیٍّ اِلَّا كَانُوْا بِهٖ یَسْتَهْزِءُوْنَ ۝۷

8. In it mention is made of those Prophets who had been sent to the infidels. Thus, Hazrat Adam and Sheeth (On them be peace) are excluded from them. The first prophet to preach Divine Message to the infidels is Hazrat Nuh (On whom be peace).

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فَاَهْلَكْنَآ اَشَدَّ مِنْهُمْ بَطْشًا وَّ مَضٰى مَثَلُ الْاَوَّلِيْنَ ۝

8.And We destroyed those who were stronger [9] in power than these, and the example [10] of the earlier people has gone before.

9 Like the people of Aad and Thamud, who had possessed more wealth and power than the Arabs But in spite of having these, they were destroyed

10 Thus, it became necessary for the Arabs to take a lesson from this This tells us that analogy is true, as Allah Almighty has ordered us to practice this

وَلَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ لَيَقُوْلُنَّ خَلَقَهُنَّ الْعَزِيْزُ الْعَلِيْمُ ۝

9. And if you ask them: "Who has created the heavens and the earth?" they will certainly say: "The Honourable, the All-Knowing [11] created them.

11 This tells us that believing in Allah Almighty with all His attributes will not be regarded as Faith until Faith in the Holy Prophet صلی اللہ علیہ وسلم is not declared The infidels of Arabia, despite having belief in Allah Almighty remained infidels because they had rejected the Holy Prophet صلی اللہ علیہ وسلم It should be remembered, that here those infidels are denoted who were not atheists, they had knowledge of the personality of Allah Almighty, but they were indulging in polytheism Otherwise, there were such atheists in Arabia who were believers in time as the affecter of everything and who did not acknowledge the existence of Allah Almighty. Mention of them is made in this verse "*And none destroys us but time*" (S45 V24).

الَّذِيْ جَعَلَ لَكُمُ الْاَرْضَ مَهْدًا وَّ جَعَلَ لَكُمْ فِيْهَا سُبُلًا لَّعَلَّكُمْ تَهْتَدُوْنَ ۝

10.He Who has made the earth for you a cradle [12], and He made pathways [13] for you therein, that you may follow the right ways.

12 Those that are spread and made stationary like the bedding neither hard as iron, nor soft as water All these things are included in preparing the bedding

13 In the like manner Allah Almighty has established roads for the Hereafter From these, some are open which is Shariah, and some are galleys and alleys, which is Tareeqat.

وَالَّذِيْ نَزَّلَ مِنَ السَّمَآءِ مَآءًۢ بِقَدَرٍ ۚ فَاَنْشَرْنَا بِهٖ بَلْدَةً مَّيْتًا ۚ كَذٰلِكَ تُخْرَجُوْنَ ۝

11.He Who sends down water from the heaven in measures [14], and We thereby give life to dead land, similarly you shall be brought [15] forth (on the Day of Judgement).

14 In that He sent down rain everywhere according to its requirements Rainfall in Bengal is greater than that in Punjab Rainfall in the rainy season is more than in other seasons In the same way, He sends down rain of guidance and Divine knowledge from the heaven of Prophethood through which the fields of Faith are maintained lush green.

15 From the grave, to the Plain of Reckoning When the second trumpet would be blown, its sound would be like that of the rain, and every dead body would sprout like grain.

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وَالَّذِیْ خَلَقَ الْاَزْوَاجَ كُلَّهَا وَ جَعَلَ لَكُمْ
مِّنَ الْفُلْكِ وَالْاَنْعَامِ مَا تَرْكَبُوْنَ ۙ﴿۱۲﴾

12.And who created all the pairs [16] and made for you ships and cattle [17] that you ride.

the journey of the Hereafter. The issues of Shariah and Tareeqat, our good deeds, etc. are all the conveyances for this journey. The Ulama and Saints are the captains of these conveyances. Just as the passengers are not independent from the captain of the ship, the believers, too, are not indifferent to the Ulama and Saints.

لِتَسْتَوٗا عَلٰى ظُهُوْرِهٖ ثُمَّ تَذْكُرُوْا نِعْمَةَ
رَبِّكُمْ اِذَا اسْتَوَيْتُمْ عَلَيْهِ وَتَقُوْلُوْا
سُبْحٰنَ الَّذِیْ سَخَّرَ لَنَا هٰذَا وَ مَا كُنَّا
لَهٗ مُقْرِنِيْنَ ۙ﴿۱۳﴾

13.That you firmly mount [18] on their backs, and then you remember the favours [19] of your Lord when you firmly sit upon them and say: "Glory be to Him Who has subjected [20] this, though this was not controllable by your power [21].

are not under our control nor are we able to make them of service to us.

16. Physical as well as spiritual. Physical pairs like male and female, black and white, sour and sweet, etc. The spiritual pairs are pious and wretched, believer and infidel, sinner and God-fearing, heart and soul, etc.

17. Just like the carriages in which you travel on land and sea, He has created carriages for

18. During the journey at sea you sit on the support of the ship and during the journey by land you sit on the back of the conveyance, e.g. on the back of the camel.

19. Remember the bounties of Allah Almighty sincerely. This tells us that for every favour granted, we should remember Allah Almighty. This is one form of expressing gratitude.

20. From which we are deriving benefits. If He had not made this possible how would we make use of them to have our work done? Observe, the buck, the white antelope, lion, cheetah, in fact even the ant, fly, mosquito, etc.

21. Allah Almighty has not joined strength and courage together in the animals. Animals and reptiles do have strength but they lack courage. Because of this, we are safe from them. On the other hand, the fly and mosquito are daring, but they lack strength. Therefore they are not able to cause harm to us. The cattle and camels have the strength to serve but they lack the courage to oppose us. Thus, they are utilized for our service. Such is the strange arrangement in nature.

وَاِنَّاۤ اِلٰى رَبِّنَا لَمُنْقَلِبُوْنَ ﴿۱۴﴾

14. And surely we are to return to our Lord [22].

22. The Holy Prophet صلى الله عليه وآله وسلم when beginning the journey on camel or when sitting in a ship would recite the following dua: *Embark therein in the name of Allah it is moving and it is breathing. No doubt, my Lord is assuredly most Forgiving, Merciful* (S11:V41). If a person, before commencing with the journey, recites this dua, he will be protected from the calamities of the journey.

وَ جَعَلُوْا لَهٗ مِنْ عِبَادِهٖ جُزْءًا ؕ اِنَّ
الْاِنْسَانَ لَكَفُوْرٌ مُّبِيْنٌ ﴿۱۵﴾ ع ۱۵

15.Yet, they have made some of His devotees a part of Him (as His children). Undoubtedly, man is clearly ungrateful [24].

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23 This means, after accepting Allah Almighty as the Creator of the universe, the polytheists tried to prove children for Him by saying that the angels are daughters of Allah Almighty. The Jews claim Uzair and the Christians claim, Hazrat Isa (On them be

peace) as sons of Allah Almighty. This tells that children are part of the father.

24 Besides man, no other creation accepted children for Allah Almighty, yet He most kind to man, but it is man who ungrateful to Him

SECTION 2

16. Has He taken for Himself daughters from His creation and bestowed sons [25] upon you?

أَمِ اتَّخَذَ مِمَّا يَخْلُقُ بَنٰتٍ وَّ اَصْفٰىكُمْ بِالْبَنِيْنَ ﴿۱۶﴾

25 The Polytheists of Arabia had regarded females as evil and because of this they would bury them alive. In spite of this, they were still accepting the angels as daughters of Allah Almighty

17. And yet, when any of them is given the news that whosoever ascribes the comparison of the Most Affectionate, his face remains darkened and he is inwardly choked [26] with grief.

وَ اِذَا بُشِّرَ اَحَدُهُمْ بِمَا ضَرَبَ لِلرَّحْمٰنِ مَثَلًا ظَلَّ وَجْهُهٗ مُسْوَدًّا وَّ هُوَ كَظِيْمٌ ﴿۱۷﴾

26 This tells us that to be displeased at the birth of the daughters is the practice of the infidels. However, to pray to Allah Almighty for a son so that he can be of service to Islam is the way of the Prophets. Hazrat Ibrahim (On whom be peace) and Hazrat Zakariya prayed for sons. Hazrat Ibrahim (On whom be peace) would pray: "Oh Allah, listen to my prayer." When the son was born to him, he named him Ismail meaning one who listens as a remembrance of this dua of his

18.And what! Is the one who is brought [27] up in ornament, and does not speak [28] clearly in disputes (be associated with Allah)?

اَوَ مَنْ يُّنَشَّؤُا فِي الْحِلْيَةِ وَهُوَ فِي الْخِصَامِ غَيْرُ مُبِيْنٍ ﴿۱۸﴾

27 From this we learn that it is forbidden for men and teenage boys to wear jewellery as this is for the women. The jewellery of man is knowledge, skills, piety and purity. Furthermore, in order to gain ascendancy in a debate is a great favour of Allah Almighty.

28 When a woman cites a proof in a debate she usually ends giving proof against herself (*Tafseer Khazain*).

19.And they describe the angels who are devotees of the Most Affectionate as females [29]. Were they present at the time of their creation [30]? Now, their evidence shall be recorded [31] and they shall be questioned.

وَجَعَلُوا الْمَلٰٓئِكَةَ الَّذِيْنَ هُمْ عِبٰدُ الرَّحْمٰنِ اِنَاثًا ؕ اَشَهِدُوْا خَلْقَهُمْ ؕ سَتُكْتَبُ شَهَادَتُهُمْ وَيُسْـَٔلُوْنَ ﴿۱۹﴾

29 The infidels in this nonsensical talk committed infidelity of three typ

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He acknowledged children for Allah Almighty.

For himself he accepted sons, but daughters for Allah Almighty,

Accepting angels as females in which there is an insult to angels

This tells us that to insult an angel is an act of infidelity. We also learn that our own children cannot become our slaves and servants.

30. Because the attributes of angels cannot be understood through our intelligence. Now, there are only two conditions: either you have seen them or you have been informed about them by the Prophet. No Prophet has ever conveyed the information of them being females. Since you have not seen angels, how can you make such nonsensical statements about them?

31. This tells us that the infidelity of the infidels became statements of sins, and not of good deeds. Because the infidels were saying that our forefathers were stating that angels were daughters of Allah Almighty. We are merely testifying that they were true. For this reason it has been labeled as testimony.

20.And they say: "Had the Most Affectionate Allah so Willed, we would not have worshipped [32] them (idols). They knew nothing about its reality, as they are only telling lies [33].

وَ قَالُوْا لَوْشَآءَ الرَّحْمٰنُ مَا عَبَدْنٰهُمْ ؕ مَا لَهُمْ بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَخْرُصُوْنَ ۝٢٠

32. The infidels were unable to differentiate between Divine intention and Divine approval. The intention to command, approve, etc. are all different. Allah Almighty had given the command for sacrifice of Ismail (On who be peace), but in this command there was neither Divine approval nor intent. The infidels babble that since we are committing infidelity through the intention of the Lord, therefore He is pleased with our infidelity. If He was not pleased with it, He would not have intended this.

33. Although in beliefs, opinions, conjectures, and hearsay talks are not sufficient.

21.Or, did We give them a Book before this to which they are holding fast [34]?

اَمْ اٰتَيْنٰهُمْ كِتٰبًا مِّنْ قَبْلِهٖ فَهُمْ بِهٖ مُسْتَمْسِكُوْنَ ۝٢١

34. This too is not a fact, because besides the Holy QUR'AAN no other heavenly Book had been revealed in Arabia. Nor can there ever be permission given to commit infidelity on any Divinely revealed Book.

22.No, but, in fact, they say: "We found our fathers on this system (religion) and we are guided by their footsteps [35]".

بَلْ قَالُوْٓا اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّاِنَّا عَلٰٓى اٰثٰرِهِمْ مُّهْتَدُوْنَ ۝٢٢

35. From this we understand that to act upon the customs and traditions of ignorant forefathers which are against the teachings if Shar-iah-Islamic Laws is the worst form of crime, like how some of our ignorant Muslims are on the occasion of marriages adamantly putting into practice customs and traditions of their ignorant forefathers.

23. Similarly, when We had sent any warner in any city before you,

وَ كَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ

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the wealthy from there said [36] to him: "Indeed we found our forefathers on a system (religion) and we are guided by their footsteps [37]".

وَكَذٰلِكَ مَآ اَرْسَلْنَا مِنْ قَبْلِكَ فِيْ قَرْيَةٍ مِّنْ نَّذِيْرٍ اِلَّا قَالَ مُتْرَفُوْهَآ ۙ اِنَّا وَجَدْنَآ اٰبَآءَنَا عَلٰٓى اُمَّةٍ وَّ اِنَّا عَلٰٓى اٰثٰرِهِمْ مُّقْتَدُوْنَ ﴿٢٣﴾

36 This tells us that the poor usually showed devotion to the Prophets Very few wealthy have become their devotees Even today, religion is kept alive by the poor An Alim (Islamic Scholar) Hafiz, religious sages are usually found from the poor

37 No matter whether we are able to understand it or not, whether you prohibit it or not they will do the very same what their forefathers were doing. This type of stubbornness is an act of infidelity.

24.He (that Prophet) said: "And what! Even though I may bring to you a better guidance than what you found your fathers [38] upon?" They said: "Surely, we disbelieve [39] in that with which you are sent".

قٰلَ اَوَ لَوْ جِئْتُكُمْ بِاَهْدٰى مِمَّا وَجَدْتُّمْ عَلَيْهِ اٰبَآءَكُمْ ؕ قَالُوْٓا اِنَّا بِمَآ اُرْسِلْتُمْ بِهٖ كٰفِرُوْنَ ﴿٢٤﴾

38 It should be remembered here the tense in the verb "bring better guidance" is not the adjective of the superlative because the beliefs of these polytheists were never based on guidance so that this religion could be called on greater guidance On the contrary, it was complete misguidance while this i e Islam, is true guidance From this we learn that in opposition to the instruction of the Prophet of Allah صلى الله عليه وآله وسلم every worldly consensus and majority is totally irrelevant

39 Even if you are on the path of truth, we will still obey our forefathers.

25.Therefore, We took retribution [40] from them. Behold! How was the end of the liars [41]!

فَانْتَقَمْنَا مِنْهُمْ ۚ فَانْظُرْ كَيْفَ كَانَ عَاقِبَةُ الْمُكَذِّبِيْنَ ﴿٢٥﴾

40 From this emerge two issues

1 Punishment does not come without the rejection of the Prophet, no matter in what infidelity a person may sink

2 Allah Almighty takes revenge on behalf of His beloved servants Likewise, Allah Almighty will give opportunity to the servants of the beloved servants of Allah Almighty of rendering service Serve Allah's Prophet and receive its reward from Allah Almighty

41 In it there is an address made to the infidels who during their trade journeys had been seeing these desolate localities of these nations. From it we learn that it is important to visualise localities of people who have been destroyed by Divine punishment In the same vein to see the mercy of Allah Almighty it is important to see the beautiful cities of His beloved servants where they are held on great pomp and splendour

SECTION 3

26.And when Ebrahim said to his father and his people: "I disown [42] what you worship".

وَاِذْ قَالَ اِبْرٰهِيْمُ لِاَبِيْهِ وَقَوْمِهٖٓ اِنَّنِيْ بَرَآءٌ مِّمَّا تَعْبُدُوْنَ ﴿٢٦﴾

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2. From this we learn that to assume deceptive behaviour (Taqiyyah)is against the way of Ibrahim (On whom be peace). Allah Almighty has established this religion for eternity through this declaration, and made the concealment of religion through deception as a criminal act. Furthermore, Prophets of Allah

27."Except Him Who created me, and He will surely guide [43] me".

43. Of my place of migration where I can engage myself in the worship of Allah Almighty, the author of *Tafseer Roohul Bayaan*, Allama Ismail Haqqi, states that the letter *SEEN* is for emphasis as well for present continuous tense i.e. He is always giving me guidance. Thus this verse does not mean that at first Ibrahim (On whom be peace) was not on

28.And he made it a word of his legacy for his descendants that perhaps they may turn [44] to him.

44. This means after you, all the Prophets, servants and believers have reiterated this to the infidels that we are totally disgusted with your deities. This tells us that to express disgust at the infidels is the way of Ibrahim (On whom be peace). So oh infidels of Makkah,

29.In fact, I allowed them and their fathers worldly enjoyments [45], until there came to them the Truth (QUR'AAN) and the Messenger preaching clearly [46].

45. The reason for the infidelity and enmity of these wretches is to obtain comforts in this world, and indulgence therein made them negligent of their Creator.

46. Allah Almighty has called the Divine Tablet too as luminous, as well as the Holy

30. And when the Truth (QUR'AAN) came to them, they said: "This is magic, and we reject [47] it".

47. This tells us the rejection of the Prophet is the root of all infidelities. The infidels first

Almighty are courageous and bold. They were not afraid of anyone other than Allah Almighty. Also, resentment against the infidels is just as important as having love for the beloved servants of Allah Almighty, even if these infidels happen to be your relatives.

إِلَّا الَّذِي فَطَرَنِي فَإِنَّهُ سَيَهْدِينِ ﴿٢٧﴾

the path of guidance, thereafter guidance was given to him. Prophets of Allah Almighty cannot be without guidance for even a second. Since he is declaring to you now that he is totally disgusted with you and your young deities, and is a true devotee of Allah Almighty, then how can you still harbour doubt about his guidance?

وَجَعَلَهَا كَلِمَةً بَاقِيَةً فِي عَقِبِهِ لَعَلَّهُمْ يَرْجِعُونَ ﴿٢٨﴾

since you are calling yourself followers of Ibrahim (On whom be peace) why are you not carrying out his order? From this verse, we learn that obedience of the misguided forefathers is not permissible, obedience to pious forefathers is extremely important.

بَلْ مَتَّعْتُ هَٰؤُلَاءِ وَآبَاءَهُمْ حَتَّىٰ جَاءَهُمُ الْحَقُّ وَرَسُولٌ مُبِينٌ ﴿٢٩﴾

QUR'AAN and the Holy Prophet because the Messenger of Allah makes manifest the knowledge of all things unseen, his Prophethood is totally like an open book and his miracles are a clear proof of his truth.

وَلَمَّا جَاءَهُمُ الْحَقُّ قَالُوا هَٰذَا سِحْرٌ وَإِنَّا بِهِ كَافِرُونَ ﴿٣٠﴾

rejected the Holy Prophet صلى الله عليه وآله وسلم then the Holy QUR'AAN and then Allah

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Almighty. Similarly accepting the Holy Prophet صلى الله عليه وسلم is the origin of Faith and related matters. It is for this reason that the infidel is first made to recite Kalimah Tayyibah before he accepts Faith. All other things are taught to him thereafter.

31. And they said: "Why has not this QUR'AAN been revealed to any great [48] man of the two cities?"

وَقَالُوْا لَوْ لَا نُزِّلَ هٰذَا الْقُرْاٰنُ عَلٰى رَجُلٍ مِّنَ الْقَرْيَتَيْنِ عَظِيْمٍ ۝

48. It tells us that disregarding the loftiness of the Prophet of Allah but instead giving this position to the people of the world is the work of the infidels. The most revered and lofty are the Prophets thereafter their sincere devotees. Says Allah Almighty: *The honour is for Allah and His Messenger and the Believers.* (63:8) We further learn that big cities in Arabia are called QARYA the infidels had called Makkah Mu'azzamah and Taif as *QARYA*.

Thus Salaatul Jumu'ah can only be performed in a city. *JOOATHA* was a *QARYA* i.e. a big city. Reason for its Revelation: The infidels were saying that if the QUR'AAN had to be revealed on man, then it should have been revealed on Walid bin Mugheerah who is an eminent person in Makkah, or on Urwah bin Masood Thaqafi, who was the wealthiest person of Taif. In refutation of their claim, this verse was revealed.

32. What! Is it they who distribute [49] the Mercy of your Lord? It is We Who apportion [50] their livelihood among them in the present life and We raise [51] some of them above others in rank, so that some of them may take the others in their service [52]. And the Mercy [53] of your Lord is better [54] than what they amass.

اَهُمْ يَقْسِمُوْنَ رَحْمَتَ رَبِّكَ ؕ نَحْنُ قَسَمْنَا بَيْنَهُمْ مَّعِيْشَتَهُمْ فِى الْحَيٰوةِ الدُّنْيَا ۚ وَرَفَعْنَا بَعْضَهُمْ فَوْقَ بَعْضٍ دَرَجٰتٍ لِّيَتَّخِذَ بَعْضُهُمْ بَعْضًا سُخْرِيًّا ؕ وَرَحْمَتُ رَبِّكَ خَيْرٌ مِّمَّا يَجْمَعُوْنَ ۝

49. The keys of Prophethood are not in their hands. We will give Prophethood to whomsoever We desire. This is obtained through Our Grace.

50. Whom We like We shall bestow. We grant wealth to whom We like and keep poor, whom We desire. Since nobody can question Allah Almighty in these matters of wealth and poverty, then how can a person question Him regarding His Choice of Prophethood? May Allah be praised!

51. In matters of material wealth and power some have been elevated to high positions. The same is the allocation of religious bounties.

52. That the wealthy infidels tend to mock at the poor believers. Thus, this statement is linked with the end result. This is like how it is said that the thief has stolen so that he can be sent to prison. Or, it means that the wealthy subdue the poor in order to take work out of them so that their work should be done and care is taken of the poor as well.

53. So that one can obtain guidance, faith, Divine knowledge, servitude of the Holy Prophet صلى الله عليه وسلم in the world, and Paradise and it's bounties in the Hereafter.

54. Because the wealth and children etc. in this world are all transitory, while the mercy and bounty of the Hereafter are eternal.

33. And if it was not so that all لَوْلَآ اَنْ يَّكُوْنَ النَّاسُ اُمَّةً وَّاحِدَةً

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لَّجَعَلْنَا لِمَنْ يَّكْفُرُ بِالرَّحْمٰنِ لِبُيُوْتِهِمْ سُقُفًا مِّنْ فِضَّةٍ وَّ مَعَارِجَ عَلَيْهَا يَظْهَرُوْنَ ﴿٣٣﴾ لا

mankind was one [55] community, We would have surely made for those who disbelieve in the Most Affectionate, roofs of silver for their homes and stairs whereon they go up [56].

55. If regard was not given to this that by seeing the wealth and comforts of the infidels everyone would have become infidels, then We would have been given abundant wealth to the infidels.

56. This means We should have given them so much gold and silver, that instead of utilizing them for their daily use, they would have utilized these for roofs and beautification of their homes.

وَ لِبُيُوْتِهِمْ اَبْوَابًا وَّ سُرُرًا عَلَيْهَا يَتَّكِئُوْنَ ﴿٣٤﴾ لا

34.And for their houses silver doors and silver couches [57] upon which they could recline.

57. It should be remembered that men and women are totally forbidden in Islam to use gold and silver as pillows and beds on which they sit. It is only permissible for women to wear jewellery made from gold and silver.

وَزُخْرُفًا ؕ وَ اِنْ كُلُّ ذٰلِكَ لَمَّا مَتَاعُ الْحَيٰوةِ الدُّنْيَا ؕ وَالْاٰخِرَةُ عِنْدَ رَبِّكَ لِلْمُتَّقِيْنَ ﴿٣٥﴾ ع ٢ ١٠ ٩

35.And various adornments [58] of gold. But all this is the provision of the present life [59]. And the Hereafter with your Lord is for the God-fearing [60].

58. In the eyes of Allah Almighty the glitter of this world is less honourable than the wings of the mosquito, while the importance of an infidel is less than that of a dog. Thus a contemptible thing is given to a contemptible people. From this we learn that despite the disobedience and infidelity, giving wealth for the infidels is Divine punishment for them and having it makes a person negligent and sinful.

59. The foundation of which is on the air i.e. on your breath. Think how strong will that palace be which is gathered in the air.

60. This tells us that the Hereafter is far superior to the world, and that the Hereafter will be given to the pious only, whether he is directly pious or is a follower of the pious e.g. the minor children of the believers, who will go to Paradise as followers of their parents, though they themselves have not performed any pious deeds. Or sinners like us who if Allah wills, would be forgiven through the medium of the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 4

وَ مَنْ يَّعْشُ عَنْ ذِكْرِ الرَّحْمٰنِ نُقَيِّضْ لَهٗ شَيْطٰنًا فَهُوَ لَهٗ قَرِيْنٌ ﴿٣٦﴾

36. And he who turns away from the Rememberance [61] of the Most Affectionate, We assign to him a devil, and he becomes his companion [62].

61. In that he becomes blind by the guidance provided by the Holy QUR'AAN - i.e. he is unable to see these nor he is able to obtain benefit from them.

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62 Thus Shaitaan is different from the one who is kept with every human being as is reported in the Hadith From this we learn that an evil companion is a punishment of Allah Almighty while a pious friend is the mercy of Allah Almighty for the person.

37.And undoubtedly, he (the devil) hinders them from the right path, but they imagine that they are perfectly guided [63].

إِنَّهُمْ لَيَصُدُّونَهُمْ عَنِ السَّبِيلِ وَيَحْسَبُونَ أَنَّهُمْ مُهْتَدُونَ ﴿٣٧﴾

63 This is the highest form of misguidance, which is beyond treatment like the final stages of pulmonary tuberculosis, when the apostate thinks he is on guidance and those on guidance to be gone astray When a patient begins to regard himself to be cured, and the doctor to be mad In such a condition how will the physician cure him? May Allah Almighty protect us from this!

38.Until such one [64] will come to Us, he will say: "Ah! Would that there had been between me and you a distance of east and west [65]!" What an evil companion is he [66]!

حَتّٰى إِذَا جَآءَنَا قَالَ يٰلَيْتَ بَيْنِي وَبَيْنَكَ بُعْدَ الْمَشْرِقَيْنِ فَبِئْسَ الْقَرِينُ ﴿٣٨﴾

64 On the Day of Judgement It should be remembered that if Shaitaan is attached to a person he departs the company of the person after his death Then on the Day of Judgement he will accompany the infidel to take him into Hell If one can obtain the companionship of the pious then on the Day of Judgement one's end will be the same as that of the pious. Says Allah Almighty *"Then he will get the company of those who have been blessed by Allah viz the Prophets and the truthful, and the martyrs and the righteous"*(S4:V69)

65 In the world - i e had I not listened to you there, and then today you would have been far away from me But this desire now would be meaningless Now he has to stay with him

66 The infidel today will be able to see the devil in his true form, which would be very frightening At that time he would say this.

39.But it shall not profit you on that day as you committed cruelties [67] that you will be partners [68] in the punishment.

وَلَنْ يَنْفَعَكُمُ الْيَوْمَ إِذْ ظَّلَمْتُمْ أَنَّكُمْ فِي الْعَذَابِ مُشْتَرِكُونَ ﴿٣٩﴾

67 This means oh infidel today you will derive no benefit from this companion This tells us that on the Day of Judgement the pious companion would provide a great deal of benefit

68 You, your devils and the leaders of infidelity should be equal partners in punishment

40.What! Can you make the deaf hear, and guide [69] the blind on the way and those who are on the clear, wrong way?

أَفَأَنْتَ تُسْمِعُ الصُّمَّ أَوْ تَهْدِي الْعُمْيَ وَمَنْ كَانَ فِي ضَلَالٍ مُّبِينٍ ﴿٤٠﴾

69 Here by deaf and blind are meant deaf and blind inwardly, though outwardly the infidels may be possessing sight

70 In that there will be no misguidance in

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him, but he is in the misguidance from which he cannot come out. If the ship is in the sea it can come to the shore but if the sea is the ship it cannot reach the shore.

41.And whether We take you away [71], We shall certainly take retribution [72] from them.

فَاِمَّا نَذْهَبَنَّ بِكَ فَاِنَّا مِنْهُمْ مُّنْتَقِمُوْنَ ﴿٤١﴾

71. That is, cause it to die. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is alive even after his demise, but he is out of our vision, like when the sun sets it is out of our sight, yet elsewhere it is shining brightly. This is because Allah Almighty says about it to take away where the departed person is out of sight from people. yet it remains existent.

72. In the world and the Hereafter. Allah Almighty fulfills His promise. During the period the Four Righteous Caliphs Muslims gained many victories.

42.Or, We show [73] you that We promised them, for We have full power over them.

اَوْ نُرِيَنَّكَ الَّذِىْ وَعَدْنٰهُمْ فَاِنَّا عَلَيْهِمْ مُّقْتَدِرُوْنَ ﴿٤٢﴾

73. During the blessed lifetime of the Holy Prophet صلى الله عليه وآله وسلم. Otherwise even his demise the Holy Prophet صلى الله عليه وآله وسلم is looking at the world like the palm of his blessed hand. Refer to the book "*Jaa-al-Haq*". On the occasions of Me`raaj and the Farewell Pilgrimage the previous Prophets were there in the presence ofthe Holy Prophet صلى الله عليه وآله وسلم.

43.So, you hold fats to that which has been revealed [74] to you. Undoubtedly, you are on the Straight Path [75].

فَاسْتَمْسِكْ بِالَّذِىْٓ اُوْحِىَ اِلَيْكَ ۚ اِنَّكَ عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٤٣﴾

74. Outward revelation, e.g. the Holy QUR'AAN, and the inner revelation, e.g. Hadith Shareef. Act upon them firmly. In truth, this order is for us.

75. This means you can meet up on the straight path. Those who search for you, would adopt the straight path of Islam. Says Allah Almighty: "Undoubtedly, my Lord has shown me the right path"(S6:V161).

44.And surely, it (the QUR'AAN) is a rememberance for you and for your people [76], and you will soon be questioned [77] about it.

وَ اِنَّهٗ لَذِكْرٌ لَّكَ وَلِقَوْمِكَ ۚ وَ سَوْفَ تُسْـَٔلُوْنَ ﴿٤٤﴾

76. This tells us that all the followers of the Holy Prophet صلى الله عليه وآله وسلم are his people, and since the entire world is the followers of the Holy Prophet صلى الله عليه وآله وسلم the entire world is from his people. Every Prophet understands the language of his people. In this way the Holy Prophet صلى الله عليه وآله وسلم understands all the languages because these are the languages of his people. Says Allah Almighty: "*And We have sent each Messenger in the language of his own people*"(S14:V4). The purpose of the verse is to show that the Holy QUR'AAN is the means of respect of the Holy Prophetصلى الله عليه وآله وسلم and his followers. Whoever wants respect should serve the Holy QUR'AAN.

77. Oh believers! Did you fulfill the right of the Holy QUR'AAN? This question will be asked on the Day of Judgement.

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سَلْ مَنْ اَرْسَلْنَا مِنْ قَبْلِكَ مِنْ
رُسُلِنَآ اَجَعَلْنَا مِنْ دُوْنِ الرَّحْمٰنِ اٰلِهَةً
يُّعْبَدُوْنَ ﴿٤٥﴾

45. And ask [78] those of Our Messengers whom We sent [79] before you: "Did We appoint [80] some other gods besides the Most Affectionate to be worshipped?"

78 This (O My Beloved!) Enquire directly from the Prophets. Therefore on the night of Meraj after the Namaaz in the Al-Aqsa Masjid Hazrat (On whom be peace) said to the Holy Prophet صلى الله عليه وآله وسلم to ask the Prophets. The Holy Prophet صلى الله عليه وآله وسلم replied that it was not necessary.

79 From this we learn that after their demise, the pious servants have the power to hear. In fact they are able to reply as well. Observe, the Holy Prophet صلى الله عليه وآله وسلم was told to ask the Prophet before him and you only ask that person who is able to hear and give a reply. Furthermore, the blessed Prophets after their demise travel in the world and meet one another. They are neither dead nor they are detained in their graves.

80 This is a question of negation i.e. all the Prophets would be saying this very thing: "No at all". This tells us that all the Prophets are common matters of Oneness of Allah, though there is a difference in its ramification. It should be remembered that, here, asking from the previous Prophets is being denoted, because the Jews and Christians were saying that their Prophets had commanded them to this worship. This has been written in the Taurah and Injeel as well. You should also remember, that the Holy Prophet صلى الله عليه وآله وسلم had not been told to ask these Prophets by going to their graves. Thus, we come to know that these blessed Prophets come to meet the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 5

وَلَقَدْ اَرْسَلْنَا مُوْسٰى بِاٰيٰتِنَآ اِلٰى
فِرْعَوْنَ وَمَلَا۟ئِهٖ فَقَالَ اِنِّيْ رَسُوْلُ
رَبِّ الْعٰلَمِيْنَ ﴿٤٦﴾

46. And undoubtedly We sent Musa [81] with Our Signs to Pharaoh and his chiefs, and he (Musa) said: "Surely, I am the Messenger [82] of Him who is the Lord of the entire universe.

81 By signs here means the nine miracles of Hazrat Musa (On whom be peace) which have been mentioned in Surah Al-A'araaf, etc.

82 This tells us that Prophets of Allah Almighty at first had propagated about their Prophethood because Prophethood is the very foundation of Islamic beliefs. If you have accepted Prophethood, then everything else too is accepted, and if you reject the Prophet صلى الله عليه وآله وسلم, you have rejected all the beliefs. Thus, the very first speech given by the Holy Prophet صلى الله عليه وآله وسلم at Mount Safa was about himself i.e. Oh People what have you said about me?

فَلَمَّا جَآءَهُمْ بِاٰيٰتِنَآ اِذَا هُمْ مِّنْهَا
يَضْحَكُوْنَ ﴿٤٧﴾

47. But when he brought Our Verses to them, they began to laugh [83] at these (verses).

83 They were under the impression that he had come back after studying magic and is now claiming to be a Prophet. There are thousands of magicians in our country, but no one has laid claim to Prophethood. The reason for this is that Musa (On whom be peace) first showed them the miracle of the walking stick and shining hand, which appeared to be like the

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magical tricks of those times. Seeing these, they merely laughed.

وَ مَا نُرِيْهِمْ مِّنْ اٰيَةٍ اِلَّا هِيَ اَكْبَرُ مِنْ اُخْتِهَا ۫ وَ اَخَذْنٰهُمْ بِالْعَذَابِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿۴۸﴾

48.And We did not show them any signs [84], but it had greater [85] (miracle) than the previous one and We seized them in misery, in order that they may turn [86] (to Allah).

84. This tells us that the work of the beloved servant of Allah is the work of Allah Almighty. Hazrat Musa (On whom be peace) showed the miracles to the Pharaoh, yet Allah Almighty says that He had shown these.

85. In that every sign in its peculiarity was greater than the other and was superior to the other (*Tafseer Khazainul Irfaan*).

86. These punishments of famine, floods, locusts, lice, etc were small.

وَ قَالُوْا يٰۤاَيُّهَ السّٰحِرُ ادْعُ لَنَا رَبَّكَ بِمَا عَهِدَ عِنْدَكَ ۚ اِنَّنَا لَمُهْتَدُوْنَ ﴿۴۹﴾

49.But they said: "O magician [87], pray to your Lord for us, because of His promise made with [88] you. Surely, we shall then accept guidance".

87. In those days he used this word for the sake of respect, because in their hearts there was great respect for magic, and looked upon the magicians with great admiration. Otherwise, when making dua how will he utter the word of disgrace?

88. By covenant is meant either of Musa (On whom be peace) being one whose prayer is accepted, or his Prophethood (*Khazain*). From this, emerge a few issues:

1. Beseeching a pious person to make dua for oneself is one of the ancient practices.
2. The infidels, and even people of the Pharaoh had acknowledged that the Prophet is the fulfiller of needs, remover of difficulties and redresser of grievances. In their times of difficulties they would come to the Prophets to relieve their difficulties. Those who reject this are greater in ignorance than the Pharaoh, because Allah Almighty had not declared this action of the Pharaoh as infidelity and polytheism.
3. By going to the Prophets the severest difficulties of the infidels are being solved. The believers get greater care for their problems.
4. To declare Faith in Allah Almighty and His beloved Prophet صلى الله عليه وآله وسلم in a state of compulsion and helplessness is unacceptable.

فَلَمَّا كَشَفْنَا عَنْهُمُ الْعَذَابَ اِذَا هُمْ يَنْكُثُوْنَ ﴿۵۰﴾

50.Then when We removed from them the punishment [89], they broke their word [90].

89. Through the dua of Hazrat Musa (On whom be peace). This tells us that the dua of the believer relieves the hardship of the infidels as well.

90. In that they did not fulfill the promise of accepting the Faith.

وَ نَادٰى فِرْعَوْنُ فِيْ قَوْمِهٖ قَالَ يٰقَوْمِ اَلَيْسَ لِيْ مُلْكُ مِصْرَ وَهٰذِهِ الْاَنْهٰرُ تَجْرِيْ مِنْ تَحْتِيْ ۚ اَفَلَا تُبْصِرُوْنَ ﴿۵۱﴾

51.And Pharaoh proclaimed among his people: "O my people! Does not the kingdom of Egypt [91] belong to me along with these streams [92] that flow beneath me? Then, do you not see?"

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91 The Kingdom of Egypt was approximately 193 km long and 190 km broad (*Tafseer Roohul Ma'aani*). In length it was from Alexandria to Syria and in broadness from the Nile to Aswan. But Misar ibn Saam, Ibn Nuh, established this city it was Misar (Egypt).

52."Nay, am I not better [93] than him (Musa) who has committed contempt and can hardly express himself in clear [94] speech?"

92. Three hundred and sixty rivers had been taken out from the Nile. Of these the following four were big tributaries: Khaljan, Tolron, Dimyaat and Teenas which were flowing below the royal palace. From pride of there the Pharaoh had made himself to be a god.

أَمْ أَنَا خَيْرٌ مِّنْ هَٰذَا الَّذِي هُوَ مَهِينٌ ۙ وَلَا يَكَادُ يُبِينُ ﴿٥٢﴾

93 This tells us that to remember the Prophet with derogatory words, to call one' self greater than the Prophet is infidelity of arrogance. The end of such people will be with the Pharaoh. The Ismaili sects need to take a lesson from this. The blessed Prophets are superior to everything in the world.

94 Because there is stammering in his speech due to placing a burning coal in his blessed mouth. The Pharaoh was thinking of old times and did not know that Allah Almighty had given him cure through the dua he had made at Mt Sinai: "*And loosen the knot of my tongue*."(S20 V27)

53."Why, have the bracelets of gold been bestowed [96] to him, or do angels accompany him in ranks?"

فَلَوْلَا أُلْقِيَ عَلَيْهِ أَسْوِرَةٌ مِّن ذَهَبٍ أَوْ جَاءَ مَعَهُ الْمَلَائِكَةُ مُقْتَرِنِينَ ﴿٥٣﴾

95 This means, if Allah Almighty has made Musa (On whom be peace) as a Prophet ... then why did He not wear his bangles of gold like how I am providing.

my leader to wear.

96 Who are seen by Allah Almighty. Other-wise, there were angels who were assigned to Musa (On whom be peace).

54.So, he fooled his people so that they obeyed him. Undoubtedly, they were the wicked [97] people.

فَاسْتَخَفَّ قَوْمَهُ فَأَطَاعُوهُ ۚ إِنَّهُمْ كَانُوا قَوْمًا فَاسِقِينَ ﴿٥٤﴾

97 Those who were engrossed in the outer glitter of the world were unable to understand the lofty status of Hazrat Musa (On whom be peace).

55.And when they made Us angry, We took retribution on them and We drowned [98] them all.

فَلَمَّا آسَفُونَا انتَقَمْنَا مِنْهُمْ فَأَغْرَقْنَاهُمْ أَجْمَعِينَ ﴿٥٥﴾

98 From this we understand that the displeasure of the Prophet is the displeasure of Allah Almighty and the cause of His wrath. Similarly in the pleasure of Prophet lies the pleasure of Allah Almighty and the means of obtaining His happiness. If the Prophet صلى الله عليه وآله وسلم is happy with you, Allah Almighty will be happy with you.

56.And We made them a precedent of the past and an example for the coming generations [99]

فَجَعَلْنَاهُمْ سَلَفًا وَمَثَلًا لِّلْآخِرِينَ ﴿٥٦﴾

99 These examples will be for the people until the Day of Judgement. Thus rebellious people

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ill today are being called Pharaohs. They remember him as a man of evil. This tells us that notoriety is Divine punishment while being remembered for one's good is a mercy of Allah Almighty.

SECTION 6

وَ لَمَّا ضُرِبَ ابْنُ مَرْيَمَ مَثَلًا اِذَا قَوْمُكَ مِنْهُ يَصِدُّوْنَ ﴿۵۷﴾

57.And when the example of the son of Mariam is narrated, behold! Your people laughed [100] at it.

100. When this blessed verse was revealed: "*Undoubtedly you and whatever you worship beside Allah, all are the fuel of Hell, you have to enter therein.*"(S21:V98) i.e. you and your deities are fuel of Hell, ibn Zabiary asked if this verse is only for our deities or for the deities of other nations as well. To this, the Holy Prophet صلى الله عليه وآله وسلم replied: "It is for your false deities". At this Ibn Zabiary said that the Christians are worshipping Isa (On whom be peace) and Bibi Mariam, the Jews are worshipping Hazrat Uzair and the polytheists are worshipping the angels. So, the correct thing is that this verse should include them as well. If these pious persons were to be found in Hell with our deities what difference will it make? Saying this, he had a good laugh. This verse mentions the quibbling of this infidel.

وَ قَالُوْٓا ءَاٰلِهَتُنَا خَيْرٌ اَمْ هُوَ ؕ مَا ضَرَبُوْهُ لَكَ اِلَّا جَدَلًا ؕ بَلْ هُمْ قَوْمٌ خَصِمُوْنَ ﴿۵۸﴾

58.And they say: "Are our deities better than he [101]?" They say this only for dispute. Thus they are a quarrelsome [102] people.

101. Since our deities would be sent into Hell because of our worship of them, then these persons too should be sent into Hell because of their worship by the Christians and Jews. Allah forbid!

102. Because ibn Zabmiary and all the infidels of Arabia fully know that the word used in this blessed verse is MA-this which is applied for lifeless and senseless things, while these Prophets and angels are possessors of intelligence. So how can they be included in this verse? These infidels were uttering this nonsense for the sake of getting into a quarrel.

اِنْ هُوَ اِلَّا عَبْدٌ اَنْعَمْنَا عَلَيْهِ وَ جَعَلْنٰهُ مَثَلًا لِّبَنِيْٓ اِسْرَآءِيْلَ ﴿۵۹﴾ ؕ

59. He was only Our devotee [103], whom We favoured and We made him as example [104] for the Children of Israeel.

103. This means they are neither gods nor sons of Allah Almighty. They are indeed sincere servants of Allah Almighty. This is for the purpose of restriction of divinity, otherwise there are many other attributes found in them. Hazrat Isa (On whom be peace) is spirit of Allah, word of Allah, the Messenger of Allah, a Prophet to whom Divine Scripture was revealed and the giver of prophecy about our Holy Prophet صلى الله عليه وآله وسلم. In this verse there is a refutation of the Christians who regard Isa (On whom be peace) as God or the son of God, as well as that of the Jews who reject his Prophethood. From this we learn that to support and praise the pious sages is the way of Allah Almighty. Furthermore, even if any person were to accept these sages of God or the son of God, then in refuting them do not insult them, but preserve his lofty status.

104. By His absolute power, by creating them without a father and honoured them with Prophethood.

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لَوْ نَشَآءُ لَجَعَلْنَا مِنْكُمْ مَّلٰٓئِكَةً فِي الْاَرْضِ يَخْلُفُوْنَ ﴿٦٠﴾

60.And if We wished, We would have made some of you angels [105] to succeed in the earth, in place of you.

105 Who would have worshipped us, and the earth due to their presence would have become a place of light where no sin would have been committed. But this would be against Divine Wisdom

وَاِنَّهٗ لَعِلْمٌ لِّلسَّاعَةِ فَلَا تَمْتَرُنَّ بِهَا وَاتَّبِعُوْنِ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦١﴾

61.And certainly, he (Isa) is a sign of the Hour [106]. So do not have doubts about it and follow Me [107]. This is the Straight Path.

106 This tells us that the descent of Hazrat Isa (On whom be peace) on the earth prior to Qiyamah is a certainty, because it is one of the signs of Qiyamah But he would come as a follower of our Holy Prophet صلى الله عليه وآله وسلم i e he will be both as a Prophet and as a follower of our Holy Prophet صلى الله عليه وآله وسلم. By Allah Almighty he will remain as His Prophet صلى الله عليه وآله وسلم but in front of the people as the jurist of Islam An example of this is one judge who is presented as a witness in another judge's court Anyone who does not believe in Isa (On whom be peace) as being alive in the heaven is rejecting this verse. He is not on the straight Path, because Allah Almighty has called the above as the Straight Path

وَلَا يَصُدَّنَّكُمُ الشَّيْطٰنُ ۚ اِنَّهٗ لَكُمْ عَدُوٌّ مُّبِيْنٌ ﴿٦٢﴾

62.And let not Shaitaan misdirect [108] you. Undoubtedly, he is your open [109] enemy.

108 By stopping you from having correct belief regarding the Day of Judgement or regarding the descent of Hazrat Isa (Alaihis Salaam) or from the obedience and emulation of the Prophet

107 Do this by following My Prophets, because obedience to them is obedience to Allah Almighty Carrying out the instructions is in itself obedience To emulate someone in deeds and practices is true obedience.

109 Since the devil was expelled from Paradise due to your father or Hazrat Adam (On whom be peace), how can he ever become your friend?

وَلَمَّا جَآءَ عِيْسٰى بِالْبَيِّنٰتِ قَالَ قَدْ جِئْتُكُمْ بِالْحِكْمَةِ وَلِاُبَيِّنَ لَكُمْ بَعْضَ الَّذِيْ تَخْتَلِفُوْنَ فِيْهِ ۚ فَاتَّقُوا اللّٰهَ وَ اَطِيْعُوْنِ ﴿٦٣﴾

63.And when Isa came with clear miraculous signs [110], he said: "I have come to you with wisdom [111] and in order to make clear to you some of that [112] wherein you differ. Therefore, fear Allah and obey me".

110 Verses of the blessed Injeel or his miracles of raising the dead to life, curing the blind and lepers, giving information of the unseen i e telling the people what they had eaten and left behind at home

111 The blessed Injeel and his wise sermons and counselling Hazrat Isa (On whom be peace) was incomparable in speaking words of wisdom

112 Here either the word "*some*" is used to mean everything just as everything is sometimes used to denote "*some*". Says Allah

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Almighty: "*Then put apart of each of them on each hill.*"(S2:V260) Or it could mean religious

injunctions, which are mentioned in the Taurah.

إِنَّ اللّٰهَ هُوَ رَبِّيْ وَ رَبُّكُمْ فَاعْبُدُوْهُ ؕ هٰذَا صِرَاطٌ مُّسْتَقِيْمٌ ﴿٦٤﴾

64.Surely, Allah is my Lord and your Lord [113]. Therefore, worship Him only. This is the Straight Path [114].

113. This means just as Allah Almighty is your Lord; He is mine as well, but not my father. It should be remembered that Hazrat Isa (On whom be peace) first linked divinity of Allah towards him then to the others i.e. Allah Almighty is his Lord, then the Lord of others, because the Prophets are the greatest medium between the entire creation and Allah Almighty.

114. This means worshipping Allah Almighty is The Straight Path and my worship will be deviated path, which will take you into Hell.

فَاخْتَلَفَ الْاَحْزَابُ مِنْۢ بَيْنِهِمْ ۚ فَوَيْلٌ لِّلَّذِيْنَ ظَلَمُوْا مِنْ عَذَابِ يَوْمٍ اَلِيْمٍ ﴿٦٥﴾

65.But some factions differed [115] among themselves. Therefore, woe be to the unjust, because of the punishment of a painful [116] day.

115. In that some accepted Hazrat Isa (On whom be peace) as God, some as the son of God and some as transmigrate spirit of Allah Almighty.

116. This means among these disputers those who are tyrants and infidels are all entitled to be sent into Hell and those who are on truth i.e. they accept Isa (On whom be peace) is the servant of Allah Almighty would be entitled for reward.

هَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً وَّهُمْ لَا يَشْعُرُوْنَ ﴿٦٦﴾

66.Are they waiting for the Hour that would come upon them suddenly and catch them unaware [117]?

117. It should be remembered that the Day of Judgement would be of the duration of fifty thousand years. The signs of the Day of Judgement have been appearing from before, but the Day itself will take place suddenly. People would be caught unaware as they would be engaged in their daily chores, and in this state Qiyamah would suddenly take place. Here mention is made of this occurrence of it. Says Allah Almighty: "*And the matter of the Hour is not but a twinkling of the eye, but even nearer than that*"(S16:V77).

اَلْاَخِلَّآءُ يَوْمَئِذٍۢ بَعْضُهُمْ لِبَعْضٍ عَدُوٌّ اِلَّا الْمُتَّقِيْنَ ﴿٦٧﴾ ع ١١/١٢

67.Friends on that Day shall be foes [118] to one another, except the pious ones [119].

118. This means the friendship and relationship of the world would change into enmity on the Day of Judgement. The believing father will become enemy of the infidel son. In fact even the limbs of the infidels would become their enemies. Just as the world is transitory, its friendship too is transitory.

119. From this we learn the friendships and relationships of the believers will be beneficial on the Day of Judgement but only for the believers. Thus the attachment to the Prophet or Saint will definitely be beneficial.

SECTION 7

يٰعِبَادِ لَا خَوْفٌ عَلَيْكُمُ الْيَوْمَ وَلَآ

68.O My devotees! There is

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neither any fear for you for this day, nor shall you grieve [120].

120 Allah Almighty will assemble the believer with his friends and relatives and say that now you will be together eternally You will neither experience any grief nor separation etc

ثُمْ تَحْزَنُوْنَ ۝

If Allah wills, the sincere devotees of the H Prophet صلى الله عليه وآله وسلم will be with him.

69.Who believe in Our Signs and who are Muslims [121].

121 This would be addressed to the pious believer only Here faith denotes friendship due to beliefs, and Islam denotes good deeds

الَّذِيْنَ اٰمَنُوْا بِاٰيٰتِنَا وَكَانُوْا مُسْلِمِيْنَ ۝

Or that Faith denotes correct beliefs and Isl denotes practical publicity thereof

70. Enter Paradise, you and your wives [122], joyfully and honourably [123].

122 This means those worldly wives who died in your marriage. because the Hoories are already in Paradise from beforehand So making them enter therein is meaningless The infidel wife is an inmate of Hell A believing woman who has been married several times would be with her last husband For this reason, the wives of the Holy Prophet صلى الله عليه وآله وسلم

اُدْخُلُوا الْجَنَّةَ اَنْتُمْ وَاَزْوَاجُكُمْ تُحْبَرُوْنَ ۝

are forbidden for marriage for anyone else because they would be in Paradise with the Holy Prophet صلى الله عليه وآله وسلم

123 This means such hospitality whose effe would appear on your faces In short, Allah Almighty would provide it according to His lofty state

71. There shall be dishes passed around them and cups of gold and goblets [124], therein shall be everything the hearts desire [125] and eyes delight [126] in, and therein you shall remain forever. [127].

124 In that the lovely young male servant of Paradise would be presenting the pure drinks in the cups of gold Because the inmates of Paradise would be sitting in circles, these young male servants would be moving around in these circles

125 Because the inmates of Paradise would not desire anything evil, therefore there will be no baser-self in it

126 Beautiful gardens and rivers and very pretty wives In fact they would be blessed with the vision of the Holy Prophet

يُطَافُ عَلَيْهِمْ بِصِحَافٍ مِّنْ ذَهَبٍ وَّ اَكْوَابٍ ۚ وَفِيْهَا مَا تَشْتَهِيْهِ الْاَنْفُسُ وَ تَلَذُّ الْاَعْيُنُ ۚ وَاَنْتُمْ فِيْهَا خٰلِدُوْنَ ۝

صلى الله عليه وآله وسلم and ultimately of Allah Almighty, which would be the highest bounty of all other bounties May Allah Almighty grant this to us! Because these devotees had been yearning for the Holy Prophet and had been inwardly burning in the fire of love for Allah Almighty.

127 In that neither will there be death for you destruction for these bounties The fruits of the world are all seasonal but the fruit of Paradise would be forever Says Allah Almighty: "*fruits are everlasting* "(S13 V35)

72.And this is Paradise that you will inherit, because of your pious deeds [128].

تِلْكَ الْجَنَّةُ الَّتِيْٓ اُوْرِثْتُمُوْهَا بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝

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28. From this emerge two issues:
1. You will obtain Paradise purely through the blessing and grace of Allah Almighty; therefore it has been called inheritance, which is not out of his earning.
2. The means of this inheritance are good deeds whether natural or instructional.

73.You shall have therein plenty of fruits that you will eat [129].

لَكُمْ فِيْهَا فَاكِهَةٌ كَثِيْرَةٌ مِّنْهَا تَاْكُلُوْنَ ﴿٧٣﴾

129. From this emerge few issues:
1. The trees of Paradise are perpetually laden with fruit whose fruits would never decrease; when one fruit is plucked another will be in its place immediately;
2. Nothing there will be harmful and as such it will not be necessary to refrain from it.
3. In spite of abundance in consumption nothing will be short there. Thus the word "from it" is being used here.

74. Undoubtedly, the culprits will abide forever [130] in the punishment of Hell.

اِنَّ الْمُجْرِمِيْنَ فِيْ عَذَابِ جَهَنَّمَ خٰلِدُوْنَ ﴿٧٤﴾

130. By "*culprit*" is meant the infidel because the eternal stay in Hell is for the infidel only.

75.It shall never be withdrawn from them and they shall remain [132] there, seized and despaired.

لَا يُفَتَّرُ عَنْهُمْ وَ هُمْ فِيْهِ مُبْلِسُوْنَ ﴿٧٥﴾

131. Neither in happening nor in feeling. The severity, which will be at the beginning of punishment, would be felt by him at all times. Almighty is a punishment for the infidels. If a sinful believer goes into Hell, he will not become despondent, he will always be hopeful of Divine mercy.
132. Dependency on the mercy of Allah

76.And we never wronged them, but they themselves were unjust [133].

وَ مَا ظَلَمْنٰهُمْ وَلٰكِنْ كَانُوْا هُمُ الظّٰلِمِيْنَ ﴿٧٦﴾

133. That he should reach this situation through his own rebelliousness and disobedience. From this we learn that the minor children of the infidels who had died in their infancy would not be sent into Hell. Allah Almighty and His beloved Messenger know best!

77. They shall call: "O keeper (of Hell) let your Lord make an end [134] of us". He shall say: "You shall stay in it [135]".

وَ نَادَوْا يٰمٰلِكُ لِيَقْضِ عَلَيْنَا رَبُّكَ ؕ قَالَ اِنَّكُمْ مّٰكِثُوْنَ ﴿٧٧﴾

134. From this we learn that those who were rejectors of the medium of approach (*Waseela*) in the world become acknowledgers of it in the Hereafter.
135. This means that you will not experience death, but live like this forever. This reply from the Master would come to them after one thousand years. In the interim period, the inmates of Hell would be continuously screaming (*Tafseer Roohul Mu'ani*).

78.Undoubtedly, We brought you the Truth [136] (QUR'AAN), but most of you were averse [137] to this Truth.

لَقَدْ جِئْنٰكُمْ بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَكُمْ لِلْحَقِّ كٰرِهُوْنَ ﴿٧٨﴾

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136 This tells us that the work of the Prophet is the work of Allah Almighty These are the Prophets who were the bringers of truth in the world, but Allah Almighty says that We had brought the truth

79. Have they devised any affair [138] in their opinion? Then We are devising [139] (a plan).

138 The scheme that they are planning day and night to cause harm to the Holy Prophet صلی اللہ علیہ وآلہ وسلم Thus, this is a confessional question

139 That Allah Almighty would protect His Prophet صلی اللہ علیہ وآلہ وسلم from all their wiles

80.Or, do they think that We do not hear their secrets and what they conspire? Yes, indeed and Our angel messengers are present with them, writing [140] everything.

140 This tells us that a writ or testimony is for the purpose of man's knowledge and not for the knowledge of Allah Almighty Furthermore that every word and action of a person who has reached the age of puberty is recorded, whether he is a believer or an infidel Some Islamic scholars

81.Please declare: "If there had been a son of the Most Affectionate, then I would have worshipped [141] him first".

141 Reason for its Revelation:
Nadir ibn Harith had said to the Holy Prophet صلی اللہ علیہ وآلہ وسلم that the angels are daughters of Allah Almighty In his refutation, this verse was revealed Nadir became happy that his claim is being verified in the Holy QUR'AAN To this, the Holy Prophet صلی اللہ علیہ وآلہ وسلم replied to him that in this verse Allah Almighty is refuting your claim From this, emerge three issues

1 That the son is on the genus of the father - thus son of Allah would be Allah Almighty

82.Exalted is the Lord of the heavens and the earth, the Lord of

137. The word 'most' is used to show that [illegible] them there were some who had accepted [illegible] This tells us that to be disgusted with religi[illegible] affairs is the work of the infidels.

أَمْ أَبْرَمُوا أَمْرًا فَإِنَّا مُبْرِمُونَ ﴿٧٩﴾

and deceptions Allah Almighty fulfilled [illegible] promise. Observe, what happened on the night of Hijrah. Those who are surrounded by the enemy should continuously recite this verse, they will, if Allah wills, remain safe. This is a proven practice

أَمْ يَحْسَبُونَ أَنَّا لَا نَسْمَعُ سِرَّهُمْ وَنَجْوَاهُمْ ۚ بَلَىٰ وَرُسُلُنَا لَدَيْهِمْ يَكْتُبُونَ ﴿٨٠﴾

have said that only the evil deeds of the infidel are recorded, and the second angel remains as a witness over it According to them, the meaning of this verse is that whatever secret schemes they are planning, We are having them recorded.

قُلْ إِنْ كَانَ لِلرَّحْمَٰنِ وَلَدٌ ۖ فَأَنَا أَوَّلُ [illegible] الْعَابِدِينَ ﴿٨١﴾

2 That an impossible can be left pending on the impossible Observe, neither is children possible for Allah Almighty, nor is its worship possible for the Holy Prophet صلی اللہ علیہ وآلہ وسلم

3. The very first worship of Allah Almighty in the creation has been done by *NOOR-E-MUHAMMADI* (the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم). It has been said to him that if Allah Almighty had a son, then I would have been the very first worshipper of him

سُبْحَانَ رَبِّ السَّمَاوَاتِ وَالْأَرْضِ

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رَبِّ الْعَرْشِ عَمَّا يَصِفُوْنَ ﴿٨٢﴾

upreme authority, free from all hose things which they attribute [142] o Him).

42. This means since Allah Almighty is the ord of everything, therefore recite His praises nd regard Him pure from all defects. Having hildren is an attribute of defect for Him. From this we learn that although the Lord of the entire creation is Allah Almighty, the demand of respect is that you should link Him with only good things.

فَذَرْهُمْ يَخُوْضُوْا وَ يَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ يُوْعَدُوْنَ ﴿٨٣﴾

3.So, leave them alone to indulge in ain discourses and let them amuse [143] hemselves until they meet that Day which they have been promised [144].

43. This means do not worry about them; do ot grieve over their infidelity. Thus this verse s not abrogated. From this we learn that the lessed Prophet of Allah صلى الله عليه وآله وسلم does not abandon the believers and his devotees, but keeps them under his sanctuary. Says Allah Almighty: "*And spread your wing of mercy for your follower Muslims*"(S26:V215).

144. By this is meant the Day of Judgement, i.e. until the Day of Judgement remain indifferent about them. This tells us that the Holy Prophet صلى الله عليه وآله وسلم worries about the believers until the Day of Judgement. After death one's relatives will abandon him, but the merciful beings will not abandon him.

وَ هُوَ الَّذِىْ فِى السَّمَآءِ اِلٰهٌ وَّ فِى الْاَرْضِ اِلٰهٌ ؕ وَهُوَ الْحَكِيْمُ الْعَلِيْمُ ﴿٨٤﴾

4.And it is He Who is worthy of worship for those in the heavens and worthy of worship for those on the earth [145]. And He is the Most Wise, All-Knowing [146].

145. This is a highly praiseworthy translation, which leaves no possibility of an objection for the repetition of the noun.

146. Thus there is wisdom in every creation of His. Bad things may be bad, but their creation is not bad.

وَتَبٰرَكَ الَّذِىْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا ۚ وَعِنْدَهٗ عِلْمُ السَّاعَةِ ۚ وَاِلَيْهِ تُرْجَعُوْنَ ﴿٨٥﴾

5.And blessed is He to whom belongs the Kingdom of the heavens and the earth and whatever is in between [147] them. And He has the knowledge [148] of the Hour and you are to return to Him.

147. This means the eternal and true property is that of Allah Almighty, but some of His servants are given temporary and worldly possession of it, i.e. we are owners of our homes, the king of his kingdom, the Holy Prophet صلى الله عليه وآله وسلم is the owner of the entire creation of Allah Almighty. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*"(S107:V1).

148. He gives to whomever He wishes and does not give to one He does not wish to give to. Thus, Allah Almighty gave the knowledge of the Day of Judgement to our Holy Prophet صلى الله عليه وآله وسلم. Its brief verification has been presented towards the end of Surah Luqman.

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لَا يَمْلِكُ الَّذِيْنَ يَدْعُوْنَ مِنْ دُوْنِهِ
الشَّفَاعَةَ اِلَّا مَنْ شَهِدَ بِالْحَقِّ وَ هُمْ
يَعْلَمُوْنَ ﴿۸۶﴾

86.And those, whom they call besides Him, have no power of intercession [149]. But, those who testify [150] to the truth, only they know it (power of intercession).

149 In that their idols have no authority for intercession, while Hazrat Isa and Hazrat Uzair (On them be peace) have the permission to intercede but they will not intercede for them, because they are infidels. Thus, the verse is very clear without any type of doubt

150 Like the blessed Prophets, the saints of Allah Almighty and the religious scholars of Islam. In fact, even the common believers too. All of them would be interceding. The exquisite discussion of intercession and its types can be read in detail in *Tafseer Naeemi*.

وَ لَئِنْ سَاَلْتَهُمْ مَّنْ خَلَقَهُمْ لَيَقُوْلُنَّ اللّٰهُ
فَاَنّٰى يُؤْفَكُوْنَ ﴿۸۷﴾

87.If you ask them who created them, they will surely say: "Allah [151]". Then, how are they deluded [152]?

151 Those who have given this reply are the polytheists of Arabia and not the atheists, because they do not believe in the existence of Allah Almighty at all. In spite of this, they are infidels because they do not believe in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that one who rejects the Holy Prophet صلی اللہ علیہ وآلہ وسلم will not obtain faith, even if he believes in the Personality and Attributes of Allah Almighty. An example of this is the Shaitaan who is an infidel because he had rejected the personality of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, although he believes in all the other factors.

152 In spite of this acknowledgement, they are rejecting your Prophethood and the Oneness of Allah Almighty

وَ قِيْلِهٖ يٰرَبِّ اِنَّ هٰٓؤُلَآءِ قَوْمٌ لَّا
يُؤْمِنُوْنَ ﴿۸۸﴾

88.And by they saying [153] of the Messenger: "O my Lord, these are the people who do not believe".

153 From this we learn that Allah Almighty loves every action of his Beloved Prophet صلی اللہ علیہ وآلہ وسلم. Therefore He has taken an oath on his city, his time, his age, and his beautiful speech. It should be remembered that the oaths of Allah Almighty are not for giving reassurance, but to reveal the love or the importance of the things about which the oath is taken

فَاصْفَحْ عَنْهُمْ وَ قُلْ سَلٰمٌ فَسَوْفَ
يَعْلَمُوْنَ ﴿۸۹﴾

89.Overlook [154] them and say: "Peace [155]". And soon they shall know.

154 Do not grieve at the infidelity. It does not mean that do not preach to them. Propagation of Religion will be done to every infidel until the very end

155 This greeting is for the purpose of disgust and for the sake of cutting off all links and not for the sake of love, as it is forbidden to extend greeting of Salaam to the infidels. This is just like it is said 'salaam to you from far'. It should be remembered that extending salaam upon the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Tashahud is for the sake of humble supplication. Salaam extended to one another is for the sake of

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alutation. Allah Almighty's Salaam on His pecial servants is for the sake of honouring hem. Says Allah Almighty: "*And peace be upon the Messengers*" (S37:V181). Extending greetings upon the infidels is an act of dislike and disgust. Salaam upon the angels is one of honour and esteem. In short, there are many kinds and qualities of Salaam.

ع ١٢

أياتها ٥٩ ٤٤ سُوْرَةُ الدُّخَانِ مَكِّيَّةٌ ٦٤ ركوعاتها ٣

SURAH AL-DUKKHAAN (THE SMOKE)

(MAKKAN) Revealed Before Hijrah

3 Sections : 59 Verses 346 Words , 1431 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

حٰمٓ ﴿١﴾

SECTION 1

1.Haa Meem.

وَالْكِتٰبِ الْمُبِيْنِ ﴿٢﴾

ع ١٢

2.By this Clear Book.

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةٍ مُّبٰرَكَةٍ اِنَّا كُنَّا مُنْذِرِيْنَ ﴿٣﴾

3.Certainly, We revealed it (the QUR'AAN) in a Blessed [1] Night that We should warn with surety

1. By this night is meant the Night of Qadr, the 27th night of Ramadaan, or the Night of Ascension (Lailatul Me'raaj), or the Night of Acquittal (Lailatul Baraat), the 15th night of Shabaan. On this night, the entire QUR'AAN was brought down from *Loh-e-Mahfooz* (the Divine Tablet) to the worldly heaven. From here it was revealed portion by portion to the Holy Prophet صلى الله عليه وآله وسلم over a period of twenty-three years. From this verse we learn that the night on which the Holy QUR'AAN was revealed is indeed a blessed night. In the same vein, the night on which the Possessor of the QUR'AAN was born is just as blessed and bountiful.

فِيْهَا يُفْرَقُ كُلُّ اَمْرٍ حَكِيْمٍ ﴿٤﴾

4. Therein all matters of wisdom 2 are sorted out for Decree.

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2 On this great night, the entire year's programme of sustenance, death, life, honour and disgrace, in short, every affair of man is listed from the Divine Tablet and handed over to the angels of each area on earth in the form of a book, e.g. the Angel of Death is given the list of names of those people who would be dy-

ing in that year, etc. From this we learn t angels are made aware of the five typ knowledge, a year prior to their occur Thus, in the light of this, if the Holy Pro صلى الله عليه وآله وسلم is granted every typ information by Allah Almighty, then w objection is there in it?

5. By a Command from Us. Surely, We have always been sending Messengers.

أَمْرًا مِّنْ عِنْدِنَا ۚ إِنَّا كُنَّا مُرْسِلِينَ ۝

3 The Holy Prophet صلى الله عليه وآله وسلم is sent as a Prophet and an intercessor to the entire creation, as is revealed by the following verse.

6. A Mercy from your Lord. Surely, He is the All Hearing, the All Knowing.

رَحْمَةً مِّن رَّبِّكَ ۚ إِنَّهُ هُوَ السَّمِيعُ
الْعَلِيمُ ۝

7.The Lord of the heavens and the earth and whatsoever is between them, if you are sure [4].

رَبِّ السَّمَاوَاتِ وَالْأَرْضِ وَمَا بَيْنَهُمَا ۖ
إِن كُنتُم مُّوقِنِينَ ۝

is the Messenger of all the worlds, because premiership of the Prime Minister is in entire kingdom

4 This means if you are certain that it is Allah Almighty Who is the Lord of the world, then be certain that the Holy Prophet صلى الله عليه وآله وسلم

8.None is to be worshipped but He. He gives life and causes death [5]. He is your Lord and Lord [6] of your forefathers.

لَا إِلَٰهَ إِلَّا هُوَ يُحْيِي وَيُمِيتُ ۖ رَبُّكُمْ
وَرَبُّ آبَائِكُمُ الْأَوَّلِينَ ۝

5 This means the control of physical life and death is in His Hand. The spirit/soul is the cause of the physical life, while faith i.e. servitude to the Holy Prophet صلى الله عليه وآله وسلم is the cause of the spiritual and inner life

6. Our physical father, and our predecess are Hazrat Adam (On whom be peace) and progeny, while our spiritual father our predecessors are the Holy Prophet صلى الله عليه وآله وسلم and his Noble Compani

9. But they are in doubt, playing [7].

بَل هُمْ فِي شَكٍّ يَلْعَبُونَ ۝

7 Up to now the infidels have been unable to decide whether there are two or more gods Everyone is saying as he thinks about it Likewise, they have no certain knowledge about the Holy Prophet صلى الله عليه وآله وسلم.

Some say he is a poet, some say he is magician and others say he is demented. Al protect us from this' That they are victims doubt is quite evident. Thus, there is unconsistency or objection in this verse.

10.So wait for the day when heavens will bring a clear smoke [8].

فَارْتَقِبْ يَوْمَ تَأْتِي السَّمَاءُ بِدُخَانٍ مُّبِينٍ ۝

8 Which would appear near the time of the

Day of Judgement, filling East and West. T

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moke will cause an influenza type of nconvenience to the believers, while the nfidels would be rendered senseless. Or, that moke which had appeared in Arabia during the eriod of the Holy Prophet صلى الله عليه وآله وسلم

through this, people there had eaten the flesh of dead animals and suffered from weak eyes to such an extent that when they would look skywards, what they saw seemed like smoke to them (*Tafseer Khazainul Irfaan*).

يَّغْشَى النَّاسَ ؕ هٰذَا عَذَابٌ اَلِيْمٌ ﴿۱۱﴾

1.That will envelope mankind. This will be a painful punishment.

رَبَّنَا اكْشِفْ عَنَّا الْعَذَابَ اِنَّا مُؤْمِنُوْنَ ﴿۱۲﴾

2.(They will say that day) "O our Lord, remove from us the unishment, surely, we believe [9]".

of Allah Almighty to remove this famine. If this famine were removed, they would accept Islam (*Tafseer Roohul Mu'ani*).

9. Thus, when they could not bear the suffering caused by this famine, Abu Sufyaan came to the Holy Prophet صلى الله عليه وآله وسلم and begged his nephew to offer dua in the court

اَنّٰى لَهُمُ الذِّكْرٰى وَقَدْ جَآءَهُمْ رَسُوْلٌ مُّبِيْنٌ ﴿۱۳﴾

3.At that time how can they accept admonition [10], where already a Messenger had come [11] to them, explaining things so clearly.

sight. Faith is, in reality, having full trust in the word of the Prophet. This is Faith in the Unseen. If it denotes smoke of the famine, then it would mean that since these people had not accepted Islam after seeing the major miracles of the Holy Prophet صلى الله عليه وآله وسلم, so how would they accept it by just seeing the smoke? (*Tafseer Roohul Mu'ani*).

10. That is, they are talking lies, for they would not be accepting Islam, as it had taken place afterwards. Or, after seeing the smoke towards Qiyamah, will not give credence to their faith.

11. This tells us that after seeing the punishment, faith is not acceptable because this no longer constitutes trust in the word of the Prophet, but rather in their own intelligence or

ثُمَّ تَوَلَّوْا عَنْهُ وَ قَالُوْا مُعَلَّمٌ مَّجْنُوْنٌ ﴿۱۴﴾

4. Yet, they turned away from him and said: "He is a tutored madman [12]".

other hand they were saying that he is fully tutored and educated, although such a person cannot be taught.

12. In it mention is made of the stupidity of the infidels. They were calling the Holy Prophet صلى الله عليه وآله وسلم mad and on the

اِنَّا كَاشِفُوا الْعَذَابِ قَلِيْلًا اِنَّكُمْ عَآئِدُوْنَ ﴿۱۵﴾

5. Undoubtedly, if We remove the punishment for some time [13], you will indeed again revert [14] to infidelity.

13. It should be remembered that faith, after seeing the punishment, which comes to destroy, has no credence, while faith after seeing punishment, which comes as a warning, is acceptable. Observe, many punishments of which had caused severe famine there and blood, lice, frogs, etc. had been coming on the Pharaoh. In spite of these punishments he had been invited to accept faith. But, the faith he declared at the time of drowning was not accepted. The previous punishments were as a warning, but this punishment was to destroy

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him Thus, there is no inconsistency in this verse The meaning of this verse is that Allah Almighty will give him relief from the famine through the blessed prayer of the Holy Prophet صلی اللہ علیہ وآلہ وسلم This tells us that even the infidels of Makkah had accepted the Holy Prophet صلی اللہ علیہ وآلہ وسلم as the remover difficulties. Those who reject this are wo than these people

14 Thus it happened as stated above, i.e. af the famine was removed, these infidels did n accept faith

16.And on the day when We shall seize [15] with full might, indeed We are to take retribution.

يَوْمَ نَبْطِشُ الْبَطْشَةَ الْكُبْرٰى ۚ اِنَّا مُنْتَقِمُوْنَ ﴿۱۶﴾

15 On the Day of Judgement, or at the time of death of the infidels, because the death of the infidel is a form of punishment for him The death of a believer on the other hand, is a call towards the Friend

17.And undoubtedly, We tried the people of Pharaoh [16] before them, and a Noble Messenger [17] came to them.

وَلَقَدْ فَتَنَّا قَبْلَهُمْ قَوْمَ فِرْعَوْنَ وَجَآءَهُمْ رَسُوْلٌ كَرِيْمٌ ﴿۱۷﴾

16 By giving the bounties, kingdom and sending Hazrat Musa (On whom be peace) to them This tells us that the worldly bounties are a test from Allah Almighty We should not become negligent and indifferent after receiving them

mode of conduct and character as well as their pious family lineage In addition, because of these excellent qualities they become an object of respect and honour in the eyes of the Creator and the creation From this verse many issues can be deduced. Those who call them contemptuous, are themselves disgraceful and utterly contemptuous

17 This tells us that the blessed Prophets enjoy a very lofty status because of their excellent

18.Saying: "Hand [18] over to me the devotees of Allah. Indeed, I am a Messenger, faithful to my trust".

اَنْ اَدُّوْۤا اِلَیَّ عِبَادَ اللّٰهِ ؕ اِنِّیْ لَكُمْ رَسُوْلٌ اَمِیْنٌ ﴿۱۸﴾

18 Free them from your bondage and deliver them to me This tells us that we receive the mercies of Allah Almighty through His Prophet It should be remembered that the original place of the Israelites was Syria From the period of Hazrat Yusuf (On whom be peace) they moved into Egypt. Here they stayed like guests and travellers Hazrat Musa (On whom be peace) told the Pharaoh to deliver them to him so that he could take them back to Syria, their place of origin.

19."And do not rise [19] against Allah. Surely, I bring to you a clear authority [20]".

وَّاَنْ لَّا تَعْلُوْا عَلَى اللّٰهِ ۚ اِنِّیْۤ اٰتِیْكُمْ بِسُلْطٰنٍ مُّبِیْنٍ ﴿۱۹﴾

19 In fact, you should obey me and bring faith in me This he said because he was the Prophet to the Pharaoh and his people as well

20 His miracles, e.g. the walking stick, the bright hand etc tells us that miracles serve as a proof of Prophethood

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20."I take refuge with my Lord and your Lord, lest you stone [21] me".

وَ اِنِّیۡ عُذۡتُ بِرَبِّیۡ وَ رَبِّکُمۡ اَنۡ تَرۡجُمُوۡنِ ﴿۲۰﴾

21. The Pharaoh and his followers had threatened to kill him at which Hazrat Musa (On whom be peace) had said this.

21."And if you do not believe in me, then keep apart [22] from me".

وَ اِنۡ لَّمۡ تُؤۡمِنُوۡا لِیۡ فَاعۡتَزِلُوۡنِ ﴿۲۱﴾

22. Abstain from your evil intention of murdering me. Do not harbour any enmity against me. Your safety lies in this. But they did not stop from it.

22.Then he called to his Lord: "These are guilty people".

فَدَعَا رَبَّهٗۤ اَنَّ هٰۤؤُلَآءِ قَوۡمٌ مُّجۡرِمُوۡنَ ﴿۲۲﴾

23.Take My devotees away by the night, for surely, you shall be followed [23]".

فَاَسۡرِ بِعِبَادِیۡ لَیۡلًا اِنَّکُمۡ مُّتَّبَعُوۡنَ ۙ﴿۲۳﴾

23. That is, in the darkness of the night take the Israelites and leave Egypt. This was Tuesday night, the 10th night of Muharram. They were ordered to leave at night so that the next morning Pharaoh and his soldiers would set out in pursuit of them and get drowned in the Red Sea. If they had left during the day, this objective would not have been achieved.

24. And leave [24] the river when it is motionless. Surely, they are the group who shall be drowned [25].

وَ اتۡرُکِ الۡبَحۡرَ رَهۡوًا ؕ اِنَّهُمۡ جُنۡدٌ مُّغۡرَقُوۡنَ ﴿۲۴﴾

24. This means the dry roads, which have been made for you in the Red Sea, should not be closed by you through the miraculous power of the blessed stick after you have crossed it. Keep them until Pharaoh and his soldiers try to cross the roads. As soon as they are in the middle of the path, let the water once again come together, causing them to drown.

25. This tells us that Allah Almighty had informed Hazrat Musa (On whom be peace) about the place, time and nature of death of the Pharaoh and his soldiers. All these are from five branches of unseen knowledge. Because the Pharaoh was proud of the tributaries of the river, he was made to drown in this water.

25 How many gardens and fountains they had left behind.

کَمۡ تَرَکُوۡا مِنۡ جَنّٰتٍ وَّ عُیُوۡنٍ ۙ﴿۲۵﴾

26. And sown fields and nice houses [26].

وَّ زُرُوۡعٍ وَّ مَقَامٍ کَرِیۡمٍ ۙ﴿۲۶﴾

26. The gardens of the Pharaoh were spread from Rashid to Aswan. In the space of twenty days journey these gardens were densely laden with fruit (*Tafseer Roohul Mu'ani*). Its palaces and buildings were beautifully adorned and were later used by the Israelites.

27.And comforts wherein they were free from care.

وَّ نَعۡمَةٍ کَانُوۡا فِیۡهَا فٰکِهِیۡنَ ۙ﴿۲۷﴾

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كَذٰلِكَ ۖ وَ اَوْرَثْنٰهَا قَوْمًا اٰخَرِيْنَ ۝

28. So was it, and We made another people to inherit [27] them (their things).

27 From this we learn that one is not prohibited from occupying the buildings in the localities of the infidels However, where Divine punishment has come, those areas are prohibited for Muslim occupation The people of the Pharaoh had not been sent with Divine punishment in Egypt They were taken away from it and were drowned in the Red Sea Hence, residing in Egypt became permissible Thus, there is no inconsistency between the Hadith and the QUR'AAN From this verse we further learn that the Israelites themselves settled down in Egypt This is against history - because history is incorrect and the Holy QUR'AAN is true. Hazrat Musa (On whom peace) had said. "*It is near that your Lord will destroy your foe and make you successor in the land*" (S7.V129). It is stated in Surah Al-Araf "*And we made a people who were already suppressed inheritors of the Eastern and Western parts of that land*" (S7.V137). From these verses we come to know that the very Israelites who were once under the bondage of the Pharaoh became the owners of his property in Egypt This tells us that the wealth abandoned by the infidels becomes the property of the believers, like the properties of the Hindus, which they had left behind in Pakistan.

فَمَا بَكَتْ عَلَيْهِمُ السَّمَآءُ وَ الْاَرْضُ وَ مَا كَانُوْا مُنْظَرِيْنَ ۝

29.And the heavens and the earth did not shed [28] tears for them, nor were they (Pharaoh and his people) given respite [29].

28 From this we understand that the heavens and the earth weep at the death of the believer It is stated in a Hadith Shareef that these weep for forty days (*Tirmizi Shareef Khazainul Irfaan*) The place of worship of the believer, the place where he engages in Zikrullah, those doors of heaven through which prayers were entering the court of Allah Almighty, all weep for him (*Tafseer Roohul Ma'ani*). At the death of the believer, the creation on the earth and the angels of the heaven cry for him, that his worship has now ceased On the martyrdom of Hazrat Imam Husain the heavens had shed tears of blood

29 So that they become believers by repenting from their infidelity.

SECTION 2

وَ لَقَدْ نَجَّيْنَا بَنِيْۤ اِسْرَآءِيْلَ مِنَ الْعَذَابِ الْمُهِيْنِ ۝

30.And undoubtedly, We freed the Children of Israeel from disgraceful [30] punishment.

30 The punishment of disgrace was that the Pharaoh had appointed the Israelites as street sweepers and the women were used as domestic workers in their homes Today they had been freed from all such indignity. This tells us that salvation from the enemy is a mercy from Allah Almighty

مِنْ فِرْعَوْنَ ؕ اِنَّهٗ كَانَ عَالِيًا مِّنَ الْمُسْرِفِيْنَ ۝

31.From Pharaoh who was undoubtedly a tyrant, haughty and guilty of excesses.

وَ لَقَدِ اخْتَرْنٰهُمْ عَلٰى عِلْمٍ عَلَى الْعٰلَمِيْنَ ۝

32. And surely We [31] exalted them knowingly [32] above the people of that time [33].

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31. This means that in that period We had made the Israelites superior people in the entire world because they were the progeny of Prophets. A few Qibtees who had brought faith in Hazrat Musa (On whom be peace) also reached a very high status. The magicians of the Pharaoh and Hazrat Asiya, too, are persons of a very lofty status, but, because the Israelites were the progeny of Prophets, they had enjoyed superiority over all.

32. This tells us that being the progeny of Prophets is a means of gaining honour and respect. The Israelites were superior, only because they were the progeny of Prophets. But, this family nobility is for the believers only. Being a blood relative of a Prophet is useless for an infidel. Kanaan was the son of Hazrat Nuh (On whom be peace), but this did not save him from destruction.

33. From this verse it is not necessarily proven that the Israelites are superior to the progeny of the Holy Prophet صلى الله عليه وآله وسلم or his followers. Now, the Ummah of the Holy Prophet صلى الله عليه وآله وسلم enjoys superiority over all the people. Thus, there is no inconsistency in the verse. Says Allah Almighty: "*You are the best among all those nations appeared unto mankind*" (S3:V110). Allah Almighty further says: "*O wives of the Prophet! You are not like other women*" (S33:V32).

33.And We gave them the token, which was a clear trial [34].

وَاٰتَيْنٰهُمْ مِّنَ الْاٰيٰتِ مَا فِيْهِ بَلٰٓؤٌا مُّبِيْنٌ ﴿٣٣﴾

34. Like it was necessary for the Israelites to split the sea, to send down for them Manna and Salwa (manna and quails) providing shade through clouds, etc. Because bounties, too, are a test from Allah Almighty, therefore they have been stated here as '*reward*'.

34. Even then these people say:

اِنَّ هٰٓؤُلَآءِ لَيَقُوْلُوْنَ ﴿٣٤﴾

35. "It is only our first and the only death [35] and we shall not be raised [36] again".

اِنْ هِيَ اِلَّا مَوْتَتُنَا الْاُوْلٰى وَ مَا نَحْنُ بِمُنْشَرِيْنَ ﴿٣٥﴾

35. Like the Pharaoh, his people, too, were rejecting the Hereafter and the reward and punishment of it. Thus, these people are rebellious like the Pharaoh and are entitled for the punishment just like him. It should be remembered that the objective of the infidels through this statement, was a rejection of the Day of Judgement. Otherwise, Islam accepts one death only.

36. This is the commentary of the first word. Thus, there can be no objection on the verse that it is not infidelity to accept one death.

36."Raise up our (dead) fathers if you are truthful [37]".

فَاْتُوْا بِاٰبَآئِنَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٣٦﴾

37. This means that if the concept of resurrection is true, then raise our deceased forefathers back to life. This type of talk is just as foolish as someone saying regarding a new sapling that if it's bearing of fruit is true, then obtain fruit from it at once. All the work takes place in its own time.

37. Are they better or the people of Tubba [38] and those before them

اَهُمْ خَيْرٌ اَمْ قَوْمُ تُبَّعٍ ۙ وَّ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ اَهْلَكْنٰهُمْ ۫ اِنَّهُمْ كَانُوْا

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whom We destroyed? Indeed, they were culprits.

38 The title of the king of Yemen would be Tubba Thus, Tubba was Harith bin Hammal Humairi who himself was a believer, but his people were extremely rebellious and powerful infidels who were destroyed due to their infidelity This Tubba established the city of Madina Munawwarah He had in absentia written a letter to the Holy Prophet

38. And We did not create the heavens and the earth and whatsoever is between them, in sport [39].

39 If there was no such a thing as reckoning, reward and punishment, then the creation of the world was an exercise in futility There is no

39.We did not create them but with truthful [40] purpose. But most of them do not understand.

40 They were created so that people would accept faith and obey Us We will reward the

40. Surely the Day of Decision [41] is the appointed time [42] for all of them.

41 The word / 4S/ means decision, distance, etc Since a practical decision will be made between Truth and Falsehood on the Day of Judgement Or, because on that day the believers would be separated from the infidels For this reason it is called the Day of Decision

42 This means the day for the fulfillment of

41.The day when a friend shall not help a friend at all and nor shall they be helped [43].

43 Both these things are for the infidels Neither will relatives and friends benefit them, nor will anyone give assistance to them However, Allah Almighty will provide both these mercies and blessings for the believers The minor children of the believers, too, will be

صلی اللہ علیہ وآلہ وسلم and handed it over to people saying when the advent of the Prophet صلی اللہ علیہ وآلہ وسلم takes place, letter should be presented to him. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم stopped the house of Hazrat Abu Ayub Ansari, Hazrat Abu Ya'la presented this letter to him.

وَمَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَا لٰعِبِيْنَ ۝

accountability for play, amusement and useless things

مَا خَلَقْنٰهُمَا اِلَّا بِالْحَقِّ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ۝

obedient and punish the disobedient culprits.

اِنَّ يَوْمَ الْفَصْلِ مِيْقَاتُهُمْ اَجْمَعِيْنَ ۝

all the promises and warnings is the Day of Judgement when the believers would be rewarded according to what was promised to them, while the infidels would be punished according to the warnings given to them. The world is not the place for the purpose of reward and punishment

يَوْمَ لَا يُغْنِيْ مَوْلًى عَنْ مَّوْلًى شَيْـًٔا وَّ لَا هُمْ يُنْصَرُوْنَ ۝

beneficial to them The Prophets and Saints too, would give assistance to them. Thus, there is no inconsistency in the verses as under-stood from the statement of expectation which follows

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2.Except those on whom Allah estows Mercy [44]. Certainly, He is he Most Honourable, the Most Merciful [45].

إِلَّا مَنْ رَّحِمَ اللّٰهُ ؕ إِنَّهٗ هُوَ الْعَزِيْزُ الرَّحِيْمُ ﴿٤٢﴾ ع ١٣/١٥

4. From this we learn that he on whom Allah Almighty would be bestowing His mercy, will be receiving assistance from His pious servants, because the conjunction 'but' has cancelled the previous negation. The deceased servants who have divine mercy are believers.

5. It should be remembered that the manifestation of Allah's beneficence is reflected in the world. For this reason both His friends and enemies are given sustenance. In the Hereafter His attributes of Mercy will be seen. But, He will be merciful to the believers and inflict punishment on His enemies.

SECTION 3

3. Lo! The tree of Zaqqum (cactus).

إِنَّ شَجَرَتَ الزَّقُّوْمِ ﴿٤٣﴾ لا

4. Will be the food [46] of the sinners.

طَعَامُ الْاَثِيْمِ ﴿٤٤﴾ ثلاث

معانقة ١٣

6. The nature of this cactus tree of Hell is such that if one drop of its juice were to fall on the earth, it will make the life of the earthlivings unpalatable, as is stated in Hadith Shareef.

This cactus tree will be the fodder of the inmates of Hell. Here, the word 'sinners' denotes hardened sinners, i.e. the infidels.

5.Like molten copper, it shall boil in he bellies.

كَالْمُهْلِ ۚ يَغْلِيْ فِي الْبُطُوْنِ ﴿٤٥﴾ لا

6. As the boiling water [47] bubbles.

كَغَلْيِ الْحَمِيْمِ ﴿٤٦﴾ لا

7. It means if this cactus is in the mouth it will be extremely unpalatable and if it were to reach the stomach it will be like molten copper.

Because the infidels were devouring forbidden things in the world, they would be provided with this food in the Hereafter.

7."Seize [48] him and push him into he midst of Hell [49]".

خُذُوْهُ فَاعْتِلُوْهُ إِلٰى سَوَآءِ الْجَحِيْمِ ﴿٤٧﴾ ط ج

8. It means, it will be for the infidel. This will be told to the angels on the Field of Reckoning after the completion of accountability.

49. From this it is hinted that if a sinful believer goes into Hell, he will not be dragged into it disgracefully. This disgrace and abjectness are the punishments of the infidels.

8."Then pour over his hand the punishment of boiling water".

ثُمَّ صُبُّوْا فَوْقَ رَأْسِهٖ مِنْ عَذَابِ الْحَمِيْمِ ﴿٤٨﴾ ط

9."Taste it". Yes, certainly you were the mighty and the noble [50].

ذُقْ ۚ إِنَّكَ أَنْتَ الْعَزِيْزُ الْكَرِيْمُ ﴿٤٩﴾

0. From this, emerge two issues:
. It is permissible to rebuke the religious nemy.

2. Whatever is spoken in this rebuke is not for the purpose of information. Otherwise, there

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will be a likelihood of truth and falsehood in it. The Holy Prophet صلی اللہ علیہ وآلہ وسلم will tell the hypocrites at the Fountain of Kauthar, out of contempt, that these are my companions

50.Surely, it is that in which you were doubting [51].

51 Here, the word 'doubt' is used to mean to reject or to quarrel. It means that you had been rejecting the Day of Judgement or you were

51.Surely, the pious shall be in a place of security [52].

52 In the world, at the time of death, on the Day of Judgement and after this Day, they will be in safety because they are under the protection of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

52. Amidst the gardens and fountains [53].

53 There will be rivers of water, milk, pure drinks and honey flowing in their homes because they had been quenching their thirst in

53. Wearing fine silk and brocade [54], facing one another [55].

54 They would be wearing different clothes of silk. Fine silk is called "*Sondus*" while the thick silk is called "*Istabraq*" or brocade

55 This means they will be sitting in a circle

54.So it will be, and We shall give them black and bright-eyed, beautiful maidens [56].

56 From this we learn that the marriage of the inmates of Paradise has already taken place with the Hoories. Furthermore, genus or being of one's kind is a requirement for marriage in this world but not in the Hereafter, because the

55.They will call therein every kind of fruit [57] in peace and satisfaction [58].

57 They will be given the order to prevent

Because Abu Jahl spoke out of arrogance that "*I am the most honoured person in Arabia*", the angels would be saying this out of derision and taunting

إِنَّ هٰذَا مَا كُنْتُمْ بِهٖ تَمْتَرُوْنَ ۝٥٠

quarrelling with the believers about it. Thus there is no inconsistency in the verse

إِنَّ الْمُتَّقِيْنَ فِيْ مَقَامٍ اَمِيْنٍ ۝٥١

(*Tafseer Roohul Mu'ani*) In fact, the safety of the Hereafter is as a result of the safety in this world

فِيْ جَنّٰتٍ وَّعُيُوْنٍ ۝٥٢

the world with the fountains of Shariat, Tareeqat, etc

يَّلْبَسُوْنَ مِنْ سُنْدُسٍ وَّاِسْتَبْرَقٍ مُّتَقٰبِلِيْنَ ۝٥٣

facing one another so that nobody's back would be facing another person, just as they were sitting in *Zikr* gatherings in the world

كَذٰلِكَ وَزَوَّجْنٰهُمْ بِحُوْرٍ عِيْنٍ ۝٥٤

Hoories are not human, yet they are in the marriage of human beings. Because the eyes of the Hoories are extremely attractive, they have been called bright-eyed maidens

يَدْعُوْنَ فِيْهَا بِكُلِّ فَاكِهَةٍ اٰمِنِيْنَ ۝٥٥

their servants. Therefore, they would ask in

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ed and not 'they would question'.

3. There is no fear of the fruit ever being finished, nor of one's life coming to an end. Everything will be eternal.

لَا يَذُوْقُوْنَ فِيْهَا الْمَوْتَ اِلَّا الْمَوْتَةَ الْاُوْلٰى ۚ وَوَقٰىهُمْ عَذَابَ الْجَحِيْمِ ﴿٥٦﴾

6.They will not taste death [59] herein, other than the first death nd they shall be guarded from the unishment of Hell.

9. After the death they had tasted in the world, there will be no other death for them. Although the infidels, too, would not be experiencing death in Hell, yet, their life therein will be far worse than death. For this reason it has been mentioned here with such distinction. Says Allah Almighty: "*Then he will neither die therein nor live*"(S87:V13).

فَضْلًا مِّنْ رَّبِّكَ ۭ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿٥٧﴾

7.As a Bounty [60] of your Lord. This s the greatest triumph.

0. This tells us that to save oneself from Hell s purely through the favour of Allah Almighty and not due to one's own strength. Faith and piety, too, are obtained through His grace.

فَاِنَّمَا يَسَّرْنٰهُ بِلِسَانِكَ لَعَلَّهُمْ يَتَذَكَّرُوْنَ ﴿٥٨﴾

8. And We have made this (QUR'AAN) easy [61] in your langua- ge, so that they may remember [62] it.

1. It means the purpose of revealing the QUR'AAN in Arabic is because your language is Arabic. Or, that the people were able to receive the QUR'AAN through your blessed tongue. If you were not the medium, then how can this heavenly encomium be possible for the earthlivings to receive? In fact, even to this day people are able to comprehend the QUR'AAN through your blessed medium.

62. There can be three possible meanings of "in your tongue".

1. The Holy QUR'AAN was made easy for the Arabs in Arabic, which is your language i.e. the Holy QUR'AAN came in Arabic which is easy for the Arabs and difficult for the non-Arabs. This is Allah Almighty's great favour upon the Arabs. Or, the QUR'AAN is made easy because it is in your language.

2. People take tremendous effort in memorizing the Holy QUR'AAN, learning its laws of recitation and acquiring its knowledge. But you, Oh My Beloved, acquired all this without any effort. Or, that by means of your language the QUR'AAN has been made easy for the people. If anyone tries to understand the QUR'AAN out of respect for you, for him it will be made easy.

3. Without you, this QUR'AAN is extremely difficult. No one will be able to comprehend its message. Without the explanation of the Holy Prophet صلى الله عليه وآله وسلم a person will not be able to give an accurate translation of: "*Establish Prayer and give Zakaat*".

فَارْتَقِبْ اِنَّهُمْ مُّرْتَقِبُوْنَ ﴿٥٩﴾ ع ١٢

9.So you wait, they, too, are waiting [63].

3. The infidels are, in fact, eagerly awaiting heavenly calamity to fall upon you Oh My Beloved and your followers. Or, that after your demise, Islam will come to an end. This waiting of theirs is selfish and wicked. They will never see the fulfillment of this dream of theirs. On the other hand, you My Beloved, should wait to see Islam becoming victorious very soon and the infidels would be vanquished. Your name will become famous and

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Islamic rule will be established in Arabia Your waiting is from your Lord, which is Divine, and will most certainly be fulfilled

Praise be to Allah! Expectation of the Holy Prophet had reached fruition and its results are seen till today.

ايتها ٣٧ ٤٥ سُوْرَةُ الجاثية مكية ١٥ ركوعاتها ٤

SURAH AL JATHIYAH (THE KNEELING)
(MAKKAN) Revealed Before Hijrah
4 Sections: 37 Verses 488 Words . 2191 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.Haa Meem.

حٰمٓ ۝١

2. The revelation [1] of this Book is from Allah, the Honourable, the Wise [2].

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ۝٢

1 Oh My Beloved Prophet صلی اللہ علیہ وسلم this QUR'AAN has been revealed upon you gradually over twenty-three (23) years, according to the needs

2 Thus, there is wisdom and respect found in the QUR'AAN The one who renders service to the Holy QUR'AAN will receive honour in both worlds

3.Undoubtedly there are signs in the heavens and the earth for the believers [3].

اِنَّ فِي السَّمٰوٰتِ وَ الْاَرْضِ لَاٰيٰتٍ لِّلْمُؤْمِنِيْنَ ۝٣

3 The signs of the heavens and the earth are for everybody, but because the believers only derive benefits from these, mention here is made specifically of them Thus, there is no inconsistency in the verse

4.And in your creation, and in the moving creatures He scatters, there are signs for a people who have faith [4].

وَ فِيْ خَلْقِكُمْ وَ مَا يَبُثُّ مِنْ دَآبَّةٍ اٰيٰتٌ لِّقَوْمٍ يُّوْقِنُوْنَ ۝٤

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. Those who have firm certainty and belief, ponder over that what we were and what we have become and how much change we have undergone to reach this condition.

وَاخْتِلَافِ الَّيْلِ وَ النَّهَارِ وَ مَآ اَنْزَلَ اللّٰهُ مِنَ السَّمَآءِ مِنْ رِّزْقٍ فَاَحْيَا بِهِ الْاَرْضَ بَعْدَ مَوْتِهَا وَ تَصْرِيْفِ الرِّيٰحِ اٰيٰتٌ لِّقَوْمٍ يَّعْقِلُوْنَ ۝٥

5.And in the difference [5] of night and day, and the rain [6] Allah sends down, are the means of the provisions from the heavens, where He gives life to the dead earth, and in the change [7] of the winds, there are signs for the people of understanding [8].

5. The coming of day and night, the increase and decrease in their duration, their warmth and cold is telling us that no nation is saved permanently, nor is any individual in one condition all the time. Thus, prepare yourselves for the journey that lies ahead. This world is a proof for that world.

6. From the visible heaven, visible rain is made to fall on the visible earth to make this dry earth lush green. From the heaven of Prophethood, the Quranic rain is made to pour from the blessed tongue of the Holy Prophet صلى الله عليه وآله وسلم to give life to the dead hearts of Faith and mystical knowledge of Allah Almighty and make them lush green.

Thus,He can raise the dead to life.

7. Sometimes hot air blows and sometimes-cold air. Sometimes there is an easterly wind and sometimes westerly. Sometimes on the ground of the heart blows the wind of ecstasy and love, and sometimes that of negligence and hardship. Also, the effects of these winds are different. From the effect of some, the field of faith is laid desolate, while some bloom verdantly.

8. From this we learn that to acquire science, philosophy, mathematics, etc. is an act of worship, but they should be for the service of Islam, and to extract proofs of Divine Powers.

تِلْكَ اٰيٰتُ اللّٰهِ نَتْلُوْهَا عَلَيْكَ بِالْحَقِّ ۚ فَبِاَيِّ حَدِيْثٍ بَعْدَ اللّٰهِ وَ اٰيٰتِهٖ يُؤْمِنُوْنَ ۝٦

6.These are the signs of Allah that We recite [9] to you with truth. In what thing then, leaving the signs of Allah will they believe? [10]

9. This means, Oh My Beloved, we recite the Holy QUR'AAN upon you, and you should recite it to Our servants.

10. This tells us that anyone who fails to obtain guidance from the Holy QUR'AAN and the Holy Prophet صلى الله عليه وآله وسلم he will not be able to receive guidance from any other source, because there will be no other heavenly book to be revealed after the Holy QUR'AAN, nor would any other Prophet be coming after our Holy Prophet صلى الله عليه وآله وسلم. The Holy Prophet صلى الله عليه وآله وسلم is the final means of obtaining guidance. This question is for negation. In this verse, the word 'Hadith' refers to those talks of the infidels and not the Hadith of the Holy Prophet صلى الله عليه وآله وسلم and by 'signs' is meant the signs of the powers of Allah Almighty. In these, the Holy Prophet صلى الله عليه وآله وسلم his Ahadith and the Holy QUR'AAN are all included. Its purpose is to show that without the Quranic verses and the blessed Ahadith of the Holy Prophet صلى الله عليه وآله وسلم, what nonsensical things will they believe? These are the two things in which faith can be brought. Thus, this verse can never become a proof for the rejectors of Hadith and the Chakraldwi sect, because it does not mean that besides the Holy QUR'AAN they bring faith in some Ahadith. Otherwise, this would be against these verses: "*And remain*

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obedient to Allah and His Messenger" (S3 V132) and "*And teach them your Book and wise knowledge*"(S2 V129) It should be remembered that General Consensus and Analogy, too, are included in the verses of Allah Almighty, and the Holy QUR'AAN has given the order to believe in these Says Allah Almighty. "*Obey Allah and obey the Messenger and those who have power of command amongst you*" (S4:V59). Allah Almighty further states. "*And follows a way other than the way of Muslims, We shall leave him on his own conditions and shall cause him to enter Hell*"(S4 V115).

7. Woe to every impostor sinner [11].

11 Reason for its Revelation

"*Woe to every impostor and sinner*" Some scholars have said that this verse has been revealed regarding Nadar bin Harith who would narrate to the people non-Arabic tales in order to prevent the people from listening to the Holy QUR'AAN Although its revelation is concerning Nadar bin Harith, it serves as a warning to all those who contrive excuses to stop the people from faith and the Holy QUR'AAN.

وَيْلٌ لِّكُلِّ اَفَّاكٍ اَثِيْمٍ ۙ

8.Who hears the signs of Allah being recited to them, yet persist [12] boastfully, denying them as if he had not heard them. So give them the news of a painful [13] punishment.

يَّسْمَعُ اٰيٰتِ اللّٰهِ تُتْلٰى عَلَيْهِ ثُمَّ يُصِرُّ مُسْتَكْبِرًا كَاَنْ لَّمْ يَسْمَعْهَا ۚ فَبَشِّرْهُ بِعَذَابٍ اَلِيْمٍ ۝

12 That he does not abandon infidelity and stubbornness From this we learn that arrogance and obstinacy are a cover to stop a person from faith

13 In the world, as well as at the time of death, in the Hereafter, etc Thus, Nadar bin Harith was tied and killed (Tafseer Roohul Mu'ani)

9.And when he comes to know anything from Our Message, he takes it in mockery [14]. For such one is a disgraceful [15] punishment.

وَ اِذَا عَلِمَ مِنْ اٰيٰتِنَا شَيْـًٔا اتَّخَذَهَا هُزُوًا ؕ اُولٰٓئِكَ لَهُمْ عَذَابٌ مُّهِيْنٌ ۝

14 In that he tells the people that Muhammad Mustapha صلی اللہ علیہ وآلہ وسلم tells you stories about the Pharaoh and Hamaan and I narrate to you tales of Rustam and Isfandyaar My QUR'AAN is better than his QUR'AAN (Allah forbid)

15 That they would receive punishment in the grave and become disgraced therein, through angels who would scold and reprehend them. In it, proof of punishment of the grave is hinted. The punishment of Hell follows after it.

10.Before them is Hell [16] and nothing will benefit [17] them neither what they have earned, nor those whom they have taken as supporters besides [18] Allah. And for them is the great punishment.

مِنْ وَّرَآئِهِمْ جَهَنَّمُ ۚ وَلَا يُغْنِىْ عَنْهُمْ مَّا كَسَبُوْا شَيْـًٔا وَّ لَا مَا اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ اَوْلِيَآءَ ۚ وَ لَهُمْ عَذَابٌ عَظِيْمٌ ۝

16 This means that infidels will first receive punishment of the grave and later the punishment of Hell.

17 This means the infidels will not benefit

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from their wealth nor from their deeds and not from their children. In short, from nothing that they have earned. From this we learn that if Allah wills, all these will benefit the believers. Their children will intercede for them and the wealth spent in their name would prove beneficial for them.

11. This is the guidance [19]. And those who disbelieve the revelations of their Lord will suffer a dreadful [20] doom.

18. Those idols which they had been worshipping, or the leaders of the infidels. The believers, if Allah wills, would receive the intercession of their pious predecessors, as is stated in other verses. This verse has no connection with the believers.

هٰذَا هُدًى ۚ وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِ رَبِّهِمْ لَهُمْ عَذَابٌ مِّنْ رِّجْزٍ اَلِيْمٌ ﴿۱۱﴾ ع ۱۱ ۱۲

19. The entire QUR'AAN, whether its tales or injunctions, guides the believers towards Faith and mystical knowledge of Allah Almighty.

20. This means there is the most severe punishment set aside for the infidels, which is beyond your imagination. This tells us that even if the sinful believer would be punished, it would not be a painful torment.

SECTION 2

12.It is Allah Who has subjected to you the sea that the ships may run on it by His Command, and that you may seek [21] His Bounty, and that you may be grateful.

اَللّٰهُ الَّذِىْ سَخَّرَ لَكُمُ الْبَحْرَ لِتَجْرِىَ الْفُلْكُ فِيْهِ بِاَمْرِهٖ وَلِتَبْتَغُوْا مِنْ فَضْلِهٖ وَ لَعَلَّكُمْ تَشْكُرُوْنَ ﴿۱۲﴾ ج

21. In that you do your trade through journeys by sea, take out pearls and gems through deep sea diving. The other people would perform their Hajj by travelling by sea. In short, he is grateful to Allah Almighty at all times.

13.And He has subjected [22] to you what is in the heavens and what is in the earth by His Command. Surely, in it are signs for the people who ponder [23].

وَسَخَّرَ لَكُمْ مَّا فِى السَّمٰوٰتِ وَ مَا فِى الْاَرْضِ جَمِيْعًا مِّنْهُ ؕ اِنَّ فِىْ ذٰلِكَ لَاٰيٰتٍ لِّقَوْمٍ يَّتَفَكَّرُوْنَ ﴿۱۳﴾

22. The moon, the stars, etc. (all the heavenly things). Trees, animals, rivers, etc. (things of the earth), are all Our creation, but they serve you. Thus, it becomes incumbent upon you that you should fulfill Our works.

23. This tells us that to ponder over religious issues is a lofty bounty of Allah Almighty, while getting engrossed in worldly matters which keeps you away from the rememberance of Allah Almighty is a form of Divine punishment. A moment's sincere reflection is better than a thousand years of thoughtless verbal zikr. It should be remembered that Reflection in the Creator is infidelity; reflection in the creation is Belief. When pondering about the various creations is an act of worship, then how great is it to ponder about the praiseworthy attributes of the Holy Prophet صلى الله عليه وآله وسلم and reflecting over the verses of the Holy QUR'AAN? This is worship of the highest quality. Those, to whom Allah Almighty grants these types of reflection and thinking, become free from the anxieties of the world.

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قُلْ لِّلَّذِيْنَ اٰمَنُوْا يَغْفِرُوْا لِلَّذِيْنَ لَا يَرْجُوْنَ اَيَّامَ اللّٰهِ لِيَجْزِيَ قَوْمًا بِمَا كَانُوْا يَكْسِبُوْنَ ﴿١٤﴾

14. Tell the believers to forgive those who do not fear the days [24] fixed by Allah so that He may award [25] the people for their deeds.

used derogatory words against the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr (May Allah be pleased with him). When Hazrat Umar came to know of it, he made a firm intention of putting ibn Ubay to the sword. This verse was revealed in response to it (Tafseer Roohul Mu'ani, Tafseer Khazainul Irfaan) There are other statements regarding it. Remember that this verse is Madinite.

25 This means your patience and tolerance may become the compensation for the good deeds of the infidels and the hypocrites, and that in the Hereafter they will receive no rewards for their good deeds. Or, that it is Allah's wish that you should not punish them for this nonsensical talk of theirs, that on the Day of Judgement We will give them the full punishment.

24 This means give the order to the believers that they should bear with the hardships inflicted by the infidels and hypocrites without opposing them

Reason for its Revelation

In the Battle of Bani Mustaliq, the soldiers of Islam got off at the Well of Mareesee. Abdullah bin Ubay, the leader of the hypocrites was with them. He sent his slave to bring water from the well. Because he was late in bringing the water, he was asked the reason for the delay. In reply he said that Hazrat Umar (May Allah be pleased with him) was present at the well and he would not allow anyone to take the water until the water bags of the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Abu Bakr (May Allah be pleased with him) were filled. On hearing this, this wretched hypocrite

مَنْ عَمِلَ صَالِحًا فَلِنَفْسِهٖ ۚ وَمَنْ اَسَآءَ فَعَلَيْهَا ۗ ثُمَّ اِلٰى رَبِّكُمْ تُرْجَعُوْنَ ﴿١٥﴾

15. Whosoever does righteous deeds does it for his own [26], and whosoever does evil, does it for his own self [27]. Then to your Lord will you all be returned [28].

him to commit the sins will be punished, but this punishment will be for leading the person astray, but not for the sin itself, because that had been the action of the doer himself. Thus, the meaning of the verse is crystal clear. No objection can be raised against it

28 The believer will go with joy, just like a visitor goes with joy to his dear friend's house. The infidel will go out of compulsion, just as when a criminal is presented before the judge through the police. It is better that you should go happily

26 This means through your action only your obligations would be fulfilled. No one can perform Farz Salaah on anyone's behalf. Or, it could mean the reward of your good deeds will certainly be given to you even if you had conveyed its rewards to another person. Thus, this verse is not against the concept of Esaale Sawaab

27 The preposition ON is for compulsion. No person can commit sins and convey its punishment to another. Only he himself will suffer the punishment of his sins. Although the one who had misled the person and tempted

وَلَقَدْ اٰتَيْنَا بَنِيْٓ اِسْرَآءِيْلَ الْكِتٰبَ وَالْحُكْمَ وَالنُّبُوَّةَ وَرَزَقْنٰهُمْ مِّنَ الطَّيِّبٰتِ

16. And certainly We Bestowed on the Children of Israel the Book, the sovereignty, the Prophet hood [29]

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وَ فَضَّلْنٰهُمْ عَلَى الْعٰلَمِيْنَ ﴿۱۶﴾

nd We provided them with good hings [30] and exalted them over the eople of their time [31].

9. Here, 'Book', 'Government' and Prophethood' signify kind, i.e. We bestowed pon the Israelites the Taurah, Zaboor and njeel (the heavenly scriptures), as well as ingdoms and Prophets. It should be emembered that after Hazrat Is'haaq (On whom be peace), all the Prophets had come to he Israelites.

0. Allah Almighty sent Manna and Salwa at Teeha. Besides it, He provided lawful sustenance.

31. From this, two issues emerge:

1. It is a means of virtuosity for a believer to be from the progeny of the Prophet.

2. It is totally useless for an infidel to be from the family of the Prophet. Observe, those Israelites who are from the progeny of the Prophet are all reprobates, persons incurring loss, etc. since they had rejected the Holy Prophet صلى الله عليه وآله وسلم.

وَ اٰتَيْنٰهُمْ بَيِّنٰتٍ مِّنَ الْاَمْرِ ۚ فَمَا اخْتَلَفُوْۤا اِلَّا مِنْۢ بَعْدِ مَا جَآءَهُمُ الْعِلْمُ ۙ بَغْيًۢا بَيْنَهُمْ ؕ اِنَّ رَبَّكَ يَقْضِيْ بَيْنَهُمْ يَوْمَ الْقِيٰمَةِ فِيْمَا كَانُوْا فِيْهِ يَخْتَلِفُوْنَ ﴿۱۷﴾

17.And We gave them bright arguments [32] regarding Our laws, but they did not differ [33] after true knowledge had come to them through mutual jealousy [34]. Certainly, your Lord will decide between them on the Day of Resurrection concerning that wherein they differ [35].

32. This means that He provided the Israelites with bright proofs about the advent of the Holy Prophet صلى الله عليه وآله وسلم and about his truth, all of which are found in detail in their scriptures, in the form of his beautiful attributes.

33. In that prior to his advent they were all awaiting his coming, but after his blessed advent, many of them have denied his Prophethood.

34. From this we learn that knowledge is there to crush disputes. But, when jealousy creeps into the scholar, it increases the disputes. The knowledge of Shaitaan caused him to sink due to his envy of Hazrat Adam (On whom be peace).

35. Verbal decision of Allah Almighty has taken place in the world as well, but his practical decision of sending the evildoers into Hell and the righteous to Paradise will take place in the Hereafter. For this reason the Day of Judgement is called the Day of Separation of good from evil.

ثُمَّ جَعَلْنٰكَ عَلٰى شَرِيْعَةٍ مِّنَ الْاَمْرِ فَاتَّبِعْهَا وَ لَا تَتَّبِعْ اَهْوَآءَ الَّذِيْنَ لَا يَعْلَمُوْنَ ﴿۱۸﴾

18.Then when We set you upon a straight [36] path of religion, so you may follow it, but do not associate with the wishes of those who are ignorant [37].

36. This means that after the Israelites He granted you the bright Religion. By 'Shariah' is meant open and clear path treading on which one will undoubtedly obtain his destination successfully. This is the path on which we are journeying, and on which the Holy Prophet is guiding us. For this reason it is being said here that you have been established on this path firmly, like how a captain is appointed for a ship.

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37 Do not accept the religious counselling and opinion of the infidel Quraish and all the other infidels The word *dewre* denotes opinion

19.Certainly, they will avail [38] you nothing against Allah. And surely the unjust are the friends [39] of one another. And the friend [40] of the pious one is only Allah.

38 From this the apparent address is to the Holy Prophet صلی اللہ علیہ وآلہ وسلم In truth, it is made to us that the abundance of wealth of the infidels does not overawe the Muslims All this is useless Observe, QARU'N could not be saved by his wealth or by his friends All were destroyed

39 Only in the world because everyone is fond of or turned towards his own kind This friendship will break in the Hereafter Says

20. This (Book) opens the eyes of mankind and is guidance [41] and a mercy for a people who are firm in faith.

41 This tells us that all three benefits of the Holy QURAAN, i.e. of keeping them alert in the world to show the path to Paradise in the

21.Do those who commit evil deeds think that We shall make them equal to those who believe and act righteously [42]? Is their life and their death equal? What an evil [43] judgement they make.

42 Here 'evils' denotes infidelity, which is the root of all the sins Or, it could mean both infidelity as well as sins This tells us that the believers and the infidels are not equal

43 Reason for its Revelation

The infidels of Makkah were speaking to the believers that if Qiyamah were to take place, we would be better than you there, like we are here If not better, we will definitely be equal to you because we are countrymen

Thus, there can be no doubt on this verse. should be remembered that every infidel ignorant of the true religion.

لَّنْ يُّغْنُوْا عَنْكَ مِنَ اللّٰهِ شَيْـًٔا ؕ وَ اِنَّ الظّٰلِمِيْنَ بَعْضُهُمْ اَوْلِيَآءُ بَعْضٍ ۚ وَ اللّٰهُ وَلِيُّ الْمُتَّقِيْنَ ﴿۱۹﴾

Allah Almighty: "*Fast friends shall be foes to one another on that day, except the God fearing*" (S43 V67). From this we learn that an infidel can never become a friend of a believer. All of them join forces to oppose the believers, Never trust their friendship.

40 In the world, at the time of their death as well as in the Hereafter. When Allah Almighty becomes the Friend of the believer, His angels and His pious servants all become his friends.

هٰذَا بَصَآئِرُ لِلنَّاسِ وَ هُدًى وَّ رَحْمَةٌ لِّقَوْمٍ يُّوْقِنُوْنَ ﴿۲۰﴾

Hereafter, and being a means of mercy in both the worlds is for the believers only

اَمْ حَسِبَ الَّذِيْنَ اجْتَرَحُوا السَّيِّاٰتِ اَنْ نَّجْعَلَهُمْ كَالَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ ۙ سَوَآءً مَّحْيَاهُمْ وَ مَمَاتُهُمْ ؕ سَآءَ مَا يَحْكُمُوْنَ ﴿۲۱﴾

In refutation of their claim, this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Ma'ani*) From this we learn that in life and death Muslims and infidels are totally different. Those believers who adopt the character and outer appearance of the infidels are totally foolish A believer should always make himself superior to the polytheist It should be remembered that the life of a believer is spent in the obedience of Allah Almighty, while that of the infidel is being spent in disobedience

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llah Almighty. The death of the believer takes lace on glad-tidings and miracles while that of e infidel takes place on regret. If Allah wills, the resurrection of the believers will be with the Holy Prophet, صلى الله عليه وآله وسلم while that of the infidels will be with the devils.

ECTION 3

وَ خَلَقَ اللّٰهُ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَلِتُجْزٰى كُلُّ نَفْسٍۭ بِمَا كَسَبَتْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿٢٢﴾

2.And Allah created the heavens nd the earth with truth [44] that every ne may be awarded [45] his earnings, nd they shall not be wronged [46].

mercy would be done on the Day of Judgement. If there would be no Day of Judgement, then the very purpose of creating this world would be futile.

4. That the heavens and the earth are not the ame. Even all the regions of the heavens are ot the same. The regions of the earth, too, are ot the same. The earth on which the Holy Ka'bah is, is far superior to the rest of the earth. The earth on which the mosque is found is ure, while that on which a toilet is found is ilthy. When the portions of the earth are not qual, then how would the believers and nfidels be the same. From this, those people hould take a lesson who regard the Prophets of Allah as common people.

46. In that there should be an increase in the punishment of the criminals or the reward of the obedient should be decreased without any reason. However, forgiveness of the guilty and giving the obedient more than is due to him is His kindness and mercy. Similarly, the confiscation of deeds of some people would be due to their own faults and not due to Divine injustice (Allah protect us!).

5. This tells us that the creation of this world s for the sake of Divine justice. The show of

اَفَرَءَيْتَ مَنِ اتَّخَذَ اِلٰهَهٗ هَوٰىهُ وَ اَضَلَّهُ اللّٰهُ عَلٰى عِلْمٍ وَّخَتَمَ عَلٰى سَمْعِهٖ وَ قَلْبِهٖ وَ جَعَلَ عَلٰى بَصَرِهٖ غِشٰوَةً ؕ فَمَنْ يَّهْدِيْهِ مِنْۢ بَعْدِ اللّٰهِ ؕ اَفَلَا تَذَكَّرُوْنَ ﴿٢٣﴾

23.Have you seen him who has made his desire [47] to be his god, but Allah leaves him to go on the wrong[48] way despite his knowledge, and sets a seal upon his ears and his heart, and lays a covering [49] on the eyes. Who would guide them except Allah? Do you not then heed [50]?

knowledge of Allah Almighty, i.e. Allah Almighty led them astray on the basis of His knowledge because He was fully aware that they are entitled for this only. Or, it is the knowledge of these people, i.e. despite having knowledge they had gone astray. This tells us that without the grace of Allah Almighty knowledge and skills are useless. Guidance is obtained through the bounty of the Almighty and not merely from one's knowledge.

47. The polytheists were engaged in worshipping a stone for many days. When they found one better than this, then they would discard the first stone and begin to worship the second stone. In this verse there is a hint towards this practice of theirs, i.e. these people are really worshipping their own whims and fancies only. They are totally controlled by their baser self.

48. By knowledge is meant either the

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49 In that due to man's defective beliefs, evil deeds and enmity for the Prophet, their hearts have been sealed and their eyes and ears are covered

24. And they say [51]: "It is only our worldly life in which we die and we live, and none destroys us but time[52]". And they have no knowledge of it. They merely assume [53].

51 Those infidels who deny the existence of Allah Almighty, i.e. the atheists. Even today some atheists say this.

52 From this we learn that some infidels had rejected the existence of Allah Almighty. That which is found in the QUR'AAN that the polytheists too, regard Allah Almighty as the Creator and the Master. In this verse, mention

25. And when Our Clear Verses are revealed [54] to them, they have no argument except that they say: "Bring back our fathers [55], if you are truthful".

54 By this is meant that verses of the Holy QUR'AAN in which strong proofs are given regarding the Day of Judgement.

55 This means presently you raise our forefa-

26. Please declare (O Beloved Prophet): "Only Allah gives life [56] to you, then He causes you to die, then He will gather [57] you all on the Day of Resurrection, about which there is no doubt". But most of mankind does not know [58].

56 In that He makes a lifeless sperm into a living thing. Then He keeps it alive for as long as He so wishes and causes it to die when He so desires.

57 Firstly, He will bring all the people together. Then He will separate the pious from the evil making them stand separately. Thus,

50. This tells us that those who have b deprived of the benefits of the Hereafter, s not receive anything here.

كَانُوْا مَا هِيَ اِلَّا حَيَاتُنَا الدُّنْيَا نَمُوْتُ
نَحْيَا وَمَا يُهْلِكُنَآ اِلَّا الدَّهْرُ ۚ وَمَا لَهُمْ
بِذٰلِكَ مِنْ عِلْمٍ ۚ اِنْ هُمْ اِلَّا يَظُنُّوْنَ ﴿٢٤﴾

is made of other polytheists besides the atheists. Thus, there is no inconsistency in the verse.

53 This nonsensical talk of the atheists is not based on the respect of the Prophet. Nor do they have any proof about it. They merely say this in accordance with their wild conjecture. It should be remembered that when in difficulties it is absolutely forbidden to talk ill of time.

وَاِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ مَّا كَانَ
حُجَّتَهُمْ اِلَّآ اَنْ قَالُوا ائْتُوْا بِاٰبَآئِنَآ اِنْ
كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾

them to life. This demand of theirs unreasonable. Every work takes place on appointed time.

قُلِ اللّٰهُ يُحْيِيْكُمْ ثُمَّ يُمِيْتُكُمْ ثُمَّ
يَجْمَعُكُمْ اِلٰى يَوْمِ الْقِيٰمَةِ لَا رَيْبَ
فِيْهِ وَلٰكِنَّ اَكْثَرَ النَّاسِ لَا يَعْلَمُوْنَ ﴿٢٦﴾

there is no inconsistency in the verse.

58 For this reason they do not bring faith it. This tells us that in matters of religio issues, ignorance will not be accepted as excuse. The ignorant, too, will be punished his ignorance.

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ECTION 4

وَ لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَيَوْمَ تَقُوْمُ السَّاعَةُ يَوْمَئِذٍ يَّخْسَرُ الْمُبْطِلُوْنَ ﴿۲۷﴾

7.And for Allah is the Kingdom of he heavens and the earth. And on he Day when the Hour shall be tablished, on that day the liars will e the losers [59].

revealed to all.

9. The infidels are a lost people even today, ut on the Day of Judgement this loss will be

وَتَرٰى كُلَّ اُمَّةٍ جَاثِيَةً ۚ كُلُّ اُمَّةٍ تُدْعٰۤى اِلٰى كِتٰبِهَا ؕ اَلْيَوْمَ تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۸﴾

8.And you shall see every Ummah n their knees [60], summoned to see heir record. Today you shall be warded according to your deeds [61].

0. Whether he is a believer or an infidel, verybody's sitting place will be the same. In rms of Divine respect, everyone will be we-struck by the fear of Qiyamah. On that day he Holy Prophet صلى الله عليه وآله وسلم will fall into rostration, after which he will intercede for the elievers. The verb 'shall see' tells us this will ot be the condition of our beloved Prophet صلى الله عليه وآله وسلم because the Messenger of Allah would, in fact, be assessing the condition of everyone else.

61. Everyone would be commanded to read their books of deeds. This tells us that on that day there will be no one illiterate. Also, everyone's language will be Arabic because these deeds are recorded in Arabic.

هٰذَا كِتٰبُنَا يَنْطِقُ عَلَيْكُمْ بِالْحَقِّ ؕ اِنَّا كُنَّا نَسْتَنْسِخُ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۲۹﴾

9.This is Our Book, which speaks ruth against you. We were ecording [62] whatever you did [63].

2. From this we learn that the deeds of the eloved servants of Allah Almighty can be nked to the deeds of Allah Almighty, and the orks of Allah Almighty can be linked to His rvants. Observe, the recording of deeds is the ork of the angels, yet, Allah Almighty says e were recording them. Hazrat Jibraeel (On hom be peace) told Bibi Mariam that I shall e granting you a pure son. Hazrat Isa (On hom be peace) had said that I raise the dead to fe and cure the lepers, etc. Although these orks were of Allah Almighty. Thus, we can y that the Holy Prophet صلى الله عليه وآله وسلم ve us faith, granted us honour. The Holy ophet صلى الله عليه وآله وسلم will save us from ell and provide us Paradise.

3. Outwardly, it seems that all the good and evil deeds of both the believers and the infidels are being recorded. Some scholars say that only the evil deeds of the infidels are being recorded, because they receive no reward for their good deeds. The second angel becomes a witness to the writing. Under this condition, the word action denotes the sins of the infidels. It should also be remembered that the infidelity of the infidels, too, is recorded as deeds of infidelity. Thus, there is no objection against this verse. The great Sufis say that the fervour and love of the believers are not recorded because this is not a deed, but a saintly state. Paradise will be the reward of all the good deeds, while the reward of fervent love is the communion with Allah Almighty.

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30.But those who believed and did righteous deeds [64], their Lord will admit them to His Mercy [65]. This is the clear success [66].

فَاَمَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ
فَيُدْخِلُهُمْ رَبُّهُمْ فِيْ رَحْمَتِهٖ ۭ ذٰلِكَ هُوَ
الْفَوْزُ الْمُبِيْنُ ۝٣٠

64 Whether the good deeds are performed out of true love or in response to the Divine order, like the minor children of the believers would be forgiven due to the good deeds of their parents. It should be remembered that it is important to do good deeds according to one's ability. For this reason its number and quantity is not mentioned. You should further remember that faith precedes action. Therefore faith has been mentioned first followed by good deeds. May Allah Almighty grant us this. Aameen

65 From this we learn that no one can become the inmate of Paradise merely through his good deeds, until the mercy of Allah Almighty does not guide him towards it. We further learn that piety should supplement faith. No one can be exempted from good deeds.

66 Thus, everyone should make an effort to achieve this success. Success of this world is indeed baseless.

31.And those who disbelieved, it will be said to them: "Were not My Verses recited to you? But you were arrogant [67], and you were a guilty people".

وَاَمَّا الَّذِيْنَ كَفَرُوْا ۣ اَفَلَمْ تَكُنْ اٰيٰتِيْ
تُتْلٰى عَلَيْكُمْ فَاسْتَكْبَرْتُمْ وَكُنْتُمْ قَوْمًا
مُّجْرِمِيْنَ ۝٣١

67 In this verse mention is made of those infidels to whom the teachings of the Prophet had reached but they did not accept it. However those people who had died before the advent of Prophethood would obtain salvation if they had been monotheists, but if they had been polytheists they would be punished without this question being put to them because the verses of Allah Almighty had not reached them. The minor children as well as demented people, too, will not be asked this question.

32.And when it was said: "Surely, the promise of Allah is true [68], and there is no doubt on the Hour," you used to say: "We do not know what the Hour [69] is. We think it only as a conjecture and we do not have faith [70] in it".

وَاِذَا قِيْلَ اِنَّ وَعْدَ اللّٰهِ حَقٌّ
وَّالسَّاعَةُ لَا رَيْبَ فِيْهَا قُلْتُمْ مَّا
نَدْرِيْ مَا السَّاعَةُ ۙ اِنْ نَّظُنُّ اِلَّا ظَنًّا
وَّمَا نَحْنُ بِمُسْتَيْقِنِيْنَ ۝٣٢

68 In the promises of Allah Almighty, there is no probability of any lie or any possibility of going against it. This is against divinity, just like death, i.e. just as death is a certainty, so are all His promises.

69 That is, they neither understand this through their intelligence, nor do they accept what you tell them. This statement of theirs was to belie the Holy Prophet صلى الله عليه وآله وسلم and not for the acknowledgement of the ignorance.

70 From this we learn that belief in the likelihood of the Day of Judgement, or to believe this from other proofs without that given by the Prophet of Allah صلى الله عليه وآله وسلم is not sufficient for faith. True faith is

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lieve in Allah Almighty and all those articles faith, because the Prophet has told them. ever give priority to intelligence in opposition the Prophet of Allah, nor to any intelligent person. Our intelligence can err, but the statements of the Holy Prophet صلى الله عليه وآله وسلم cannot be an error.

3. And the evil (consequences) of heir deeds will become apparent [71] them, and they will be encircled y the punishment that you mocked at.

وَبَدَا لَهُمْ سَيِّاٰتُ مَا عَمِلُوْا وَحَاقَ بِهِمْ مَّا كَانُوْا بِهٖ يَسْتَهْزِءُوْنَ ﴿٣٣﴾

. In that their evil deeds appear before them an extremely bad form, from which they are nning away today with dislike, as is stated in e Hadith Shareef. Or, evil deeds mean unishment of sins and infidelity, which were oncealed in the world, but are now revealed.

May Allah Almighty protect us from this!

72. The author of *Tafseer Roohul Bayaan* had stated that *'to become apparent'* is used for punishment. Encompassing of mercy is not called 'consequence', to beset from all sides.

4.And it will be said to them: Today We forgot [73] you as you had orgotten the meeting of this day [74], nd your destination is the fire, and ou have no helper [75]."

وَ قِيْلَ الْيَوْمَ نَنْسٰىكُمْ كَمَا نَسِيْتُمْ لِقَآءَ يَوْمِكُمْ هٰذَا وَ مَاْوٰىكُمُ النَّارُ وَمَا لَكُمْ مِّنْ نّٰصِرِيْنَ ﴿٣٤﴾

3. In that Allah Almighty will keep them in he punishment of Hell eternally. This tells us hat even if a sinful believer will be sent into Hell it will be a temporary measure, he will not e left in it permanently. It should be emembered that Allah Almighty is free from rror or forgetfulness. Thus, here, the onsequence of error, i.e. to leave, is signified.

4. Here, too, by 'leave you' is meant not to accept, not to be prepared. It does not mean that errors about which pardon is declared, because an infidel willfully rejects the Day of Judgement.

75. This tells us that not having any helpers on the Day of Judgement is a punishment for the infidels. The pious inmates of Paradise as is stated in the Hadith Shareef would take the sinful believers out of Hell.

5. This is a fact that you took the Verses of Allah in mockery [76], and he present life of this world deceived[77] you. Therefore, that day either will they be taken out (from he fire) nor any favour [78] of Allah vill be allowed to them.

ذٰلِكُمْ بِاَنَّكُمُ اتَّخَذْتُمْ اٰيٰتِ اللّٰهِ هُزُوًا وَّ غَرَّتْكُمُ الْحَيٰوةُ الدُّنْيَا ۚ فَالْيَوْمَ لَا يُخْرَجُوْنَ مِنْهَا وَ لَا هُمْ يُسْتَعْتَبُوْنَ ﴿٣٥﴾

6. By 'signs of Allah' is meant miracles of the rophet. All are signs of the Book of Allah lmighty. This tells us that to mock at any ligious issue is an act of infidelity.

. You have been caught up in the material ings to such an extent that you had abandoned Hereafter. It should be remembered that there is no harm if your heart is in the world, but if the world sinks in the heart it will destroy you. If the water of the sea gets into the ship, it will sink it.

78. This means that He will not give the infidels an opportunity to be pardoned which would enable him to be taken out of Hell. Nor,

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will it be said to them that now gain the pleasure of Allah Almighty by doing good deeds and repenting from infidelity. Today, Allah Almighty is trying to persuade them but they are not paying heed to it. Tomorrow, on the Day of Judgement, they will try to plead and persuade Allah Almighty, but He will not listen to them. Ala Hazrat says: "*Today, come under his protection, today, seek his help. After this they will not listen - and perhaps they may do this on the Day of Judgement if honour is gone*". Thus, it is important for the believer to try and please Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم in this world.

36.All praise belongs to Allah, the Lord of the heavens, the Lord of the earth and the Lord of the universe.

فَلِلّٰهِ الْحَمْدُ رَبِّ السَّمٰوٰتِ وَرَبِّ الْاَرْضِ رَبِّ الْعٰلَمِيْنَ ﴿٣٦﴾

37. And for Him is the Greatness [79] in the heavens and in the earth, and He is the Honourable, the Wise.

وَ لَهُ الْكِبْرِيَآءُ فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٣٧﴾

[79] True greatness belongs to Allah Almighty. However, those to whom He grants greatness, become great, like the Prophets, the Saints as well as those of His special servants.

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اٰیاتها ۳۵ ۴۶ سُوْرَةُ الْاَحْقَافِ مَكِّيَّةٌ ٦٦ رکوعاتها ۴

SURAH – AL – AHQAAF (MAKKAN)

Revealed Before Hijrah

4 Sections : 35 Verses 644 Words , 2595 Letters

1. Besides a few verses like verse four, verse fifteen and verse thirty-five, which, according to some scholars, are Madinite.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

حٰمٓ ①

SECTION 1

1.Haa Meem

تَنْزِيْلُ الْكِتٰبِ مِنَ اللّٰهِ الْعَزِيْزِ الْحَكِيْمِ ②

2. Revelation of This Book [2] is from Allah, the Honourable, the Wise [3].

2. That is, the Holy QUR'AAN. Because the Holy QUR'AAN was revealed orally, and gradually, therefore "is the sending down" used here. Because it has come from above, "brought down" has been mentioned.

3. In it there is a hint that in the Holy QUR'AAN there is honour as well as wisdom;

because its Revealer is both Dignified and Wise. The Book is the mirror of the Revealer of The Book. The Holy QUR'AAN is more resplendent than all the Heavenly Books. Likewise, the Beloved Possessor of the Book, too, is more resplendent than all the Prophets. The Great Teacher is tutoring the Great Book.

مَا خَلَقْنَا السَّمٰوٰتِ وَ الْاَرْضَ وَ مَا بَيْنَهُمَآ اِلَّا بِالْحَقِّ وَ اَجَلٍ مُّسَمًّى ؕ وَ الَّذِيْنَ كَفَرُوْا عَمَّآ اُنْذِرُوْا مُعْرِضُوْنَ ③

3.We have not created the heavens and the earth and what is in between [4] them except with truth [5] and for an appointed [6] term. But the infidels turn [7] away from that they were warned of.

4. Like the region, fire, air, cloud, rain and other atmospheric creations. In short, the entire physical world is included in it. Since we only feel this world, mention is made of it. Otherwise, the world of light, the world of command, etc. are all creations of Allah Almighty.

5. Here the word '*Truth*' denoted wisdom and signs of Divine powers i.e. in these there are Allah Almighty's wisdoms and Divine symbols. Thus, truth does not mean constant because everything has an end. Thus, this verse does not contradict the Hadith. Allah is Truth; everything else is false because in it truth is used to establish the obligatory.

6. By appointed term is meant of its end, which is within the knowledge of Allah Almighty. Or, it could mean the Day of Judgement on which everything will perish.

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This tells us that the rejection of the punishment of the grave, the Day of Judgement or any other categorical religious issue is an of infidelity.

4. Please declare: "Do you see whom you worship besides Allah? Show me what particle [8] of the earth they have created, or have they any share in the creation of the heavens? Bring me a book [9] before this or anything of knowledge [10], if you are truthful".

قُلْ اَرَءَيْتُمْ مَّا تَدْعُوْنَ مِنْ دُوْنِ اللّٰهِ
اَرُوْنِيْ مَاذَا خَلَقُوْا مِنَ الْاَرْضِ اَمْ
لَهُمْ شِرْكٌ فِي السَّمٰوٰتِ ۚ اِئْتُوْنِيْ بِكِتٰبٍ
مِّنْ قَبْلِ هٰذَآ اَوْ اَثٰرَةٍ مِّنْ عِلْمٍ اِنْ
كُنْتُمْ صٰدِقِيْنَ ۝

8 This tells us that being worthy of worship is He who is a Creator. The Polytheists of Arabia were not accepting these idols as creator, yet they believed in them as equal of Allah Almighty and worshipping them. Therefore it became appropriate to ask this question of them.

9 This means there is a categorical proof of the Oneness of Allah Almighty and the refutation of polytheism in the Holy QUR'AAN and all the previous heavenly Scriptures. Therefore if you are on truth then produce any such heavenly book in which there is a proof of polytheism and the refutation of the Oneness of Allah Almighty.

10 The gist of teachings of the previous Prophets is that oh you polytheists, you neither have an intellectual proof nor any fictitious proof regarding polytheism i.e. judgement of any heavenly book nor any statements from the Prophets. Therefore you are liars. From this we learn that like the Holy QUR'AAN the statements of the Prophets are obligatory to follow. If only the Book of Allah Almighty was obligatory to follow, then they would not have been requisitioned about the second knowledge.

5. And who is more on the wrong way than the one who worships [11] besides Allah, such ones who may not hear [12] his prayer till the Day of Resurrection, and even they are unaware [13] of such worship to them?

وَمَنْ اَضَلُّ مِمَّنْ يَّدْعُوْا مِنْ دُوْنِ اللّٰهِ
مَنْ لَّا يَسْتَجِيْبُ لَهٗٓ اِلٰى يَوْمِ الْقِيٰمَةِ
وَهُمْ عَنْ دُعَآئِهِمْ غٰفِلُوْنَ ۝

11 This tells us that polytheism is the greatest of all the sins.

12 This means who is more ignorant and unintelligent from the polytheists. They are worshipping stones, trees, moon, sun, etc. yet they cannot listen to their call nor are they able to answer their complaints. Here, listening means listening to their complaints and to give assistance to them. This is being regarded here. Otherwise all these things are fully aware and disgusted with their infidelity and polytheism. On the Day of Judgement they would be testifying about their polytheism.

13 In this verse the deities denote the idols because these Prophets are being worshipped they are fully aware of their worship and disgusted at this action of theirs. The true servants of Allah are fully aware of the happenings of this world. It is for this reason that these Prophets would be testifying against their followers on the Day of Judgement, while the Holy Prophet صلى الله عليه وآله وسلم will be a witness in favour of all the Prophets. A person having no knowledge about the events cannot give testimony.

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وَ اِذَا حُشِرَ النَّاسُ كَانُوْا لَهُمْ اَعْدَآءً وَّ كَانُوْا بِعِبَادَتِهِمْ كٰفِرِيْنَ ۝٦

6. And when mankind shall be gathered, they shall be enemies [14] to them (idols) and will deny [15] their worship.

14. This tells us that on the Day of Judgement stones and wood will be given sensory perception through which they would be testifying against the infidels, they would be responsible for punishing them in Hell. Similarly, the stones and wood would be testifying about the faith of the Muazzin wherever his voice reaches.

15. The idols would not be saying that these people were not worshipping us. If this was the case then why would they become their enemies? In fact, they would be saying that they had not given them permission to worship them.

وَ اِذَا تُتْلٰى عَلَيْهِمْ اٰيٰتُنَا بَيِّنٰتٍ قَالَ الَّذِيْنَ كَفَرُوْا لِلْحَقِّ لَمَّا جَآءَهُمْ ۙ هٰذَا سِحْرٌ مُّبِيْنٌ ۝٧

7. And when Our clear Verses [16] are recited to them the infidels say about the truth, when it reaches them: "This is clever magic [17]".

16. For the purpose of preaching. This tells us that it is permissible to let the infidels listen to the QUR'AAN and to teach the QUR'AAN to them, with the intention that perhaps through this they may accept Islam. The Holy QUR'AAN should be recited and taught to the Muslims to enable them to act upon it, but to the infidels for the purpose of accepting faith.

17. It does have a tremendous effect on the heart, but in reality this is nothing. This tells us that even the infidels too were affected by the power of the Holy QUR'AAN.

اَمْ يَقُوْلُوْنَ افْتَرٰىهُ ؕ قُلْ اِنِ افْتَرَيْتُهٗ فَلَا تَمْلِكُوْنَ لِيْ مِنَ اللّٰهِ شَيْـًٔا ؕ هُوَ اَعْلَمُ بِمَا تُفِيْضُوْنَ فِيْهِ ؕ كَفٰى بِهٖ شَهِيْدًۢا بَيْنِيْ وَبَيْنَكُمْ ؕ وَ هُوَ الْغَفُوْرُ الرَّحِيْمُ ۝٨

8. Or do they say: "He has fabricated it [18]". Please declare: "If I have fabricated it, you have no power to help [19] me against Allah. He knows well what you are stressing [20] upon. And He suffices to be a witness [21] between you, and me and He is the Most Forgiving, the Most merciful [22]".

18. In that the Holy Prophet صلى الله عليه وآله وسلم had composed the verses of the Holy QUR'AAN but says that it is the Book of Allah Almighty. This was such absurd and meaningless talk, which they regarded as incorrect themselves. The Holy QUR'AAN had declared time and again that if it is the word of man then they should put all their intelligence together to produce one verse equal to it.

19. This means that I am fully aware that forging a lie against Allah Almighty is the cause of Divine punishment. Also, that nobody can save you from His punishment. A person having such knowledge cannot commit a crime like slander and deception.

20. This means that since I am truthful but you are calling me a liar, then you have become entitled for punishment. You should therefore worry about yourselves because Allah Almighty is fully aware of what you are doing.

21. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم is the witness of the Oneness of Allah Almighty, and Allah Almighty is the witness of the Holy Prophet's صلى الله عليه وآله وسلم Prophethood. It is for this

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reason that Allah Almighty had shown many miracles through the blessed hands of the Holy Prophet

22 In it the infidels have been persuaded in a very gentle manner towards accepting Islam

9.Please declare: "I am not new [23] among the Messengers, and I do not know [24] what shall be done with me and with you. I only follow what is revealed [25] to me. And I am not but a clear Warner [26]".

23 This tells us that Bid'at (novelty) is that act which is baseless, and not that which is matchless because the Holy Prophet صلى الله عليه وآله وسلم had said that I am not a novel Prophet i e although I am matchless, but I am not baseless Prior to my advent countless Prophets had come into the world

24 It should be remembered that every type of knowledge couldn't be called assumed knowledge because this type of knowledge is based on pure conjecture and assumption and not acquired through categorical means It is for this reason that the knowledge of Allah Almighty cannot be called knowledge based on assumption The revelation of the Holy Prophet صلى الله عليه وآله وسلم too is beyond assumption It is categorical and absolute

25 The purpose of this verse is to show that everything that the Holy Prophet knows about the future is acquired through revelation and not through mere conjecture and assumption because the knowledge obtained through conjecture is not categorical and absolute The intelligence of man is incapable of understanding the unseen

i e throughout your life you have b indulging in infidelity and Polytheism, but e now if you accept Islam, Allah Almighty w forgive all your sins because His mercy greater than all your sins.

قُلْ مَا كُنْتُ بِدْعًا مِّنَ الرُّسُلِ وَ مَا
أَدْرِيْ مَا يُفْعَلُ بِيْ وَلَا بِكُمْ ۖ إِنْ
أَتَّبِعُ إِلَّا مَا يُوْحٰى إِلَيَّ وَ مَا أَنَا إِلَّا
نَذِيْرٌ مُّبِيْنٌ ۝

It does not mean that the Holy Prophet صلى الله عليه وآله وسلم is totally unaware of what will take place with regard to the affairs of people and of his own affairs. Says Allah Almighty "*That Allah may forgive the sins of your formers and latter*"(S48:V2). And regarding the Noble Companions it is said: "*And Allah has promised good to all*" (S4:V95) The Holy Prophet صلى الله عليه وآله وسلم is fully aware of the end of every human being. Therefore on the Day of Judgement he would be a witness over the deeds of everybody. Says Allah Almighty "*That you may be the witness the Prophet over you*" (S2:V143)

26 This means that the Holy Prophet is not responsible for anyone's faith or infidelity and as such he will not be questioned about the infidelity of anyone Thus, this verse does not mention the Holy Prophet's صلى الله عليه وآله وسلم helplessness of any nature. On the contrary, it mentions the Holy Prophet's صلى الله عليه وآله وسلم contentedness i.e the infidelity of the creation will in no way harm the Holy Prophet صلى الله عليه وآله وسلم

10. Please declare: "Do you not see that it (QUR'AAN) [27] is from Allah and you disbelieve it, while the witness from the children of Israel testifies [28] its similarity (to previous scriptures) and believes, while you

قُلْ أَرَءَيْتُمْ إِنْ كَانَ مِنْ عِنْدِ اللّٰهِ وَ
كَفَرْتُمْ بِهٖ وَ شَهِدَ شَاهِدٌ مِّنْ بَنِيْٓ
إِسْرَآءِيْلَ عَلٰى مِثْلِهٖ فَاٰمَنَ وَاسْتَكْبَرْتُمْ

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became arrogant?" Undoubtedly, Allah does not guide the wrong doer [29].

27. It should be remembered that to suspend an obligatory upon the obligatory helps for the purpose of emphasis, just as suspending the present upon the present helps for it's presence or it's permissibility.

28. By '*witness*' is meant Hazrat Abdullah ibn Salaam (May Allah be pleased with him) who was a great scholar of Taurah. He was from the progeny of Hazrat Harun (On whom be peace). At first he was a Jew, then he became the Companion of the Holy Prophet صلى الله عليه وآله وسلم His actual name was ibn Harith but after accepting Islam the Holy Prophet صلى الله عليه وآله وسلم changed his name to Abdullah. When the Holy Prophet صلى الله عليه وآله وسلم came to Madina Munawwarah he presented

SECTION 2

11. And the infidels said about the believers: "If it had been good they would not have reached to it ahead [30] of us". And since they have not been guided thereby, therefore they will say: "This is an old [31] calamny".

30. Reason for its revelation
On seeing the poor believers, the infidels of Makkah would say that if Islam was a true religion then why has it reached the poor, before reaching us? Instead of them we should have been its recipients. Because Allah Almighty is pleased with us, He has provided us with the riches of the world. In refutation of their claim, this verse was revealed.

31. The great Sufi sages say that those who obtain guidance from the Holy QUR'AAN see the inner meaning of the QUR'AAN. Those who are

12.And before it there was the Book of Musa as a guide and mercy, and this QUR'AAN is a confirming [32] Book in the Arabic language that it

إِنَّ اللّٰهَ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ﴿١٠﴾ ع ١٠ ١

himself in the court of the Holy Prophet صلى الله عليه وآله وسلم to behold his beauteous face. On seeing the resplendent face, he became the total slave of the Holy Prophet صلى الله عليه وآله وسلم. "*The eyes communicated with one another. And I became your slave, and you my master.*" The Holy QUR'AAN has honoured him in such a way that he is declared a witness of the Holy Prophet صلى الله عليه وآله وسلم of the Holy QUR'AAN and of the truth of Islam.

29. No unjust person can obtain guidance by remaining unjust. Or, on the Day of Judgement the infidel will not find the path to Paradise. Or anyone in whose heart there is envy and enmity for the Holy Prophet صلى الله عليه وآله وسلم will not be guided towards faith.

وَقَالَ الَّذِيْنَ كَفَرُوْا لِلَّذِيْنَ اٰمَنُوْا لَوْ كَانَ
خَيْرًا مَّا سَبَقُوْنَآ اِلَيْهِ ؕ وَ اِذْ لَمْ يَهْتَدُوْا
بِهٖ فَسَيَقُوْلُوْنَ هٰذَآ اِفْكٌ قَدِيْمٌ ﴿١١﴾

left bereft of guidance merely look at its literal meaning, thereby calling it to be magic, etc. Maulana Rumi says: "*Just as outwardly every man looks the same but in deeds he is otherwise; similarly in outer form the QUR'AAN appears to be words, but inwardly these words are symbols of great mysteries*". This is the very condition of the Holy Prophet صلى الله عليه وآله وسلم the Possessor of the Holy QUR'AAN. Some who look at his outer form call him an ordinary human being, while others look at him as the most beloved of Allah Almighty.

وَ مِنْ قَبْلِهٖ كِتٰبُ مُوْسٰٓى اِمَامًا
وَّرَحْمَةً ؕ وَ هٰذَا كِتٰبٌ مُّصَدِّقٌ لِّسَانًا
عَرَبِيًّا لِّيُنْذِرَ الَّذِيْنَ ظَلَمُوْا ۖ وَ بُشْرٰى

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may warn the wrong doers, and be good 33 news to the righteous.

الْمُحْسِنِيْنَ ۝١٢

32 The meaning of the word *MUSADDIQ* is one that verifies the truth or one that enables a thing to become true The Holy QUR'AAN has made everyone call the heavenly scriptures to be true Or that through it's coming it upheld the veracity of these heavenly scriptures because they had prophesied the coming of the QUR'AAN From this we learn that after the Holy QUR'AAN there will neither be another Heavenly Book nor another Prophet com into the world, because the Holy QUR'AA verifies the past but does not prophesy th coming of another Prophet.

33 It should be remembered that here goo tidings is linked with warning. Thus, meaning is the glad tidings about the rewards Allah Almighty and not the prophesy of a new book

13.Surely, those who say: "Our Lord [34] is Allah", and then are steadfast [35] by it, no fear shall be upon them nor shall they grieve [36].

إِنَّ الَّذِيْنَ قَالُوْا رَبُّنَا اللّٰهُ ثُمَّ اسْتَقَامُوْا فَلَا خَوْفٌ عَلَيْهِمْ وَ لَاهُمْ يَحْزَنُوْنَ ۝١٣

34 The truth of believing in Allah Almighty as Lord is to believe in all His Prophets Books, etc If you accept a person to be one's father, then you have to accept all his dear relatives as your respectable relatives too i e his father as your grandfather his brother as your uncle, his wife as mother etc Thus, he who claims to believe in Allah Almighty yet rejects His Prophets is false in his claim In reality he does not believe in Allah Almighty at all

35 In that their end was certainly on Faith, May Allah Almighty grant this to every believer Ameen

36 These great fortunate believers neither have any grief at leaving the world, nor any fear of punishment on the Day of Judgement. This commentary does not raise any objection on the verse, as its commentary has appeared in Surah Yunus as well

14.They are the inhabitants of Paradise, dwelling eternally therein, as a reward [37] for their deeds.

أُولٰٓئِكَ أَصْحٰبُ الْجَنَّةِ خٰلِدِيْنَ فِيْهَا جَزَآءً بِمَا كَانُوْا يَعْمَلُوْنَ ۝١٤

37 The letter *BA* of "*Bima*" (*therein*) is motivational that is due to their good deeds they would be entering Paradise, while Paradise would in reality be obtained through the grace of Allah Almighty Action itself is a means or cause of obtaining this grace

15.And We have enjoined man to be good to his parents [38]. His mother bears him painfully (in the womb) and gives birth to him painfully [39]. And his bearing and weaning are for thirty [40] months, till when he reaches manhood [41] and attains the age of forty years. He says: "O my Lord grant me (power) that I may do righteous deeds which may please

وَوَصَّيْنَا الْإِنْسَانَ بِوَالِدَيْهِ إِحْسٰنًا حَمَلَتْهُ أُمُّهٗ كُرْهًا وَّوَضَعَتْهُ كُرْهًا وَحَمْلُهٗ وَفِصٰلُهٗ ثَلٰثُوْنَ شَهْرًا حَتّٰٓى إِذَا بَلَغَ أَشُدَّهٗ وَ بَلَغَ أَرْبَعِيْنَ سَنَةً قَالَ رَبِّ أَوْزِعْنِيْٓ أَنْ أَشْكُرَ نِعْمَتَكَ الَّتِيْٓ أَنْعَمْتَ عَلَيَّ وَ عَلٰى وَالِدَيَّ وَ أَنْ أَعْمَلَ

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صَالِحًا تَرْضٰىهُ وَ اَصْلِحْ لِیْ فِیْ ذُرِّیَّتِیْ ۚ اِنِّیْ تُبْتُ اِلَیْكَ وَ اِنِّیْ مِنَ الْمُسْلِمِیْنَ ﴿۱۵﴾

You [43]. And make my children righteous [44] for me. I turn towards You and I submit [45] (as Muslim)".

priest then said: "He is a true Prophet of Allah because no one has taken shelter under this tree but a Prophet of Allah. No one has sat under it since Hazrat Isa (On whom be peace). Thus, he is the Final Prophet of this age. The words of the priest sank deep into the heart of Abu Bakr Siddiq and he sincerely brought faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم. Thereafter he stayed closely with the Holy Prophet صلی اللہ علیہ وآلہ وسلم. At the time of the declaration of Prophethood, Hazrat Abu Bakr Siddiq was a few months less than thirty eight (38) years. When he had reached the age of forty, he made that dua which is mentioned in this verse (*Khazainul Irfaan*). Hazrat Siddiq-e-Akbar remained six months in the womb of his mother and was suckled by her for two years.

42. That he honoured them with the status of a Sahabi (Noble Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. From this we learn that both parents of Hazrat Abu Bakr Siddiq are believers as well as Sahaba. This is among his distinctive feature.

43. This prayer of his was accepted in its totality. He performed such noble and pious deeds which none from the followers of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had performed. He enjoys the singular honour of being the Companion of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the cave, the first compiler of the Holy QUR'AAN, he is the first accepter of Islam, the ardent benefactor of the Muslims, his pious deed of being with the Holy Prophet in the cave is superior to all the pious deeds of the entire believers. Until the Day of Judgement no believer will ever repeat this deed. For this service of the cave, Hazrat Umar (May Allah be pleased with him) was prepared to give up all his good deeds.

44. This tells us that all the children of Hazrat Abu Bakr Siddiq were believers as well as Sahaba. In fact, some of his grandchildren, too, were Sahaba. Hazrat Yusuf (On whom be

38. Every type of service, life, wealth, etc are all included in "do good". Even if the parents are infidels, their service is obligatory upon the children because Allah Almighty has mentioned the parents as an absolute concept.

39. This tells us that the right of service is greater for the mother because she has taken care of the child with her own blood while the father has nourished him with his wealth. Furthermore, even if the mother does not bring up the child, the right of motherhood is certainly hers because here the reason for conceiving and giving birth is outlined. Also, if the mother brings up the child by taking wages for it from the husband, the right of the child is hers. Although the mother of Musa (On whom be peace) brought up her baby through the Pharaoh's wages, the right of motherhood is still hers.

40. From this we learn that the period of pregnancy for a human being is a minimum of six months, while the suckling period is two years. In total, two and a half years or thirty months. This is the opinion of both Imam Muhammad and Imam Abu Yusuf who had cited this verse as their proof. According to Imam Abu Hanifa (May Allah have mercy on him) the period of suckling is two and a half years. The proofs can be obtained from books of jurisprudence.

41. Reason for its revelation

This complete verse has been revealed in honour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him). He was just over two years younger than the Holy Prophet صلی اللہ علیہ وآلہ وسلم. At the age of eighteen he had accompanied the Holy Prophet صلی اللہ علیہ وآلہ وسلم on a business journey to Syria. On the way they rested at a place. The Holy Prophet صلی اللہ علیہ وآلہ وسلم rested under a berry tree. There was a Christian priest residing nearby. When Hazrat Abu Bakr Siddiq went to him he asked: "Who is this person with you?" He replied: "Muhammad bin Abdullah." The

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peace) was a Prophet of four generations Likewise Abu Bakr Siddiq (May Allah be pleased with him) enjoys the honour of being Sahabi of four generations, i e his parents are Sahabi, he himself is Sahabi, all his children are Sahabi and some of his grandchildren too are Sahabi Hazrat Abdullah ibn Zubair is the grandson of Hazrat Abu Bakr Siddiq as well was a Sahabi He is the son of Hazrat Asma, daughter of Hazrat Abu Bakr The great granddaughter of Hazrat Abu Bakr is Fordah bint Qasim ibn Muhammad ibn Abu Bakr

16. We shall accept their good deeds and overlook [46] their evil deeds. They are among the dwellers of Paradise [47], under the true promise [48] made to them.

46 Those acts which he may have performed prior to accepting Islam It should be remembered that prior to entering the fold of Islam Allah Almighty has protected Hazrat Abu Bakr Siddiq from all major sins like polytheism adultery, alcohol, etc

47 From this we learn that Abu Bakr Siddiq is the inmate of Paradise, which has been promised to him by Allah Almighty already Anyone who harbours the slightest doubt about his faith, piety and the accepted servant of Allah Almighty, is rejecting the veracity of this verse Observe, the dog that is sleeping with

17.But there is the one who says to his parents: "Fie, I am fed up with you both [49]. Do you threaten me that I shall be brought forth again, whilst generations [50] have already passed before me?" And they both cry to Allah for help. Woe to you. It is better that you believe, that certainly the promise [51] of Allah is true. Then he (son) says: "This is nothing but the tales [52] of the ancients".

Siddiq She is the wife of Hazrat Imam Ja Saadiq From this is perpetuated the progeny all the Sayeds Thus, all the Say grandchildren of Hazrat Alli are from his and grandchildren of Abu Bakr Siddiq from daughter This is the perfection of childr and the acceptance of his dua

45 This means I will become a believe wholeheartedly and will always perform tha deeds, which will enable me to gain you pleasure. He practically fulfilled this promis

أُولَٰئِكَ الَّذِينَ نَتَقَبَّلُ عَنْهُمْ أَحْسَنَ مَا عَمِلُوا وَ نَتَجَاوَزُ عَنْ سَيِّاٰتِهِمْ فِيْٓ أَصْحٰبِ الْجَنَّةِ ۖ وَعْدَ الصِّدْقِ الَّذِيْ كَانُوْا يُوْعَدُوْنَ ۝١٦

the Companions of the Cave is showered with the mercies of Allah Almighty and will become the inmate of Paradise Thus, if any believer sits with his dearest friend in the cave and his lap becomes the folding stand (*Rahl*) for the Possessor of the Holy QUR'AAN, then he surely deserves honour beyond our imagination.

48 This means the Holy Prophet صلى الله عليه وآله وسلم had given Hazrat Abu Bakr Siddiq the glad tiding of keeping him as his companion in Paradise in the world already. In fact, he has left him to sleep in his company in his blessed chamber

وَالَّذِيْ قَالَ لِوَالِدَيْهِ أُفٍّ لَّكُمَآ أَتَعِدٰنِنِيْٓ أَنْ أُخْرَجَ وَ قَدْ خَلَتِ الْقُرُوْنُ مِنْ قَبْلِيْ ۚ وَهُمَا يَسْتَغِيْثٰنِ اللّٰهَ وَيْلَكَ اٰمِنْ ۖ إِنَّ وَعْدَ اللّٰهِ حَقٌّ ۖ فَيَقُوْلُ مَا هٰذَآ إِلَّآ أَسَاطِيْرُ الْأَوَّلِيْنَ ۝١٧

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9. In this verse all those people are included who are infidels as well as those who are disobedient to their parents, whose parents are believers.

50. This means many nations have perished and none from them have returned alive.

51. Without any shadow of a doubt He will raise the dead to life on the Day of Judgement.

From this we learn that it is obligatory upon the parents to guide their children to the Straight Path. Otherwise, they too would be punished for failing in their duty.

52. Their origin is nothing and as such this refutation of theirs is baseless and without any proof.

18.These are they against whom the sentence (of Allah) has already become due [53], along with jinns and mankind who had gone before them. Certainly they were the losers [54] to perish.

أُولٰٓئِكَ الَّذِيْنَ حَقَّ عَلَيْهِمُ الْقَوْلُ فِيْٓ أُمَمٍ قَدْ خَلَتْ مِنْ قَبْلِهِمْ مِّنَ الْجِنِّ وَالْاِنْسِ ؕ اِنَّهُمْ كَانُوْا خٰسِرِيْنَ ﴿١٨﴾

53. This means the painful end of these infidels will be with the previous infidels. This tells us that on the Day of Judgement birds of a feather will flock together i.e. the believers will be with the believers and the infidels will be with the infidels. May Allah Almighty resurrect us with the pious. We further learn that the non-believing children will not be with their believing parents on the Day of Judgement, but with the infidels because here it is mentioned these children would be with the previous non-believing jinns and human beings. On the Day Of Judgement only relationship of beliefs will be given credence and not just blood relations. Kanaan was the biological son of Nuh (On whom be peace) but since he remained with the infidels, he was destroyed with them and will be going into Hell with them.

54. This tells us that to be resurrected with the evil on the Day of Judgement is a means of loss and harm.

19.And for every one there is a degree [55] according to their own actions, and that Allah may pay them in full for their deeds, and they shall not be dealt with unjustly.

وَ لِكُلٍّ دَرَجٰتٌ مِّمَّا عَمِلُوْا ۚ وَ لِيُوَفِّيَهُمْ اَعْمَالَهُمْ وَ هُمْ لَا يُظْلَمُوْنَ ﴿١٩﴾

55. On the Plains of Judgement everyone will be allocated a place to stand according to his deeds, or place in Paradise and Hell i.e. the higher the deeds the higher will be the place in Paradise, and the evil the deeds, the lower will be his region of Hell.

20.And on the day when the infidels will be exposed to the fire, (it shall be said to them): "You had exhausted [56] your good things in your worldly life and fully enjoyed [57] them. Therefore, today you shall be awarded the degrading punishment [58], a punishment for that you were arrogant [59] in the earth, without justification, and because you acted rebelliously [60]".

وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَذْهَبْتُمْ طَيِّبٰتِكُمْ فِيْ حَيَاتِكُمُ الدُّنْيَا وَاسْتَمْتَعْتُمْ بِهَا ۚ فَالْيَوْمَ تُجْزَوْنَ عَذَابَ الْهُوْنِ بِمَا كُنْتُمْ تَسْتَكْبِرُوْنَ فِي الْاَرْضِ بِغَيْرِ الْحَقِّ وَ بِمَا كُنْتُمْ تَفْسُقُوْنَ ﴿٢٠﴾ ع ٢ ١٠ ٢

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56 One of its meaning is whatever good deeds you had performed in the world you had stayed with comfort there. Now what do you desire here? In the same vein it would be said to the believer that the sins he had committed in the world caused you to bear hardship there, which had helped to purify you. In this condition by pure thing is meant the good deeds of the infidels, which outwardly are pure. Another meaning of it is that you had utilized all the bounties of the world for your personal needs. In this case the pure things will denote the wealth of the world. Its literal meaning would be that you had utilized your physical strength in accumulating the world. Therefore, now don't bother about the Hereafter. In this condition pure things would denote physical strengths.

57 No, you have no share in the Hereafter. The believer does not spend his things merely for the accumulation of the world, but his focus is always on the Hereafter i.e. part of what he spends is for the Hereafter. Thus he will be in contentment and comfort there. The great Sa says that the believers take out a portion fo their time, wealth and children for Zakaat.

58 From this we understand that even if sinful believer would be given punishm Allah Almighty will protect him from disgr and embarrassment.

59 Pride based on truth is good but if it is falsehood then it is evil. True form of pride is regard ones self and one's religion in opposit to the infidels and their infidelity. In fact, this is an act of worship. Pride in opposition to the saint is depravation and against the Prophet is infidelity. In short, there are three categories of pride and the injunctions regarding all three are different.

60. Those pious sages who had abandoned the world for the sake of the Hereafter use this verse as a basis for their actions. Hazrat Umar (May Allah be pleased with him) would say that although I am in the position to eat and wear better than you, I am withholding my comforts for the Hereafter.

SECTION 3

وَ اذْكُرْ اَخَا عَادٍ ؕ اِذْ اَنْذَرَ قَوْمَهٗ بِالْاَحْقَافِ وَ قَدْ خَلَتِ النُّذُرُ مِنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖۤ اَلَّا تَعْبُدُوْۤا اِلَّا اللّٰهَ ؕ اِنِّيْۤ اَخَافُ عَلَيْكُمْ عَذَابَ يَوْمٍ عَظِيْمٍ ﴿۲۱﴾

21. And make mention of Hud, the brother of Aad [61], when he warned his people along the Ahqaaf [62]. Surely, many warners had already come before him and after him [63] (saying): "Worship none except Allah, Surely I fear [64] for you the punishment of a mighty day".

61 This means that Hazrat Hud (On whom be peace) was from the people of Aad and he was sent as a Prophet to his own people. He had not come from another country, nor was he from another nation. This verse does not mean that the people had been granted permission to address him as brother. Thus this verse is crystal clear.

62 Which is situated in one of the localities in Yemen in a sandy place near Hedramaut.

63. Like Hazrat Idris and Nuh (On them be peace) who had appeared before Hazrat Hud (On him be peace) and Hazrat Ibrahim and Hazrat Ismail (On them be peace) who had appeared after Hazrat Hud, whose rememberance should be maintained by you. This tells us that to mention the pious and to listen to their rememberance are all acts of worship and propagation. This is the very purpose of holding and celebrating the Urs of the Saints of Allah Almighty. In this way people are informed about their glorious lives and teachings.

64. By stating *'upon you'*, one understan

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hat the blessed Prophets are safe from the fear f the Day of Judgement on a personal basis. ays Allah Almighty: "*They shall experience o fear*". (S46 :V13) However, they have the ighest form of fear and awe of Allah lmighty in them. This strength of their is the proof of the excellence of their faith. Thus, neither is there any inconsistency in the verses nor any objection. Here, by '*Big Day*' is meant the Day of Judgement, which is the day of great punishment for the infidels and great mercy for the believers.

قَالُوْٓا اَجِئْتَنَا لِتَاْفِكَنَا عَنْ اٰلِهَتِنَا ۚ فَاْتِنَا
بِمَا تَعِدُنَآ اِنْ كُنْتَ مِنَ الصّٰدِقِيْنَ ﴿٢٢﴾

22. They said: "Have you come for his that you may turn us away from our gods? Bring us then that with which you threaten [65], if you are truthful".

mentioning would be coming in the world, why not bring it today?

قَالَ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَ اُبَلِّغُكُمْ
مَّآ اُرْسِلْتُ بِهٖ وَلٰكِنِّيْٓ اَرٰىكُمْ قَوْمًا
تَجْهَلُوْنَ ﴿٢٣﴾

23.He said: "The knowledge [66] there of is only with Allah, and I only convey [67] to you what I have been sent with. But I see that you are totally ignorant [68] people".

counsellors.

67. This means the purpose of my Prophethood is to convey to you the religious injunctions, but not to reveal the Divine secrets to you.

68. Instead of being afraid of the punishment, they are requesting the punishment to be hastened. This tells us that the enemy of the Prophet is a totally ignorant person, even though he may be highly educated.

فَلَمَّا رَاَوْهُ عَارِضًا مُّسْتَقْبِلَ اَوْدِيَتِهِمْ ۙ
قَالُوْا هٰذَا عَارِضٌ مُّمْطِرُنَا ۭ بَلْ هُوَ
مَا اسْتَعْجَلْتُمْ بِهٖ ۭ رِيْحٌ فِيْهَا عَذَابٌ
اَلِيْمٌ ۙ ﴿٢٤﴾

24. Then when they saw it (punishment) like clouds coming to their valleys, they said: "This is a cloud which will rain [69] over us". No, rather it is that which you sought to hasten a windstorm [70], wherein is a painful punishment.

(On whom be peace) i.e. Oh foolish people, this is not a rain-bearing cloud but one bringing down the punishment. Therefore, do not rejoice at it, but instead seek repentance and declare faith in me. Thereafter he explained the details about this punishment. This tells us that the Prophets are fully aware of the realities

65. This means bring the punishment of the Hereafter simply today. Those, which you are

66. Thus, I will not inform you, because these are from the special secrets of Allah Almighty whose revelation is prohibited. From this restriction it does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم did not have the knowledge about the time of the punishment or the Day of Judgement, like Allah Almighty says: "*And Allah is sufficient as real Doer*" (S4:V132). Although Allah Almighty is sufficient as a power of attorney, we still accept some persons as advocates and

69. For a long time it had not rained at Ahqaaf. When punishment appeared in the form of black clouds, those people became happy thinking that they will now have torrential rain. On hearing this, Hazrat Hud (On whom be peace) uttered these words.

70. These words are spoken by Hazrat Hud

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of everything, and are fully informed about

25. Which will destroy [71] everything by the Command of its Lord. So, in the morning there remained nothing to be seen except their deserted dwellings. Thus, We punish the culprits [72].

[71] He gave a detailed account about the punishment and the nature of it so that they could still accept faith. The reason being faith after seeing the signs of the punishment holds no credence. However, they were destined to have faith as they still continued to make fun of it.

[72] Thus this strong sand storm destroyed all the infidels. Their wealth was flying in the air

future things as well.

تُدَمِّرُ كُلَّ شَيْءٍۭ بِأَمْرِ رَبِّهَا فَأَصْبَحُوا
لَا يُرَىٰٓ إِلَّا مَسَٰكِنُهُمْ ۚ كَذَٰلِكَ نَجْزِي
الْقَوْمَ الْمُجْرِمِينَ ﴿٢٥﴾

like flakes of cotton. Hazrat Hud (On whom be peace) drew a line around the believers and the very wind when coming into this area became calm and fragrant (*Tafseer Roohul Mu'ani, Khazainul Irfaan*). This was a tremendous miracle of Hazrat Hud (On whom be peace). After this miracle Hazrat Hud (On whom be peace) lived for another hundred and fifty years

26.And undoubtedly, We had given them the control [73] that We did not give to you; and We bestowed upon them ears and eyes and hearts [74]. But neither their ears nor their eyes or their hearts availed [75] them anything, as they denied the Verses of Allah. So, they were encircled (by the punishment) that they used to mock [76] at.

[73] This means oh people of Makkah! The amount of power, wealth and age that were granted to the people of Aad, is not granted to you. Then on what are you showing arrogance? No strength helps in opposition to the Prophet of Allah. Here, only humility helps.

[74] So that they could use these powers of theirs in the service of Allah Almighty. But those arrogant people used those powers of theirs for the opposition of Allah and His beloved Rasool صلى الله عليه وآله وسلم.

[75] In removing the punishment. Or these portions did not prove beneficial to them because these people had not utilized these po-

وَلَقَدْ مَكَّنَّٰهُمْ فِيمَآ إِن مَّكَّنَّٰكُمْ فِيهِ وَ
جَعَلْنَا لَهُمْ سَمْعًا وَّ أَبْصَٰرًا وَّ أَفْـِٔدَةً ۖ
فَمَآ أَغْنَىٰ عَنْهُمْ سَمْعُهُمْ وَلَآ أَبْصَٰرُهُمْ
وَ لَآ أَفْـِٔدَتُهُم مِّن شَيْءٍ إِذْ كَانُوا
يَجْحَدُونَ بِـَٔايَٰتِ اللَّهِ وَ حَاقَ بِهِم مَّا
كَانُوا بِهِۦ يَسْتَهْزِءُونَ ﴿٢٦﴾

wers in seeking the knowledge of Allah Almighty (*Tafseer Roohul Mu'ani*). This tells us that the limbs of the believers and the powers of Madina will be beneficial to them. Through their blessings, punishments would be removed, and they will obtain mercies of Allah Almighty.

76 Thus, people of Makkah! Do not make fun of the punishment. You should be grateful that Allah Almighty had created you after all the other nations so that you can take a lesson from them. Do not let the others take a lesson from you. Allah be Praised!

SECTION 4

27.And certainly We destroyed

لَقَدْ أَهْلَكْنَا مَا حَوْلَكُم مِّنَ الْقُرَىٰ وَ

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صَرَّفْنَا الْاٰيٰتِ لَعَلَّهُمْ يَرْجِعُوْنَ ﴿٢٧﴾

e cities [77] around you, and We rought varying signs so that they ay return [78] to Us.

on them i.e. We first made these people listen to the stories of the previous nations, made them see miracles of the Prophets and sent upon them worldly difficulties so that they could accept faith. But after all these failed to frighten them, then eventually Divine Punishment was sent upon them.

فَلَوْ لَا نَصَرَهُمُ الَّذِيْنَ اتَّخَذُوْا مِنْ دُوْنِ اللّٰهِ قُرْبَانًا اٰلِهَةً ؕ بَلْ ضَلُّوْا عَنْهُمْ ۚ وَ ذٰلِكَ اِفْكُهُمْ وَ مَا كَانُوْا يَفْتَرُوْنَ ﴿٢٨﴾

28.Why, did those gods then not help hem whom they had taken for worship instead of Allah [79]? In fact, hey strayed away from them. That was the result of their lies [80] and fabrications.

give assistance. On the Day of Judgement the first act would be to seek an intercessor. Thereafter people will turn to other work.

80. It should be remembered that it is total infidelity to regard the enemies of Allah as our intercessors or helpers, while regarding the beloved servants of Allah Almighty as our helpers, intercessors and means of obtaining closeness of Allah is the essence of Faith. Observe, prostrating in the direction of the Holy Ka'bah and respecting the water of Zam-Zam are acts of faith, while prostrating to the idol and respecting the water of the Ganges are acts of infidelity. Says Allah Almighty: "*Whosoever obeys the Messenger has indeed obeyed Allah*" (S4:V80). Thus, to apply this verse to the Prophets and Saints is displaying the highest ignorance.

77. Like the people of Hijr, the people of hamud, etc. whose settlements were in Arab ocalities and were found en route of their ourneys. They should be taking a lesson from hese desolate places.

78. From these verses is either meant the tories of the previous nations, or the miracles f the Prophets, or simple punishments placed

79. The polytheists had been saying that these idols are small deities, but Allah Almighty is the greatest God. The worship of these idols would gain us the closeness of Allah, and if at any time the Great Allah is angry with us then these idols would save us from Him. Says Allah Almighty that if they were on the true path then why did their idols not save them from the punishment? This verse has no link with the Saints and Prophets of Allah Almighty. For this reason the word God is used here. They accept anyone as god and one worthy of worship. This is an act of polytheism. But to accept the beloved servants of Allah as saints and intercessors is an act of faith. Says Allah Almighty: "*And seek the means of approach to Him*" (S5:V35). These pious servants in times of difficulties certainly

وَ اِذْ صَرَفْنَآ اِلَيْكَ نَفَرًا مِّنَ الْجِنِّ يَسْتَمِعُوْنَ الْقُرْاٰنَ ۚ فَلَمَّا حَضَرُوْهُ قَالُوْٓا اَنْصِتُوْا ۚ فَلَمَّا قُضِيَ وَلَّوْا اِلٰى قَوْمِهِمْ مُّنْذِرِيْنَ ﴿٢٩﴾

29.Behold! (O dear Prophet) When We turned towards you a number of jinns [81], to listen to the QUR'AAN and when they came in the presence (of its recitation) they said: "Be silent [82]". And when it (recitation) ended, they went back to their people warning [83] them.

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81 Before the advent of the Holy Prophet صلى الله عليه وآله وسلم the jinns would go to the heavens They would listen to the conversation of the angels But, after the advent of the Holy Prophet صلى الله عليه وآله وسلم they were barred from entering the heavenly regions When balls of flames struck them, they became worried as to who has come into the world through which their kingdom has been snatched away from them In search of this, they sent different groups in different directions The group for the locality of Naseebeen comprised of seven or nine jinns who came towards Arabia Their names are Sait, Shaasir, Maasir, Haasir, Hama, Meena, Aleem, Arqam and Udas These jinns came to the market place of Ukkaz, which is situated between Nakkah and Taif, in the morning At that time the Holy Prophet صلى الله عليه وآله وسلم was leading the Noble Companions in Fajr Salaah in a garden in Ukkaz, an area known as Batan Nakhlah When the sound of the recitation of the Holy QUR'AAN of the Messenger of Allah صلى الله عليه وآله وسلم reach the ears of the jinns, they all stopped and b listening to it attentively. But this Fajr Sal was performed by the Holy Prop صلى الله عليه وآله وسلم inspirationally, because t incident of the jinns had taken place bef Me'raaj

82 From this we learn that at the time of recitation of the Holy QUR'AAN we mu maintain absolute silence to listen to attentively Furthermore, some pious servan act upon issues based on truth in a natural way Observe, the jinns had on their own accor maintained silence to listen to the QUR'AAN Although this silence is from the Divi injunction, they were not aware of it.

83 This means they accepted Islam on the own accord after listening to the Holy QUR'AAN. The Holy Prophet صلى الله عليه وآله وسلم appointed them as leaders of the jinns. In accordance with the instruction of the Holy Prophet صلى الله عليه وآله وسلم they went to the people and began to preach Islam to them.

30.They said: "O our people, we have heard a Book [84] that has been revealed after [85] Musa, confirming the former [86] (Books) and guiding towards the truth and to the Straight[87] Path".

قَالُوْا يٰقَوْمَنَآ اِنَّا سَمِعْنَا كِتٰبًا اُنْزِلَ مِنْۢ
بَعْدِ مُوْسٰى مُصَدِّقًا لِّمَا بَيْنَ يَدَيْهِ يَهْدِيْٓ
اِلَى الْحَقِّ وَ اِلٰى طَرِيْقٍ مُّسْتَقِيْمٍ ۝

84 This means the Holy QUR'AAN. This tells us that every verse of the Holy QUR'AAN is the QUR'AAN, because these jinns had not listened to the entire QUR'AAN but just a few verses of it

85. In which there were religious injunctions, in addition to counselling and sermons as were contained in Taurah In the Injeel and *Zaboor* there were sermons based on counselling only They did not contain many religious instructions For this reason they did not mention Injeel and *Zaboor*

86 Of Taurah, Injeel and *Zaboor*. Therefore mention here is not only made of Taurah but general word is used. This tells us that Holy QUR'AAN has not prophesized coming of any Prophet or any heavenly boo because it is the final Book, and the Ho Prophet صلى الله عليه وآله وسلم is the Final Proph For this reason the word *Mubashsheer* (giver glad tidings) is not used with *Musaddiq* (verifier)

87 Outward as well as inner, i.e. it is comprehensive book of Shariah and Taree (*Tafseer Roohul Ma'ani*).

31."O our people respond [88] to Allah's Summoner and believe in Him that He may forgive [89] some of

يٰقَوْمَنَآ اَجِيْبُوْا دَاعِيَ اللّٰهِ وَ اٰمِنُوْا بِهٖ
يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُجِرْكُمْ مِّنْ

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our sins and save you from the ainful [90] punishment".

عَذَابٍ اَلِيْمٍ ﴿٣١﴾

3. That is, regarding the Holy Prophet صلى الله عليه وآله وسلم who was inviting the entire orld towards the personality of Allah lmighty, while the previous Prophets had been viting towards His Attributes.

9. All the sins prior to the acceptance of lam, besides those linked with the rights of an. For this reason mention is made of "some ns."

0. From this we learn there is no Paradise for e Jinns. The reward for their good deeds is eir salvation from punishment. This is the inion of Imam Abu Hanifa (May Allah be leased with him) because the reward of the ious as expressed by these jinns is salvation om punishment only which was not refuted by llah Almighty. There is no verse in the Holy UR'AAN wherein it is categorically entioned that the reward of piety for the jinns Paradise. However, the wretched, irreligious and infidel jinns will most certainly be sent into Hell. Says Allah Almighty: "*Undoubtedly, We have created for Hell many jinns and human beings*" (S7:V179). Why should this not be so? Paradise is the inheritance of Hazrat Adam (On whom be peace), which should be given to his children only. The Vision of Allah Almighty is only for the believing human beings, neither for the jinns nor for the angels. It should be remembered that there are some sayings regarding the believing, pious jinns. One is that like the believing humans they, too, would be inmates of Paradise. The second statement is that although they will not be sent into Paradise; they will receive its cool breeze, by being residents of A'raaf (the Heights). Thirdly, they will be made to perish like the animals. The third statement lends greater strength to the vices.

2."And whosoever does not respond o Allah's Summoner, he cannot rustrate Him in the earth and such ne has no helper [91] against Him. Such are in clear error".

وَ مَنْ لَّا يُجِبْ دَاعِيَ اللّٰهِ فَلَيْسَ بِمُعْجِزٍ فِي الْاَرْضِ وَ لَيْسَ لَهٗ مِنْ دُوْنِهٖٓ اَوْلِيَآءُ ؕ اُولٰٓئِكَ فِيْ ضَلٰلٍ مُّبِيْنٍ ﴿٣٢﴾

1. This means the rebellious and infidel jinns annot escape the punishment of Allah lmighty. They will most certainly be punished in Hell. Although they are not duty-bound to the Islamic Laws, but in the reward of deeds there is a difference.

3.Have they not known that Allah, Who created the heavens and the arth, and was not tired while reating them, has the power to give ife [92] to the dead? Yes, surely, He as the power [93] over everything.

اَوَلَمْ يَرَوْا اَنَّ اللّٰهَ الَّذِيْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ وَلَمْ يَعْيَ بِخَلْقِهِنَّ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ؕ بَلٰٓى اِنَّهٗ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ﴿٣٣﴾

2. Here, '*seeing*' denotes pondering and eflection and not just seeing with one's eyes. What it means is by habit invention takes a hape. After The first creation, repetition of the rocess becomes easy. Since the infidels of Makkah believe that it is Allah Almighty who has created the heavens and the earth, then why do they not acknowledge that He has the power to resurrect the dead? This is a quite an easy thing in comparison to the farmer.

93. By "*a thing*" is meant things possible, and not the obligatory nor the impossible.

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وَ يَوْمَ يُعْرَضُ الَّذِيْنَ كَفَرُوْا عَلَى النَّارِ ؕ اَلَيْسَ هٰذَا بِالْحَقِّ ؕ قَالُوْا بَلٰى وَ رَبِّنَا ؕ قَالَ فَذُوْقُوا الْعَذَابَ بِمَا كُنْتُمْ تَكْفُرُوْنَ ۝

34. And on the Day when the infidels shall be exposed before the fire, it will be said to them: "Is this not the truth [94]? They will say: "Why not, it is so by our Lord". It will be said top them: " Taste then the punishment as the award of your infidelity [95]".

94 In that while they are being taken to Hell they will be made to stand at the edge of Hell and asked through the angels "*Speak to Hell a reality or not*". This question will be asked to disgrace them, which will be done before they are sent into Hell. For this reason the word *presented* is used here.

95 This tells us that the biggest reason for the punishment of the infidels is their infidelity, thereafter their evil deeds as well. Or, the reason for their eternal stay in Hell is their infidelity. Therefore, the sinful believers will be sent into Hell, but it is for a temporary period. Thus, there is no inconsistency in the verse.

فَاصْبِرْ كَمَا صَبَرَ اُولُوا الْعَزْمِ مِنَ الرُّسُلِ وَ لَا تَسْتَعْجِلْ لَّهُمْ ؕ كَاَنَّهُمْ يَوْمَ يَرَوْنَ مَا يُوْعَدُوْنَ ۙ لَمْ يَلْبَثُوْۤا اِلَّا سَاعَةً مِّنْ نَّهَارٍ ؕ بَلٰغٌ ۚ فَهَلْ يُهْلَكُ اِلَّا الْقَوْمُ الْفٰسِقُوْنَ ۝

35. So be patient, as had the resolute[96] Messengers. And do not be in haste [97] about them. On that day [98] they will see the penalty, which they were promised [99]. It shall be as if they had not stayed in the world but for an hour of a single day. This (warning) is conveyed. Then, who shall be destroyed, except the disobedient people?

96 There are five Prophets who are wise and resolute Hazrat Nuh Hazrat Ibrahim, Hazrat Musa, Hazrat Isa (On them be peace) and our Holy Prophet صلى الله عليه وآله وسلم. They enjoy the most popularity, status and honour in the circle of Prophets. Although every Prophet possesses patience and status, the greatness of these five transcends that of all the Prophets.

97 They ask for punishment because punishment will come to them without any shadow of a doubt.

98 Either for the punishment of the Hereafter, or that of the grave, or that at the time of death. The first meaning is more appropriate.

99 This tells us that physical bounties in comparison to the spiritual punishment are just momentary, or even less than that. Therefore the intelligent person should take heed that he should not choose physical bounties over the bounties of the Hereafter.

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اياتها ٣٨ ٤٧ سُوْرَةُ مُحَمَّدٍ مَّدَنِيَّةٌ ٩٥ ركوعاتها ٤

SURAH MUHAMMAD

(MADANI) Revealed After Hijrah

4 Sections: 38 Verses 558 Words, 2475 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اَلَّذِيْنَ كَفَرُوْا وَ صَدُّوْا عَنْ سَبِيْلِ اللّٰهِ اَضَلَّ اَعْمَالَهُمْ ①

1.Those who disbelieve and hinder from the path [1] of Allah, render [2] their deeds in vain.

1. This means they are infidels as well as those who had hindered people from the path of Islam. Their punishment in comparison to the other infidels would be much more severe.
2. Like feeding the hungry, to free the captives, help the poor, render service to the Holy Ka'bah, etc of which the infidels were proud. This tells us that no pious deed is accepted without faith, just as Salaah is not accepted without Wudhu.

وَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ وَ اٰمَنُوْا بِمَا نُزِّلَ عَلٰى مُحَمَّدٍ وَّ هُوَ الْحَقُّ مِنْ رَّبِّهِمْ ۙ كَفَّرَ عَنْهُمْ سَيِّاٰتِهِمْ وَاَصْلَحَ بَالَهُمْ ②

2. And those who believe and do righteous deeds, and believe in what has been revealed [3] upon Muhammad[4], which is the Truth [5] from their Lord, then He will remove their sins [6] and make their condition good.

3. Allah Almighty has called the Holy Prophet صلى الله عليه وآله وسلم by his personal name at four places in the Holy QUR'AAN i.e. by Muhammad. Everywhere else he has been called by his attributes. From these four places this is one. It is essential for the believers to take the name of the Holy Prophet صلى الله عليه وآله وسلم at the time of accepting the faith. Just remembering him by his attributes is not sufficient. Therefore it is obligatory to recite Muhammadur Rasulullah in Kalimah Tayyibah. Also, because a person may have said that the Holy QUR'AAN was not revealed on the Holy Prophet صلى الله عليه وآله وسلم but on another Prophet. To obviate this possibility, Allah Almighty used his personal name in this verse to say, "*sent down upon Muhammad*". (S47 : V2) In the second place is used: Rasulullah "*Muhammad the Messenger of Allah* (S48:V29). In the third place is used: "*And Muhammad is only a Messenger*" (S3:V144) and in the fourth place: "Muhammad is not the father of any of your men, yes, he is the Messenger of Allah" (S33:V40).

4. From this we learn that in order to accept faith it is important to accept all those things, which the Holy Prophet صلى الله عليه وآله وسلم had brought from Allah Almighty. If these are rejected, that person will become an infidel as is indicated by the general use of "that" whether they had reached us through the Holy QUR'AAN or through Hadith Shareef. For this reason the word QUR'AAN has not been used here, instead "that which was sent down"

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is used. If anyone rejects the number of the five daily Prayers, he is an infidel, although the number has not been mentioned in the Holy QUR'AAN.

7 It should be remembered that here the diversion of the first belief from the second is just like that of the other angels over Hazrat Jibraeel (On whom be peace), which is merely on the basis of the greatness of status. This is because declaring faith in the Holy Prophet صلى الله عليه وآله وسلم is true faith. By rejecting the Holy Prophet صلى الله عليه وآله وسلم Tauheed,

3.This is because the infidels follow the falsehood [7], and believers follow the truth from their Lord [8]. Thus Allah narrates to mankind their descriptions [9].

ذٰلِكَ بِاَنَّ الَّذِيْنَ كَفَرُوا اتَّبَعُوا الْبَاطِلَ وَاَنَّ الَّذِيْنَ اٰمَنُوا اتَّبَعُوا الْحَقَّ مِنْ رَّبِّهِمْ ۚ كَذٰلِكَ يَضْرِبُ اللّٰهُ لِلنَّاسِ اَمْثَالَهُمْ ۝

7 Because followers of the devil, or one's baser self or of evil leaders. Thus, all their deeds will be reduced to zero.

8 The Sacred Book of Allah Almighty and Sunnah of the Holy Prophet صلى الله عليه وآله وسلم. It should be remembered, consensus of the Ummah and analogy of the jurists are included with the Sunnah. Or, by truth is meant the personality of the Holy Prophet because every word and action of his is based on truth. Truth is linked to the Holy Prophet صلى الله عليه وآله وسلم in such a manner like light is linked with the sun or fragrance with the flower.

9 Allah Almighty makes the infidels describe the examples of infidels and believers, the examples of believers, so that the people can safeguard themselves from the habits and customs of the infidels and assume the habits and practices of the believers.

4.So, when you encounter the infidels (in battle) strike [10] at their necks, till you have overcome them efficiently, then tie them fast, and afterwards release them, either by grace or for ransom [11] till the war lays down [12] its burden (ends). This is so (low). And had Allah willed, He would have punished [13] them. Himself, but He tries you one against the other [14]. And those who are killed [15] in the way of Allah, He will never render [16] their deeds in vain.

فَاِذَا لَقِيْتُمُ الَّذِيْنَ كَفَرُوْا فَضَرْبَ الرِّقَابِ ۭ حَتّٰٓى اِذَآ اَثْخَنْتُمُوْهُمْ فَشُدُّوا الْوَثَاقَ ۙ فَاِمَّا مَنًّۢا بَعْدُ وَاِمَّا فِدَاۗءً حَتّٰى تَضَعَ الْحَرْبُ اَوْزَارَهَا ۚ ذٰلِكَ ۭ وَلَوْ يَشَاۗءُ اللّٰهُ لَانْتَصَرَ مِنْهُمْ وَلٰكِنْ لِّيَبْلُوَا۟ بَعْضَكُمْ بِبَعْضٍ ۭ وَالَّذِيْنَ قُتِلُوْا فِيْ سَبِيْلِ اللّٰهِ فَلَنْ يُّضِلَّ اَعْمَالَهُمْ ۝

10 This means during the battles do not show any special favours to the infidel soldiers. Instead, your first step would be to kill them. Thereafter imprison those who have surrend

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red and dropped their weapons. Thereafter you ave the right to grant them freedom by being ind to them, or free them by taking ransom money from them.

11. It should be remembered that the injunction of kindness and ransom are abrogated from the following verse: "*Slay the polytheists wherever you find them*" (S9:V5). Now, the infidel soldiers will either be put to the sword or be imprisoned. On the day of the Conquest of Makkah, the Holy Prophet صلى الله عليه وآله وسلم neither freed ibn Khatil by taking ransom from him or by granting him amnesty, but had him put to sword. One prisoner pleaded to Abu Bakr Siddiq for amnesty or ransom, but both were refused (Tafseer Roohul Mu'ani). This is the ruling of Imam Abu Hanifa (On whom be peace) as well.

12. So that the war could be brought to termination, or that the infidels accept Islam, or pledge their obedience. In this case, neither have them killed nor put them into prison.

13. He would send upon them punishment from unseen sources, as He had sent upon the previous people. But under this condition you would have obtained the reward of JIHAD (Holy War). For this reason Allah Almighty ordered you to declare Jihad on the infidels.

14. Thus, the purpose for giving you the injunction of Jihad is to ascertain through the infidels which believer is strong and the extent of his bravery. Those who kill the Kuffaar are the true Ghazis (Muslim soldiers) and those who are killed are martyrs. This tells us that many forms of worship are dependent on the infidels. The infidels and their infidelity are evil but their creation is not evil.

15. To uphold, establish and glorify the name of Allah Almighty through Jihad. This tells us that Jihad is not for the purpose of territorial gains. In Jihad, the intention should be service of religion only.

16. Reason for its revelation

This verse was revealed at the time of the Battle of Uhud in which many believers were martyred and wounded. It declares that the martyrdom of these martyrs will not go in vain.

5.He will guide them and improve [17] their condition.

سَيَهْدِيْهِمْ وَ يُصْلِحُ بَالَهُمْ ۚ ۝٥

17. This is due to the blessing of this martyrdom that they will not feel any difficulty at the moments of death. There will be no questioning in the grave. The martyrs will be given the honour to intercede for their families. Allah Almighty will grant them a lofty status in Paradise and guide them towards Paradise. Immediately on being slain the martyr is presented in the court of Allah Almighty for him to ask for what he wishes for. For this reason they are called martyrs/shaheed (i.e. to be present in the court of Allah Almighty).

6. And will admit them to Paradise that He has made known [18] to them.

وَ يُدْخِلُهُمُ الْجَنَّةَ عَرَّفَهَا لَهُمْ ۝٦

18. The martyr would enter Paradise in such a manner as if he was it's resident for a long time. He would be fully aware of his house, his wife and his servants. This is the description of "He will soon guide them".

7. O believers! If you help the Religion of Allah, Allah will help [19] you, and make your feet firm [20].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنْ تَنْصُرُوا اللّٰهَ يَنْصُرْكُمْ وَ يُثَبِّتْ اَقْدَامَكُمْ ۝٧

19. From this we learn that it is not polytheism to take assistance from the servants of Allah Almighty. Since Allah Almighty, being totally independent, seeks help from His servants, then how can His servant remain indifferent from human aid? By 'help of Allah' is meant rendering assistance to His Prophet and His Religion. Providing assistance by Allah Almighty

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is to provide believers with success, raising their status, etc This tells us that Jihad should only be for the service of Islam

20 In Jihad against the infidels, in debates and on Pulsirat (the Extremely Narrow Bridge). short, there are many worldly and religio benefits found in the institution of Jihad.

8.But those who disbelieve, for them is the destruction, and Allah will make their deeds useless [21].

الَّذِيْنَ كَفَرُوْا فَتَعْسًا لَّهُمْ وَ اَضَلَّ اَعْمَالَهُمْ ۝

21 Here, two results of infidelity are outlined, disgrace and total loss in the world and the total rejection of their pious deeds, charities etc It should be remembered that even if the infidel enjoys any apparent honour, it is temporary and hardships upon the believer are all incidental and through the grace of Allah Almighty

9.This is because they hate what Allah has revealed [22]. So He has rendered their deeds futile.

ذٰلِكَ بِاَنَّهُمْ كَرِهُوْا مَآ اَنْزَلَ اللّٰهُ فَاَحْبَطَ اَعْمَالَهُمْ ۝

22 That they had disliked the Prophethood of our beloved Prophet صلى الله عليه وسلم and would not bear to endure religious restrictions For this reason they are regarded as evil They tried to maintain the freedom of their baser selves Remember, the wolf easily devours a sheep lost from the flock

10.Have they not travelled in the land so that they may see what was the end [23] of those who were before them? Allah destroys [24] them utterly, and the infidels shall get the like thereof [25].

اَفَلَمْ يَسِيْرُوْا فِى الْاَرْضِ فَيَنْظُرُوْا كَيْفَ كَانَ عَاقِبَةُ الَّذِيْنَ مِنْ قَبْلِهِمْ ؕ دَمَّرَ اللّٰهُ عَلَيْهِمْ ۚ وَلِلْكٰفِرِيْنَ اَمْثَالُهَا ۝

23 So that Divine punishment can come upon the people of Aad, Thamud, etc in this world, whose ruined and desolate settlements are still to be seen in the territories of Yemen, and which are continuously being witnessed by these Arab travellers during their journeys This tells us that that it is permissible to travel to witness the desolate settlements of the infidels in order to inculcate in oneself the fear of Allah Almighty. Thus, travelling to the localities of the beloved servants of Allah Almighty and perceiving the scenes of their love, too, is permissible.

24. They, their children and their wealth, all were destroyed

25 This, the end result of the present day infidels can be the same, if they do not bring faith in you.

11.This is because Allah is the Protector of the believers, but for the infidels there is no protector [26].

ذٰلِكَ بِاَنَّ اللّٰهَ مَوْلَى الَّذِيْنَ اٰمَنُوْا وَاَنَّ الْكٰفِرِيْنَ لَا مَوْلٰى لَهُمْ ۝

26 Here the word *MAULA* is used to indicate friend or a helper i e there is no friend or helper for the infidels, neither Allah Almighty, nor their false helpers, friends and acquaintances. On the arrival of the punishment, all run away. As far as the believers are concerned their helper is Allah Almighty as well as his beloved servants. Sayi

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Allah Almighty: "*Only Allah Almighty is your Friend and His Messenger and the believers*" (S5:V55).

SECTION 2

إِنَّ اللّٰهَ يُدْخِلُ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ جَنّٰتٍ تَجْرِىْ مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ وَ الَّذِيْنَ كَفَرُوْا يَتَمَتَّعُوْنَ وَ يَاْكُلُوْنَ كَمَا تَاْكُلُ الْاَنْعَامُ وَالنَّارُ مَثْوًى لَّهُمْ ﴿۱۲﴾

12.Undoubtedly, Allah will make those who believe and do [27] righteous deeds enter Paradise under which streams flow [28], while the infidels subsist [29] and eat as cattle [30] eat, and the fire is their resort [31].

27. Either, they should do good deeds or remain under the control of the pious, like the minor children of the believers.

28. In Paradise are rivulets, not sea and oceans. From the many reasons one is that a rivulet is easy to be controlled while a sea cannot be controlled. Secondly, a rivulet is attractive while a sea is winding and lacks the beauty of the river. Thirdly, a river is beneficial but when a sea is in flood it can cause a great deal of harm. Fourthly, a rivulet can be directed into one's place but a sea cannot be diverted into one's home.

29. The infidels, after using the bounties of the world for a few days discard them but a believer makes the bounties of the world the medium of earning the Hereafter and in this way uses them continually. His charities and sacrifices will help him in the grave; the worships that he had performed through their use would benefit him on the Day of Judgement. May Allah Almighty grant this to us.

30. This tells us that a person who does not distinguish between the lawful and the prohibited and the one who eats everything indiscriminately, is not just like of an animal but worse than that. They are totally ignorant i.e. animals eat indiscriminately because they do not possess the faculty of intelligence, but man who has been blessed with this faculty, lowers himself to the position worse than that of the animals when he does such a thing. Thus, he who eats merely for physical comforts is indeed an animal. A believer eats to gain energy for the worship of Allah Almighty.

31. The end result of the sustenance of the infidels is the fire of Hell, because after consuming the food from animals that they had reared, they had committed infidelity.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ هِىَ اَشَدُّ قُوَّةً مِّنْ قَرْيَتِكَ الَّتِىْۤ اَخْرَجَتْكَ ۚ اَهْلَكْنٰهُمْ فَلَا نَاصِرَ لَهُمْ ﴿۱۳﴾

13.And how many a city that was stronger in might than your city, We have destroyed then, and they had no helper [32].

32. Reason for its revelation

This verse was revealed during the Hijrah. On the day of Hijrah, when the Holy Prophet صلى الله عليه وآله وسلم reached the outskirts of Makkah, he looked back at the city of his birth and said: "Oh Makkah, I love you dearly. Had the infidels not forced me to migrate from you, I would not have left you". On that occasion, this verse was revealed. Thus, this verse is Makkan, which is described in the Madinite Surah. Or, it could be said that the verse, which was revealed on the way to Madina,

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during the course of Hijrah, will also be regarded as Madinite. It should be remembered that before the Hijrah, the Holy Prophet صلى الله عليه وآله وسلم was extremely fond of Makkah. It is reported by the author of "*Naseem ur Riaad*" that before Hijrah, Makkah was superior to all the cities, but after the Hijrah, this superiority shifted to Madina, in honour of the Holy Prophet صلى الله عليه وآله وسلم. This is the belief in the Maliki Mazhab, as well

أَفَمَنْ كَانَ عَلَىٰ بَيِّنَةٍ مِّن رَّبِّهِ كَمَن زُيِّنَ
لَهُ سُوءُ عَمَلِهِ وَاتَّبَعُوا أَهْوَاءَهُمْ ﴿١٤﴾

14.Is he who stands upon a clear proof [33] from his Lord, like those whose evil deeds have been shown fair to them, and they followed their evil intentions [34] ?

to Badayun, Kachocha Shareef and Ajmer Shareef and present themselves in the court of these saints of Allah Almighty to seek bounties and benefits from them.

33 By this is meant all the believers whose beliefs are proven from the Holy QUR'AAN, the Sunnah, general consensus of the Ulama and the Principles of Analogy of the jurists. A believer has firm belief on the veracity of his religion, but the infidel is not firm about the truth of his religion. In times of sickness, the infidel comes to the believer for the purpose of blowing on him from the Quranic verses. They go to seek benefits from the tombs of the saints. Observe, how thousands of infidels go

34 This tells us that the beliefs and deeds of the infidels are steeped in personal desires, either fabricated by themselves or by their leaders. They do not have any proof from revelation for those. For this reason an infidel forgets his religion in the grave, while the believer says that he is a Muslim.

مَّثَلُ الْجَنَّةِ الَّتِي وُعِدَ الْمُتَّقُونَ ۖ فِيهَا
أَنْهَارٌ مِّن مَّاءٍ غَيْرِ آسِنٍ ۖ وَأَنْهَارٌ مِّن
لَّبَنٍ لَّمْ يَتَغَيَّرْ طَعْمُهُ ۚ وَأَنْهَارٌ مِّنْ
خَمْرٍ لَّذَّةٍ لِّلشَّارِبِينَ ۚ وَأَنْهَارٌ مِّنْ
عَسَلٍ مُّصَفًّى ۖ وَلَهُمْ فِيهَا مِن كُلِّ
الثَّمَرَاتِ وَمَغْفِرَةٌ مِّن رَّبِّهِمْ ۖ كَمَنْ
هُوَ خَالِدٌ فِي النَّارِ وَسُقُوا مَاءً حَمِيمًا
فَقَطَّعَ أَمْعَاءَهُمْ ﴿١٥﴾

15.The description of Paradise promised to the pious is that therein are rivers [35] of such waters which never stagnate, and the rivers of milk whose taste does not [36] change, and rivers of delightful [37] drinks, and the rivers of honey purified [38]. And therein for them are every kind of fruit [39], and forgiveness [40] from their Lord. Can those enjoying such comforts be equal to those who remain forever in the fire, and are given to drink boiling water so that it may cut their bellies into pieces [41]?

35 In every home there is one river but in the entire Paradise there are countless such rivers. Thus, there is no objection against the verse, that there will not be few rivers of water.

36 Changed against the taste of the world because the water and milk of this world become bad after a while, the taste changes and they become decayed. There these rivers are in existence for millions of years and will remain permanently until eternity. But they have neither undergone any change or decay. Just as the sun and the moon are performing their functions for millions of years without necessitating any repair work on them nor do

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here any change in their refulgence.

37. This means the liquids there will be solely for the purpose of taste. They will neither be unpalatable nor of pungent odour nor intoxicating nor provide any headache as is the case with the alcohol of this world. All these are its depraved consequences.

38. Like the honey of this world. It will not have any mixture of wax, nor would it emanate from the stomach of the bee. This is the meaning of purified concerning its creation. This does not mean that first it was a mixture thereafter it was purified.

39. This means there are tasty fruits of every type found in Paradise, which will be there eternally. There will be no seasonal restrictions on them nor will there be any type of prohibition for eating them. In the world one will not find all the fruit at one place or in one season. Then, all of them are not agreeable to everybody. The preposition "FROM" tells us that all these fruits of Paradise are few from the limitless treasures of Providence. Thus, there is no inconsistency in this word a few and all, because Allah's treasures are limitless and all these fruits are but just one from His reservoir of treasures. From and all, both are correct in the context.

40. The forgiveness of the previous errors and sins and the unconditional future permission to eat everything does not include any religious restriction.

41. It should be remembered that stay eternal in Hell and drinking boiling water therein is specifically for the infidels. If Allah wills, the sinful believers will be protected from this. This boiling water and hard unpalatable food are the punishments for them because the infidels would devour every unlawful thing in the world as lawful. Even if a believer eats and drinks unlawful things, he does so by acknowledging them to be unlawful and as a culprit. If he eats them by accepting them to be lawful, then he would become an infidel.

16.And among them are some who listen [42], so you tell them when they go forth from before you saying to the men of learning [43]: "What has he said [44] just now?" These are they upon whose hearts Allah has set a seal [45] and they follow their own evil inclinations [46].

وَ مِنۡهُمۡ مَّنۡ يَّسۡتَمِعُ اِلَيۡكَ ۚ حَتّٰۤى اِذَا خَرَجُوۡا مِنۡ عِنۡدِكَ قَالُوۡا لِلَّذِيۡنَ اُوۡتُوا الۡعِلۡمَ مَاذَا قَالَ اٰنِفًا ؕ اُولٰٓئِكَ الَّذِيۡنَ طَبَعَ اللّٰهُ عَلٰى قُلُوۡبِهِمۡ وَاتَّبَعُوۡۤا اَهۡوَآءَهُمۡ ﴿۱۶﴾

42. This means that some hypocrites attend your sermons and outwardly pretend to be listening attentively to your words, so that people may take them to be sincere believers.

43. Those insincere scholars asking Noble Companions like Abdullah ibn Abbas, Abdullah ibn Masood, etc. (May Allah be pleased with them) do so, so that the people should think that they are making an effort to understand what the Holy Prophet صلى الله عليه وآله وسلم is saying. Their coming into the gathering of the Holy Prophet صلى الله عليه وآله وسلم, listening to his blessed talk and asking questions, is a mere show.

44. The question was not for the sake of learning but rather for mocking and contempt. From this we learn that to mock at the words of the Prophet is infidelity and enmity. Or, this question is for refutation i.e. "What has he said by now? Nothing, really". This tells us that to mock at the conversation of the Prophet is an act of infidelity.

45. This is due to their infidelity and enmity. Now, the condition of their heart is such that it is incapable of accepting the truth. This is just like the creation of death by Allah Almighty after a person has eaten poison. Thus, there is no objection against the verse.

46. It should be remembered that the word *AHWA* (caprices) is used to indicate those types of desires, which are against religious teachings. Desire for Truth is indeed a mercy of Allah Almighty.

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وَالَّذِيْنَ اهْتَدَوْا زَادَهُمْ هُدًى وَّ اٰتٰىهُمْ تَقْوٰىهُمْ ﴿١٧﴾

17.But those who have been guided, Allah adds to their guidance and bestows upon them piety [47].

47 This means through the blessed sermons of the Prophet of Allah صلى الله عليه وآله وسلم and his auspicious company, there is an increase in the faith, piety and guidance of the believers This very sermon is harmful to the hypocrites but beneficial to the believers The light of the sun is one, but it is harmful to the bat and beneficial to the rest of creation. It should be remembered that here, 'increase' means increase in feeling and nature, and not of quantity, because quantitative increase in faith is impossible. For a detailed discussion on this consult the book "Inshirah Bukhari Hashiah Bukhari".

فَهَلْ يَنْظُرُوْنَ اِلَّا السَّاعَةَ اَنْ تَاْتِيَهُمْ بَغْتَةً ۚ فَقَدْ جَآءَ اَشْرَاطُهَا ۚ فَاَنّٰى لَهُمْ اِذَا جَآءَتْهُمْ ذِكْرٰىهُمْ ﴿١٨﴾

18.What are they then waiting [48] that the Hour should come upon them suddenly? The signs thereof have already come [49]. But of what avail will the admonition [50] be to them when it actually comes upon them?

48 This means those hypocrites and infidels who were unable to obtain guidance from the Prophetic sermons, are they awaiting another guide? There is no Prophet to come after the Holy Prophet صلى الله عليه وآله وسلم Only Qiyamah is now to follow which will give guidance to everyone and convert every infidel to a believer But, the faith of that time will not benefit the infidels

49 The advent of the Holy Prophet (Peace be upon him) is the greatest sign of Qiyamah i.e. since the Final Prophet has come; now only Qiyamah is left. Thus, the splitting of the moon and the other miracles of the Holy Prophet صلى الله عليه وآله وسلم are all from the major signs of Qiyamah (the Day of Judgement).

50 On the coming of the Day of Judgement, people will come to understand, but this understanding of theirs is useless

فَاعْلَمْ اَنَّهٗ لَاۤ اِلٰهَ اِلَّا اللّٰهُ وَاسْتَغْفِرْ لِذَنْۢبِكَ وَلِلْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ ۗ وَاللّٰهُ يَعْلَمُ مُتَقَلَّبَكُمْ وَمَثْوٰىكُمْ ﴿١٩﴾

19.Know [51] that there is none [52] worthy of worship except Allah and (O dear Prophet) ask for forgiveness for the sins of your near ones, and for the general [53] believers, men and women [54]. And Allah knows your moving about and your rest [55].

51 Oh My Beloved! Remain firm on this convincing knowledge and certainty Or, understand through positive truth, otherwise the Holy Prophet صلى الله عليه وآله وسلم had full knowledge about TAUHEED (Oneness of Allah Almighty) and believed in Tauheed from before Its purpose is to let this be heard by all people in general Thus, there is no objection on the verse i.e. to obtain anything which is already obtained is not possible.

52 We have accepted Tauheed by word of mouth, while the Holy Prophet صلى الله عليه وآله وسلم did so by seeing. We have convincing about Tauheed, but the Holy Prophet صلى الله عليه وآله وسلم has positive knowledge about it On the night of Me'raaj the Holy Prophet صلى الله عليه وآله وسلم saw Allah Almighty with his naked eye, just like Hazrat

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Ibrahim saw the incident of the dead coming to life with his own eyes. Thus, there is a great difference between our faith and that of our beloved Prophet صلى الله عليه وآله وسلم.

53. Here, this sin has been linked with the intercession of the Holy Prophet صلى الله عليه وآله وسلم, which is committed by a sincere devotee of his. This verse is therefore a verse about the Holy Prophet's صلى الله عليه وآله وسلم Great Intercession. Or, the meaning of the verse is something different i.e. anything which the Messenger of Allah صلى الله عليه وآله وسلم has declared as sin and is committed by his followers, then they should humbly beg for it's forgiveness. This is like it is said that adultery is a sin of Islam, or when the attorney says this is my case. Otherwise, a Prophet does not even have the intention of committing a sin. Hazrat Saleh (On whom be peace) had said: "*And I do not desire, that I myself begin to do against that which I forbid you to do*" (S11V: 88). Allah Almighty said to the devil: "*Verily over my bondsmen you have no control*" (S15:V42) i.e. you oh devil will not deceive them into committing a sin. Also, the Prophets do not have a baser self. Thus, since they are protected from the devil and the baser self then who will entice them into committing a sin.

54. In it there is an honour bestowed upon the Muslim Ummah in that Allah Almighty is commanding His Beloved to intercede for them. This tells us that when Allah Almighty decides to bestow something on any person, He grants this through the Holy Prophet صلى الله عليه وآله وسلم. Although He forgives, yet He tells His Beloved to intercede for them so that He can pardon them. No believer is independent from the Holy Prophet صلى الله عليه وآله وسلم. Allah grants, but the Prophet of Allah صلى الله عليه وآله وسلم is the distributor.

55. People! Or, Oh believers! Or, Oh My Beloved! In the third instance the plural form "you" is used for respect while it's purpose is to show that Oh My beloved, you are under My gaze at all times. Whether you are walking or resting We are constantly looking at you. Its commentary is the following verse: "*Verily, you are before Our eyes*" (S52:V48).

SECTION 3

20.And the believers say: "Why has a Surah not been revealed? [56]" But when a well-defined Surah is revealed and therein fighting is ordained, you will see those in whose hearts is sickness [57] staring at you with the look of a person fainting to see the shadow of death [58]. So Alas! Woe be upon them!

وَ يَقُوْلُ الَّذِيْنَ اٰمَنُوْا لَوْ لَا نُزِّلَتْ
سُوْرَةٌ ۚ فَاِذَآ اُنْزِلَتْ سُوْرَةٌ مُّحْكَمَةٌ وَّ
ذُكِرَ فِيْهَا الْقِتَالُ ۙ رَاَيْتَ الَّذِيْنَ فِيْ
قُلُوْبِهِمْ مَّرَضٌ يَّنْظُرُوْنَ اِلَيْكَ نَظَرَ
الْمَغْشِيِّ عَلَيْهِ مِنَ الْمَوْتِ ؕ فَاَوْلٰى لَهُمْ ۚ ﴿٢٠﴾

56. Before the order for Jihad (Holy War) had been revealed, a few of the believers desirous of Jihad had been saying why does the order for Jihad not come so that we would be able to display our fervour for faith. At that point in time this verse was revealed. This tells us that the verses of Jihad are firm. They were neither abrogated nor can they ever be abrogated. Whoever believes Jihad to be abrogated is an apostate and a Dajjal, like Mirza Qadyani. If Pakistan today acts upon the teachings of Mirza and abandons aerial warfare, it will perish. The teachings of true Prophets are a life-giving source while the teachings of Mirza is a source of death.

57. The disease of enmity. From this we learn that the desire for Jihad is the duty of the believer and to fear it is the practice of the hypocrites. The seekers of this desire have been called "those who believe", while the others are called diseased.

58. This means on hearing the command for

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Jihad the eyes of the hypocrites begin to stagger and move, just as a person's eyes begin to waver at the time of death on seeing the

21.They shall obey and speak good words [59]. And when the matter is resolved [60], if they remain true to Allah, it would be better [61] for them.

فَطَاعَةٌ وَّ قَوْلٌ مَّعْرُوْفٌ ۚ فَاِذَا عَزَمَ الْاَمْرُ ۖ
فَلَوْ صَدَقُوا اللّٰهَ لَكَانَ خَيْرًا لَّهُمْ ۝٢١

angel of death. This tells us that the hypocrite is less courageous, while the believer is full of boldness.

no matter whether the hypocrites are pleased or displeased by it

61 All types of killings If he kills the enemy he will be a Ghazi (soldier of Holy War); if he is killed he will be a martyr; if he is undone and plundered it will be fasting and if he returns it is celebration

59 This means they obey every command, whether they are able to understand them or not, whether they like it or not They sacrifice their intelligence in the court of the Holy Prophet صلى الله عليه وسلم

60 This means the issue of Jihad has been categorically divided It will not be abrogated now,

22.Do you then have the desire, that if you get the authority you would spread disorder in the land and sever [62] your ties of relationship.

فَهَلْ عَسَيْتُمْ اِنْ تَوَلَّيْتُمْ اَنْ تُفْسِدُوْا
فِى الْاَرْضِ وَتُقَطِّعُوْٓا اَرْحَامَكُمْ ۝٢٢

the earth because you have greed for the world and neglect for religion.

62 Oh hypocrites, if We were to grant you kingdom, you will through bribery and cruelty fight with one another and spread mischief on

23. They are those whom Allah has cursed and made them deaf to the truth and made their eyes blind [63].

اُولٰٓئِكَ الَّذِيْنَ لَعَنَهُمُ اللّٰهُ فَاَصَمَّهُمْ وَ
اَعْمٰٓى اَبْصَارَهُمْ ۝٢٣

the spoils of war they would be first to get their share

63 All these weaknesses are that of the hypocrites who were always trying to escape from Holy War, but when it was time to distribute

24. Do they yet not ponder over the QUR'AAN, or are there locks [64] on their hearts?

اَفَلَا يَتَدَبَّرُوْنَ الْقُرْاٰنَ اَمْ عَلٰى قُلُوْبٍ
اَقْفَالُهَا ۝٢٤

guidance of the Holy QUR'AAN seep into the hearts Only if the lock opens will guidance enter into it

64 This means those on whose hearts there are locks of enmity, they will neither be able to reflect on the Holy QUR'AAN nor will the

25.Surely those that have turned their backs, after the guidance has become clear [65] to them, Shaitaan has tempted them and given them false hopes [66].

اِنَّ الَّذِيْنَ ارْتَدُّوْا عَلٰٓى اَدْبَارِهِمْ مِّنْۢ
بَعْدِ مَا تَبَيَّنَ لَهُمُ الْهُدَى ۙ الشَّيْطٰنُ
سَوَّلَ لَهُمْ ۚ وَاَمْلٰى لَهُمْ ۝٢٥

the Book who were at first believing in

65 By this is meant either the infidel people of

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Holy Prophet صلى الله عليه وآله وسلم through their books and then after the advent of the Holy Prophet صلى الله عليه وآله وسلم they rejected him. Or, those hypocrites who did not gain any guidance, despite listening to the auspicious sermons of the Holy Prophet صلى الله عليه وآله وسلم.

26. From this we learn that Iblees deceives in two ways. In the first instance he makes evil deeds appear good in the eyes of people. Secondly, he makes one believe that since you are getting old you should indulge in nice time activities. Then, just before death you should repent. An intelligent believer takes every breath to be his last and therefore hastens to do good deeds. The first deception is far worse than the second.

26. That is because they said to those who hate what Allah has revealed: "We shall obey you in some [67] matter". And Allah knows their secrets [68].

ذٰلِكَ بِاَنَّهُمْ قَالُوْا لِلَّذِيْنَ كَرِهُوْا مَا نَزَّلَ اللّٰهُ سَنُطِيْعُكُمْ فِيْ بَعْضِ الْاَمْرِ ۖ وَ اللّٰهُ يَعْلَمُ اِسْرَارَهُمْ ﴿٢٦﴾

67. The subject of "they said" is these hypocrites or the infidels of the People of the Book who are mentioned here, while the subject of "*those who hate*" are all infidels and polytheists. By "one matter" is meant opposition to the Holy Prophet صلى الله عليه وآله وسلم i.e. the hypocrites and People of the Book tell the polytheists that although your religion is different from ours, we will help you crush Islam and oppose the Holy Prophet صلى الله عليه وآله وسلم. Let us all come together to crush Islam. This tells us that in their opposition to Islam all the infidels are united. They demonstrated this practically in the Battle of the Trench. But Allah Almighty intervened in this matter by helping the believers. The commentary of this verse is the following verse: "*If you fight against them, we will surely help you*" (S59:V11).

68. Thus, He will punish all of them, in the world as well as in the Hereafter. This tells us that if the believers remain firm on their faith, then all the infidels of the world can cause no harm to them.

27. How then shall it be when the angels will cause them to die, beating[69] their faces and their backs?

فَكَيْفَ اِذَا تَوَفَّتْهُمُ الْمَلٰٓئِكَةُ يَضْرِبُوْنَ وُجُوْهَهُمْ وَ اَدْبَارَهُمْ ﴿٢٧﴾

69. From this we learn that at the time of death the angels beat the infidels with a mace. An infidel dies by receiving a terrible beating. After death, too, this continues for him.

28.That is because they follow what displeases [70] Allah and are averse to His Pleasure. So He renders their deeds futile [71].

ذٰلِكَ بِاَنَّهُمُ اتَّبَعُوْا مَآ اَسْخَطَ اللّٰهَ وَ كَرِهُوْا رِضْوَانَهٗ فَاَحْبَطَ اَعْمَالَهُمْ ﴿٢٨﴾ ع

70. This means they did all types of deeds that would displease their Lord. They opposed the Holy Prophet صلى الله عليه وآله وسلم and tried to crush Islam.

71. This means since the infidels did not do deeds that would please Allah Almighty but instead did things to displease Him; hence all their charities, sacrifices, etc. had been reduced to zero. This tells us that those with whom Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are not happy, they are displeased with their deeds as well. The result of the good deeds is dependant on the acceptance of Allah Almighty and His beloved Messenger صلى الله عليه وآله وسلم.

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SECTION 4

29.Do those in whose hearts there is a disease think that Allah will not bring to light [72] their hatred?

أَمْ حَسِبَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ أَنْ لَّنْ يُّخْرِجَ اللّٰهُ أَضْغَانَهُمْ ۝٢٩

72 This means at the moment the enmity of the hypocrites is concealed, but it will not be for much longer. Hazrat Anas (May Allah be pleased with him) says that after the revelation of this verse no hypocrite remained hidden from the Holy Prophet صلى الله عليه وآله وسلم. He would identify and recognize each hypocrite from his facial appearance (*Tafseer Khazainul Irfaan*)

30.And if We will, We could show them to you, so that you should recognise them by their faces [73], and you shall certainly [74] recognise them by the tone [75] of their speech. And Allah knows your deeds.

وَلَوْ نَشَآءُ لَأَرَيْنٰكَهُمْ فَلَعَرَفْتَهُمْ بِسِيْمٰهُمْ ۭ وَلَتَعْرِفَنَّهُمْ فِيْ لَحْنِ الْقَوْلِ ۭ وَاللّٰهُ يَعْلَمُ أَعْمَالَكُمْ ۝٣٠

73 In that just as on the Day of Judgement, today too their face should become black, their lips become blue and they become disgraced everywhere. In it there is no negation of the Holy Prophet's صلى الله عليه وآله وسلم knowledge, but the negation of disgracing the hypocrites openly. This is due to the mercy of the Holy Prophet صلى الله عليه وآله وسلم. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم knew every hypocrite and through his information his Noble Companions, too, were able to know him or her.

74 This tells us that the Holy Prophet صلى الله عليه وآله وسلم was able to recognize the hypocrites. Thus the verse "*You know them not We know them*" (S9 V101) is either abrogated or it has severity. This is like it is said regarding an evil, wretched person "You don't know him, he is a terrible rogue. Only I know what type of a person he is".

Through the blessings of the Holy Prophet صلى الله عليه وآله وسلم, even today, some believers are able to distinguish between the believer and an infidel.

75 This means even if the hypocrites speak flatteringly to conceal their enmity, you Oh My Beloved Messenger صلى الله عليه وآله وسلم will be able to recognize them from their tone of speaking superficially. Thus, in addition to providing the Holy Prophet صلى الله عليه وآله وسلم with other types of knowledge, Allah Almighty had given him the power to distinguish between a hypocrite and a sincere person by just looking at them, and from the movement of their lips. The authors of Khazainul Irfaan and Rooh Mu'ani have said that the saints of Allah Almighty recognize the sincere murids (disciples) from the insincere.

31.And We shall certainly test you until We see those among you who struggle and are steadfast. And We will make known the facts [76] about you.

وَلَنَبْلُوَنَّكُمْ حَتّٰى نَعْلَمَ الْمُجٰهِدِيْنَ مِنْكُمْ وَالصّٰبِرِيْنَ ۙ وَنَبْلُوَا أَخْبَارَكُمْ ۝٣١

76 This means saying from your blessed lips that we are sincere believers is information. The acknowledgement or falsification of this information will be done by your own deeds.

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ould be remembered that knowing the rvants by Allah Almighty is not for His rsonal knowledge but to reveal it upon the

creation. It tells us that the Holy Prophet صلى الله عليه وآله وسلم is the means and criterion between truth and falsehood.

إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ وَ شَآقُّوا الرَّسُوْلَ مِنْۢ بَعْدِ مَاتَبَيَّنَ لَهُمُ الْهُدٰى ۙ لَنْ يَّضُرُّوا اللّٰهَ شَيْـًٔا ؕ وَسَيُحْبِطُ اَعْمَالَهُمْ ﴿۳۲﴾

2.Surely those who disbelieve and inder [77] others from the Way of llah and oppose the Messenger of llah after the guidance becomes lear [78] to them, they shall never arm [79] Allah and He will make their orks fruitless.

7. This means they remained infidels hemselves and kept others on infidelity by topping them from accepting Islam. This tells s that the punishment of those infidels who ecome obstacles to Islam is very severe.

8. This tells us that the punishment of that nfidel who has remained on infidelity due to gnorance will be lighter than that person who ad been on infidelity intentionally. Either by People of the Book is meant infidels, or the ypocrites, or common infidels of Arabia because the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم had become known to all of them. They had seen countless miracles of his. Thus, there is no objection in the verse.

79. This means they would not be able to cause any harm to the Messenger of Allah صلى الله عليه وآله وسلم as is said by Allah Almighty: "*They seek to deceive Allah and the believers, and in fact they deceive not but their own souls, and they perceive not*" (S2:V9). This means they are trying to deceive the Holy Prophet صلى الله عليه وآله وسلم.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اَطِيْعُوا اللّٰهَ وَاَطِيْعُوا الرَّسُوْلَ وَ لَا تُبْطِلُوْۤا اَعْمَالَكُمْ ﴿۳۳﴾

33. O believers [80]! Obey Allah and His Messenger [81], and let not your deeds go in vain [82].

80. From this call two issues become evident:

1. Islamic worships are not compulsory on the infidels. First accept faith then perform Salaah, Fasting, etc.

2. In the address to the believers it is not necessary that the Holy Prophet صلى الله عليه وآله وسلم should be included in it. Observe, in this address, the Holy Prophet صلى الله عليه وآله وسلم is not included.

81. From this, emerge two issues:

1. It is obligatory to accept the commands of Hadith with those of the Holy QUR'AAN, because the order concerning obedience to the Holy Prophet صلى الله عليه وآله وسلم is given separately.

2. The obedience to Allah Almighty is only in respect of the commands, but the obedience to the Holy Prophet صلى الله عليه وآله وسلم is both in command and action. For this reason obedience has been mentioned at two places. Some believers had been of the opinion that just as polytheism destroys all good deeds, through the blessing of the faith all the sins do not cause any harm, i.e. after accepting faith a Muslim can do whatever he desires. Regarding such people, this verse was revealed.

82. This tells us that one should not stop doing a good deed he had commenced. Once one begins performing voluntary (Nafl) Salaah it is forbidden to leave it. The jurists of Islam say every Nafl act, after commencement becomes an obligatory act. Their proof for it is this verse, as well as that action of the Holy Prophet صلى الله عليه وآله وسلم in respect of wearing the Ihram for Nafl Umrah which he was unable to perform, but which he completed on the occasion of the Treaty of Hudaibiyya -a year later.

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34. Undoubtedly, those who disbelieve and hinder [83] from the Way of Allah, and then die as infidels, Allah shall never forgive them [84].

إِنَّ الَّذِيْنَ كَفَرُوْا وَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ثُمَّ مَاتُوْا وَهُمْ كُفَّارٌ فَلَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ﴿٣٤﴾

83 Or like when they stopped the people from accepting Islam, or stopped the believers from doing good deeds This tells us that stopping people from doing good deeds is a grave sin The present day Wahabis should take a lesson from this as they are always trying to stop the people from doing good, but they make no effort to refrain people from doing evil

84. This tells us that a person's end is given credence. If any person remained an infidel all his life, but before his death he accepts Islam he will be forgiven And if he remains a believer all his life but at the time of death becomes an infidel, then he will be an inmate of Hell. May Allah protect our faith!

35.So, be not slack and call not [85] for peace for you will have the upper hand [86] as Allah is with you. He will never give you loss in your deeds [87].

فَلَا تَهِنُوْا وَتَدْعُوْٓا اِلَى السَّلْمِ ۚ وَاَنْتُمُ الْاَعْلَوْنَ ۚ وَاللّٰهُ مَعَكُمْ وَلَنْ يَّتِرَكُمْ اَعْمَالَكُمْ ﴿٣٥﴾

85 This means, Oh believers! Do not show any weakness or negligence when opposing the infidels Do not ask for terms of peace with them without a valid reason, which will reveal your weakness Therefore neither is this verse abrogated nor is the following verse *"And if they incline towards peace then incline you also and put trust in Allah"* (S8 V61) The meaning of this is only if the infidels negotiate for peace, which is expedient to you or if you are in need of peace, then make peace with them

86. If you are a believer. At another place Allah Almighty says *"And you are the very same who shall overcome, if you have faith"* (S3 V139). This is the commentary of this verse

87. At all times, and especially during Holy War Allah Almighty is with you. Place your trust in Him and do not fear your limited resources Whether you are martyred or victorious, in either case you are a winner.

36.The present life is but sport [88] and diversion. And if you believe and are pious He will give you your rewards [89] and will not ask you your wealth [90].

اِنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ ۭ وَاِنْ تُؤْمِنُوْا وَتَتَّقُوْا يُؤْتِكُمْ اُجُوْرَكُمْ وَلَا يَسْـَٔلْكُمْ اَمْوَالَكُمْ ﴿٣٦﴾

88 The life of the world is that which is spent in negligence This life would be over very quickly In it, indulgence is harmful True life is that which is spent in the obedience of Allah Almighty and His Beloved Prophet صلی اللہ علیہ وآلہ وسلم

89 This means if you are a pious believer then every action of yours, sleeping, waking, walking and moving are all a means of reward for you and will be included in acts of worship

90. He will not order you to do all monetary charities but a few only e.g. 1/40 should be given in Zakaat Common people are prohibited from spending all their wealth in charity. They spend some of your wealth in charity as you please

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إِنْ يَّسْـَٔلْكُمُوْهَا فَيُحْفِكُمْ تَبْخَلُوْا وَيُخْرِجْ
اَضْغَانَكُمْ ﴿٣٧﴾

37. If He asks you for it and presses you, you will be a misery and the miserliness will bring to light the malice [91] of your hearts.

impure and you would become entitled for blame. For this reason Allah Almighty made it obligatory to spend just a portion in charity.

هٰٓاَنْتُمْ هٰٓؤُلَآءِ تُدْعَوْنَ لِتُنْفِقُوْا فِيْ سَبِيْلِ
اللّٰهِ ۚ فَمِنْكُمْ مَّنْ يَّبْخَلُ ۚ وَمَنْ يَّبْخَلْ
فَاِنَّمَا يَبْخَلُ عَنْ نَّفْسِهٖ ۗ وَاللّٰهُ الْغَنِيُّ وَ
اَنْتُمُ الْفُقَرَآءُ ۚ وَاِنْ تَتَوَلَّوْا يَسْتَبْدِلْ
قَوْمًا غَيْرَكُمْ ۙ ثُمَّ لَا يَكُوْنُوْٓا اَمْثَالَكُمْ ﴿٣٨﴾ ع ١٠ ٨

38.Ha! You are those who are called upon to spend [92] in the Way of Allah. Then, of you some are misers[93]. And whosoever is a miser, is only a miser to his soul. And Allah is Self-Sufficient, and all of you are needy [94]. And if you turn your face, He will substitute for you another nation, and they will not be like you[95].

91. This means if Allah Almighty had made it obligatory to spend all your wealth in charity, then most of you would not have complied with and this would have made your hearts

92. At a place where it is obligatory to spend e.g. Zakaat and in some conditions of Jihad for which spending is very essential. If you have to spend then spend that wealth, and if you have to sacrifice life then sacrifice it.

93. This means any miser who does not give obligatory charity cannot harm Allah Almighty in any way. He is merely harming himself, because the burden of the miser will fall on him i.e. in the world misery will ruin his wealth and be without any bounty, while in the Hereafter it will assume the form of a serpent and be placed in the neck of it's master as is outlined in the Hadith Shareef.

94. It should be remembered, that everybody, whether king or beggar, will be totally dependent on Allah Almighty. However, some servant will be dependant on some servant as well, and their dependants, like the poor of the rich, and the entire world will be dependant of the Holy Prophet صلى الله عليه وآله وسلم. Thus, this verse does not contradict the following verse: "*Allah and His Messenger have enriched them*" (S9:V74). The Holy Prophet صلى الله عليه وآله وسلم is an embodiment of richness and enriches those whom he wishes.

95. The Islamic scholars say that by "you" is meant the infidels of Makkah, while "another people" denotes the Ansaar or Helpers of Madina Tayyibah. Observe, the leaders of the Quraish did not render service to Islam. Thereafter, Allah Almighty chose the people of Madina Munawwarah for this purpose. Religion is not dependant on us; it is we who are dependant on Religion. Religion was in existence long before us. If Allah Almighty chooses us to serve His Religion it is His kindness, which is bestowed upon us.

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ركوعاتها ٤ | ٤٨ سُوْرَةُ الْفَتْحِ مَدَنِيَّةٌ ١١١ | اياتها ٢٩

SURAH AL-FATAH (THE VICTORY)

(MADANI) Revealed After Hijrah

4 Sections: 29 Verses 568 Words, 2559 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Undoubtedly, We have granted you a clear victory [1].

اِنَّا فَتَحْنَا لَكَ فَتْحًا مُّبِيْنًا ۙ﴿۱﴾

1 The entire Surah Al-Fatah was revealed at the locality of Kurra Ghameem, which is a few kilometers out of Makkah Its place of revelation is Asfaan, and its time of revelation is when the Holy Prophet صلى الله عليه وآله وسلم was returning to Madina after the Treaty of Hudaibiyya Hudaibiyya is the name of a well When this Surah was revealed, the Noble Companions congratulated the Holy Prophet صلى الله عليه وآله وسلم Prior to it, the Holy Prophet صلى الله عليه وآله وسلم had seen in a dream that he had gone to the sacred city of Makkah with his Noble Companions and performed their Umrah and shaved the hair from their heads The Noble Companions had been informed about this blessed dream, which had gladdened all of them The Holy Prophet صلى الله عليه وآله وسلم, in response to this dream, set out for Makkah with fourteen hundred Companions on 1st Zil-Qadah On the way the Companions witnessed many miracles. When they reached Asfaan they heard the news that the Quraish were ready for a military confrontation The Holy Prophet صلى الله عليه وآله وسلم halted the Companions at a place three miles out of Asfaan In the meantime, the Makkans had sent several persons to investigate the reasons for the Holy Prophet's صلى الله عليه وآله وسلم coming to Makkah They returned to Makkah to inform their leaders that the Holy Prophet صلى الله عليه وآله وسلم had not come with the intention of war but to perform Umrah. To allay the fears of the Makkans, the Holy Prophet صلى الله عليه وآله وسلم sent Hazrat Uthman bin Affan (May Allah be pleased with him) as his envoy. The episode of Hazrat Uthman will be mentioned in detail towards the end of this Surah.

Eventually, after much negotiating, a treaty was signed on the following conditions:

1. This year the Holy Prophet صلى الله عليه وآله وسلم shall return to Makkah without performing Umrah However, he shall return with the believers for a three-day stay in Makkah to perform their Umrah the following year. They would not be permitted to carry any weapon other than their swords.
2. If any infidel from Makkah after accepting Islam, goes to Madina, he shall be handed over to the Makkans. But, if any believer from Madina came to Makkah as an apostate, he would not be allowed to go back to Madina.
3. If we are engaged in war with our enemies we will not help the enemy against one another. The Holy Prophet صلى الله عليه وآله وسلم accepted these conditions and the Peace Treaty was signed for a period of ten years. This treaty proved favourable to the believers and eventually it is this very treaty, which resulted in the Muslim victory. This very treaty is termed by Allah Almighty as a victory.

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لِّيَغْفِرَ لَكَ اللّٰهُ مَا تَقَدَّمَ مِنْ ذَنْۢبِكَ وَ مَا تَاَخَّرَ وَيُتِمَّ نِعْمَتَهٗ عَلَيْكَ وَ يَهْدِيَكَ صِرَاطًا مُّسْتَقِيْمًا ۙ﴿۲﴾

That Allah may forgive [2] sins of ur formers, and of your latters [3] account of you, and may complete is favours [4] upon you, and may uide you to the Straight Path [5].

This means through the Conquest of akkah all the Makkans become your llowers, and through the blessings of Islam d your mediation all their sins may be rgiven. Thus, this peace is the means of their ceptance of Islam, while Islam is the means f their forgiveness.

We have already mentioned in Surah Muhammad صلى الله عليه وآله وسلم that here 'sins f the Prophet' are, really speaking, those sins f his followers whose intercession and rgiveness is being made the responsibility of he Messenger of Allah صلى الله عليه وآله وسلم like hen the attorney of the case says that this is y case, meaning, I am conducting it's procee-

dings. It is for this reason the prepositional phrase "for you" is mentioned here i.e. through your blessing and intercession.

4. In that through the blessing of this victory, your religion shall be spread to the four corners of the world, and grant to you through the Prophethood, kingdom and emperorship. Thus, there is no objection against this verse.

5. In that he takes upon himself to teach the guidelines for evil administration, judicial system and running a kingdom. Civil administration is extremely difficult. Those Prophets to whom Allah Almighty had given kingdom; He taught them how to rule as well.

وَّ يَنْصُرَكَ اللّٰهُ نَصْرًا عَزِيْزًا ﴿۳﴾

.And give honourable help [6].

. Thus, Allah Almighty provided such ssistance in respect of the Conquest of Makkah and the Battle of Hunain that it equires a description. The Holy Prophet صلى الله عليه وآله وسلم not only won their territories but their hearts as well i.e. all the infidels of Makkah and the entire tribe of Banu Hawazin entered the fold of Islam.

هُوَ الَّذِيْۤ اَنْزَلَ السَّكِيْنَةَ فِيْ قُلُوْبِ الْمُؤْمِنِيْنَ لِيَزْدَادُوْۤا اِيْمَانًا مَّعَ اِيْمَانِهِمْ ؕ وَ لِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ كَانَ اللّٰهُ عَلِيْمًا حَكِيْمًا ﴿۴﴾

.It is He Who sends down atisfaction [7] in the hearts of the elievers so that they may add to heir belief [8]. And to Allah belongs ll the multitudes [9] of the heavens nd the earth. And Allah is All-Knowing, the Wise [10].

. In that after this peace treaty the Makkans ervour against the believers softened to some egree.

. Here, the use of faith in the first instance enotes inner contentment and in the second nstance denotes inner certainty.

. This means angels of heaven; animals from he earth, air, water, etc. are all the soldiers of llah Almighty. He can use any of these to assist His beloved Prophet صلى الله عليه وآله وسلم. Thus, He used the angels to assist the believers in the Battle of Badr and the wind in the Battle of the Trench.

10. For this reason Allah Almighty had first shown a dream to His Beloved Prophet صلى الله عليه وآله وسلم then granted him victory. In this order there are thousands of Divine wisdoms, beyond our understandings.

لِّيُدْخِلَ الْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ

.That He may cause the elieving men and the believing

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women to enter the gardens [11] underneath which streams flow, to reside therein, acquitting them of their evils. And this is the great success [13] in the Sight of Allah.

تٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ
ا وَ يُكَفِّرَ عَنْهُمْ سَيِّاٰتِهِمْ ۚ وَ كَانَ
كَ عِنْدَ اللّٰهِ فَوْزًا عَظِيْمًا ۝

become the means of forgiveness of [illegible] believers

11 So that the believers express their gratitude for this victory, and through this gratitude obtain Paradise Thus, the Conquest of Makkah is the result of this gratitude and the gratitude is the means of gaining Paradise

13 Which is advantageous in the world and beneficial in the Hereafter Observe, these Companions are remembered with tremendous glory in this world while the highest form of respect and honour shall be bestowed upon them in the Hereafter.

6. That He may punish the hypocrites, men and women, and the polytheist men and women [14] who have evil [15] thoughts concerning Allah. On them is the evil turn [16] of fortune and the wrath of Allah. And He has cursed them and has prepared hell for them. And that is an evil destination.

وَّ يُعَذِّبَ الْمُنٰفِقِيْنَ وَالْمُنٰفِقٰتِ
وَالْمُشْرِكِيْنَ وَ الْمُشْرِكٰتِ الظَّآنِّيْنَ
بِاللّٰهِ ظَنَّ السَّوْءِ ؕ عَلَيْهِمْ دَآئِرَةُ
السَّوْءِ ۚ وَغَضِبَ اللّٰهُ عَلَيْهِمْ وَ لَعَنَهُمْ وَ
اَعَدَّ لَهُمْ جَهَنَّمَ ؕ وَسَآءَتْ مَصِيْرًا ۝

14 It means this Treaty of Hudaibiyya or the Conquest of Makkah is a means of punishment of this world as well as the Hereafter for the hypocrites of Madina Shareef and the rebellious stubborn polytheists of Makkah It should be remembered that on the occasion of the Treaty of Hudaibiyya no one from the hypocrites was present there These people had not left Madina Munawwarah at all, because of the fear of entering into a battle with the Makkans

15 During the year of Hudaibiyya when the believers had left Madina Munawwarah with the intention of performing Umrah, the hypocrites thought that since they are going without any weapons a battle will definitely ensue in which all of them would be martyred For this reason these hypocrites remained in Madina Shareef under some pretext In the Bai'atur Ridwaan only the pure believers took part. In this verse mention is made of this

16 And this is exactly what took place. The hypocrites remained deprived from participating in Bai'atur Ridwaan That absence helps to reveal their clear enmity to the believers and they had thus become further entitled and deserving of severe punishment of Hell in the Hereafter

7. And to Allah belongs everything that is in the heavens and the earth. And Allah is Dignified, the Wise [17].

وَلِلّٰهِ جُنُوْدُ السَّمٰوٰتِ وَالْاَرْضِ ؕ وَ
كَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ۝

17 Abdullah ibn Ubay, the leader of the hypocrites had been saying that even if the Holy Prophet صلى الله عليه وآله وسلم was to conquer Makkah Mukarramah, how would he conquer Persia and Rome, the two superpowers of the day? Allah Almighty gave a reply in this verse that He is the Possessor of the unseen armies.

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إِنَّآ أَرْسَلْنٰكَ شَاهِدًا وَّمُبَشِّرًا وَّ نَذِيْرًا ۙ﴿۸﴾

Certainly We have sent you as a itness [18] and the bearer of glad dings and a warner [19].

. The meaning of the word *SHAHEED* is at beloved who is present and a seeing itness. A witness is called Shaheed, because e is present at the scene of the action. The eloved is called a Shaheed because he is ever resent in the heart of the lover. In terms f all three meanings, the Holy Prophet صلى الله عليه وآله وسلم is a perfect and complete itness. The Holy Prophet's صلى الله عليه وآله وسلم eing man and time do not restrict a beloved. He is the beloved of Allah Almighty and His ntire creation. Even wood, stones and animals would weep for being separated from the Holy Prophet صلى الله عليه وآله وسلم. Today too, millions of people are true devotees and lovers of the Holy Prophet صلى الله عليه وآله وسلم without eeing him. In addition, the Holy Prophet (Peace be upon him) is the witness over the deeds of the creation in the court of Allah Almighty because everybody's case will be decided on his testimony. He is also the eyewitness of Allah Almighty in the presence of His creation. Therefore, those about whom the Messenger of Allah صلى الله عليه وآله وسلم has testified, as being an inmate of Hell or Paradise is absolutely true.

19. The glad tidings and warnings of the Holy Prophet صلى الله عليه وآله وسلم has been mentioned with his testimony, so that it should be known that the previous Prophets were bearers of glad tidings and warners through hearing, while the Holy Prophet صلى الله عليه وآله وسلم enjoys these qualities through seeing. The Holy Prophet صلى الله عليه وآله وسلم saw Paradise, Hell, angels and even Allah Almighty with his physical eye on the night of Me'raaj.

لِّتُؤْمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَتُعَزِّرُوْهُ وَ تُوَقِّرُوْهُ ؕ وَ تُسَبِّحُوْهُ بُكْرَةً وَّاَصِيْلًا ﴿۹﴾

. So that people should believe [20] in Allah and His Messenger, and honour him [21], and that you may glorify Him in the morning and the evening [22].

20. In it, the entire creation until the Day of Judgement is addressed. From it, two issues emerge:

1. The obedience of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon every creation.

2. Our faith is dependent on the Holy Prophet's صلى الله عليه وآله وسلم glad tidings and testimony but not the faith of the Holy Prophet صلى الله عليه وآله وسلم.

21. From this we understand every form of respect which is not against the teachings of Islam is permissible for the Holy Prophet صلى الله عليه وآله وسلم i.e. besides calling him Allah and giving him qualities of Divinity, address him with all words of respect and honour. Do not prostrate to him, but other than that show him the highest form of loftiness, because in this verse there is no restriction placed on the word 'honour'. Imam Malik (May Allah be pleased with him) never rode on a horse on the earth of Madina Munawwarah out of respect for the Holy Prophet صلى الله عليه وآله وسلم.

22. This means establish the five daily prayers regularly. In the glorification of the morning, Fajr Salaah is denoted while the other four Salaahs are included in the glorification of the evening.

إِنَّ الَّذِيْنَ يُبَايِعُوْنَكَ اِنَّمَا يُبَايِعُوْنَ اللّٰهَ ؕ يَدُ اللّٰهِ فَوْقَ اَيْدِيْهِمْ ۚ فَمَنْ نَّكَثَ فَاِنَّمَا

0. Surely, those who swear allegiance to you indeed swear allegiance to Allah. The Hand of Allah [23] is above their hands. But whoso breaks his oath, he breaks it

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to his own [24] loss, and whoso fulfils the promise which he had made with Allah, then Allah shall soon give him a great reward [25].

لَكَ عَلٰى نَفْسِهٖ ۚ وَمَنْ اَوْفٰى بِمَا عٰهَدَ
عَلَيْهُ اللّٰهَ فَسَيُؤْتِيْهِ اَجْرًا عَظِيْمًا ۝

23 By this allegiance is meant the allegiance sworn by the Noble Companions in Bai'atur Ridwaan which the Holy Prophet صلى الله عليه وآله وسلم had taken from all the Ansaar and Muhajireen at Hudaibiyya This allegiance was in respect of Jihad and not for Islam, the detailed discussion as to follow later. From this, a few issues emerge

1 All the Companions, and especially those who took part in the Bai'atur Ridwaan are persons of lofty status Their total is fourteen hundred

2 The Holy Prophet صلى الله عليه وآله وسلم enjoys such closeness to Allah Almighty that the allegiance on the hand of the Holy Prophet صلى الله عليه وآله وسلم is allegiance on the Hand of Allah Almighty

3 Hazrat Uthman (May Allah be pleased with him) is a person of tremendous status because this allegiance was sworn because of him

4 Swearing an oath of allegiance on the hands of the pious is the practice of the Noble Companions whether it is an allegiance of Islam of piety, of repentance, of good deeds etc

5 At the time of taking this oath it is sunnah to embrace one another. However, the oath for women will be administered verbally and they shall not be embraced.

24 Here, an impossible is suspended on the impossible Otherwise, those who swear an allegiance with Allah Almighty cannot turn back. On the Day of the Covenant, Allah Almighty had taken an oath of allegiance from all the Prophets and had said to them: "*Now who so turns away from this, they are the disobedient ones*" (S3:V82). This is impossible, because neither was there fear of the Prophets turning back nor the Companions turning back on their word

25 Allah be praised! Every Companion of Bai'atur Ridwaan established a fine example of faithfulness and duty. Everyone became entitled to a great reward as would be mentioned later on the topic of Bai'atur Ridwaan

SECTION 2

سَيَقُوْلُ لَكَ الْمُخَلَّفُوْنَ مِنَ الْاَعْرَابِ
شَغَلَتْنَآ اَمْوَالُنَا وَاَهْلُوْنَا فَاسْتَغْفِرْ لَنَا ۚ
يَقُوْلُوْنَ بِاَلْسِنَتِهِمْ مَّا لَيْسَ فِيْ قُلُوْبِهِمْ ۚ
قُلْ فَمَنْ يَّمْلِكُ لَكُمْ مِّنَ اللّٰهِ شَيْـًٔا اِنْ
اَرَادَ بِكُمْ ضَرًّا اَوْ اَرَادَ بِكُمْ نَفْعًا ۚ بَلْ
كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرًا ۝

11.The desert Arabs (Bedouins) who were left behind [26] will say to you: "Our properties and our families [27] kept us busy. Therefore you ask forgiveness [28] for us." They say with their tongues that which is not in their hearts [29]. Please declare! "Who has any prevailing power for you against Allah, if He desires [30] to harm you or if He intends good for you." In fact, Allah is aware of your doings.

26 Reason for its revelation
When the Holy Prophet صلى الله عليه وآله وسلم had departed in the year of Hudaibiyya for Makkah with the intention of performing Umrah, the neighbouring tribes in Madina like Ghaffar, Muzayyinah, Jaheena, Ashj'a Aslam

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etc. did not accompany the Holy Prophet صلى الله عليه وآله وسلم to Makkah due to fear of the Quraish of Makkah. They stayed behind under some pretext. They thought that a battle would definitely ensue in which no believer would be saved. This verse was revealed regarding these people. It should be remembered that Allah Almighty did not allow the hypocrites and people with weak faith to participate in the Bai'atur Ridwaan. Only the sincere and faithful Companions took part in it.

27. This means our women and children were left alone without anyone to care for them. For this reason we did not go with you.

28. From this we understand that to offer a prayer is different to showing kindness to someone. By taking someone's dua is to render such good service to a person who would automatically utter words of prayer for you. An example of this is when the sons of Yaqub (On whom be peace) made their father happy then said: "*Oh our father, beg forgiveness for our sins*" (S12:V97). Allah Almighty is informing him about them beforehand. It should be remembered that in this verse mention is made to pray for the hypocrites and the weak, but not of rendering any service to them. It is no great thing to make dua for someone. Wherever the Holy QUR'AAN shows negation of acceptance of the Holy Prophet's صلى الله عليه وآله وسلم are those duas, which he was made to offer.

29. This means that the outer action of these people is different to what they harbour in their hearts. Their not going with the Messenger of Allah (Peace be with him) was not due to fear of their families, but out of fear for the infidels of Makkah. They had no trust in the dream of the Holy Prophet صلى الله عليه وآله وسلم. This tells us that not trusting the information and dreams of the Holy Prophet صلى الله عليه وآله وسلم is the practice of the hypocrites.

30. What it means is that if your wealth and children were to be subjected to calamity, then you would not have been able to overcome these by staying in Madina Munawwarah, but if calamity was not meant to come, by you going they would not have been destroyed. Then why did you deprive yourselves of such a lofty blessing i.e. not participating in Bai'atur Ridwaan?

12. Indeed you thought that the Messenger and the believers would never return [31] to their homes, and the same appeared to you fair in your hearts. But you conceive [32] an evil thought, and you were a people to be ruined [33].

بَلْ ظَنَنْتُمْ اَنْ لَّنْ يَّنْقَلِبَ الرَّسُوْلُ وَ الْمُؤْمِنُوْنَ اِلٰٓى اَهْلِيْهِمْ اَبَدًا وَّ زُيِّنَ ذٰلِكَ فِيْ قُلُوْبِكُمْ وَ ظَنَنْتُمْ ظَنَّ السَّوْءِ ۖ وَ كُنْتُمْ قَوْمًۢا بُوْرًا ﴿١٢﴾

31. In fact they were martyred at the hands of all the infidels. From this we understand that all the fourteen hundred Companions who had journeyed with the Holy Prophet صلى الله عليه وآله وسلم are all believers of the highest quality because Allah Almighty had addressed them as "*believers*." If any wretch now doubts the faith of anyone from them, is denying the veracity of this verse.

32. So that infidelity will overcome Islam (Allah forbid) and that the dream of the Holy Prophet صلى الله عليه وآله وسلم is not true.

33. That you became entitled to Divine Punishment. This tells us that none of the Noble Companions of Bai'atur Ridwaan shall be entitled to any punishment; otherwise, this distinction would have been wrong.

13. And whosoever does not believe [34] in Allah and His Messenger, We have surely prepared for each infidel a blazing fire.

وَ مَنْ لَّمْ يُؤْمِنْۢ بِاللّٰهِ وَ رَسُوْلِهٖ فَاِنَّاۤ اَعْتَدْنَا لِلْكٰفِرِيْنَ سَعِيْرًا ﴿١٣﴾

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34 From this, emerge two issues
1 The one who rejects the Holy Prophet صلى الله عليه وآله وسلم is equal to the one who rejects Allah Almighty Both are entitled to similar punishment
2 Not placing trust in the knowledge of the unseen of the Holy Prophet صلى الله عليه وآله وسلم and information given by him is equal rejecting him, because in this verse these peop have been censured who did not place trust in dream of the Holy Prophet صلى الله عليه وآله وسلم .

14.And only Allah has the authority [35] of the heavens and the earth. He forgives whom He pleases and punishes [36] whom He pleases. And Allah is Forgiving, Most Merciful.

لِلّٰهِ مُلْكُ السَّمٰوٰتِ وَالْاَرْضِ ؕ يَغْفِرُ لِمَنْ يَّشَآءُ وَ يُعَذِّبُ مَنْ يَّشَآءُ ؕ وَكَانَ اللّٰهُ غَفُوْرًا رَّحِيْمًا ۝

35 He who is under the protection of Allah Almighty cannot be harmed by anyone Then how did you come to understand that the infidels would overpower the believers, when We are their Protector and Helper?
36 This means Allah Almighty will forgive any sinner whomsoever He desires, and punish him whom He wishes This does not mean that He will punish any pious believer whom he wishes as is claimed by Dayanand Saraswati to accuse Allah Almighty of injustice. Also, this does neither help to prove possibility of a lie by Allah Almighty, as is the belief of the Wahabis,

15. Then those who lagged behind said: "When you go to take the spoils [37] (of war) we will also follow you." They desire to change [38] the words of Allah. Please declare! "You shall by no means follow [39] us." Thus, has Allah said before. Then they said: "No, but you envy [40] us." Not so. Rather, they do not understand except a little [41].

سَيَقُوْلُ الْمُخَلَّفُوْنَ اِذَا انْطَلَقْتُمْ اِلٰى مَغَانِمَ لِتَاْخُذُوْهَا ذَرُوْنَا نَتَّبِعْكُمْ ۚ يُرِيْدُوْنَ اَنْ يُّبَدِّلُوْا كَلٰمَ اللّٰهِ ؕ قُلْ لَّنْ تَتَّبِعُوْنَا كَذٰلِكُمْ قَالَ اللّٰهُ مِنْ قَبْلُ ۚ فَسَيَقُوْلُوْنَ بَلْ تَحْسُدُوْنَنَا ؕ بَلْ كَانُوْا لَا يَفْقَهُوْنَ اِلَّا قَلِيْلًا ۝

37 It should be remembered that the Treaty of Hudaibiyya was signed in 6 A.H while the victory of Khaibar was achieved in 7 A.H. Khaibar was conquered very easily and from here a great deal of spoils of war came into Muslim hands But only those were given permission to participate in this battle who were present at the Treaty of Hudaibiyya In this verse there is a prophesy of the unseen that now very soon you would be proceeding to conquer Khaibar Those who had abstained from being present at Hudaibiyya will desire to join you at Khaibar out of greed for spoils of war, give them this reply It should also be remembered that Hazrat Jaffer and his Companions who had just returned from Abyssinia were given a share from the spoils of war But, this was a grant by the sovereign Thus there is no objection against the Holy Prophet صلى الله عليه وآله وسلم
38 Here, by 'word of Allah Almighty', it meant that command of Allah Almighty tha

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only those who were present at Hudaibiyya should proceed to Khaibar, and that the spoils of war of it is the share of those participants only. Thus, there is no inconsistency in this verse.

39. This negation is used to mean prohibition i.e. you have no permission to take part in the Battle of Khaibar. You cannot go because Allah Almighty has prohibited you from it.

40. From this, emerge two issues:

1. The deeds of these Companions were from Allah Almighty. To raise objection against them is equal to raising objection to Allah Almighty.

2. To call Companions, and especially those who took part in the Bai'atur Ridwaan as jealous and treacherous is the work of the hypocrites. These great persons are the cornerstones of religion.

41. This means these hypocrites only know about the worldly things, not the things for the sake of the world. They refused to participate in Bai'atur Ridwaan but are ready to take part in the Battle of Khaibar, only for the sake of gaining the spoils of war.

16. Please declare to the desert [42] Arabs who lagged behind: "Soon you shall be summoned [43] to fight against a people of mighty valour or they should surrender [44] (become Muslims). Then if you will obey, Allah will give you a good reward [45], but if you turn away as you turned away before, He will punish you with a painful punishment [46]."

قُلْ لِّلْمُخَلَّفِيْنَ مِنَ الْاَعْرَابِ سَتُدْعَوْنَ
اِلٰى قَوْمٍ اُولِيْ بَاْسٍ شَدِيْدٍ تُقَاتِلُوْنَهُمْ
اَوْ يُسْلِمُوْنَ ۚ فَاِنْ تُطِيْعُوْا يُؤْتِكُمُ اللّٰهُ
اَجْرًا حَسَنًا ۚ وَ اِنْ تَتَوَلَّوْا كَمَا تَوَلَّيْتُمْ
مِّنْ قَبْلُ يُعَذِّبْكُمْ عَذَابًا اَلِيْمًا ﴿١٦﴾

42. It should be remembered that the Holy QUR'AAN time and again labels them, as desert Arabs who lagged behind to make it known that staying behind was a severe sin. From those Bedouins some were among those who would be from the sincere repenters, while some would be of those who would remain on their enmity. This has been said to distinguish between the two.

43. These people of Yamamah were from the tribe of Bani Haneef who had become apostates by believing in Musailma the Liar. During the Caliphate of Hazrat Abu Bakr Siddiq, a fierce battle was fought against them in which many Noble Companions were martyred. Musailma was slain in it. Among the martyred were so many Huffaaz that it jeopardized the protection of the Holy QUR'AAN. To obviate this danger, the process of compilation of the Holy QUR'AAN took place to preserve it in the form of a book.

44. Because these people would be apostates. No jizyah is collected from the apostates as their punishment is death or they should re enter the fold of Islam. From this we learn that to accept anyone as a Prophet during the lifetime of the Messenger of Allah صلى الله عليه وآله وسلم or after him, is infidelity and apostasy. The people of Yamamah became apostates because of their acceptance of Musailma as a Prophet. Furthermore, the punishment of apostasy is death.

45. It should be remembered that after the revelation of this verse these people were never invited to participate in any war during the time of the Holy Prophet صلى الله عليه وآله وسلم because it was said: "Say you, you shall by no means follow us". During the Caliphate of Hazrat Alli (May Allah be pleased with him) no battle was fought with the infidels or the apostates, only with the rebels and Kharijites. Thus, in this verse only the battles fought in the caliphate of Hazrat Abu Bakr Siddiq are denoted which were fought with the apostates, etc. Thus, this verse is a clear proof about the truth of the Caliphate of Hazrat Abu Bakr Siddiq. You should also remember that Islam or death is for an apostate only, not for a polytheist, from whom jizyah can be taken.

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Thus in this verse, death of apostates is meant which took place during the caliphate of Hazrat Abu Bakr Siddiq Although jizyah will not be collected from the polytheists of Arabia, yet they can be subjugated as slaves Islam or death is only for the apostates, with whom wars were fought by the first Caliph i e the Battle of Yamamah It should be remembered that Hazrat Abu Bakr Siddiq made Khaulah bint Jaffer a slave girl and handed her over to Hazrat Alli (May Allah be pleased with h because she was a woman. A male apo cannot be made into a slave.

46. This tells us that one who rejects Caliphate of Hazrat Abu Bakr Siddiq (M Allah be pleased with him) or one who deser him in the Battle of Yamamah is entitled t severe punishment because the verb "you turn away" includes both.

17.There is no binding on the blind [47], and no binding on the lame, and nor is there binding on the sick [48]. And whosoever obeys Allah and His Messenger, Allah will admit them into Paradise, underneath which streams flow [49]. But whosoever will turn away, he will suffer a painful doom [50].

لَيْسَ عَلَى الْاَعْمٰى حَرَجٌ وَّ لَا عَلَى
الْاَعْرَجِ حَرَجٌ وَّلَا عَلَى الْمَرِيْضِ حَرَجٌ
وَ مَنْ يُّطِعِ اللّٰهَ وَ رَسُوْلَهٗ يُدْخِلْهُ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۚ وَ مَنْ
يَّتَوَلَّ يُعَذِّبْهُ عَذَابًا اَلِيْمًا ۝

47 Reason for its revelation
When the previous verse was revealed, the disabled people said that "Oh Prophet of Allah صلى الله عليه وآله وسلم, what is the order regarding us" Due to our physical disability we are not in the position to participate in Holy War" This verse was revealed regarding disabled persons

48 Here, 'illness' denotes that illness which renders a person incapable of attacking an infidel and taking measures of safeguarding himself from the enemy, i e taking safety measures

Thus, the meaning of it is quite clear.

49. This means that it is necessary upon those who remain behind that what they are doing should be for the obedience of Allah and His Beloved Prophet صلى الله عليه وآله وسلم. Although being at home, they should render the best service to the families of the Islamic soldiers.

50 Those who would turn away from the obedience of Allah and His Beloved Prophet صلى الله عليه وآله وسلم those who remain of infidelity and hatred of the Muslims.

SECTION 3

18.Certainly Allah was pleased [51] with the believers [52] when they were swearing allegiance to you under the tree [53], and He knew what was in their hearts. So, He sent down on them tranquillity [54], and rewarded them with an expeditious victory [55]. (At Hudaibiya)

لَقَدْ رَضِيَ اللّٰهُ عَنِ الْمُؤْمِنِيْنَ اِذْ
يُبَايِعُوْنَكَ تَحْتَ الشَّجَرَةِ فَعَلِمَ مَا فِيْ
قُلُوْبِهِمْ فَاَنْزَلَ السَّكِيْنَةَ عَلَيْهِمْ وَ
اَثَابَهُمْ فَتْحًا قَرِيْبًا ۝

51 Because those who had participated in the Bai'atur Ridwaan at Hudaibiyya had obtained heroic praise of the pleasure of Allah. Therefo it is known as Bai'atur Ridwaan.

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his Oath of Allegiance took place because the oly Prophet صلى الله عليه وآله وسلم had sent azrat Uthman -e- Ghani to Makkah ukarramah as his envoy to the Quraish to nform them that the believers had not come ith the intention of waging war but merely to erform their Umrah. And to give glad tidings o the poor and the destitute who are forced to tay in Makkah that very soon Makkah Mukarramah would be conquered. Hazrat Uthman-e-Ghani was chosen for the mission because many of the infidels there owed a debt of gratitude to him and as such would not attack him. Thus, Hazrat Uthman went to the leaders of the Quraish. On hearing the proposal they told Hazrat Uthman that the Holy Prophet صلى الله عليه وآله وسلم could only come the following year. However, if Hazrat Uthman wished to make the tawaaf of the Ka'bah, he could do so. To this Hazrat Uthman replied: "I will only make tawaaf of the Holy Ka'bah when I am accompanied by the Ka'abah of my heart. Thus, he did not perform the Umrah. In the meantime a rumour spread among the believers that the infidels had martyred Hazrat Uthman. This news inflamed the believers. Seeing this high spirit among the believers the Holy Prophet صلى الله عليه وآله وسلم took an oath of allegiance from them to fight to avenge Hazrat Uthman's murder. This oath was taken under an acacia tree. The Holy Prophet raised his blessed left hand and said: "*Oh Allah this is the hand of Uthman*" and raising the right hand said: "*This is the hand of Muhammad, the Messenger of Allah*".

52. From this, emerge a few issues:

1. All the Companions involved in Bai`atur Ridwaan are sincere believers, as Allah Almighty has called them believers without any condition.
2. Allah Almighty had become pleased with all of them.
3. The purpose of this special pleasure is this Bai'at as is expressed by "they were swearing allegiance to you."

53. This means an allegiance for War. This tells us that an oath of allegiance can be taken for good deeds, etc. and not just for matters concerning faith.

54. In that they were neither afraid of the infidels of Makkah nor of their unfavourable end. When Allah Almighty has lent the supporting hand they will never fall. Nor did they face any future indulgence in evil and sin. They had become pious believers for all times and the Holy QUR'AAN bears testimony to this.

55. The victory at Khaibar, which was achieved six months after the Treaty of Hudaibiyya.

19.And abundant [56] booties they took. And Allah is Dignified, Wise.

وَّ مَغَانِمَ كَثِيْرَةً يَّاْخُذُوْنَهَا ؕ وَكَانَ اللّٰهُ عَزِيْزًا حَكِيْمًا ﴿۱۹﴾

56. Without any hardship or effort, as was the case at Khaibar. Allah Almighty fulfilled this promise of His.

From this an important issue emerges:

Just as the worldly bounties i.e. the bounties of Khaibar were granted to all the participants of Hudaibiyya, the glad tidings of the Hereafter, too, are for all of them. This is because both these promises were made then. One was fulfilled in the world, while this bounty was the symbol of the other.

20.And Allah promised you abundant [57] Booties that you captured. He gave you the same immediately [58] and restrained [59] the hands of men from you, that it may be a definite proof [60] to the believers,

وَعَدَكُمُ اللّٰهُ مَغَانِمَ كَثِيْرَةً تَاْخُذُوْنَهَا فَعَجَّلَ لَكُمْ هٰذِهٖ وَ كَفَّ اَيْدِيَ النَّاسِ عَنْكُمْ ۚ وَ لِتَكُوْنَ اٰيَةً لِّلْمُؤْمِنِيْنَ وَ

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and that He may guide you on a straight [61] path.

57 It should be remembered that Allah Almighty had called these booties as abundant while the booties of the world are little, because that was booty of the spoils of war Even a little reward is much like the royal medal Or, that these booties were not merely of the world but were attached to the religion as well Thus, abundant means just as a zero assumes numerical value after a digit but on it's own it is nothing

58 When the believers had gone for the Battle of Khaibar the allies of Khaibar, Bani Asad and Ghatfaan wanted to attack and plunder the homes of the Muslim warriors back in Madina Munawwarah But Allah Almighty placed such awe in their hearts that they did not have the courage to put their plan into practice Mention has been made in this verse regarding this event

59 Ither awe or fear was placed into the

21.And the other (benefits of victory), which you had not obtained [62], is with Allah. And Allah has full power over everything.

62 Conquest of Makkah or the conquest of Roman and Persian empires which the Muslims gained during the Caliphate of Hazrat Umar (May Allah be pleased with him) Even the thought of those victories at that times considering the existing conditions of the believers would be beyond the imagination This verse in an indisputable proof of the truth

22.Had the infidels fought; they would have certainly turned [63] back. They would neither have any supporter nor helper [64].

63 This means the Quraish of Makkah; the infidels of Khaibar and the people of Bani Asad and Bani Ghatfaan did not have the courage to take up arms with you However, even if they had tried to do this they would have been killed and victory would be yours

وَيَهْدِيَكُمْ صِرَاطًا مُّسْتَقِيمًا ﴿٢٠﴾

hearts of the people of Khaibar, that though they were seventy thousand in number, they fled and took refuge in their forts.

60 This means the booties would be the proof of the spirit of justice until the Day of Judgement i.e. just as these booties were bestowed upon all the participants of Hudaibiyya, Paradise too would be granted to them in the Hereafter and not for just four or five as is understood by the Rafzis. These people say that just four or five Companions in the Bai'atur Ridwaan were believers, while the others were hypocrites. Thus, in accordance with this, only four or five Companions should have gone to Khaibar.

61 From this we understand that those who had participated in the Treaty of Hudaibiyya were all on guidance. None from them turned away from guidance. Anyone who denies this is rejecting the veracity of this verse

وَّأُخْرٰى لَمْ تَقْدِرُوْا عَلَيْهَا قَدْ اَحَاطَ اللّٰهُ بِهَا ۚ وَكَانَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرًا ﴿٢١﴾

of the Caliphate of Hazrat Umar (May Allah be pleased with him). From this we learn that the splendid victories gained by Muslims during the Caliphate of Hazrat Umar are due to the beautiful grace of Allah Almighty. On their own these would not have been possible for the believers to gain on their own accord.

وَلَوْ قٰتَلَكُمُ الَّذِيْنَ كَفَرُوْا لَوَلَّوُا الْاَدْبَارَ ثُمَّ لَا يَجِدُوْنَ وَلِيًّا وَّلَا نَصِيْرًا ﴿٢٢﴾

The incredible feat of Hazrat Alli (May Allah be Pleased with him) at Khaibar is a clear proof of this The detailed account of this victory can be read in Tafseer Roohul Bayaan.

64 Some scholars have stated that even today if Muslims take stock of themselves and

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ecome believers in the true sense of the word nd strive sincerely for the pleasure of Allah

3. This is the law of Allah being ractised from before [65], and you hall never find the law of Allah hanging [66].

سُنَّةَ اللّٰهِ الَّتِیْ قَدْ خَلَتْ مِنْ قَبْلُ ۚۖ وَ لَنْ تَجِدَ لِسُنَّةِ اللّٰهِ تَبْدِیْلًا ﴿۲۳﴾

Almighty, they can re-establish the battle scenes of Badr and Hunain.

Even if the believers were to suffer a defeat sometimes, it is due to either their own error or due to some divine wisdom. Also, this defeat would be temporary. Thus, there is no objection against this verse. Many times Muslims do seem to be overpowered.

5. In that Allah Almighty gives assistance to he believers in their fight against the infidels as evident from the incidents of the previous Ummahs.

6. It means, this will never happen, that llah Almighty will not give assistance to the elievers against the infidels without reason.

4.And it is He who restrained their ands from you and restrained your ands from them in the valley of Makkah [67], after He had given you ictory over them. (The conquest of Makkah) And Allah sees [68] your eeds.

وَ هُوَ الَّذِیْ كَفَّ اَیْدِیَهُمْ عَنْكُمْ وَ اَیْدِیَكُمْ عَنْهُمْ بِبَطْنِ مَكَّةَ مِنْۢ بَعْدِ اَنْ اَظْفَرَكُمْ عَلَیْهِمْ ؕ وَ كَانَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرًا ﴿۲۴﴾

pleased with him) says that on the day of Hudaibiyya eighty infidels from Makkah landed from Mt.Taneem fully armed in order to attack the Muslims. The believers captured them and presented them in front of the Holy Prophet صلی اللّٰہ علیہ وآلہ وسلم . The Messenger of Allah صلی اللّٰہ علیہ وآلہ وسلم released them after their repentance. Mention here is made of this incident.

7. This means Oh My Beloved Prophet صلی اللّٰہ علیہ وآلہ وسلم on the day of the Conquest f Makkah Allah had placed in the hearts of he Makkans such awe and fear that they did ot have any courage to oppose you and the oly city of Makkah was easily conquered by ou. You, too, were not required to shed any lood. From this we understand that Makkah as not conquered by force nor through mere aceful negotiations. Or, it means that at udaibiyya Allah Almighty prevented you om confrontation with the infidels, and the fidels from you. Hazrat Anas (May Allah be

68. This means that we are pleased with your Treaty of Hudaibiyya and Conquest of Makkah. What you did was worthy of praise.

5.They are the ones who disbelieved nd hindered you from the Sacred losque, and the offerings (sacrificed imals) were detained [69] from aching their place of sacrifice. And it had not been for certain lieving men and women [70], whom u knew [71] not, you might have mpled them, and there

هُمُ الَّذِیْنَ كَفَرُوْا وَ صَدُّوْكُمْ عَنِ الْمَسْجِدِ الْحَرَامِ وَ الْهَدْیَ مَعْكُوْفًا اَنْ یَّبْلُغَ مَحِلَّهٗ ؕ وَ لَوْ لَا رِجَالٌ مُّؤْمِنُوْنَ وَ نِسَآءٌ مُّؤْمِنٰتٌ لَّمْ تَعْلَمُوْهُمْ اَنْ تَطَـُٔوْهُمْ فَتُصِیْبَكُمْ مِّنْهُمْ مَّعَرَّةٌۢ بِغَیْرِ

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لِيُدْخِلَ اللّٰهُ فِيْ رَحْمَتِهٖ مَنْ
شَآءُ ۚ لَوْ تَزَيَّلُوْا لَعَذَّبْنَا الَّذِيْنَ
كَفَرُوْا مِنْهُمْ عَذَابًا اَلِيْمًا ﴿٢٥﴾

would have fallen a harm [72] on you for that. Unknowingly, Allah admits into His Mercy whom He wills [73]. And had they been separated [74], We would have punished the infidels among them with a grievous [75] punishment.

ted from those who were destined to beco infidels, then divine punishment would h come on the infidels.

69 This means the crimes of these infidels of Makkah were so severe that you should have put these to sword, or that Divine Punishment should have come upon them because they had barred the beloved of Allah from His House, they had prevented the taking of the sacrificial animals to the place of sacrifice as a result of which they had to be sacrificed at Hudaibiyya. But both of these were withheld because of the presence of the poor, destitute believers in Makkah Muazzamah i e because of these helpless believers permission was not granted for a full scale attack on Makkah nor was Divine punishment sent on the Makkans

70 They are present in Makkah Muazzamah who could not migrate to Madina Shareef.

71 In Makkah there were seventy-two such believers who were in such a helpless position so as not to reveal their belief The writer of Tafseer Roohul Bayaan had included Hazrat Abbas and Hazrat Muawiyah (May Allah be pleased with them) among them Also refer to the book "*A Glance On Ameer Muawiyah*"

72 Or that you should slay them as infidels, i e they become the victims of your arrows without your intention of killing them

73 This means you were stopped from waging full-scale war on Makkah Muazzamah because Allah Almighty wanted to grant them guidance to take them under His cover of mercy Thus, all the Makkans entered the fold of Islam Then, through them, Islam was given greater strength

74 This means if the present believers had separated themselves from the infidels of Makkah, or that those who had been destined to obtain guidance towards Islam had been separa-

75. This tells us that Allah Almighty remov punishment from the evil people for the sake the helpless people. This becomes the proof seeking the medium or Waseela i.e. punishm did not come to the infidels of Makkah bec there were pious believers among them. these pious people were not there, then divi punishment would have come. Says Al Almighty. "*And Allah is not one to chast them whilel you are in their midst*"(S8:V33) it is an acknowledgement of this. Until the D of Judgement we sinners will be in protection of Allah Almighty because of presence of the pious servants of Al Almighty. In fact, one finds much peace contentment in the Mazaars (blessed tombs the saints). Because of the holy grace of Ha Yusuf (On whom be peace), Egypt protected from divine punishment. We learn from it that Hazrat Abu Bakr and Ha Umar (May Allah be pleased with them) absolute inmates of Paradise because they resting in the compassionate company of Holy Prophet صلى الله عليه وآله وسلم . Di punishment is withheld through the blessing the pious servants. Then, imagine what boun and blessings would be pouring upon t believers who are sleeping in the mos company of the Holy Prophet صلى الله عليه وآله وسلم The dog that is sleeping at the mouth of Companions of the Cave has been show with Divine blessing just because it is li with Friends of Allah.

26.When the infidels harboured obduracy in their hearts, the

إِذْ جَعَلَ الَّذِيْنَ كَفَرُوْا فِيْ قُلُوْبِهِمُ

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الْحَمِيَّةَ حَمِيَّةَ الْجَاهِلِيَّةِ فَاَنْزَلَ اللّٰهُ سَكِيْنَتَهٗ عَلٰى رَسُوْلِهٖ وَعَلَى الْمُؤْمِنِيْنَ وَ اَلْزَمَهُمْ كَلِمَةَ التَّقْوٰى وَ كَانُوْٓا اَحَقَّ بِهَا وَاَهْلَهَا ؕ وَكَانَ اللّٰهُ بِكُلِّ شَىْءٍ عَلِيْمًا ﴿۲۶﴾ ع ۳ ۹ ۱۱

bduracy of the days of pagan norance [76], Allah sent down His anquillity [77] of self restraint on His lessenger and the believers, and ade incumbent [78] on them the ighteousness to which they had a etter right [79], and were worthy [80] of t. And definitely, Allah knows verything.

6. The infidels of Makkah became stubborn hat they would not allow the Holy Prophet صلى الله عليه وآله وسلم and the believers to perform Umrah that year, but that they could do that the ollowing year. This stubbornness of theirs was otally based on arrogance. This is exactly what s meant here.

7. In that they had signed the treaty in which ne of the clauses was that Umrah could be erformed the following year, though they were damant on this, because had the believers too become adamant of performing Umrah that very year, then it would have taken place In which case the victory would have been theirs, but this would have been against the wisdoms mentioned already. From this we learn that all those persons were sincere believers because this tranquility was sent upon all. If anybody now says that Hazrat Alli was the only believer in that group, he is rejecting the veracity of all these verses. If those persons were not believers then nobody is a believer in the entire world. All of us are believers because of them.

8. Because this word of piety i.e. faith and sincerity can never be separated from these great persons. In it there is a prophecy of the successful and all of them i.e. piety will never be separated from them either in the world, at the time of death, in the grave or on the Day of Judgement.

9. The word "most worthy" is a superlative adjective applied to the superlative. By this is indicated either the companions of all the Prophets, or the believers like us until the Day of Judgement or the angels, etc. This means the Companions of the Holy Prophet صلى الله عليه وآله وسلم are most worthy of this word piety than the companions of all the Prophets, or all the believers, or all the angels. This tells us that the Companions of the Holy Prophet صلى الله عليه وآله وسلم are most superior to the entire creation. After the Prophets, no other companion can ever reach the status of the Noble Companions. By "kanoo" is meant they were or they are.

80. Because Allah Almighty has chosen them for the companionship of His Beloved Prophet , صلى الله عليه وآله وسلم for the service of the Holy QUR'AAN, and the protection of His Religion. If there had been any defect in them, they would not have been chosen for the companionship of the leader of these pious. A pearl is not kept in any ordinary casing. A special type of casing is chosen for it. It should be remembered that here the pious word either refers to Kalimah Tayyibah or loyalty or all forms of apparent or concealed piety, everything of which is apparent. This tells us that none of the Companions was a sinner. All are embodiment of piety and justice. Anyone who calls them a sinner is rejecting the veracity of this verse. Those for whom Allah Almighty has made piety and God-consciousness obligatory, who are we to separate them from these penalties?

SECTION 4

لَقَدْ صَدَقَ اللّٰهُ رَسُوْلَهُ الرُّءْيَا بِالْحَقِّ ۚ

7.Undoubtedly, Allah fulfilled [81] the rue vision of His Messenger.

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لَتَدْخُلُنَّ الْمَسْجِدَ الْحَرَامَ اِنْ شَآءَ اللّٰهُ
اٰمِنِيْنَ ۙ مُحَلِّقِيْنَ رُءُوْسَكُمْ وَمُقَصِّرِيْنَ ۙ
لَا تَخَافُوْنَ ؕ فَعَلِمَ مَا لَمْ تَعْلَمُوْا فَجَعَلَ
مِنْ دُوْنِ ذٰلِكَ فَتْحًا قَرِيْبًا ۝

You certainly entered [82] the Sacred Mosque as Allah willed, in security, having your heads shaved [83] or hair cut short, without any fear. But He knew what you did not [84] know, so He appointed apart from that a near [85] victory at hand. (Conquest of Makkah without shedding a drop of blood).

81 By this dream of the Holy Prophet صلى الله عليه وآله وسلم is meant that dream which has been mentioned at the beginning at Surah Fatah whose truth was quickly seen by the believers with their own eyes i e in 7th Hijrah they performed Umrah peacefully, and in 8th Hijrah entered Makkah Muazzamah triumphantly

82 The following year The gist of this is the delay in the interpretation of the dream is not against the truth of the dream The interpretation of the dream of Yusuf (On whom be peace) was revealed after forty years

83 From this emerge two issues

1 Sometimes the entire Haram territory is called the Sacred Mosque Here, it denotes this, because the pilgrims do not shave their hair in the Sacred Mosque itself

2 That during Hajj and Umrah shaving the entire hair from the head is superior to merely clipping a few locks of hair because Allah Almighty has mentioned shaving before clipping.

84 This means that the delay in the revelation of this dream has the following divine wisdom that this dream and its delay became the means of the conquest of Makkah.

85 That is before the conquest of Makkah We granted you the victory of Khaibar Thus, after the Treaty of Hudaibiyya the believers conquered Khaibar Then the following year they performed the Qaza of Umrah

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَدِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ ؕ وَكَفٰى بِاللّٰهِ شَهِيْدًا ۝

28.It is He Who sent His Messenger [86] with guidance and the Religion of Truth that He may make it to prevail over all other religions [87]. And Allah suffices as a witness [88].

86 This tells us that the Holy Prophet صلى الله عليه وآله وسلم is the most sublime creation of Allah Almighty through whom the lofty status and splendour of Allah Almighty becomes evident Even the Hand of Provident is proud of the Messenger of Allah صلى الله عليه وآله وسلم Therefore it is said, that if you want to see Our splendour then look at that sublime servant The Lord who had created such a stately and splendid being is indeed the embodiment of splendour and sublimity

87 Thus Allah Almighty fulfilled this promise in that the Holy Prophet صلى الله عليه وآله وسلم abrogated all the previous religions, granted the Noble Companions splendid victories maintained Muslim rule in the world for many centuries Although we are weak today, if our religion which is world dominating, our mosques are fully established Pilgrimages sacrifices and sainthood will only be of Islam in the world till the day of Judgement.

88 The Holy Prophet صلى الله عليه وآله وسلم is the eyewitness of the Oneness of Allah Almighty and the Almighty is the testifier of his Prophethood The miracles of the Holy Prophet صلى الله عليه وآله وسلم are testimony of Allah Almighty, or calling him a Prophet by Allah in the Holy QUR'AAN is a

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timony or making the stones and rocks recite e Kalimah is the testimony of Allah Almighty. his tells us that the testimony of Tauheed is e way of the Prophet of Allah

9. Muhammad [89], Messenger of llah, and those with him [90] are evere [91] against the infidels, but ompassionately tender [92] among hemselves. You will see them owing and prostrating [93] themselves n prayer) seeking Grace of Allah nd His Pleasure. They have the harks on their foreheads from the ffect [94] of prostrations. This escription of theirs is in the Tauraat nd their this description is also in he Injeel [95], as a cultivated [96] seed hat puts forth its shoots, then trengthens, than it becomes stout, hen rises straight upon the stem, leasing the cultivators [97], that hrough them He makes the hearts of he infidels to burn [98] in dismay. Allah has promised to those who elieve and do righteous [99] deeds, orgiveness and a great reward [100].

مُحَمَّدٌ رَّسُوْلُ اللّٰهِ ؕ وَ الَّذِيْنَ مَعَهٗۤ
اَشِدَّآءُ عَلَى الْكُفَّارِ رُحَمَآءُ بَيْنَهُمْ
تَرٰىهُمْ رُكَّعًا سُجَّدًا يَّبْتَغُوْنَ فَضْلًا مِّنَ
اللّٰهِ وَرِضْوَانًا ۫ سِيْمَاهُمْ فِيْ وُجُوْهِهِمْ
مِّنْ اَثَرِ السُّجُوْدِ ؕ ذٰلِكَ مَثَلُهُمْ فِي
التَّوْرٰىةِ ۚۛ وَ مَثَلُهُمْ فِي الْاِنْجِيْلِ ۚۛ
كَزَرْعٍ اَخْرَجَ شَطْـَٔهٗ فَاٰزَرَهٗ فَاسْتَغْلَظَ
فَاسْتَوٰى عَلٰى سُوْقِهٖ يُعْجِبُ الزُّرَّاعَ
لِيَغِيْظَ بِهِمُ الْكُفَّارَ ؕ وَعَدَ اللّٰهُ الَّذِيْنَ
اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ مِنْهُمْ مَّغْفِرَةً
وَّ اَجْرًا عَظِيْمًا ﴿۲۹﴾

معانقة ١٥

ع ٣ ١٢

9. To the entire creation, because Prophethood is mentioned without restriction. He whose Lord is Allah, his Prophet is Muhammad صلى الله عليه وآله وسلم. The fatherhood of Adam (On whom be peace) is for all human beings, but the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم is for the entire creation. It should be remembered that Muhammad صلى الله عليه وآله وسلم has been mentioned four times in the Holy QUR'AAN. The letters of the word Allah, Muhammad, the leaders of the angels, the important revealed books and their Prophets are four in number. The biological combination of a human being too is based on four. Allah Almighty kept the Holy Prophet's name Muhammad صلى الله عليه وآله وسلم because his praise and glory is sung in this world and the Hereafter and will continue at all times. The Station of Mahmood is for the Holy Prophet صلى الله عليه وآله وسلم . On the Day of Judgement the banner of Praise will be in the hands of the Holy Prophet صلى الله عليه وآله وسلم. For a detailed discussion on this, refer to the author's book Shaane Habibur Rahman.

90. The Companions of the Holy Prophet صلى الله عليه وآله وسلم especially Hazrat Abu Bakr Siddiq (May Allah be pleased with him), who was his companion in the Cave of Thaur as well as in the blessed Roza.

91. All the Companions are so severe against the infidels like the lion is against its prey. Foremost among them is Hazrat Umar Farouk (May Allah be pleased with him) from who even the devil runs away. In his heart there can never be any love for the infidels and the hypocrites.

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92 Every Companion is so kind and compassionate towards one another like the father is on his son and the kind brother is on his sister Foremost in this is Hazrat Uthman Ghani (May Allah be pleased with him) The battles fought between the Companions between themselves were not in any way against this kindly relationship, which existed among them, but due to difference of opinion, and not any personal animosity

93 Every Companion is a worshipper, spending the whole night in devotion and worship of Allah Almighty, especially Hazrat Alli Murtaza (May Allah be pleased with him). In these four sentences the praiseworthy qualities of the four Caliphs are being described From this we understand that outlining the praiseworthy qualities is the way of Allah Almighty, while attributing anything evil to them is the way of the devil

94 By marks due to excessive prostration signifies that light of the faces found on the worshippers, especially those who engage in Tahajjud Prayer This is displayed on their foreheads in this world as well as in the Hereafter Their places of prostration would be shining like the moon of the fifteenth night For this reason the word faces is used here and not foreheads

95 This means the praiseworthy qualities of the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم have been described in the Taurah and Injeel as well, with great alacrity. The very same is outlined here This tells us that just as the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم had been described in the Taurah and Injeel, the same has been described in them about the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم

96 The reason for comparing the Noble Comp-anions to the tillage field is that just as the life is dependent on the grain fields in the like manner the life of faith of the believers is dependent on them Just as the tillage fields are guarded carefully, Allah Almighty, too, would be safeguarding the lives of the Noble Comp-anions at all times. Also, those fields at beginning are weak, then gradually begin to gain strength, the Noble Companions too, appeared to be weak at first, then gained strength.

97 In a like manner the Noble Companions were very dear to Allah Almighty. This tells that love for the Noble Companions is the of Allah Almighty.

98 This tells us that those who hear hatred or envy for the Noble Companions infidels. The Holy QUR'AAN has not passed clear verdict of infidelity against any Muslim sect besides the enemies of the Companions. May Allah Almighty grant everyone love and attachment for the Noble Companions. Amen

99 It should be remembered that in prepositional suffix "*minhoom*"(from them) preposition "*min*" (from) is narrative and not for exclusion because all the Companions believers and pious. Says Allah Almighty "*And Allah has promised good to all*"(S4:V95) i.e. Allah Almighty has promised Paradise all the Companions.

100 This tells us that the rewards of Companions are greater than all the believers The Holy Prophet صلى الله عليه وآله وسلم has said that charity of about 4kg of barley given by Companion is greater in virtue to a mountain full of gold given in charity by non-Companion. From this we learn that Holy Prophet صلى الله عليه وآله وسلم from eternity is virtuosity of guidance and religion. He is no stage, not even for a moment, excluded separated from it Or, that he came to you with guidance and religion. From this we understand that guidance can be obtained from the Holy Prophet صلى الله عليه وآله وسلم only, and every type of guidance is from the Holy Prophet صلى الله عليه وآله وسلم It should be remembered that one can obtain guidance from the Holy QUR'AAN as well as misguidance. Says Allah Almighty: "*Allah sends many astray by it and guides many*" (S2:V26). But the Holy Prophet صلى الله عليه وآله وسلم provides guidance only, as well as curative medicine.

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اياتها ١٨ ٤٩ سُوْرَةُ الْحُجُرٰتِ مَدَنِيَّةٌ ١٠٦ ركوعاتها ٢

SURAH AL-HUJURAT (THE APARTMENTS)

(MADANI) Revealed After Hijrah

2 Sections: 18 Verses 345 Words , 1476 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُقَدِّمُوْا بَيْنَ يَدَيِ اللّٰهِ وَ رَسُوْلِهٖ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ سَمِيْعٌ عَلِيْمٌ ۝١

1. O believers! Do not commit any excess [1] before Allah and His Messenger, and fear Allah. Surely, Allah Hears, Knows [2].

1. Reason for its Revelation
Some Companions, on the Day of Eid ul Adha, had offered their Qurbani before the Holy Prophet صلى الله عليه وآله وسلم i.e. prior to Eid Salaah; and some Companions would commence fasting a day before the commencement of Ramadaan. This verse was revealed regarding these persons. From it, emerge a few issues:

1. The disrespect of the Holy Prophet صلى الله عليه وآله وسلم , in reality, is disrespect of Allah Almighty. When these people tried to exceed or tried to be forward, Allah Almighty warns them not to be forward in respect of Allah Almighty and His Prophet صلى الله عليه وآله وسلم .

2. It is forbidden to exceed the Holy Prophet صلى الله عليه وآله وسلم in respect of walking, talking, etc. because the order "Do not exceed" is absolute.

3. Some people, out of respect, do not sit showing their backs to the pious persons or the Holy QUR'AAN. Their basis for doing this is this verse.

2. This means that Allah Almighty is stating that in the court of the Holy Prophet صلى الله عليه وآله وسلم He is taking care of all your actions from the time you come to his blessed gathering until you depart from it. Therefore, be careful! Do not do anything that would be against the norms of respect of My Beloved Prophet صلى الله عليه وآله وسلم .

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَرْفَعُوْۤا اَصْوَاتَكُمْ فَوْقَ صَوْتِ النَّبِيِّ وَ لَا تَجْهَرُوْا لَهٗ بِالْقَوْلِ كَجَهْرِ بَعْضِكُمْ لِبَعْضٍ اَنْ تَحْبَطَ اَعْمَالُكُمْ وَاَنْتُمْ لَا تَشْعُرُوْنَ ۝٢

2.O believers! Do not raise your voices above the voice [3] of the Nabi (Prophet Muhammad), and do not speak aloud in his presence [4] as you speak aloud to one another, lest your deeds become in vain, while you are unaware.

3. Reason for its Revelation
This verse was revealed regarding Hazrat Thabit bin Qais (May Allah be pleased with him) who was hard of hearing and loud in

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speech When the verse was revealed that keep your voices low when in the presence and company of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, he began to keep away from Masjide Nabawi When the Holy Prophet صلی اللہ علیہ وآلہ وسلم noticed his absence, he enquired from Hazrat Sa'd the neighbour of Hazrat Thabit bin Qais, the reason for his absence Hazrat Sa'd then asked his neighbour his reason for staying away from the company of the blessed Prophet صلی اللہ علیہ وآلہ وسلم Hazrat Thabit replied that I have become an inmate of Hell because of my loud voice When Hazrat Sa'd conveyed this to the Holy Prophet صلی اللہ علیہ وآلہ وسلم, he replied that tell Thabit not to fear, as he is from the inmates of Paradise

3. Undoubtedly, those who lower [5] their voices in the presence of the Messenger of Allah, are the ones whose hearts Allah has tested for piety [6]. For them is forgiveness and a great reward.

إِنَّ الَّذِينَ يَغُضُّونَ أَصْوَاتَهُمْ عِنْدَ رَسُولِ اللَّهِ أُولَٰئِكَ الَّذِينَ امْتَحَنَ اللَّهُ قُلُوبَهُمْ لِلتَّقْوَىٰ ۚ لَهُمْ مَغْفِرَةٌ وَأَجْرٌ عَظِيمٌ ۝

5 Reason for its Revelation

This verse was revealed regarding Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) After the revelation of the previous verse, both of them had adopted a very soft tone in their conversations

6 This tells us that while all forms of worship are the piety of the body, the respect of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the piety of the heart Says Allah Almighty "*And whoso respects the signs of Allah, then it is from the piety of the hearts*"(S22 V32) May Allah Almighty grant this to us! We further learn that Allah Almighty has tested the hearts of the Companions for piety. Thus, those who call them transgressors are denying the veracity of this verse

4. Certainly, many of those who call you from behind your private apartment, have no understanding [8].

إِنَّ الَّذِينَ يُنَادُونَكَ مِنْ وَرَاءِ الْحُجُرَاتِ أَكْثَرُهُمْ لَا يَعْقِلُونَ ۝

7 From this we understand that the salvation of Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) is just as certain as is the certainty of the Oneness of Allah Almighty, because Allah Almighty Himself has declared their salvation It is further said that the rewards of both these pious sages is beyond our imagination Allah Almighty has called it great The entire world is small, but their reward is lofty

4. This tells us that the slightest disrespect of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is infidelity because it is through infidelity that good deeds of a person are wiped out. If good deeds are wiped out just by raising the voice in the presence of the blessed Messenger, then is there any need to talk of any other forms of his disrespect? The purpose of this verse is to inform the believers not to talk in a raised voice in the company of the Messenger of Allah صلی اللہ علیہ وآلہ وسلم, do not address him with common words which are used to address one another Do not address him as father, brother or an ordinary human being, but rather address him as Messenger of Allah, the intercessor of sinners, etc

8. Reason for its Revelation:
This verse had been revealed regarding the deputation of the tribe of Banu Tameem, who had come to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in the afternoon, when he was resting at home. They began to call out from outside the rooms, at which the Messenger of Allah صلی اللہ علیہ وآلہ وسلم came out to meet them In response to it, this verse was revealed.

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وَ لَوْ اَنَّهُمْ صَبَرُوْا حَتّٰى تَخْرُجَ اِلَيْهِمْ لَكَانَ خَيْرًا لَّهُمْ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝۵

And if they had patience, until you (O Muhammad) yourself had come [9] out to them that would have been better for them. And Allah is Forgiving, Merciful [10].

seeking permission to do so. In addition, these etiquettes are for all times. It should be remembered that here the word 'most' signifies all.

10. This means that if they repent for this disrespect, Allah Almighty would pardon them. From this we understand that even before the revelation of this order, they were duty-bound to show absolute respect to the Holy Prophet . صلى الله عليه وآله وسلم Therefore they were made to repent. Respect of the Holy Prophet صلى الله عليه وآله وسلم is a natural duty and is important before its order.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِنْ جَآءَكُمْ فَاسِقٌۢ بِنَبَاٍ فَتَبَيَّنُوْۤا اَنْ تُصِيْبُوْا قَوْمًۢا بِجَهَالَةٍ فَتُصْبِحُوْا عَلٰى مَا فَعَلْتُمْ نٰدِمِيْنَ ۝۶

6. O believers [11]! If anyone disobedient [12] comes to you with any news, make a strict enquiry [13], lest you may punish any people in ignorance. And then later on remain regretful [14] on what you may have done.

transgressor here, as no Companion is a transgressor. Also, suspicion, danger and fear are not acts of sin, so how can they be regarded as transgression? The purpose, here, is to outline an Islamic law.

11. This verse was revealed regarding Waleed bin Aqbah who was appointed by the Holy Prophet صلى الله عليه وآله وسلم to collect the charities from Bani Mustaliq. In the Days of Ignorance there was ancient enmity between Waleed and Bani Mustaliq, but when they came to know that the Holy Prophet صلى الله عليه وآله وسلم had been sent Waleed as an official, they came to welcome him. But, Waleed thought that they had come to kill him. So he quickly came away and told the Holy Prophet صلى الله عليه وآله وسلم about it. In response, the Messenger of Allah sent صلى الله عليه وآله وسلم Hazrat Khalid bin Walid to them and he found them giving Azaan and performing their Salaah. They immediately gave their charities as well. In response to it, this verse was revealed.

12. It should be remembered that Allah Almighty had not declared Waleed as a

13. This tells us that it is permissible to accept the information given by a pious person without having it verified. Thus, a report by a single reporter, who is a person of piety, integrity and of sound mind, would be regarded as reliable.

14. Had the believers attacked this tribe on the instruction of Hazrat Waleed only, then they would have been embarrassed. From this we learn that a judge must not give his judgement on one-sided testimony. We further learn that one should at no time accept the report of a backbiter or a talebearer. One should also not rush into making a decision, lest one has to regret.

وَ اعْلَمُوْۤا اَنَّ فِيْكُمْ رَسُوْلَ اللّٰهِ ؕ لَوْ

7.And know that the Messenger of Allah is among [15] you. If he were

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to do according to your liking [16] in much of the affairs, you would surely have been in trouble. But Allah has made the faith dear to you, and has made it look beautiful to your hearts [17]. And He has made infidelity and wickedness and disobedience hateful [18] to you. Such are the right [19] minded people.

لَعَنِتُّمْ فِیْ كَثِیْرٍ مِّنَ الْاَمْرِ لَعَنِتُّمْ وَ
لٰكِنَّ اللّٰهَ حَبَّبَ اِلَیْكُمُ الْاِیْمَانَ وَ زَیَّنَهٗ
فِیْ قُلُوْبِكُمْ وَ كَرَّهَ اِلَیْكُمُ الْكُفْرَ وَ الْفُسُوْقَ
وَالْعِصْیَانَ ؕ اُولٰٓئِكَ هُمُ الرّٰشِدُوْنَ ۙ﴿۷﴾

15 If you tell lies in his presence, they will not remain concealed, because the Messenger of Allah صلی اللہ علیہ وسلم is fully aware of what is in the deepest recesses of your heart From this emerge two issues

1 It is a terrible sin to speak lies in the presence of the Holy Prophet صلی اللہ علیہ وآلہ وسلم

2 Those who compose and recite Na'at Shareef and make entreaty should remember that they should present their true sentiments of grief They should not make any exaggeration in their composition

16 This means Our Beloved Prophet does not accept all your opinions and suggestions so that you do not fall in any difficulties, just as Allah Almighty does not answer all our prayers, or a specialist doctor does no listen to all the suggestions of the patient, otherwise it would worsen his illness

17 Due to His blessings you do not infringe the rights of the Beloved Prophet and you did not attack the tribe of Mustaliq on the order of Waleed. This tells us that beauty of faith and excellence of faith is a mercy from Allah Almighty. Furthermore, excellence of faith is not obtained from our own effort, but it is due to the blessings of the Almighty.

18 Due to which you become disgusted by your disobedience. This tells us that not committing a sin is not an act of virtue but true virtue is to inculcate disgust for the sin in your heart This had been granted to the Noble Companions and through their means to some of the very special pious servants of Allah Almighty

19 From this we learn that all the Noble Companions are sincerely disgusted about infidelity, impiety and sin Faith, piety and guidance have taken such a hold on their hearts like colour and fragrance are in a rose.

8.By such grace and favour of Allah. Allah is Knowing, Wise.

فَضْلًا مِّنَ اللّٰهِ وَنِعْمَةً ؕ وَ اللّٰهُ عَلِیْمٌ
حَكِیْمٌ ﴿۸﴾

9.And if two groups of the believers fight [20] each other, then make peace [21] between them. But if one of them commits excessiveness against the other, then fight the one who has committed excessiveness [22], till they revert to the Command of Allah. Then if they revert, decide between them in equity and do

وَ اِنْ طَآىِٕفَتٰنِ مِنَ الْمُؤْمِنِیْنَ اقْتَتَلُوْا
فَاَصْلِحُوْا بَیْنَهُمَا ۚ فَاِنْۢ بَغَتْ اِحْدٰىهُمَا
عَلَى الْاُخْرٰى فَقَاتِلُوا الَّتِیْ تَبْغِیْ حَتّٰى
تَفِیْٓءَ اِلٰۤى اَمْرِ اللّٰهِ ۚ فَاِنْ فَآءَتْ
فَاَصْلِحُوْا بَیْنَهُمَا بِالْعَدْلِ وَ اَقْسِطُوْا ؕ

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إِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٩

justice [23] impartially. Surely, Allah loves the just ones [24].

the oppressed and declare war on the oppressors.

23. Because the purpose is not to destroy such a group, but rather to bring them on the correct path in the severest possible way. But as soon as the objective is achieved, the war should be brought to a halt.

24. From this, emerge a few issues:

1. To wage a war against an insurgent Islamic king's error does not make the person a transgressor - such a person will remain a believer.

2. The Islamic Empire should wage war against the rebels.

3. Such a war will not be regarded as a holy war. The wealth of these rebels would not be taken as spoils of war, nor would their prisoners be made maidservants or slaves. Instead, after breaking their power, they should be treated as brothers. Hazrat Ali, in the Battles of the Camel and Siffin interpreted this verse, in the following way, that after defeating the forces of Sayyeda Aisha, he accorded her the cordiality of a kind mother and sent her to Madina Munawwarah with utmost kindness and respect. If this was a personal war, he could have slain her with a single blow. During the period of battle with Amir Muawiyah, Hazrat Muawiyah kept Hazrat Aqeel, the brother of Hazrat Alli, as an honoured guest. On many occasions he had presented Hazrat Aqeel with hundred thousand dirhams as a gift. For a detailed account of this, consult the book "*Ameer Muawiyah*".

20. From this we learn that sin is not infidelity that battle is an act of sin, but opponents have been called believers. Thus, the Holy Prophet, صلى الله عليه وآله وسلم describing this virtue of Imam Hassan (May Allah be pleased with him), said that he would be responsible for bringing peace between two Muslim groups. The war between Hazrat Alli and Amir Muawiyah (May Allah be pleased with them) was such where Amir Muawiyah opposed the error of judgement of Hazrat Alli, the righteous leader.

21. Reason for its Revelation

Once, when the Holy Prophet صلى الله عليه وآله وسلم was travelling on a conveyance, he came across a group of Ansaar. Abdullah bin Ubay, the leader of the hypocrites was sitting there as well. When the mule urinated, this hypocrite covered his nose. On seeing this, Hazrat Abdullah ibn Rawaba said to him that the urine of the mule of the Holy Prophet صلى الله عليه وآله وسلم is better than your fragrance. Hearing this, the supporters of ibn Ubay became displeased and this resulted in a skirmish between the two groups. The Messenger of Allah صلى الله عليه وآله وسلم then made peace between them. In response to it, this verse was revealed. From this we learn that to make peace between the two warring Muslim groups is a Sunnah of the Holy Prophet صلى الله عليه وآله وسلم and an act of the highest form of worship.

22. If such a group is the oppressor and is not prepared to accept peace. In such a case Oh believers, you should come to the assistance of

إِنَّمَا الْمُؤْمِنُوْنَ اِخْوَةٌ فَاَصْلِحُوْا بَيْنَ اَخَوَيْكُمْ وَ اتَّقُوا اللّٰهَ لَعَلَّكُمْ تُرْحَمُوْنَ ۝١٠ ع

10. Certainly, all the believers are brothers (unto one another). Therefore, make peace [25] between your two brothers and fear Allah, that mercy may be bestowed upon you.

25. This means that even those Muslims who fight with one another, too, are believers and all believers are brothers unto one another. Thus, make every possible effort to bring about peace between them. Remember that here; believers are called brothers of their fellow believers, but not the Holy Prophet صلى الله عليه وآله وسلم who is excluded from this

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relationship. The Holy Prophet صلى الله عليه وآله وسلم is the very essence of Faith. Thousands of parents be sacrificed at the blessed shoes of the Holy Prophet صلى الله عليه وآله وسلم. Thus, it is under no circumstances permissible to address the Holy Prophet صلى الله عليه وآله وسلم as a brother. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves, like one calls the other among you*" S24:V63).

SECTION 2

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا يَسْخَرْ قَوْمٌ مِّنْ قَوْمٍ عَسٰٓى اَنْ يَّكُوْنُوْا خَيْرًا مِّنْهُمْ وَ لَا نِسَآءٌ مِّنْ نِّسَآءٍ عَسٰٓى اَنْ يَّكُنَّ خَيْرًا مِّنْهُنَّ ۚ وَ لَا تَلْمِزُوْٓا اَنْفُسَكُمْ وَ لَا تَنَابَزُوْا بِالْاَلْقَابِ ؕ بِئْسَ الِاسْمُ الْفُسُوْقُ بَعْدَ الْاِيْمَانِ ۚ وَمَنْ لَّمْ يَتُبْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ⑪

11.O believers! Let not some men among you laugh [26] at other men. Perhaps they may be better [27] than them (who laugh). And the women must not laugh at other women. Perhaps they may be better [28] than them (women who are laughing). And neither should find [29] faults in one another, nor call one another by nicknames [30]. What a bad thing it is, to be called disobedient [31] after believing. And those who do not repent, they are the unjust [32].

26. Reason for its Revelation
This verse was revealed concerning the Banu Tameem who had been looking at the poor believers like Hazrat Bilal, Hazrat Hubaib and Hazrat Ammaar (May Allah be pleased with them) with contempt and making fun of them. Or, it was revealed regarding Hazrat Thabit bin Qais who had said to one poor Companion; Oh son of such a person - an expression that was regarded to denote contempt in Arab society.

27. From this, emerge three issues:
1. No Muslim nation is contemptuous. Every believer is a person of respect and honour. Says Allah Almighty: "*The honour is for Allah, and His Prophet and the believers*"(S63:V8).
2. Honour and greatness are not dependent merely on family lineage, but rather on piety. Says Allah Almighty: "*Undoubtedly, the most respected among you in the sight of Allah is he who is more pious*". (S 49: v 13)
3. It is totally prohibited to taunt a believer because of his family lineage and is the way of polytheists. Today, this sickness has spread widely among the Muslims.

28. This verse was revealed concerning the Mother of the Faithful, Hazrat Safeeyah bint Huyya who was once called the daughter of a Jew by Hazrat Hafsa. On hearing this, she began to cry and complained to the Holy Prophet صلى الله عليه وآله وسلم. The Messenger of Allah صلى الله عليه وآله وسلم pacified her by saying that she is from the progeny of a Prophet, she was from the progeny of Hazrat Harun (On whom be peace) and a consort of the Seal of the Prophets. Turning to Hazrat Hafsa, he said; "Oh Hafsa, fear Allah Almighty". The sickness of taunting a person about family lineage is rife among women. They need to take a lesson from this verse. No one knows who is superior or inferior in the sight of Allah Almighty. The claim of the devil, too, was based on this that he was better than Hazrat Adam (On whom be peace) because he was created from fire and Hazrat Adam was from dust.

29. This means no believer should defame another believer, because this, in reality, is defaming oneself. The pious sages say that because the angels once criticized Hazrat Adam (On whom be peace), Allah Almighty commanded them to prostrate to him as a form of their repentance (Tafseer Roohul Mu'ani).

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hus, if you had defamed a person or had ossiped about him, then you should humbly equest him to forgive you.

0. A few issues emerge from this:

. Do not call a believer a dog, a donkey, a wine, etc.

2. If any person has repented from any sin, do not taunt him about it.

3. Do not address a brother with words which are hurtful, even if that defect is found in him e.g. do not call him as squinty, silly ass, cripple or blind man, even if he suffers from any of these disabilities.

4. However, those nicknames which have become like names and are no longer offensive to the addressee are not prohibited, e.g. nicknames by which the person is better known (Khazainul Irfaan).

31. This means such actions are sinful. Therefore, why are you becoming sinners when you are believers? Abstain from all these sinful activities.

32. From this you should obtain lessons of two sects: those who regard swearing the Noble Companions as an excellent form of worship, and those whose belief is that hurling one verbal abuse at Hazrat Umar (May Allah be pleased with him) is better than eighty years of sincere worship. Such persons, in the light of this verse, are oppressors and tyrants.

12. O believers! Avoid most suspicions [33]. Certainly some suspicions are sins [34]. And do not search for faults [35] and do not backbite [36] one another. Would any one of you like to eat the flesh of his dead brother? Surely you would hate it [37]. And fear Allah. Certainly, Allah is Forgiving, Merciful.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اجْتَنِبُوْا كَثِيْرًا مِّنَ الظَّنِّ ز اِنَّ بَعْضَ الظَّنِّ اِثْمٌ وَّ لَا تَجَسَّسُوْا وَ لَا يَغْتَبْ بَّعْضُكُمْ بَعْضًا ؕ اَيُحِبُّ اَحَدُكُمْ اَنْ يَّاْكُلَ لَحْمَ اَخِيْهِ مَيْتًا فَكَرِهْتُمُوْهُ ؕ وَاتَّقُوا اللّٰهَ ؕ اِنَّ اللّٰهَ تَوَّابٌ رَّحِيْمٌ ﴿۱۲﴾

33. This means do not be suspicious about your Muslim brothers. If you can extract something beneficial from his word or deed, then do not deduce them to be harmful or evil. It is for this reason that the Islamic scholars have said that if any talk of a believer contains 99% infidelity and 1% faith, do not label him an infidel on the basis of this 1% faith. The present day Wahabis should take a lesson from this, who are labeling the believers as polytheists on silly pretexts.

34. You should remember that some types of suppositions are obligatory, like to have good ideas regarding Allah Almighty that He, out of His Bounty, will forgive sinners like us. Some conjectures are desirable, e.g. having good thoughts about your believing brother; some suspicions are forbidden, e.g. having thoughts about Allah Almighty that He will never forgive me.

35. This means to search for the hidden defects of the believers, which Almighty Allah had concealed through His Kindness because you, too, have many hidden defects in you. Conceal the faults of others, so that yours can be concealed. Therefore, search and identify your own faults and weaknesses and repent.

36. It should be remembered that to disclose people's defects, which they possess, in their absence, is backbiting. However, sometimes this is permissible as well as forbidden. There are a few conditions when it is forbidden:

1. The person about whom you are backbiting is a believer.
2. That person is not just any common person.
3. That the defect you are speaking of is really found in him, if not, then that becomes slander.
4. That the defect should not be found openly in him.

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5. That there should not be any religious need to disclose that defect.
Thus, disclosing the defects and faults of an infidel is permissible. This is also permissible about an unstipulated person. To disclose the defects of an open drunkard and a continuous sinner is permissible, whose vices are known to all. For the commentators of Hadith to point out the defects of the chain of narrators, or to point out the faults of the students to the teacher, or to safeguard someone from the vices of the wretched persons are all permissible

13.O Mankind! We created you from one male and one female. Then distributed you into nations and tribes [38] that you may know [39] one another. Indeed, the noblest among you in the Sight of Allah is he who is most God-fearing [40]. Undoubtedly, Allah is All Knowing, Fully Aware.

38. The origin of every human being is Hazrat Adam and Bibi Hawa (On them be peace), who were created from dust. Therefore, the origin of all the human beings is dust as well. On what grounds then do you claim superiority over one another?
39. The creation and division of human beings in different races and tribes is for the purpose of recognizing and identifying one another and not for the purpose of claiming superiority and arrogance over one another.
40. Once, when the Holy Prophet صلى الله عليه وآله وسلم went to the market place of Madina he heard one slave saying that whoever

14.The desert Arabs said: "We believed." Please declare (to them): "You do not believe [41]." You better say: "We submitted [42]," for belief has not yet entered [43] your hearts. However, if you obey [44] Allah and His Messenger, He will not diminish [45] anything of your (pious) deeds. Certainly, Allah is Most Forgiving, Most Merciful.

41. Reason for its Revelation as there is religious need to do so.
37. Backbiting is likened to the dead brother for several reasons:
1. Backbiting is a sin, which is tasteless and useless, like eating the flesh of the dead brother. Adultery and usury are sins, but in adultery there is physical taste, while with usury there is some financial gain.
2. Backbiting is a very mean and indecent act, which is abhorred by the human soul.

يٰٓاَيُّهَا النَّاسُ اِنَّا خَلَقْنٰكُمْ مِّنْ ذَكَرٍ
وَّاُنْثٰى وَ جَعَلْنٰكُمْ شُعُوْبًا وَّ قَبَآىِٕلَ
لِتَعَارَفُوْا ؕ اِنَّ اَكْرَمَكُمْ عِنْدَ اللّٰهِ
اَتْقٰىكُمْ ؕ اِنَّ اللّٰهَ عَلِيْمٌ خَبِيْرٌ ﴿۱۳﴾

purchases me should not stop me from performing the five daily prayers behind the Holy Prophet صلى الله عليه وآله وسلم. One of the Noble Companions purchased him. After a while he took ill and the Holy Prophet صلى الله عليه وآله وسلم came to nurse him. Afterwards, when he passed away, the Messenger of Allah صلى الله عليه وآله وسلم took part in his burial procedure. At this, some people expressed surprise that the Messenger of Allah صلى الله عليه وآله وسلم had shown so much kindness to an ordinary slave. In response to it, this verse was revealed.

قَالَتِ الْاَعْرَابُ اٰمَنَّا ؕ قُلْ لَّمْ تُؤْمِنُوْا
وَ لٰكِنْ قُوْلُوْٓا اَسْلَمْنَا وَلَمَّا يَدْخُلِ
الْاِيْمَانُ فِيْ قُلُوْبِكُمْ ؕ وَ اِنْ تُطِيْعُوا اللّٰهَ
وَرَسُوْلَهٗ لَا يَلِتْكُمْ مِّنْ اَعْمَالِكُمْ شَيْـًٔا ؕ
اِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۴﴾

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his verse is revealed regarding that group om Banu Asad who had come to the sacred ity of Madina during the time of the famine nd had accepted Islam verbally only; inwardly ey had remained infidels. Their arrival aused further scarcity in Madina. Prices of oods spiraled, because there were many eople. When they would come before the oly Prophet صلى الله عليه وآله وسلم, they boasted f their favour of becoming Muslims. In esponse to it, this verse was revealed (*Tafseer Khazain, Roohul Mu'ani*).

2. Some scholars of Islam say that Imaan is he name given to acknowledgement of faith whole-heartedly, while verbal acceptance of faith is called Islam. Thus, to them there is a difference in Imaan and Islam. This verse erves as their proof for this view. Those who egard Imaan and Islam as one say that here,

15.The believers are only those who believe [46] in Allah and His Messenger, and then have no doubt [47], and strive with their possessions and their lives in the way of Allah. They are the truthful [48] ones.

46. From the use of the conjunction "and" we learn that declaring faith on the Holy Prophet صلى الله عليه وآله وسلم is just as important as in Allah Almighty. Thus, the Holy Prophet صلى الله عليه وآله وسلم , in matters of faith, is not equal to us. It is for this reason that Allah Almighty has not included the Holy Prophet صلى الله عليه وآله وسلم with the common believers, but has mentioned him separately. *"The Messenger believed in that which was sent down to him from His Lord and the believers"*

16.Please declare! "Do you teach Allah what is your religion [49]?" And Allah knows whatever is in the heavens and whatever is in the earth. And Allah knows everything .

49. On the revelation of the previous verse, these people had taken an oath and said that we are sincere believers. In response to them, this

'Islam' is used in a literal sense, i.e. to submit, as Allah Almighty says: "*Then when they both submitted to My command*"(S37:V103). This expression carries weight. Otherwise, the hypocrite is neither a believer nor a Muslim.

43. This tells us that without correct beliefs the mere recitation of the Kalimah by Allah Almighty is of no value.

44. In that become believers whole-heartedly. Or, it means after declaring faith, perform your outward obligations, otherwise the acts of worship of the hypocrite are a waste and will be without any reward.

45. In fact, He will reward you according to His status, which would be beyond your imagination. The king bestows extravagant gifts to his devotees for their simple gifts to him.

اِنَّمَا الْمُؤْمِنُوْنَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ثُمَّ لَمْ يَرْتَابُوْا وَجٰهَدُوْا بِاَمْوَالِهِمْ وَ اَنْفُسِهِمْ فِيْ سَبِيْلِ اللّٰهِ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ⑮

(S2:V285). The Holy Prophet is the believer in Allah Almighty, but our essence of Faith.

47. In your faith. Thus, it is forbidden to say that if Allah wills, I am a believer. One should have full certainty in one's faith.

48. This tells us that all the Noble Companions are sincere believers because all these qualities are fully found in them. Allah Almighty has borne testimony about their truth.

قُلْ اَتُعَلِّمُوْنَ اللّٰهَ بِدِيْنِكُمْ ؕ وَ اللّٰهُ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ⑯

verse was revealed. This tells us that to request anything from the Holy Prophet صلى الله عليه وآله وسلم is indeed requesting from Allah Almighty.

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They had told the Holy Prophet صلى الله عليه وآله وسلم about their sincerity, but it is said that are you telling Allah Almighty. Allah be praised! If you want to behold Allah Almighty, then behold the Holy Prophet صلى الله عليه وآله وسلم and if you want to say anything to Allah Almighty, then say it to His Prophet. If you want to sit with Allah Almighty, then sit in the company of the Holy Prophet . Maulana Rumi says: "*If you desire to seek the company of Allah, then learn to seek the company of sages of Allah*".

يَمُنُّوْنَ عَلَيْكَ اَنْ اَسْلَمُوْا ؕ قُلْ لَّا تَمُنُّوْا عَلَیَّ اِسْلَامَكُمْ ۚ بَلِ اللّٰهُ يَمُنُّ عَلَيْكُمْ اَنْ هَدٰىكُمْ لِلْاِيْمَانِ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿۱۷﴾

17.(O beloved Prophet) they count it as a favour to you that they have embraced Islam. Please declare: "Do not count your embracing Islam as a favour [50] to me. Rather, Allah has conferred a favour upon you to believe [51] (in Islam) if you are truthful.

50. This means you should not think that by accepting faith you are doing a favour to Allah and His Beloved Prophet صلى الله عليه وآله وسلم. In fact, if you are fortunate to obtain true belief, then this is through the favour of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم for guiding you towards it.
"Do not think that your service is a favour to the king; but always think that it is the king who is doing a favour to you".

51. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is not under obligation to any of the creation, but it is the entire creation that is under the obligation of the Holy Prophet صلى الله عليه وآله وسلم . Every bounty, which we have received, is through the favour of our Beloved Prophet صلى الله عليه وآله وسلم . If the entire world were to become infidels, it would not affect or harm the Holy Prophet صلى الله عليه وآله وسلم one bit. Likewise, if the entire people of the world were to become pious believers they would not be doing any favour to the Holy Prophet صلى الله عليه وآله وسلم . If we take the light from the sun we are not doing a favour to the sun, but it is the favour of the sun that it is providing light for us. From this we learn that when we make a distinction between Islam and Faith, then it is Faith which will be reliable and not just Islam, i.e. just apparent obedience. It should be remembered that, here, Allah Almighty has declared the favour of Faith, at another place He has declared the sending of the Holy Prophet صلى الله عليه وآله وسلم as His greatest favour. Says Allah Almighty: "*Undoubtedly Allah did a great favour to the Muslims that He sent a Messenger in them from among themselves*"(S3:V164). This tells us that Faith and the Holy Prophet صلى الله عليه وآله وسلم are synonymous with one another. Or here, the word 'Faith' signifies the Holy Prophet صلى الله عليه وآله وسلم .

اِنَّ اللّٰهَ يَعْلَمُ غَيْبَ السَّمٰوٰتِ وَالْاَرْضِ ؕ

18.Undoubtedly, Allah knows the

52. This means that Being Who is All Knowing and Omniscient and fully aware of all the unseen things between the heavens, so how can what is in your hearts be concealed from Him? To expose your faith in His presence is useless. It should be remembered that our saying: "If sinners like us" or "Oh Allah! We are sinners" or "Oh our Lord we have declared faith in Your Beloved Prophet صلى الله عليه وآله وسلم" is not for the sake of exposure unto Allah Almighty, but rather to be for His Mercy. Thus, this verse is not contradicting those verses in which we are ordered to expose this. Says Allah Almighty "*O our Lord! We heard a proclaimer You have promised to us...*"(S3:V193).

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ecrets of the heavens and the earth, nd Allah sees all your deeds .

وَاللّٰهُ بَصِيْرٌ بِمَا تَعْمَلُوْنَ ﴿١٨﴾ ع ٢ ٨ ١٣

ایاتها ٤٥ ٥٠ سُوْرَةُ قٓ مَكِّيَّةٌ ٣٤ رکوعاتها ٣

SURAH QAAF
(MAKKAN) Revealed Before Hijrah
3 Sections: 45 Verses 357 Words , 1494 Letters

n the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. QAAF. By the Glorious [1] QUR'AAN.

قٓ ۚ وَ الْقُرْاٰنِ الْمَجِيْدِ ﴿١﴾ ج

المنزل ٧

. The Holy QUR'AAN is a book of great everence in the world. The paper on which it s written cannot be touched without wudhu. It s forbidden to disrespect the cover in which it s folded. The tongue and heart in which it eaches makes that person a blessed scholar. The Prophet, on whom it is revealed, is the leader of all the Prophets. It is full of dignity in the Hereafter, as well, because it will intercede for him who has believed in it and Allah Almighty will accept its intercession. On the head of the scholar of the Holy QUR'AAN will be placed a golden crown whose jewels would be shining brighter than the sun.

2.But they wondered that a warner [2] as come to them from themselves. And the infidels say: "This is a trange [3] thing."

بَلْ عَجِبُوْٓا اَنْ جَآءَهُمْ مُّنْذِرٌ مِّنْهُمْ فَقَالَ الْكٰفِرُوْنَ هٰذَا شَيْءٌ عَجِيْبٌ ﴿٢﴾ ج

This means that although the infidels did ot believe in him, they showed astonishment at ow a human being received Prophethood. his should have been conferred upon some ngel. How regrettable it is that these people ould accept wood and stones as deities, yet they were hesitant to believe in the Prophethood of the leader of mankind.

3. There are two types of astonishments - one is for acceptance and the other is for rejection. Here, it is one of rejection. This is the expression of the infidels. For a believer to

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show bewilderment at the lofty status of the Holy Prophet صلى الله عليه وآله وسلم is the proof of the excellence of faith.

3.What! When we are dead and become dust. That return (to life) is far (not possible).

أَءِذَا مِتْنَا وَكُنَّا تُرَابًا ۚ ذٰلِكَ رَجْعٌۢ بَعِيْدٌ ۝٣

4. This remoteness is either due to the occurrence or being beyond our comprehension as there is a huge distance between sand and the human being. The process for the inorganic to the botanical, to the animal and then directly to become a human from sand is difficult to understand.

4.We know that the earth diminishes [5] for them, and with Us is a preserving Book [6].

قَدْ عَلِمْنَا مَا تَنْقُصُ الْاَرْضُ مِنْهُمْ ۚ وَعِنْدَنَا كِتٰبٌ حَفِيْظٌ ۝٤

5. This means the earth devours some of the flesh and bones of the corpse, turning it to sand. But all this remains within the knowledge of Allah Almighty. Is it difficult then to change this sand to flesh and bones? Just as you become sand from the human form, you will become human from sand.

6. It is the Book in which is recorded all their names, and which sand devoured which limbs. Those angels, Prophets and Saints who possess the book are fully aware of all these things. It is because this Book is not there for the kno-wledge of Allah Almighty, but is there to provide knowledge to certain of His pious servants.

5.But they have falsified the truth [7] when it came to them, so they are in a state of confusion [8].

بَلْ كَذَّبُوْا بِالْحَقِّ لَمَّا جَآءَهُمْ فَهُمْ فِيْٓ اَمْرٍ مَّرِيْجٍ ۝٥

7. By 'Truth' is either meant the personality of the Holy Prophet صلى الله عليه وآله وسلم or his blessed miracles, or the Holy QUR'AAN or the Day of Judgement. This means these people do not ponder over the proofs, they all know how to falsify it.

8. Sometimes they call the Holy Prophet صلى الله عليه وآله وسلم a poet, sometimes a magician and at other times a soothsayer. They were not consistent in their opinion.

6.Have they not looked at the sky above them? How We have built it and adorned [9] it and there is no rift [10] therein.

اَفَلَمْ يَنْظُرُوْٓا اِلَى السَّمَآءِ فَوْقَهُمْ كَيْفَ بَنَيْنٰهَا وَزَيَّنّٰهَا وَمَا لَهَا مِنْ فُرُوْجٍ ۝٦

9. The sky is held together without any pillars. The moon, the sun and the stars are found in it like bright bulbs in which there is no oil, nor a wick.If He were to resurrect without any apparent materials, it is certainly not far fetched or impossible.

10. By 'rift' is meant the opening of all evils; otherwise doors are found in the heavens. Says Allah Almighty: "*When we opened the doors of heaven*"(S54:V11).

7.And the earth, We have spread [11] it out, and placed therein firm anchors [12] and made therein

وَالْاَرْضَ مَدَدْنٰهَا وَاَلْقَيْنَا فِيْهَا رَوَاسِيَ وَاَنْۢبَتْنَا فِيْهَا مِنْ كُلِّ زَوْجٍۢ

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بَهِيْجٍ ۝٧

grow every kind of beautiful pecies [13].

establish yourselves easily. This tells us that the earth is motionless.

13. Beautiful pairs of vegetation, fruit and flowers are grown on the earth. This tells us that in the trees, too, there is opposite gender. Even Science has acknowledged this today.

تَبْصِرَةً وَّ ذِكْرٰى لِكُلِّ عَبْدٍ مُّنِيْبٍ ۝٨

For an insight and understanding or every penitent devotee [14].

are the acquirers of what is in it. The benefit from the Book can be derived fully from the teacher.

14. This tells us that the entire world is the ook of the mystical knowledge of Allah Almighty, the Holy Prophet صلى الله عليه وآله وسلم the teacher of this Book and the believers

وَنَزَّلْنَا مِنَ السَّمَآءِ مَآءً مُّبٰرَكًا فَاَنْۢبَتْنَا بِهٖ جَنّٰتٍ وَّ حَبَّ الْحَصِيْدِ ۝٩

And We send down from the sky ater [15] as a blessing and make to grow thereby gardens and the grain hat is harvested [16].

the fruits from the orchards are eaten as enjoyment, while the grain from the fields are consumed for maintaining life. But, the growth of both of these is through rain. Likewise, the fruits of Tareeqat are through the bounties of the heaven of Prophethood, the Holy Prophet صلى الله عليه وآله وسلم through whom faith is eternalized.

15. This means the rain from which numerous enefits are derived, is the life source of all iving things. Its blessing lasts for a year. It hould be remembered that the meaning of lessing as enclosed bounty, which does not come into motion.

16. Every year the harvest is cut, like wheat, arley, gram, etc. It should be remembered that

وَالنَّخْلَ بٰسِقٰتٍ لَّهَا طَلْعٌ نَّضِيْدٌ ۝١٠

And tall date palm trees having compact shoots [17] and fruit stalk, piled over one another.

otherwise it is included in the garden.

17. Because dates are considered the best among fruit, it has been mentioned separately,

رِّزْقًا لِّلْعِبَادِ ۙ وَ اَحْيَيْنَا بِهٖ بَلْدَةً مَّيْتًا ؕ كَذٰلِكَ الْخُرُوْجُ ۝١١

As a provision [18] for the devotees. And We thereby revive the dead [19] and. In a similar way you will come out from the grave [20].

18. Rain is the source of man's physical and piritual sustenance, so that by pondering over he benefits of rain one can comprehend the ower of Allah Almighty and the mercy of the

Holy Prophet صلى الله عليه وآله وسلم . Just as without rain no seed can grow, similarly, no acts of worship would be accepted without the bounty of Prophethood.

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19. Through the heavenly rain, He made the dry and desolate lush green, while through the spiritual and religious rain He gave life to the dead heart.

12.The people of Nuh, the people of Raas [21] and Thamud rejected the truth before you.

21. In this territory of Aden was a well near which existed a settlement, the name of which was Rass. The king of this place was Alees. When he died, the devil got into his body and began to talk. Seeing this, the people began to worship him. Hazrat Hanzalah bin Safwaan was sent as a Prophet to them, but instead of obeying him, the people severely tortured and

13.And the Aad, the Pharaoh and the brothers of Lut [22].

22. By this is meant the followers of Hazrat Lut (On whom be peace) or the people of Sodom. Ummah, too, is sometimes referred to as people or nations; otherwise Hazrat Lut (On

14.And the dwellers [23] of the woods and the people of Tubba [24]. Every one of them took the Messengers as liars, so the promise [25] of My punishment fell upon them.

23. This means the people of Hazrat Shuaib (On whom be peace) because their settlement was situated between jojoba trees. For this reason they have been called men of wood. A discussion on them had taken place in Surah Hajj.

24. Tubba Humairi, king of Yemen, whose detailed discussion had taken place in Surah Dukkhaan.

25. This means all these people had been

15.What! Were We exhausted by the first creation [26]? But, they are in doubt [27], even regarding the new creation.

26. In it is refutation of those people, who after acknowledging Allah Almighty as the Creator

20. From this we understand that analogy in matters of religion is permissible, and sometimes beliefs, too, can be proven through analogy.

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ وَّ اَصْحٰبُ
الرَّسِّ وَ ثَمُوْدُ ۙ﴿۱۲﴾

killed him. After this Divine punishment came down upon them. The water of the well sank into the ground, as a result of which these people and their animals became terribly uncomfortable and eventually they too were sunk into the ground (Tafseer Roohul Mu'ani and Khazainul Irfaan).

وَ عَادٌ وَّ فِرْعَوْنُ وَ اِخْوَانُ لُوْطٍ ۙ﴿۱۳﴾

whom be peace) was not a resident of Sodom. He had migrated there. Thus, there is no inconsistency in the verse.

وَّ اَصْحٰبُ الْاَيْكَةِ وَ قَوْمُ تُبَّعٍ ؕ كُلٌّ
كَذَّبَ الرُّسُلَ فَحَقَّ وَعِيْدِ ﴿۱۴﴾

destroyed because they had belied their Prophets. No punishment comes before the people belie the Prophet, no matter what crimes the people may commit. Observe, the Pharaoh had claimed to be god and he had been responsible for the slaughter of 80 000 Israelite babies; yet Divine punishment did not come. However, after he rejected the Prophethood of Hazrat Musa (On whom be peace), he was given Divine punishment.

اَفَعَيِيْنَا بِالْخَلْقِ الْاَوَّلِ ؕ بَلْ هُمْ فِيْ
لَبْسٍ مِّنْ خَلْقٍ جَدِيْدٍ ﴿۱۵﴾ ع

and Lord of the world, they were rejecting the Day of Judgement. Its purpose is to show that

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Allah Almighty had created these things, human beings, etc. Is it then difficult for n to recreate them? Re-creation is easier n original creation.

This means their rejection and superstition is as weak as doubt, thus there is no objection on it that these people were vehemently rejecting the Day of Judgement. Then why have they termed it as doubtful?

CTION 2

وَ لَقَدْ خَلَقْنَا الْاِنْسَانَ وَنَعْلَمُ مَا تُوَسْوِسُ بِهٖ نَفْسُهٗ ۚ وَ نَحْنُ اَقْرَبُ اِلَيْهِ مِنْ حَبْلِ الْوَرِيْدِ ﴿۱۶﴾

.And undoubtedly, We created the man being and We Know what he hispers [28] within him and We are earest to him than even his jugular vein.

from time and space. Here, it denotes knowledge and power. The great Sufi sages say that the nearness of Allah Almighty is a form of a veil for us, just as the extreme closeness of life is not visible to us. It should be remembered that Allah Almighty said this about Himself, while regarding His Beloved Rasool صلى الله عليه وآله وسلم He said: "*This Prophet is the owner of the Muslims even more than their own selves*"(S33:V6). This tells us that Allah Almighty is closer to us than our jugular vein, while the Holy Prophet صلى الله عليه وآله وسلم is closer than our very life. Allah be praised! We should further remember that some people say that hearing from far and seeing what is far are the qualities of Allah Almighty alone. This is simply not true. Only those can see and hear from far, who are far, while Allah Almighty is nearer than our jugular vein.

. In sensual temptations are included evil eliefs, evil habits, devilish thoughts, etc. Allah lmighty has prior knowledge of them. It hould be remembered that Allah Almighty ould not hold the believer responsible for pprehensive thoughts, nor ask to give and ccount about them. However, there is nishment and accountability for evil beliefs. he purpose of this verse is to show that keep our thoughts and beliefs correct, because Allah lmighty is fully aware of everything. Thus, here is no inconsistency in the verse and the adith.

. This means Almighty Allah's knowledge d Power is closer than that vein in which lood is flowing to reach every part of the body. hen, how can Allah Almighty be unaware and nmindful about man? It should be membered that Allah Almighty is pure from arness of space, because He is free

اِذْ يَتَلَقَّى الْمُتَلَقِّيٰنِ عَنِ الْيَمِيْنِ وَ عَنِ الشِّمَالِ قَعِيْدٌ ﴿۱۷﴾

7.The two Recorders (angels), one tting on the right and the other on e left [30] (of human beings) record e deeds.

. There are two angels assigned to every ature person -one to the right side and the her to the left. The one on the right side cords good deeds, while the one to the left records the sins. These two angels are in addition to the watcher. Angels are only assigned to those who are religiously duty-bound, i.e. they are mature and intelligent.

مَا يَلْفِظُ مِنْ قَوْلٍ اِلَّا لَدَيْهِ رَقِيْبٌ عَتِيْدٌ ﴿۱۸﴾

.Not a word is uttered, but there is observer ready [31] with everyone record it.

Who will record every word that he utters. Good words being recorded by the one on the

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right and the evil words by the one on the left. Only words uttered during the state of releavine oneself are not recorded, as at that point in time both angels separate from him. It is for this reason that talking during this time is forbidden, so that it would not be necessary to inconvenience these angels to be with the person at that time. These angels record even the groaning of the ill person. The angel recording pious deeds writes ten for every one good deed, while the one recording evil, writes one for every evil deed. If a servant of Al Almighty repents or seeks forgiveness, angels get engrossed. The Sufi sages say t the angels do not record love and ecst because here, the discussion is regardi speech. After the death of the person, both th angels remain by his graveside engaged reciting the glorification of Allah Almigh until the Day of Judgement, the reward which is given to that person.

19.And there comes the choking moment of death with truth [32]. This is from which you were trying to escape [33].

وَجَآءَتْ سَكْرَةُ الْمَوْتِ بِالْحَقِّ ؕ ذٰلِكَ مَا كُنْتَ مِنْهُ تَحِيْدُ ﴿١٩﴾

32. This means the severity of death is coming nearer, therefore be ready for it. The believer, at the time of death, beholds the beauteous vision of the Holy Prophet صلى الله عليه وآله وسلم due to which he does not feel the pain of the pangs of death. This has been mentioned in many traditions. The pangs of death are there for everybody, but not everyone feels its pain.

33. This speech would be addressed to the infidel or the negligent people. The angels would say: "Die running and be afraid o death, remain engrossed in the matters of th world". The believer regards death as a bridge or a ladder to unite with the Friend. For this reason the death of the pious person is called Urs or wedding.

20.And the Trumpet [34] shall be blown. This is the day [35] of the promised punishment.

وَنُفِخَ فِي الصُّوْرِ ؕ ذٰلِكَ يَوْمُ الْوَعِيْدِ ﴿٢٠﴾

34. The second time, so that the dead come to life. Since this incident is an absolute reality, therefore it has been interpreted with the past, although, in truth, this would be taking place in the future.

35. For the infidels it is the day of promise o punishment, while it is the day of mercy for th obedient servants, a day of uniting with th Friend for the true servants of Allah Almigh Here, address is made to the infidels.

21. And every soul shall come out being driven along with a witness [36] (angel).

جَآءَتْ كُلُّ نَفْسٍ مَّعَهَا سَآئِقٌ وَّ
شَهِيْدٌ ﴿٢١﴾

36. This, too, is for the infidels, who would be urged by one angel, like the shepherd urges the flock, while the other angel or the limbs of his body will testify against him. Both these angels would be taking this person with utter disgust, to the field of accountability. The

believer would be taken to it on his sacrifici animal in such a way like the groom is taken the wedding procession. Says Allah Almigh *"The Day We shall carry the duty-bou (pious) towards the Most Affectionate guests"*(S19:V85).

22. Certainly, you were heedless [37] of this. Therefore, we remove from you the covering [38]. So, today your sight is sharp.

لَقَدْ كُنْتَ فِيْ غَفْلَةٍ مِّنْ هٰذَا فَكَشَفْنَا
عَنْكَ غِطَآءَكَ فَبَصَرُكَ الْيَوْمَ حَدِيْدٌ ﴿٢٢﴾

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This means since you were rejectors of the y of Judgement, you had not prepared yourself it. Here, the word 'heedless' does not mean gligent, because the Prophets had come into the orld to make the people aware of it.

3. And his companion (angel) will ay: 'This account is ready [40] with ne."

9. This tells us that no one on the Day of udgement would be blind, deaf or suffer weak esight. All would have perfect vision.
0. The record of deeds of these infidels in

4.It will be commanded: "Cast into Hell every ungrateful [41] (soul)."

1. From this, two issues become known:
. Those angels who had been appointed to ecord the deeds of the infidels would be lacing them into Hell.
. The infidels would not be taken to Hell, but

25. "Forbidder [42] of the good, ransgressor of limits and the skeptic doubter [43]."

2. Like the present day Wahabis who come ut with numerous excuses to prevent people rom doing good deeds, yet they will not make ny effort to stop people from indulging in olytheistic activities. Their Fatwas (rulings) re always issued to stop Meelad gatherings, harities for Esaale Sawaab, etc. But they would conveniently turn a blind eye to the onsumption of alcohol, gambling, cinema and ther social evils. May Allah Almighty give hem guidance to think intelligently.
3. The infidel steps out of bound to claim quality with the Prophet, which is an act of

26."Who had set up other gods with Allah. So cast him into severe [44] punishment."

4. That punishment is very severe as well as ternal. Both of these will be for the infidels. he punishment of the believers will be much

27. His associate devil [45] will say:

38. In that He had brought before your eyes all that was concealed. Now, you are the acknowledger of everything. Had you accepted this according to the instructions of the Prophet, today you would have obtained peace.

وَ قَالَ قَرِيْنُهٗ هٰذَا مَا لَدَیَّ عَتِیْدٌ ﴿۲۳﴾

which their sins are recorded, because the good deeds of the infidels had been destroyed in the world already.

اَلْقِیَا فِیْ جَهَنَّمَ كُلَّ كَفَّارٍ عَنِیْدٍ ﴿۲۴﴾

they would be thrown into it from above. May Allah protect us. Although a sinful believer may be sent to Hell, he will not be hurled into it. It is for this reason that the words "ungrateful, obstinate" are used here.

مَّنَّاعٍ لِّلْخَیْرِ مُعْتَدٍ مُّرِیْبِ ﴿۲۵﴾

infidelity, thereby rejecting the Oneness of Allah Almighty and the Prophethood of the Messenger of Allah Almighty. Yet, he is not fully certain about his own religion. When beset by minor calamities, he will run to the Muslims to pray for his safety. He sometimes calls the Holy Prophet صلی اللہ علیہ وآلہ وسلم as a poet and at other times a magician. He will not be able to give correct answers to the angels in the grave concerning his religion. This interpretation is in no way inconsistent with the meaning of the verse.

الَّذِیْ جَعَلَ مَعَ اللّٰهِ اِلٰهًا اٰخَرَ فَاَلْقِیٰهُ فِی الْعَذَابِ الشَّدِیْدِ ﴿۲۶﴾

lighter and for a shorter period, i.e. it will not be eternal.

قَالَ قَرِیْنُهٗ رَبَّنَا مَاۤ اَطْغَیْتُهٗ وَ لٰكِنْ

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"Our Lord! I did not cause him to rebel, but he himself was in a great error [46]."

45. Qareen is the name of that devil that is born with the human being and remains with him until death. It is he who gives the human being evil counselling.
46. The devil would say that although I gave man advice towards evil, he himself went astray on his own free will. It should be remembered that it is Qareen, the devil, who advises the baser self (Nafs e Ammarah), while the adviser of the heart is an angel.

رَبَّنَا مَآ اَطْغَيْتُهٗ وَلٰكِنْ كَانَ فِيْ ضَلٰلٍۢ بَعِيْدٍ ﴿۲۷﴾

28. He (Allah) will say: "Do not quarrel [47] before Me for I had already warned you of the punishment [48]."

47. On the Day of Judgement the infidels would be saying that Oh our Lord, we are innocent and were misled by the devil. The devil will refute this. It would be said to both of them: "Keep quiet and go into Hell". This tells us that the infidels would not be given any opportunity to argue with the devil. But, the oppressor and the oppressed believers would be putting up an argument. The oppressed would demand what is due to him. Says Allah Almighty: *"You will dispute before your Lord"* (S37:V31).Thus, there is no inconsistency in the verse.
48. The Almighty Allah had conveyed to you all His promises and punishment through the Prophets and the Books revealed to them. Because the infidels are entitled to the punishments, therefore mention is made of the punishments only.

قَالَ لَا تَخْتَصِمُوْا لَدَيَّ وَقَدْ قَدَّمْتُ اِلَيْكُمْ بِالْوَعِيْدِ ﴿۲۸﴾

29.The sentence passed cannot be changed [49] with Me, nor am I unjust [50] to My servant.

49. From this we learn that our prayers and good deeds alter our fates by Allah Almighty, but this change comes about due to our own knowledge and thinking. Prayers and good deeds themselves are included in Fate (Taqdeer). Thus, there is no inconsistency between this verse and the Hadith that states that dua alters fate. Also, abrogation of verses is not their alteration, but the mention of the extremity of the law. Thus, abrogation of verses is not contrary to this verse. Or, it could mean that Almighty Allah's promises and punishments do not alter. Those who have been given the promise of Paradise will be given Paradise, while the infidels would be the inmates of Hell. Thus, the verse is crystal clear.
50. By this is meant to punish any servant who may be innocent. This tells us that the minor children of the infidels will not be sent into Hell.

مَا يُبَدَّلُ الْقَوْلُ لَدَيَّ وَمَآ اَنَا بِظَلَّامٍ لِّلْعَبِيْدِ ﴿۲۹﴾ ع

SECTION 3

30.On that day We shall say to Hell: "Are you filled [51] up?" It will say: "Are there any more [52]?"

51. Allah Almighty has promised to fill both Paradise and Hell. After throwing all the inmates of Hell into Hell, Allah Almighty will ask of it: "Are you full?" In response, it will give this reply.
52. This means: "I am not completely full. There is still some room".

يَوْمَ نَقُوْلُ لِجَهَنَّمَ هَلِ امْتَلَاْتِ وَتَقُوْلُ هَلْ مِنْ مَّزِيْدٍ ﴿۳۰﴾

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وَ اُزْلِفَتِ الْجَنَّةُ لِلْمُتَّقِيْنَ غَيْرَ بَعِيْدٍ ﴿٣١﴾

31.Paradise shall be brought near to the pious, not far [53] off from them.

verse. Or, it could mean that Paradise is so close to some people that they would enter it without any accountability. The Sufi sages say that Paradise is so close to the pious believer even in the world that as soon as he dies, he enters it. The first interpretation is of greater weight. However, Allah Almighty and His Rasool صلى الله عليه وآله وسلم know best!

53. On the Day of Judgement the pious people would be standing on the right side under the Throne of Allah Almighty. From there, Paradise will become visible to them. It should be remembered that for the sake of description, people had been brought nearer to Paradise, but this expression is like that traveller that says we are approaching Lahore, i.e. we are near Lahore. Thus, there is no objection against the

هٰذَا مَا تُوْعَدُوْنَ لِكُلِّ اَوَّابٍ حَفِيْظٍ ﴿٣٢﴾ ج

32.This is what you were promised [54]. It is for everyone who repents [55] and guards (against sins).

55. The one who returns to Allah Almighty is the one who will not remain on sin but will repent, while the watchful person is he who guards himself against the religious limits.

54. Promises were made in the world through the Prophets; because the promise of the Prophet is, in reality, the promise of Allah Almighty.

مَنْ خَشِيَ الرَّحْمٰنَ بِالْغَيْبِ وَ جَآءَ بِقَلْبٍ مُّنِيْبِ ﴿٣٣﴾ لا

33. Who fears the Most Affectionate without seeing [56] and comes to Him with a repenting heart [57].

which was totally patient during adversity, grateful during prosperity and always engaged in worship under all conditions. The great Sufi sages say that a penitent heart is a great bounty of Allah Almighty, which is obtained by fortunate people.

56. That fear which consists of awe and respect is called "Khashiah" and to obtain it is a great bounty of Allah Almighty. To fear without seeing means to inculcate awe of Allah Almighty by hearing from the blessed Prophets.

57. This means I brought such a heart with me,

اُدْخُلُوْهَا بِسَلٰمٍ ط ذٰلِكَ يَوْمُ الْخُلُوْدِ ﴿٣٤﴾

34.(It will be said to them): "Enter into Paradise in peace [58]". This is the Day of Eternity [59].

say this, or the angel, or Ridwaan, the gatekeeper of Paradise, would say it.

58. So that you do not experience any discomfort in Paradise, nor experience death nor would you be thrown out of it. From this we learn that the entry of the inmates of Paradise would take place with great honour and respect. Or, Allah Almighty Himself would

59. In that this very day will remain eternally. There will be no nightfall. No condition will ever change. Thus, there is no inconsistency in the verse that the day does not remain forever.

لَهُمْ مَّا يَشَآءُوْنَ فِيْهَا وَ لَدَيْنَا مَزِيْدٌ ﴿٣٥﴾

35.For them there is whatever they wish and with Us there is still more [60] than that.

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60. The Beauteous Vision of Allah Almighty is totally beyond their expectation or imagination. This bounty is greater than all other bounties. May Allah Almighty grant it to us!

36.How many generations We destroyed before them who were stronger in power than them. So, they ran about in the land [61] (when penalty was imposed). Was there a place of refuge [62] (for them)?

وَكَمْ اَهْلَكْنَا قَبْلَهُمْ مِّنْ قَرْنٍ هُمْ اَشَدُّ مِنْهُمْ بَطْشًا فَنَقَّبُوْا فِي الْبِلَادِ ؕ هَلْ مِنْ مَّحِيْصٍ ﴿۳۶﴾

61. This means the previous nations were much stronger than the Arabs who had erected impregnable forts in their cities. But, at the time of punishment, these were unable to rescue them.

62. When the punishment came upon them they ran helter-skelter in search of a place of safety. But, they could not find safety anywhere.

37.Surely, there is admonition in it for such a person who has a heart or who gives an ear and is attentive [63].

اِنَّ فِيْ ذٰلِكَ لَذِكْرٰى لِمَنْ كَانَ لَهٗ قَلْبٌ اَوْ اَلْقَى السَّمْعَ وَهُوَ شَهِيْدٌ ﴿۳۷﴾

63. This tells us that only those persons will obtain benefit and take lessons from lectures and counselling who are blessed with a receptive heart and responsive ears. Any work, which is done with the presence of heart, is full of blessings.

38.And undoubtedly, We created the heavens and the earth, and all that is in between, in six [64] days and no fatigue [65] touched Us.

وَلَقَدْ خَلَقْنَا السَّمٰوٰتِ وَالْاَرْضَ وَمَا بَيْنَهُمَا فِيْ سِتَّةِ اَيَّامٍ ۖ وَّمَا مَسَّنَا مِنْ لُّغُوْبٍ ﴿۳۸﴾

64. From Sunday to Saturday. Sunday was the commencement of creation and reached completion on Friday. The earth was created in two days, all earthly things were created in two days and the sky was made in two days. It should be remembered that mention is made, here, about the period or time of creation, while in "Be and it became!" mention is made of the absolute power of Allah Almighty.

65. From this we learn that the creation of the heavens in six days was not due to any weakness or fatigue, i.e. creating one heaven in one day. In fact, there are thousands of wisdoms hidden in this slowness. It is to teach the human beings that in spite of having the power, Allah Almighty does not make haste, then Oh man, in spite of your helplessness, why do you make such haste. They were saying that Allah Almighty had become tired, therefore He rested for one day, and i.e. He rested on Saturday. In this verse this claim of theirs is being refuted.It should be remembered that to close the business on one day during the week, has been taken from this verse.

39.So, be patient over what they say [66], and praise your Lord, glorifying Him, before the rising of

فَاصْبِرْ عَلٰى مَا يَقُوْلُوْنَ وَسَبِّحْ بِحَمْدِ رَبِّكَ قَبْلَ طُلُوْعِ الشَّمْسِ وَقَبْلَ الْغُرُوْبِ ﴿۳۹﴾

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he sun and before its setting [67].

6. The infidels were hurling many insults at llah Almighty and were rejecting the Day of dgement, etc. This would sadden the Holy rophet صلى الله عليه وآله وسلم a great deal. Allah lmighty ordered the Holy Prophet صلى الله عليه وآله وسلم to bear this patiently. If it were taken o mean not to wage war against them, then his verse is abrogated. But, if its meaning is aken to be do not retaliate against their onsensical prattle with harsh words, then this verse is firm.

67. By "glorification" is meant Salaah. In this verse an emphatic command is given regarding Fajr and Asr Salaah, because at this time the angels of day and night assemble. It is possible that in "before sunset" both Zohr and Asr Salaahs may be included, while in the subsequent "from the day" could include Maghrib and Esha Salaah. In this way all five daily Salaahs are mentioned in this verse.

0.And glorify Him in the night [68] nd after prostrations [69].

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَ اَدْبَارَ السُّجُوْدِ ﴿٤٠﴾

68. This means the times of Maghrib, Esha and Tahajjud. It should be remembered that Tahajjud Salaah was obligatory upon the Holy Prophet صلى الله عليه وآله وسلم , while upon the followers it is Sunnat ul Muakkidah ala Kifaya, i.e. if nobody in the locality offers it, then everybody would be guilty of omitting a Sunnah; but if a few offer it then all will be absolved of it. This is like Salatul Janazah, which is Farde Kifaya

69. This tells us that to recite the glorification of Allah Almighty after completion of Salaah is an excellent act. After completing the congregational prayer, the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions would recite Zikrullah so loudly that the entire locality would resound with it (Muslim Shareef). The Holy Prophet صلى الله عليه وآله وسلم said that if anyone recites after every Salaah SUBHANALLAH 33times, ALHAMDULILLAH 33 times and ALLAHU AKBAR 34 times and follows it with LA ILAHA ILLALLAHU WAHDAHU LA SHAREEKALAHU LAHUL MULKU WA LAHUL HAMDU WA HUWA ALA KULLI SHAY'EEN QADEER once, Allah Almighty will forgive all his sins even if they are equal to the foam of the ocean (Muslim Shareef, Khazainul Irfaan).

1.And listen attentively, on the day when the caller will call from a nearby place [70].

وَ اسْتَمِعْ يَوْمَ يُنَادِ الْمُنَادِ مِنْ مَّكَانٍ قَرِيْبٍ ﴿٤١﴾

70. That is the Day of Judgement when Hazrat Israfeel (On whom be peace) would be summoning the dead, while standing in the desert of Jerusalem. On hearing the call all will become alive and go to him. The desert is called "nearby" because on that day this place would be very close to the sky. Or, the voice from it will reach the ears of the dead in such a way like the voice from close proximity. This tells us that it is not polytheism to call upon the dead. Hazrat Israfeel would be calling upon the dead. Hazrat Uzair (On whom be peace) had called upon a dying donkey and Hazrat Ibrahim (On whom be peace) had called upon dead birds. Their incidents have been mentioned earlier.

2.The day when they will hear the uproar [71] in truth. This is the day of coming forth (from the graves [72]).

يَّوْمَ يَسْمَعُوْنَ الصَّيْحَةَ بِالْحَقِّ ؕ ذٰلِكَ يَوْمُ الْخُرُوْجِ ﴿٤٢﴾

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71. This means all the dead, wherever they may be will hear the call of Hazrat Israfeel (On whom be peace). By this is meant the second Trumpet, which will be for the resurrection of the dead.

72. Immediately on hearing the Trumpet, every dead body will come to life and get out of its grave and walk towards the Field of Accountability. Leading everybody would be

the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Jibraeel (On whom be peace) would place the crown on the Holy Prophet's صلى الله عليه وآله وسلم blessed head and put on him the dress of Paradise and take him on the Burraaq. The Holy Prophet صلى الله عليه وآله وسلم would be departing with all the inmates of the cemeteries of Madina and Makkah (Tafseer Roohul Bayaan).

43. Certainly, We give life and cause death and to Us is the return [73].

إِنَّا نَحْنُ نُحْيِۦ وَنُمِيتُ وَإِلَيْنَا الْمَصِيرُ ﴿٤٣﴾

73. This means to kill and resurrect is Our function. The angels are intermediaries in this. This tells us that the beloved servants of Allah Almighty become the revealers of Divine works. When Allah Almighty conveys orders

through mediaries, although He is totally independent, then how can helpless servants like us make ourselves independent of mediation?

44.On the day when the earth will be rent [74] asunder from over them and they will come out hastening. That will be the gathering together, quite easy for Us.

يَوْمَ تَشَقَّقُ الْأَرْضُ عَنْهُمْ سِرَاعًا ۚ ذَٰلِكَ حَشْرٌ عَلَيْنَا يَسِيرٌ ﴿٤٤﴾

74. And they will go running to the Field of Hashr, i.e. on Syrian territory, some will be

riding, some will be on foot and some will be in an inverted condition (upside down).

45.We know best what they say [75] and you are not (assigned) to compel [76] them. So remind those by the QUR'AAN who fear My warning [77].

نَّحْنُ أَعْلَمُ بِمَا يَقُولُونَ وَمَا أَنتَ عَلَيْهِم بِجَبَّارٍ ۖ فَذَكِّرْ بِالْقُرْآنِ مَن يَخَافُ وَعِيدِ ﴿٤٥﴾

75. This refers to the belying of the Holy Prophet صلى الله عليه وآله وسلم by the infidels of Quraish, rejection of the Day of Judgement and refuting the power of Allah Almighty. All these things are not concealed from the Almighty and He would punish all these sinners.

76. Making the infidels believers by force. This verse is firm and is not abrogated from the

order of Jihad (Holy War), because in war non-Muslims are not compelled to accept faith. Says Allah Almighty: "*There is no compulsion in religion*"(S2:V256). The aim of Jihad is to break the power of infidelity.

77. Therefore warn the infidels of My censure, the negligent of My punishment and the obedient of My censure. The meaning of the verse is crystal clear.

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ایاتها ٦٠ ٥١ سُوْرَةُ الذّٰرِيٰتِ مَكِّيَّةٌ ٦٧ رکوعاتها ٣

SURAH AL-ZARIYAAT (THE SCATTERING WINDS)

(MAKKAN) Revealed Before Hijrah

3 Sections: 60 Verses 360 Words , 1239 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.By the wind that scatters [1] far and wide.

وَ الذّٰرِيٰتِ ذَرْوًا ۙ﴿۱﴾

1. This means, I swear an oath on these winds, which scatter dust and particles. They include all four winds: easterly, westerly, northerly and southerly.

.2. Then by the burden bearers [2].

فَالْحٰمِلٰتِ وِقْرًا ۙ﴿۲﴾

2. This means those winds, which gather all types of clouds, which contain millions of tons of water. As these are winds of mercy, they have been mentioned specially.

3.Then by the smooth [3] runners (the ships).

فَالْجٰرِيٰتِ يُسْرًا ۙ﴿۳﴾

3. Oath of those ships which sail in the sea with all facilities, conveying to the shore passengers and cargo.

4. And then the distributors by command [4].

فَالْمُقَسِّمٰتِ اَمْرًا ۙ﴿۴﴾

4. This means those groups of angels who distribute rain, sustenance, death, children, etc. and are called managers of Divine affairs. This tells us that the angels are distributors of the mercies and bounties of Allah Almighty. Thus, if you call the Holy Prophet صلى الله عليه وآله وسلم the distributor of sustenance of Allah Almighty, this is neither forbidden nor polytheism. It should be remembered that Hazrat Jibraeel distributes the winds; Hazrat Mikaeel distributes the rain, Hazrat Izraeel death and Hazrat Israfeel, orders (*Tafseer Roohul Mu'ani*).

5.Surely, what is promised [5] to you is true.

اِنَّمَا تُوْعَدُوْنَ لَصَادِقٌ ۙ﴿۵﴾

5. Here, censures are included in the promises, i.e. resurrection and accountability; reward and punishment. In fact, it includes all the future information regarding which man has been given a promise or censure through the Prophet, and all of these are true. There isn't the slightest possibility of their falsehood.

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6. And surely, justice [6] is to be done.

وَّ اِنَّ الدِّیْنَ لَوَاقِعٌ ۟ؕ ﴿۶﴾

6. On the Day of Judgement the obedient will be granted Paradise; the repentant-the love of Allah Almighty; the Saints the nearness of Allah Almighty; the mystics-union with Allah Almighty, the seekers-ecstasy and the negligent the punishment of the Scale.

7. By the heavens full of ways [7].

وَالسَّمَآءِ ذَاتِ الْحُبُكِ ۙ﴿۷﴾

7. Thus, I take an oath on that heaven which is beautified with bright and twinkling stars. I take an oath on that heaven of Prophethood صلی اللہ علیہ وآلہ وسلم, which is beautified with the colourful, illuminating Companions.

8. Surely, you are contradictory [8] to what you say.

اِنَّكُمْ لَفِیْ قَوْلٍ مُّخْتَلِفٍ ۙ﴿۸﴾

8. Some polytheists believe in two deities, some in fifty and others in three hundred and sixty. Some call the Holy Prophet صلی اللہ علیہ وآلہ وسلم a magician, others called him a poet. Thus, the polytheists have no consistency in what they believe and what they say.

9.As he alone turns away from the Qur'aan who himself is turned away.

یُّؤْفَكُ عَنْهُ مَنْ اُفِكَ ؕ﴿۹﴾

9. Whenever the polytheists of Makkah would see anyone inclined towards Islam, or who would desire to be in the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم, they would try to mislead them by saying: What does he have? He is a magician and a poet, etc. Mention is being made of it in this verse. Those who are destined to accept faith would not be misled by their mischief. However, if anyone is the victim of fate, he would be misled by their mischief. This tells us that anyone who does not benefit from the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an eternal wretch and full of misfortune. The Messenger of Allah صلی اللہ علیہ وآلہ وسلم possesses everything. Make yourself a proper recipient of his bounties.

10.Cursed be the fabricators.

قُتِلَ الْخَرّٰصُوْنَ ۙ﴿۱۰﴾

11.Who are lost in intoxication [10].

الَّذِیْنَ هُمْ فِیْ غَمْرَةٍ سَاهُوْنَ ۙ﴿۱۱﴾

10. Some are intoxicated in the stupor of ignorance, while others are deeply drunk in education.Some are intoxicated by wealth, while others are intoxicated with the stupor of power and position. May Allah Almighty save us from all these intoxicants.

12.They ask: "When will be the Day of Judgement? [11]"

یَسْـَٔلُوْنَ اَیَّانَ یَوْمُ الدِّیْنِ ؕ﴿۱۲﴾

11. This question was not for the sake of asking but for the sake of mocking. Accordingly, they had been given a reply that the day you will find yourself in Hell, that will be the very day of meting out justice, i.e. if you persist in this type of discussion, then this will be your end result.

13.It will be a day when they will be roasted in the fire.

یَوْمَ هُمْ عَلَى النَّارِ یُفْتَنُوْنَ ﴿۱۳﴾

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ذُوْقُوْا فِتْنَتَكُمْ ؕ هٰذَا الَّذِیْ كُنْتُمْ بِهٖ تَسْتَعْجِلُوْنَ ﴿۱۴﴾

14.And it will be said to them: "Taste your roastine." This is what you were hastening [12] to.

12. These words would be spoken by Allah Almighty directly. Or, the angels of punishment or the gatekeeper of Hell would speak them. Where it is said that We will not speak to them, words of mercy and love are intended. Thus, there is no inconsistency in the verse.

اِنَّ الْمُتَّقِیْنَ فِیْ جَنّٰتٍ وَّعُیُوْنٍ ﴿۱۵﴾

15.Certainly, the pious are in Paradise and springs [13].

13. Today, in the world, too, in the grave as well as in the future, on the Day of Judgement as well as after it. The believer, in the world, dwells in the garden of Shariah and the fountains of Tareeqat. He finds so much ecstasy in the worship and love of Allah Almighty - that Allah be praised! His grave will become the flowerbed of Paradise. On the Day of Judgement they will be provided with a stream from the Fountain of Kauthar from which they will drink to their satisfaction. Even the apostates would come to this stream looking for water, but the angels would chase them away. This is the very meaning of the Hadith Shareef in which the Holy Prophet صلى الله عليه وآله وسلم , sarcastically, will speak to them: "*Are you my Companions*?"

اٰخِذِیْنَ مَاۤ اٰتٰىهُمْ رَبُّهُمْ ؕ اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُحْسِنِیْنَ ﴿۱۶﴾ ؕ

16.To receive bountys of their Lord [14] . It is because before that they lived a pious [15] life.

14. The reward of these pious deeds as well as the special mercy of Allah Almighty. Bestowal is included for all.

15. That they were doing good deeds in the world. Or, that prior to their birth, their names were recorded in the list of the pious.

كَانُوْا قَلِیْلًا مِّنَ الَّیْلِ مَا یَهْجَعُوْنَ ﴿۱۷﴾

17. They used to sleep little [16] at night.

16. This means they were spending the nights in offering Tahajjud and in the rememberance of Allah Almighty. Just a little of the time was set aside for sleeping. They considered even this sleeping as an error and they would spend the mornings in seeking repentance of Allah Almighty. From this we understand that it is not good to spend the whole night in sleeping. Similarly, remaining awake for the entire night is not beneficial. The first part of the night should be spent in sleeping and the latter part should be devoted to offering Tahajjud Salaah. Thereafter, one should sleep. This is the sunnah method of spending the night. Some of the Islamic scholars have stated that the Ansaar have been praised in this verse, whose habit was to go home after offering their Esha Salaah in the mosque which was near Masjide Quba, which was three miles out of Madina Munawwarah. They would sleep for a while, then get up to offer Tahajjud Salaah. Thereafter they would offer their Fajr Salaah in congregation in Masjide Nabawi. In this way, the verse is Madinite (*Tafseer Roohul Mu'ani*). Their coming and going was an act of worship, just as the sleeping of the Islamic scholar, too, is an act of worship.

وَبِالْاَسْحَارِ هُمْ یَسْتَغْفِرُوْنَ ﴿۱۸﴾

18. And in the last part of the night (in Tahajjud)they used to seek forgiveness [17]

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17. This tells us that the time of early dawn is most appropriate for seeking repentance and offering dua, because during the morning no one sleeps, except dogs. To recite Istighfaar seventy times after the two Sunnats of Fajr with eleven Darood Shareef before and after it is excellent for warding off all calamities and a means of gaining an increase in one's sustenance.

19. And in their wealth there was the right of the beggar and the deprived [18].

وَ فِیْۤ اَمْوَالِهِمْ حَقٌّ لِّلسَّآىِٕلِ وَ الْمَحْرُوْمِ ﴿۱۹﴾

18. In it, a few qualities are described:
1. In all the wealth of these believers, there is a portion for the poor and needy - their food, clothing, money, etc.
2. They give to all types of beggars, whether they know them or not.
3. What they give is not dependent on what the beggar asks. They give to the destitute as well as search for those poor people who are ashamed to ask and because of this shamefulness they are usually deprived of receiving charities.4. They do not make the poor the butt of their kindness. They take it as the right of these poor in their earnings and are grateful to them for accepting their charity.
It should be remembered that, here, charity denotes voluntary charity because Zakaat only became obligatory after Hijrah. Therefore, here, discussion is not made of all the recipients of Zakaat.

20.And in the earth there are signs for those having conuiltion [19].

وَ فِی الْاَرْضِ اٰیٰتٌ لِّلْمُوْقِنِیْنَ ﴿۲۰﴾ۙ

19. The earth for the believers is the record of the mystical knowledge of Allah Almighty. By looking at the conditions of the earth they learn to acknowledge and accept the powers of Allah Almighty. In fact, they learn to accept Judgement Day, accountability, Paradise and Hell. Thousands of issues of Shariah and Tareeqat are solved from the earth. After becoming dry, the earth becomes green once again. This tells us that we, too, would be resurrected after death. Whatever you sow in the earth, you shall reap the same. From this we learn that there is accountability in the Hereafter, but on the earth there is humility. Therefore, on it we find gardens and grain-fields. We further learn that the work of the servant is patience and willingness.

21.And also in yourselves (are similar signs). Do you not see? [20]

وَ فِیْۤ اَنْفُسِكُمْ ؕ اَفَلَا تُبْصِرُوْنَ ﴿۲۱﴾

20. That your creation, the astonishing arrangement of the limbs, your changing conditions in the world, etc. points out that you are under the control of someone. The great Sufi sages say that the heavens and the earth; the land and the sea; the mountains and the rocks; the devil, the Mercy and Compassion; all these qualities are in man, if he can only ponder and reflect. He who has succeeded in recognizing himself, he has recognized Allah Almighty.

22.And in the heavens is your provision [21], and that which you are promised [22].

وَ فِی السَّمَآءِ رِزْقُكُمْ وَ مَا تُوْعَدُوْنَ ﴿۲۲﴾

21. Worldly sustenance, the sun, rain, etc. or it could mean the original treasures of all the sustenance are in the heavens. From there they are carried to the earth. The great Sufi sages say that the physical and spiritual sustenance had all stayed in the heavens. Revelation, too, had been coming down from the heavens.
22. That Paradise is in the heavens, or the Divine Tablet is in the heaven, in which everything is written.

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فَوَ رَبِّ السَّمَآءِ وَ الْاَرْضِ اِنَّهٗ لَحَقٌّ مِّثْلَ مَآ اَنَّكُمْ تَنْطِقُوْنَ ﴿۲۳﴾ ع ۱ ۲۳ ۱۸

So, by the Lord of the heavens d the earth, certainly, this ur'aan) is the truth [23] in the same nguage which you speak [24].

, Here, Allah Almighty taking an oath on imself, has described the truth of the Holy ur'aan, while in Surah Yasin, He had taken the th on the Holy Qur'aan to establish the Holy rophet صلى الله عليه وآله وسلم .

23. This tells us that the Holy Qur'aan is in Arabic, revealed in the language of the Quraish. Thus, the translations of the Holy Qur'aan are not the actual Qur'aan, nor do laws that pertain to the Holy Qur'aan apply to them.

ECTION 2

هَلْ اَتٰىكَ حَدِيْثُ ضَيْفِ اِبْرٰهِيْمَ الْمُكْرَمِيْنَ ﴿۲۴﴾ وقف لازم

4.(O Beloved Prophet) Has the nformation of the honoured guests of Ebrahim come to you?

5. They were a group of ten or twelve angels ho had come to Hazrat Ebrahim (On whom be peace) in the form of guests.

اِذْ دَخَلُوْا عَلَيْهِ فَقَالُوْا سَلٰمًا ؕ قَالَ سَلٰمٌ ۚ قَوْمٌ مُّنْكَرُوْنَ ﴿۲۵﴾ ج

5.When they came to him they said: Salutations" [26]. He replied: "Salutations". They were the unknown [27] eople .

26. From this, emerge two issues:
1. Greeting is an ancient custom and was racticed in the followers of other Prophets.
2. The one coming should greet those who re sitting; the reply to the greeting should be xtended by all or by one person from them. Here, it is evident that everybody had extended the greeting.

27. He said in his heart that I am not aware of them. The word "*Munkar*", here, denotes stranger. It is for this reason that the angels of the grave are called Munkar and Nakir, because they are strangers to the corpse.

فَرَاغَ اِلٰٓى اَهْلِهٖ فَجَآءَ بِعِجْلٍ سَمِيْنٍ ﴿۲۶﴾ لا

26.Then he went to his household nd brought a fat [28] calf (roasted).

28. This tells us that eating the meat of the ow is the practice of Hazrat Ebrahim (On whom be peace). And that it is the Sunnah of Prophets to entertain your guests, even if you do not know them.

فَقَرَّبَهٗٓ اِلَيْهِمْ قَالَ اَلَا تَاْكُلُوْنَ ﴿۲۷﴾ ز

27.And laid it before them. He said: "Will you not eat?"

فَاَوْجَسَ مِنْهُمْ خِيْفَةً ؕ قَالُوْا لَا تَخَفْ ؕ وَ بَشَّرُوْهُ بِغُلٰمٍ عَلِيْمٍ ﴿۲۸﴾

28. He conceived a fear [29] on his mind on account of them. They said: "Do not be afraid [30]," and gave him ood news of the birth of a nowledgable son.

29. Thus, it is possible that Prophets may not ecognize an angel. But, this will only be when the angel had not come with a revelation. Otherwise, recognition is an important condition

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when he comes down with the revelation, or else the revelation would be suspect.

30. In those days, anyone who came with the intention of fighting would not eat in the house of the host.

29.Then his wife came forward lamenting and struck her forehead and said: "What? I am just a barren old woman."

فَاَقْبَلَتِ امْرَاَتُهٗ فِیْ صَرَّةٍ فَصَكَّتْ وَجْهَهَا وَ قَالَتْ عَجُوْزٌ عَقِیْمٌ ﴿۲۹﴾

30. But they said: "Thus has said [31] your Lord. And surely, He is the All-Wise, the All-Knowing."

قَالُوْا كَذٰلِكِ ۙ قَالَ رَبُّكِ ؕ اِنَّهٗ هُوَ الْحَكِیْمُ الْعَلِیْمُ ﴿۳۰﴾

31. This tells us that Allah Almighty does provide knowledge of the five sciences to the angels.

31. He (Ebrahim) said: "What is your affair [32], O messengers?" (Angels)

قَالَ فَمَا خَطْبُكُمْ اَیُّهَا الْمُرْسَلُوْنَ ﴿۳۱﴾

32. This means, oh angels, besides conveying glad tidings, for what other purpose have you come? This tells us that Hazrat Ebrahim (On whom be peace) had understood from their context that these personages had come down with the punishment for a people. Perhaps among them may be those angels who are appointed to mete out punishment. For this reason, he had asked this question.

32.They said: "We have certainly been sent to a sinful [33] people."

قَالُوْۤا اِنَّاۤ اُرْسِلْنَاۤ اِلٰى قَوْمٍ مُّجْرِمِیْنَ ۙ﴿۳۲﴾

33. The people of Hazrat Lut (On whom be peace) who had been established in Sodom and its nearby localities. They will see these people commit sodomy; thereafter they would be destroying them.

33.That We may let loose upon them stones [34] of baked clay.

لِنُرْسِلَ عَلَیْهِمْ حِجَارَةً مِّنْ طِیْنٍ ۙ﴿۳۳﴾

34. Making them from baked clay, therefore mention is made about it, so that it becomes known that hailstones will not be falling on them, but rather stones of baked clay, which had been manufactured in the Divine factory. On each stone is inscribed a name on whom it would be falling. Therefore, the word "as identification" is used.

34. Sent forth from your Lord marked [35] for those guilty of excesses."

مُّسَوَّمَةً عِنْدَ رَبِّكَ لِلْمُسْرِفِیْنَ ﴿۳۴﴾

35. From this sign is understood that these were Divine stones, as every stone had the name of the victim inscribed on it.

35. Then We brought [36] forth there from those who were faithful [37].

فَاَخْرَجْنَا مَنْ كَانَ فِیْهَا مِنَ الْمُؤْمِنِیْنَ ﴿۳۵﴾

36. This means when punishment descended upon Sodom, Hazrat Lut (On whom be peace) and those who had believed in him were taken out of there. As soon as the place consisted of infidels only, then Divine punishment was sent upon them. Allah Almighty does not send His

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nishment on a place where graves of his ous servants are found. Punishment did not me to the Pharaoh as long as he was in gypt, because there were Mazaars of Hazrat usuf (On whom be peace) and his brothers. low unfortunate are those people who believe at Hazrat Abu Bakr Siddiq and Hazrat Umar arooq (May Allah be pleased with them) are eceiving punishment, when these great perso-

6. But We found there nothing, xcept one [38] house (of Muslims).

8. This means the house of Hazrat Lut (On hom be peace) only, in which he lived with his wo believing daughters. Some scholars have

7. And We left therein a sign [39] for hose who fear [40] a painful punishment.

9. This means after the destruction of the people of Hazrat Lut, Almighty Allah had kept its sign, seeing which one would be reminded hat Divine punishment had come to this place. Those stones themselves were the signs of this destruction, which had been seen there for a

8.And in Musa [41] also, when We ent him to the Pharaoh with clear authority [42].

41. This means that even in the incident of Hazrat Musa (On whom be peace), there is a lesson for the intelligent. Opposition to Prophets, too, had caused the destruction of many mighty nations. It should be remembered that by "bright authority" is meant the miracles of Hazrat Musa (On whom be peace), e.g. the

9.But, he (Pharaoh) turned away with his forces [43] and said: "A magician or a madman [44] (is Musa)."

43. Neither did he accept faith, nor allowed others to do so. Here, "army" denotes all the followers of Pharaoh.
44. The reason for calling him mad was that he had come alone to oppose a cruel and powerful

nages are sleeping next to the Holy Prophet صلى الله عليه وآله وسلم .
37. This tells us that no punishment comes on the sinners in the presence of the pious. Before punishment is ordered for that place, the pious servants are removed from it. Says Allah Almighty: "*If they had been separated, necessarily then We would have punished the infidels among them*"(S48:V25).

فَمَا وَجَدْنَا فِيْهَا غَيْرَ بَيْتٍ مِّنَ الْمُسْلِمِيْنَ ﴿٣٦﴾

said that there were only thirteen believers, though Hazrat Lut (On whom be peace) had preached for twenty years.

وَ تَرَكْنَا فِيْهَآ اٰيَةً لِّلَّذِيْنَ يَخَافُوْنَ الْعَذَابَ الْاَلِيْمَ ﴿٣٧﴾

long time. In addition, stinking water had been flowing therein.
40. So that they could take a lesson by looking at this sign and thereby refrain from infidelity and sins.

وَ فِيْ مُوْسٰٓى اِذْ اَرْسَلْنٰهُ اِلٰى فِرْعَوْنَ بِسُلْطٰنٍ مُّبِيْنٍ ﴿٣٨﴾

walking stick, the bright hand, etc.
42. From this we understand that Hazrat Musa (On whom be peace) was sent as a Prophet for the entire Egypt. Whether they were Israelites or the Qibtees, his obedience was obligatory upon all of them.

فَتَوَلّٰى بِرُكْنِهٖ وَ قَالَ سٰحِرٌ اَوْ مَجْنُوْنٌ ﴿٣٩﴾

king like him. The Pharaoh said that if Hazrat Musa (On whom be peace) had been intelligent, he would not have done this (*Tafseer Roohul Mu'ani*).

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40.So, seizing him and his forces We threw them into the sea in a condition that he was blaming [45] himself.

فَاَخَذْنٰهُ وَ جُنُوْدَهٗ فَنَبَذْنٰهُمْ فِی الْیَمِّ وَ هُوَ مُلِیْمٌ ﴿۴۰﴾

45. Thus at the time of drowning, the Pharaoh accepted faith, which was not accepted in the court of Allah Almighty.

41.And for the Aad too, We sent to them a dry [46] windstorm.

وَ فِیْ عَادٍ اِذْ اَرْسَلْنَا عَلَیْهِمُ الرِّیْحَ الْعَقِیْمَ ﴿۴۱﴾

46. The Holy Qur'aan uses the word "Reeh" to denote destructive wind and "Reah" for wind of mercy.

42.Which made everything it came [47] upon, like a rotten thing.

مَا تَذَرُ مِنْ شَیْءٍ اَتَتْ عَلَیْهِ اِلَّا جَعَلَتْهُ كَالرَّمِیْمِ ﴿۴۲﴾

47. That wind would destroy every human being, animal and anything that would come into contact with it. This tells us that due to the sins of man, even animals are caught in punishment. Even the chaff is ground with the grain.

43. And Thamud too, when it was said to them: "Enjoy yourselves for a while ([49])."

وَ فِیْ ثَمُوْدَ اِذْ قِیْلَ لَهُمْ تَمَتَّعُوْا حَتّٰى حِیْنٍ ﴿۴۳﴾

48. The people of Hazrat Saleh (On whom be peace) who were extremely rebellious. This tells us that if just by reading the stories of these wretched people can inspire faith in the reader, then stories of the pious, too, is a means of strengthening one's faith.

49. After they had cruelly slaughtered the she-camel,Hazrat Saleh(On whom be peace) gave them the information that after this they will only live for three more days, i.e. for Wednesday, Thursday and Friday. On Saturday they would be destroyed. This tells us that the pious servants of Allah Almighty are fully aware of the time, place and nature of the death of people.

44.But they revolted against the Command of their Lord. Then a thunderbolt [50] overtook them while they were seeing it.

فَعَتَوْا عَنْ اَمْرِ رَبِّهِمْ فَاَخَذَتْهُمُ الصّٰعِقَةُ وَهُمْ یَنْظُرُوْنَ ﴿۴۴﴾

50. This was the sound, which had been made by Hazrat Jibraeel (On whom be peace), which had torn their hearts asunder. Because that sound was extremely terrifying, it has been called a thunderbolt.

45. So they were neither able to rise up nor could they take revenge [51].

فَمَا اسْتَطَاعُوْا مِنْ قِیَامٍ وَّ مَا كَانُوْا مُنْتَصِرِیْنَ ﴿۴۵﴾

51. They could neither take revenge on Hazrat Jibraeel or Hazrat Saleh (On them be peace).

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وَ قَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا قَوْمًا فٰسِقِيْنَ ۚ﴿۴۶﴾ ع ۲ ۲۳ ۱

6.And We destroyed the people of uh before them. Undoubtedly, they ere the disobedient [52] people.

2. A transgressor is used to indicate a sinful eliever, as well as for an infidel. This means ransgression can be in matters of belief, as well as in matters of practice. Here, transgression of belief is denoted, viz. infidelity.

ECTION 3

وَ السَّمَآءَ بَنَيْنٰهَا بِاَيْىدٍ وَّ اِنَّا لَمُوْسِعُوْنَ ﴿۴۷﴾

7. And We have made the heaven with hands [53], and without doubt, We are the makers of the extent vast.

3. Without the medium of the angels, Allah Almighty created the heavens through the Hand of Power. In fact, He is the Creator of everything.

وَالْاَرْضَ فَرَشْنٰهَا فَنِعْمَ الْمٰهِدُوْنَ ﴿۴۸﴾

8. And We have made the earth as a pread out carpet [54], and how excellently We are at spreadine .

54. The earth is so vast that in spite of being round, it appears to be flat like the floor. Also, it is not as hard as the steel that it would be difficult to walk and roam on it. Nor is it as thin as water that the creation may drown in it.. This is one of the finest examples of Almighty Allah's greatness. Then also, this vast earth, in comparison to the height of the heavens is such like a piece of dirt placed on a large ground.

وَ مِنْ كُلِّ شَیْءٍ خَلَقْنَا زَوْجَیْنِ لَعَلَّكُمْ تَذَكَّرُوْنَ ﴿۴۹﴾

49.And We made pairs [55] of everything that you may understand [56].

55. Just like the earth, the sky, day and night, male and female; the sun, the moon, hot, cold, the sea, the land, open ground and mountains; man and jinns; faith and infidelity; good fortune and wretchedness; death and life; truth and falsehood; right and left; poverty and prosperity; in short, everything has its opposite. Allah Almighty is free from gender and opposites.

56. In fact, through scientific research we have today come to know that trees and rocks, too, have been categorized into male and female. When the female tree, through wind, comes into contact with a male tree it generates a better crop, even if the female tree is far. These things have their own offspring. However, their progeny is different from ours.

فَفِرُّوْۤا اِلَى اللّٰهِ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِیْرٌ مُّبِیْنٌ ۚ﴿۵۰﴾

50. Therefore, hasten [57] towards Allah. Surely, I (Muhammad) am a clear warner [58] to you from Him.

57. In that you detach yourself from those other than Allah Almighty and attach yourself to Him, run from infidelity towards faith; from negligence towards attentiveness; from sin towards repentance; from displeasure towards approval; seeking deposition from the preoccupation with that which is strange. In short, there can be many interpretations of this blessed verse.

58. This means that all of you must turn to me

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because presenting yourselves in the court of the Holy Prophet is, in reality, fleeing towards Allah Almighty. Says Allah Almighty: "*And if when they do injustice unto their souls, then Oh Beloved, they should come to you and then beg forgiveness of Allah...*"(S4:V64).

51.And do not set any god for worship along with. Surely, I am a clear warner [59] to you from Him.

وَ لَا تَجْعَلُوْا مَعَ اللّٰهِ اِلٰهًا اٰخَرَ ؕ اِنِّیْ لَكُمْ مِّنْهُ نَذِیْرٌ مُّبِیْنٌ ۙ﴿۵۱﴾

59. It should be remembered that in "do not set" there is a lesson of Tauheed, i.e. of Oneness of Allah Almighty, while in "to you" is a lesson regarding Prophethood. Thus, both Tauheed and Prophethood are mentioned in this verse. You should remember that joining Allah and His Prophet is the true concept of faith, while regarding them as separate entities is infidelity. It is for this reason that the Holy Qur'aan, in most places, mentions the Holy Prophet صلی اللہ علیہ وآلہ وسلم after Allah Almighty. Hazrat Hassan says: "*Allah Almighty has kept the name of the Prophet joined with His*". Says Allah Almighty: "*And those who desire to separate from Allah His Messengers...*"(S4:V150).

52.In the same way, whenever any Messenger came to those before them, they only said: "A magician [60], or a madman."

كَذٰلِكَ مَاۤ اَتَى الَّذِیْنَ مِنْ قَبْلِهِمْ مِّنْ رَّسُوْلٍ اِلَّا قَالُوْا سَاحِرٌ اَوْ مَجْنُوْنٌ ۚ﴿۵۲﴾

60. This means just as your people are calling you a magician and a poet, the people of the previous Ummahs, too, had said the same regarding their Prophets. Thus, whatever had turned out to be the outcome of those people, a similar fate would be yours, i.e. painful torment in the Hereafter. However, the worldly Divine punishment is withheld from you because Allah Almighty has promised: "*And Allah is not One to chastise them, while (O Beloved Prophet) you are in their midst*"(S8:V33).

53. Have they charged each other with this? No! Rather they are a rebellious [61] people.

اَتَوَاصَوْا بِهٖ ۚ بَلْ هُمْ قَوْمٌ طَاغُوْنَ ۚ﴿۵۳﴾

61. The infidels died by counselling one another on infidelity, because their period and place was different, and their time and place was different. Reason for complicity in infidelity is this, that the one leading them astray is one, i.e. the devil. From this we learn that even if the nature of infidelity is varied, in rebellion and treachery they are one.

54.Therefore (O dear Prophet) keep away [62] from them, and there is no blame [63] on you (for that).

فَتَوَلَّ عَنْهُمْ فَمَاۤ اَنْتَ بِمَلُوْمٍ ﴿۵۴﴾ ز

62. Do not worry about their useless prattle. This verse is firm and not abrogated. This does not mean that you should not preach to them. Propagation will be undertaken until the very end. faith, there will be no objection raised against the Holy Prophet صلی اللہ علیہ وآلہ وسلم because he had conveyed to them the Message of Allah Almighty. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is totally independent of the creation. In fact, the creation is dependent on him.

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وَّذَكِّرْ فَاِنَّ الذِّكْرٰى تَنْفَعُ الْمُؤْمِنِيْنَ ﴿۵۵﴾

5.And continue [64] to warn, because he admonition benefits [65] the elievers.

4. Reason for its Revelation:
When command, in the previous verse, was iven to shun the Noble Companions were addened. They thought that now revelation ould be discontinued, but rather Divine unishment would descend upon the infidels, ecause Allah Almighty has asked His Beloved rophet صلى الله عليه وآله وسلم to show indifference

to the infidels and shun away from them. In response, this verse was revealed.
65. From this, emerge two issues:
1. Propagational work should not be stopped under any circumstance.
2. Sermons and counselling are beneficial for the heavens only, or for those who are destined to accept faith. Seeds do not grow in every soil.

وَ مَا خَلَقْتُ الْجِنَّ وَالْاِنْسَ اِلَّا لِيَعْبُدُوْنِ ﴿۵۶﴾

6. And I have not created the jinns nd the human beings except to worship [66] Me.

6. From this we learn that the optional rayers, for which reward and punishment can e determined, are for human beings and jinns nly. But, compulsory or involuntary worship s performed by the entire creation. Says Allah

Almighty: "*And there is nothing which might not speak of His Glory praising Him*" (S17:V44). But, in these worships there is no reward. The punishment of the jinns is Hell and the reward is salvation from Hell (Hanafi).

مَآ اُرِيْدُ مِنْهُمْ مِّنْ رِّزْقٍ وَّمَآ اُرِيْدُ اَنْ يُّطْعِمُوْنِ ﴿۵۷﴾

7. Neither do I ask any provision [67] from them, nor do I desire that they hould feed [68] Me.

67. That He grants sustenance to you, or to My creation, or for himself, because Allah Almighty is the provider of sustenance for everybody. In short, the purpose of creation of man and jinn is not to earn sustenance, but to worship. Sustenance is subordinate to worship, e.g. the king employs servants to serve him, for which he pays them wages. If they leave his employment, they will no longer be entitled to

any wage. However, it is the Mercy of Allah Almighty that He is providing sustenance to the worthless persons as well.
68. Like the worldly kings who desire tax from their subjects for their sustenance, as well as for the administration of the land. Thus, they are dependent on their subjects. But, the Divine Kingdom is totally independent.

اِنَّ اللّٰهَ هُوَ الرَّزَّاقُ ذُو الْقُوَّةِ الْمَتِيْنُ ﴿۵۸﴾

8.Certainly, it is only Allah, who is the Great Provider [69], the Powerful, the Authoritative [70].

69. That He provides sustenance for everybody. It should be remembered that general sustenance is provided to the creation in general, e.g. the light of the sun; air, floor of the earth; canopy from the sky; while the pecific sustenance is provided for special persons e.g. faith, mystical knowledge, ainthood, guidance, Prophethood, etc. If

sustenance were dependent on the effort of the person, then the baby in the mother's womb would not have obtained it.
70. Thus, seek refuge of the Lord against the one who is strong. The devil is our powerful enemy and only the refuge of our Lord can save us from him.

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فَإِنَّ لِلَّذِينَ ظَلَمُوا ذَنُوبًا مِّثْلَ ذَنُوبِ أَصْحَابِهِمْ فَلَا يَسْتَعْجِلُونِ ﴿٥٩﴾

59.So undoubtedly, those who were cruel shall have a portion of (comforts) like their companions [71] of times. Therefore, let them not ask Me to hasten [72] (the penalty).

71. Zanoob is a name given to a small bucket to draw water from the well, which sometimes throws water this side, and sometimes on that side. This means there is a time and turn for the punishment of each nation. When that time comes, the punishment will follow suit.

72. Do not ask for punishment before the appointed time.

فَوَيْلٌ لِّلَّذِينَ كَفَرُوا مِن يَوْمِهِمُ الَّذِي يُوعَدُونَ ﴿٦٠﴾

60.Woe unto those who disbelieve because of that day of theirs, which they are promised [73].

73. That appointed day is either the punishment of Battle of Badr, or the day of their death, or the Day of Judgement.

سُوْرَةُ الطُّوْرِ مَكِّيَّةٌ ٥٢

اياتها ٤٩ ركوعاتها ٢

SURAH AT-TUR

(MAKKAN) Revealed Before Hijrah

2 Sections: 49 Verses 312 Words , 1500 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

وَالطُّوْرِ ﴿١﴾

1. By the Tur [1] (Sinai).

1. Tur is a mountain situated between Egypt and Madain, in the Valley of Sinai. Its name is Zabeer and its title is Tur. It is here that Hazrat Musa (On whom be peace) had spoken to Allah Almighty. The Oath is mentioned because of its sanctity. This tells us that any stone or mountain that is connected with the Prophet of Allah Almighty becomes sanctified as well.

وَكِتٰبٍ مَّسْطُوْرٍ ﴿٢﴾

2.And by the written book [2].

2. This tells us that the writings of certain special servants are beloved to Allah Almighty, as He has taken an oath on them. Says Allah Almighty: "*By the Pen and by that which they (angels) write*"(S68:V1). The verdicts (Fataawa) of the Islamic scholars, the Na'atiyah

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poems and the compositions of these poets, the texts of the Holy Qur'aan and Ahadith, their commentaries, are all included in this. Or, it could signify the recordings of the angels, i.e. the books of deeds of people, the angel who is the writer of Fate, or the writing on the Divine Tablet, or the Tauraat, or the Injeel, or the writing of the Holy Qur'aan. Thus, the interpretation of writing should be made in details like this.

فِيْ رَقٍّ مَّنْشُوْرٍ ۙ﴿۳﴾

3. Which written in an open scroll.

وَّالْبَيْتِ الْمَعْمُوْرِ ۙ﴿۴﴾

4. And by the frequently visited House [3].

3. By "*Baitul Ma'moor*" meant a populated house. In this verse it denotes either the Holy Ka'bah, which is always populated with pilgrims and worshippers, or the Baitul Ma'moor, which is found in the seventh heaven, which is the Qibla of the angels and which the Holy Prophet صلى الله عليه وآله وسلم had seen on the Night of Me'raaj. Or, these are the hearts of the pious servants, which are cultivated with the rememberance of Allah Almighty. Or, it refers to homes of those believers, which are established with Zikrullah (*Tafseer Roohul Mu'ani*).

وَالسَّقْفِ الْمَرْفُوْعِ ۙ﴿۵﴾

5. And by the elevated canopy [4] (of Heaven).

4. By this is meant either the heavens, which serve as the canopy or roof of this world, or the Arsh , which is the roof of Paradise. The mentioning of the roof with the house is quite appropriate (*Tafseer Khazain and Roohul Mu'ani*).

وَالْبَحْرِ الْمَسْجُوْرِ ۙ﴿۶﴾

6.And by the burning sea [5].

5. By this is meant those oceans in which we find water today. On the Day of Judgement these waters would be set alight. This flaming water will encourage the fire of Hell further, as has been stated in the Hadith Shareef.

اِنَّ عَذَابَ رَبِّكَ لَوَاقِعٌ ۙ﴿۷﴾

7. Undoubtedly, the punishment [6] of you Lord is certainly to occur.

6. By this is meant either the punishment of the grave or punishment of the Day of Judgement. The second meaning is more forceful as is visible from the subsequent subject.

مَّا لَهٗ مِنْ دَافِعٍ ۙ﴿۸﴾

8. But there is none to avert [7] (it).

7. From this we understand that nothing can alter Taqdeer e Mubram or inevitable Fate nor evade it. Says Allah Almighty: "*The word is not changed with Me*"(S50:V29). Likewise, the coming of punishment is an inevitable fate and thus cannot be put off.

يَّوْمَ تَمُوْرُ السَّمَآءُ مَوْرًا ۙ﴿۹﴾

9.The day when the heavens will shake [8] with awful shaking.

8. Firstly, they will move like the wheel, then they will burst. It tells us that today the heavens are stationary. In fact, it is the moon and the stars that are in motion.

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10. And the mountains will move 9 with an awful movement.

وَّتَسِيْرُ الْجِبَالُ سَيْرًا ﴿۱۰﴾

9. First, they will float like the clouds, thereafter fly like the particles of the carded cotton, then like particles of dust. This is the Day of Judgement.

11. Woe, then, on that day to the beliers [10].

فَوَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿۱۱﴾

10. This is if the infidels had belied the Prophets. From this emerge three issues:
1. Those people who did not get the Prophethood of any Prophet like the parents of our Beloved Prophet صلى الله عليه وآله وسلم . For them the Oneness of Allah Almighty is sufficient for their salvation.

2. The minor children of the infidels and the polytheists will not be inmates of Hell.
3. Although the sinful believers would be punished, there is no destruction for them; nor will they be embarrassed, nor is their punishment eternal.

12.And those who are playing in idle discourses [11].

الَّذِيْنَ هُمْ فِيْ خَوْضٍ يَّلْعَبُوْنَ ﴿۱۲﴾

11. In matters of infidelity and polytheism, or in worldly business matters and negligence. This tells us that whatever keeps you away from Allah Almighty is mere sport and idle avocation.

13. The day they shall be driven [12] towards the fire of Hell with forceful pushing.

يَوْمَ يُدَعُّوْنَ اِلٰى نَارِ جَهَنَّمَ دَعًّا ﴿۱۳﴾

12. In that the angels of punishment would fasten their hands with their necks and their feet with their foreheads and throw them into Hell like a ball, telling them this. This tells us that even if the sinful believers would be put into Hell, it will not be in this manner.

14.This is the fire, which you used to belie.

هٰذِهِ النَّارُ الَّتِيْ كُنْتُمْ بِهَا تُكَذِّبُوْنَ ﴿۱۴﴾

15.Is this magic [13], or you do not receive?

اَفَسِحْرٌ هٰذَآ اَمْ اَنْتُمْ لَا تُبْصِرُوْنَ ﴿۱۵﴾

13. This conversation will be with those infidels who were calling the Holy Prophet صلى الله عليه وآله وسلم as a magician, and after seeing the miracles, said that we are being deceived.

16. Go into it roasted; now whether you be patient or not [14] be patient, all is equal to you. You are merely rewarded for what you used to do [15].

اِصْلَوْهَا فَاصْبِرُوْٓا اَوْ لَا تَصْبِرُوْا ۚ سَوَآءٌ عَلَيْكُمْ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ﴿۱۶﴾

14. This means that the believers in the world were given great reward for patience. But, now there is no benefit for you even for patience.

Whether you scream or remain silent will not make any difference.

15. It means sincerely, e.g. infidelity and

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olytheism, or through the limbs, e.g. sins. hus, even the infidel who does good deeds is an inmate of Hell, as he is guilty of infidelity of the heart.

7.Undoubtedly, the pious ones are n Paradise and in delight [16].

إِنَّ الْمُتَّقِينَ فِي جَنَّاتٍ وَّ نَعِيمٍ ﴿١٧﴾

6. Although a believer may be a sinner, but n one aspect he is pious because he had afeguarded himself from defective beliefs. Thus, he too after coming into contact with the vater of intercession, or after serving a little punishment for his sins will, most certainly, go to Paradise. Therefore, there is no inconsistency in the verses, nor between the verse and the Hadith.

8.And they are happy with what heir Lord has bestowed [17] upon hem. And their Lord will save them rom the punishment of Hell [18].

فٰكِهِينَ بِمَآ اٰتٰىهُمْ رَبُّهُمْ ۚ وَوَقٰىهُمْ رَبُّهُمْ عَذَابَ الْجَحِيمِ ﴿١٨﴾

17. In Paradise, there will be two types of Divine bounties: the reward of piety, as well as he imperial bestowal. The reward of deeds, oo, would be given through His kindness. Therefore, the word "Oh Lord!" is stated here.

18. Either, from the very beginning, e.g. a pious believer, or the forgiven sinner, or after taking out of Hell, e.g. like those sinners who have been purified after having been taken out of Hell.

19. Eat and drink with pleasure [19], a reward for your pious deeds [20].

كُلُوا وَ اشْرَبُوا هَنِيٓـًٔا بِمَا كُنْتُمْ تَعْمَلُونَ ﴿١٩﴾

19. Eat eternally, and eat in every way, nothing will be harmful. There will be no one preventing you from enjoying these bounties, because in the world you had observed the limits of Shariah (Islamic Law). The worldly limits of Shariah are the means of freedom of the Hereafter.

20. Directly or indirectly, viz. the minor children of the believers are pious believers under their parental obedience.

20.Reclining on couches set in rows [21]. And We shall unite [22] them with fair maidens having large beautiful eyes.

مُتَّكِـِٔينَ عَلٰى سُرُرٍ مَّصْفُوفَةٍ ۚ وَزَوَّجْنٰهُمْ بِحُورٍ عِينٍ ﴿٢٠﴾

21. This tells us that there will be no labour in Paradise because reclining takes place in comfort. But, there will be no one remaining idle. People will be engaged in merry-making and beholding the beauteous vision of the Friend (Allah Almighty). Being idle is bad, but rest is good.

22. It should be remembered that in the world the marriage of a human being cannot take place with a non-human. There can be no marriage with animals or jinns. But, marriage in Paradise will be with a non-human because the Hoories are neither human nor from the progeny of Hazrat Adam, but yet they will be given in marriage to human beings.

21. And those who believe, and whose children follow them with faith, We shall join [23] them with their children, and shall not diminish [24]

وَ الَّذِيْنَ اٰمَنُوْا وَ اتَّبَعَتْهُمْ ذُرِّيَّتُهُمْ بِاِيْمَانٍ اَلْحَقْنَا بِهِمْ ذُرِّيَّتَهُمْ وَ مَآ

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anything from their deeds. All men are pledged [25] in their deeds.

اَلَتْنٰهُمْ مِّنْ عَمَلِهِمْ مِّنْ شَیْءٍ ؕ كُلُّ امْرِئٍۢ بِمَا كَسَبَ رَهِیْنٌ ﴿۲۱﴾

23. This means if the children of the believers are believers, then they will be kept with their parents in Paradise. They will not be separated from them. The limit of faith is placed to show that the infidel children of the believers will not be with their parents. From this we learn that the status of children are elevated through the medium of the parents. Although the children of the Holy Prophet صلى الله عليه وآله وسلم are not prophets, they will be with the Holy Prophet صلى الله عليه وآله وسلم in Paradise. This has proven the issue of "Waseela" or mediation. We have further understood that the minor children of the believers are inmates of Paradise. Also, that the inmate of Paradise will reside therein with his family, i.e. if the status of the father is low and that of the children is lofty, then the status of the father would be raised and then sent to the children. Thus, if Allah wills, Hazrat Amina, Hazrat Abdullah and the children of the Holy Prophet صلى الله عليه وآله وسلم will live with the Holy Prophet صلى الله عليه وآله وسلم in Paradise.

22.And We helped them with fruits and meat, as they desire [26].

وَ اَمْدَدْنٰهُمْ بِفَاكِهَةٍ وَّ لَحْمٍ مِّمَّا یَشْتَهُوْنَ ﴿۲۲﴾

26. The bounties of the inmates of Paradise would be increased continuously, not decreasing in any way.

23.They shall pass from one another a cup wherein there is neither anything absurd or sin [27].

یَتَنَازَعُوْنَ فِیْهَا كَاْسًا لَّا لَغْوٌ فِیْهَا وَ لَا تَاْثِیْمٌ ﴿۲۳﴾

27. This tells us that in Paradise the believers will not possess any capacity to commit a sin, because the baser self induces sin, and that would have been destroyed in Paradise. In addition, drinks, etc. too, will not have the power to create any mischief, i.e. one who consumes these drinks will not be intoxicated, nor commit any sins due to it.

24.And the youths in their service [28] will go round them as if they are well-preserved pearls [29].

وَ یَطُوْفُ عَلَیْهِمْ غِلْمَانٌ لَّهُمْ كَاَنَّهُمْ لُؤْلُؤٌ مَّكْنُوْنٌ ﴿۲۴﴾

28. These youths are neither their own sons, nor their worldly servants, but are a creation of Paradise like the Hoories who have been created to serve the inmates of Paradise. Angels are besides them. Some Islamic scholars are of the view that the children of the infidels who had died in their infancy would be used to serve the inmates of Paradise. From this we further learn that every inmate of Paradise would receive servants, whether they are common or specific inmates.

29. This means like clean pearls, which had not been soiled by anyone's touch. Every inmate of Paradise will be granted at least one thousand of these servants (Gilmaan) who

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uld be serving them in different ways. mates of higher status will receive more

.And they will turn to one another king mutual questions [30].

. The inmates of Paradise would be quiring from one another about their deeds in e world, like what deeds did you perform?

6. Saying: "Surely, before this we ere full of fear in our families [31]."

1. From this, emerge three issues:
The inmates of Paradise would be able to member their worldly activities, which they ould be discussing therein.
The fear of Allah Almighty is the foundation

7. "But Allah has been gracious to s, and saved us from the punis- ment of scorching [32] hot wind."

2. This means the guidance for us to do good eeds in the world, too, is due to the mercy of Allah Almighty. Keeping us firm on them, too,

8. "Surely, we worshipped Him efore. He is the Beneficent, the Merciful [33]."

3. This means it is Him Who gave us uidance to indulge in acts of worship. He said his because we should know that we must not

SECTION 2

9. Then (O Beloved Prophet) dmonish [34] (them) that by the Grace of your Lord you are neither a oothsayer nor mentally sick [35].

4. For the entire creation, i.e. counsel the nfidels towards accepting faith; the believers owards doing good deeds, the devotees owards the mystical knowledge of Allah lmighty. In short, Oh My Beloved, no one is ee of thy counselling.

servants.

وَ اَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَسَآءَلُوْنَ ﴿٢٥﴾

This enquiry would be for the purpose of expressing gratitude and not for expressing pride, as is revealed in the verses that follow.

قَالُوْٓا اِنَّا كُنَّا قَبْلُ فِيْٓ اَهْلِنَا مُشْفِقِيْنَ ﴿٢٦﴾

of piety. One should fear Allah Almighty even after doing good deeds.
3. The fear of the world becomes the means of being fearless in the Hereafter.

فَمَنَّ اللّٰهُ عَلَيْنَا وَ وَقٰىنَا عَذَابَ السَّمُوْمِ ﴿٢٧﴾

is due to His bounty and accepting them to send us to Paradise is His Kindness.

اِنَّا كُنَّا مِنْ قَبْلُ نَدْعُوْهُ ؕ اِنَّهٗ هُوَ الْبَرُّ الرَّحِيْمُ ﴿٢٨﴾ ع ٢

be proud of our acts of worship, but rather be grateful for His Mercy.

فَذَكِّرْ فَمَآ اَنْتَ بِنِعْمَتِ رَبِّكَ بِكَاهِنٍ وَّلَا مَجْنُوْنٍ ؕ ﴿٢٩﴾

35. This means your prophecies about the unseen are not due to soothsaying, but due to Divine revelation. A demented person does not know himself, but you Oh Beloved, have knowledge of both worlds. He whom nobody cares for, you take care of him. Or, the

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meaning of *Majnoon* could be '*Mastoor*', i.e. one who is hidden. The Holy Prophet صلى الله عليه وآله وسلم is hidden from the creation, but the creation is not hidden from him. Le alone the creation, the Creator, too, is no hidden from him.

30. Or, do they say: "He is a poet [36], for whom we are waiting [37] for an adverse turn of his fortune."

أَمْ يَقُولُونَ شَاعِرٌ نَّتَرَبَّصُ بِهٖ رَيْبَ الْمَنُوْنِ ﴿٣٠﴾

36. Here, poet does not denote the common poets of today, i.e. the composer of verses in metrical form, because the Holy Prophet صلى الله عليه وآله وسلم never composed verses. Instead, the word poet denotes those reprobate novelists who compose verses and describe them to look true. Says Allah Almighty: "*And We have not taught him to compose verses, and nor is it befitting to his dignity*"(S36:V69).

37. Just as the names of the previous poet had been removed from the world, after the Holy Prophet صلى الله عليه وآله وسلم his blessed name, too, would be forgotten (Allah forbid) He is such a true sun, that whomever his rays fall on, they gain eternal life. Observe, the immortality gained by Hazrat Ghause Paak and Hazrat Imam Husain (May Allah be pleased with them).

31.Please declare! (O beloved Prophet): "Keep on waiting, I, too, am among those who are waiting [38] with you."

قُلْ تَرَبَّصُوْا فَاِنِّيْ مَعَكُمْ مِّنَ الْمُتَرَبِّصِيْنَ ﴿٣١﴾

38. Punishment will descend upon you. Thus, those malicious and evil-minded infidels were killed during the blessed lifetime of the Holy Prophet صلى الله عليه وآله وسلم , in a most disgraceful manner.

32.Does their reasoning prompt them to this, or are they a rebellious [39] people?

اَمْ تَاْمُرُهُمْ اَحْلَامُهُمْ بِهٰذَآ اَمْ هُمْ قَوْمٌ طَاغُوْنَ ﴿٣٢﴾

39. This means, Oh My Beloved! Do not be saddened by their nonsensical prattle. They are rebellious and stupid. If they had a little bit of sense, they would have remained firm upon what they had said. They have no conviction over what they say. Sometimes they call him a poet, at other times a demented person. Although a poet is an intelligent person, a demented person lacks intelligence. Thus, it is not worthy of expressing grief over the nonsensical utterances of such fickle-minded persons.

33. Or do they say: "He (the Holy Prophet) has fabricated it (Qur'aan)." In fact, they will never believe it.

اَمْ يَقُوْلُوْنَ تَقَوَّلَهٗ ۚ بَلْ لَّا يُؤْمِنُوْنَ ﴿٣٣﴾

34.Let them bring a single declaration (chapter) like this, if they are truthful [40].

فَلْيَاْتُوْا بِحَدِيْثٍ مِّثْلِهٖٓ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٣٤﴾

40. Because this is the identification of Almighty Allah's things that its likeness cannot be produced by man like the moon and sun, the ant and the glow-worm. Thus, since you could not produce the like of the Quranic verse, then admit that it is the word of Allah Almighty.

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اَمْ خُلِقُوْا مِنْ غَيْرِ شَيْءٍ اَمْ هُمُ الْخٰلِقُوْنَ ﴿۳۵﴾

Have they not been created, or are ey created [41]?

This means they should think if they are n by themselves, or, if they had been sponsible for their birth themselves, then they ed not worship anyone, as no one is their eator. But, if someone, who is their master and sustainer, had created them then it becomes necessary for them to worship their Master and Creator. Allah be praised! In what a delicate way this has been explained.

اَمْ خَلَقُوا السَّمٰوٰتِ وَ الْاَرْضَ ۚ بَلْ لَّا يُوْقِنُوْنَ ﴿۳۶﴾

6. Or, did they create the heavens nd the earth [42]? In fact they have no ith [43].

2. This means how have the people become indifferent to the worship of Allah Almighty. re those people self-created? Or, are they emselves creators of the heavens and the arth? If they themselves are their creators - hen they have become equal to Allah Almighty which case they are not in need of worship. ut none of these qualities are found in them, e. they are neither creators, nor are they on-created, but they are the creation of Allah Almighty. Therefore, it is incumbent upon them to worship their Creator.

43. Somehow, they verbally acknowledge Allah Almighty as their Creator. This tells us that anyone whose actions are not in accordance with his word, his actions are false. After accepting Allah Almighty, they were worshipping the idols. For this reason they have been addressed in this way.

اَمْ عِنْدَهُمْ خَزَآئِنُ رَبِّكَ اَمْ هُمُ الْمُصَيْطِرُوْنَ ﴿۳۷﴾

7. Or, have they treasures of your Lord with them? Or, have they been romised [44] the authority of some reasures?

4. These words are the refutation of their onsensical prattle, that why was the Holy Prophet صلى الله عليه وآله وسلم made the Prophet nd not one from among them. It is said to hem that they do not hold the keys to the reasures of Allah Almighty and that they can-not appoint anyone a prophet whom they like. Allah Almighty is the Master and absolute authority and can give any bounty to whomsoever He wishes. Who are you to object?

اَمْ لَهُمْ سُلَّمٌ يَّسْتَمِعُوْنَ فِيْهِ ۚ فَلْيَاْتِ مُسْتَمِعُهُمْ بِسُلْطٰنٍ مُّبِيْنٍ ﴿۳۸﴾

8. Or, have they the ladder [45] by means of which they climb to listen? Then let the there listner bring a lear proof.

5. And after having heard, they still say Allah forbid) that after the Holy Prophet صلى الله عليه وآله وسلم his religion will perish.

اَمْ لَهُ الْبَنٰتُ وَ لَكُمُ الْبَنُوْنَ ﴿۳۹﴾

9. Or, has He daughters, and you ave sons [46]?

6. The polytheists of Arabia would state that ngels are daughters of Allah Almighty; yet, ey would dislike having a daughter for themselves. So much so, that if a daughter was born to them, they would bury her alive. Mention is made of it in this verse.

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40. Or, do you ask them some wage that they are overburdened under such expense [47]?

47. This verse is a refutation of that speech of the infidels that the Holy Prophet صلى الله عليه وآله وسلم had proclaimed Prophethood in order to seek leadership and wealth. They have been given a reply that if this was his aim,

أَمْ تَسْئَلُهُمْ أَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُونَ ﴿٤٠﴾

then he would have placed a tax on h propagation and asked you for wages for th work. If this is not the case, then he providing, not taking anything from anyon Hence, your nonsensical claim is baseless an false.

41. Or, have they unseen (power) with them by which they give written command [48]?

48. It is the refutation of the nonsensical prattle of the infidels that neither will there be a Day of Judgement, nor any reward and punishment. This means Oh you infidels, My

أَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُونَ ﴿٤١﴾

Beloved had given you information regardin this from the Divine Tablet and from Divin Revelation. On what revelation and unsee knowledge are you refuting it?

42. Or, do they intend to stage any deception [49]? But it is the infidels who are to get deceived [50].

49. This means Oh My Beloved! These people are not only opposing you verbally, but their committee in Darun Nadwah is planning to cause harm to you, and take your blessed life.
50. Allah Almighty fulfilled His promise, i.e. those who had evil intentions were all destroyed without harming the Holy Prophet صلى الله عليه وآله وسلم in the slightest way. This

أَمْ يُرِيدُونَ كَيْدًا ۖ فَالَّذِينَ كَفَرُوا هُمُ الْمَكِيدُونَ ﴿٤٢﴾

means Oh My Beloved! Your true Protecto and Helper is Allah Almighty Who will sav you from their deception. But, who is thei helper through whose assistance they woul oppose Allah Almighty to take your life? Thi tells us that to oppose the Holy Prophe صلى الله عليه وآله وسلم is, in reality, opposing Allah Almighty.

43.Or, do they have any other god besides Allah? Glorified [51] be Allah from that which they associate with Him.

51. Allah Almighty is free of their polytheism and His Prophet is protected from their wickedness. In fact, those who come under the

أَمْ لَهُمْ إِلَٰهٌ غَيْرُ اللَّهِ ۚ سُبْحَانَ اللَّهِ عَمَّا يُشْرِكُونَ ﴿٤٣﴾

protection of His Beloved would be protected. The dog in whose neck there is a belt of an owner is not harmed by anyone.

44. And if they see a portion of the sky falling down, they would say: "These are clouds, piled up [52]."

52. This tells us that if a person is not destined to have faith, he will not gain guidance even after seeing major miracles. This is a reply to

وَإِن يَرَوْا كِسْفًا مِّنَ السَّمَاءِ سَاقِطًا يَقُولُوا سَحَابٌ مَّرْكُومٌ ﴿٤٤﴾

the utterance of the infidels that if you can, le the mountains fall upon us from the sky.

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فَذَرْهُمْ حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ فِيْهِ يُصْعَقُوْنَ ﴿۴۵﴾

5.Leave them, till they meet that y of theirs wherein they shall ecome fortified [53].

. Explanations to this verse could be the llowing:

Oh My Beloved! Do not wage war on the nfidels until you are not granted permission to o so. But, when that order is given, it must rike panic in them. By 'refraining' is meant to efrain from Jihad. By 'days of swooning' is eant the day of Jihad, Battle of Badr, etc. In hich case this verse is abrogated, the ordinance of Jihad is its abrogation.

2. You should leave them until the Day of Judgement and remain aloof from them. In this way this verse is firm. This tells us that the Holy Prophet صلى الله عليه وآله وسلم will not leave his devotees in their life, after their death and until the Day of Judgement, because abandoning is for the infidels.

يَوْمَ لَا يُغْنِىْ عَنْهُمْ كَيْدُهُمْ شَيْـًٔا وَّلَا هُمْ يُنْصَرُوْنَ ﴿۴۶﴾

6. The day on which their deception hall not avail them anything, nor hall they be helped [54].

54. This means the believers would be assisted during Jihad (Holy War) through the angels, etc. while the infidels will be left without any help. Or, they will be given help on the Day of Judgement, at the time of their death, in their graves. The believers will receive help from the Prophets and Saints. Anyone who says that I have no helper is merely acknowledging his infidelity.

وَ اِنَّ لِلَّذِيْنَ ظَلَمُوْا عَذَابًا دُوْنَ ذٰلِكَ وَ لٰكِنَّ اَكْثَرَهُمْ لَا يَعْلَمُوْنَ ﴿۴۷﴾

47.And surely the unjust people shall have a punishment [55] besides that. But most of them don't know [56].

55. The punishment at the time of death and in the grave, prior to the Day of Judgement. From this verse, the punishment of the grave is proven. Or, the punishment of seven years of famine, prior to giving the order of Jihad, which was sent to the infidels of Makkah.

56. Punishment would be coming on them. Just as, prior to their slaughtering, the goats are not made aware of their slaughtering, in the same way, the infidels, too, are not made aware of their time of punishment.

وَاصْبِرْ لِحُكْمِ رَبِّكَ فَاِنَّكَ بِاَعْيُنِنَا وَ سَبِّحْ بِحَمْدِ رَبِّكَ حِيْنَ تَقُوْمُ ﴿۴۸﴾

48.And (O Beloved Prophet) wait patiently for the Judgement [57] of your Lord, as you are always before [58] Our eyes. And glorify your Lord, praising Him when you stand [59].

57. Do not wage holy war before the revelation of its ordinance, in which this verse is abrogated from the verses of Jihad. Or, it means do not be saddened by the delay in the coming of the punishment on the infidels.

58. The infidels would not be able to cause any harm to the Holy Prophet صلى الله عليه وآله وسلم. Or, that the Holy Prophet صلى الله عليه وآله وسلم is under the protection of Allah Almighty, as well as no sin would be able to be committed by him. The devil cannot reach him. Or, it means, Oh My Beloved, you are directly in My gaze and I am at all times looking at your deeds of love with the gaze of love. Its commentary

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is the following verse: "*Who sees you where you stand*"(S26:V218). The great Sufis say that whoever desires to come within the gaze of Allah Almighty, he should seek the closeness of the Holy Prophet صلى الله عليه وآله وسلم by attaching himself to his blessed feet, clothes, shoes. In short, the lover looks at everything with utmost love - even the servants as well.

49. And glorify Him in a part of the night, and after the setting of the stars [60].

وَمِنَ الَّيْلِ فَسَبِّحْهُ وَ اِدْبَارَ النُّجُوْمِ ﴿٤٩﴾ ع

60. This means offer your Tahajjud and Sunnat raka'ats of Fajr Salaah. The great Sufis state that this is the rememberance of Me'raaj, because this also took place during the latter part of the night secretly, i.e. no person was given information about it. Thus, the person intending to offer Tahajjud should do so silently without awakening anybody. Also, he should offer his Sunnat raka'ats of Fajr in some darkness. Thereafter, recite Istighfaar and other azkaar, and when it is light he should offer his Fard raka'ats as can be seen from 'after the setting of the stars'.

59. This gives a hint that before commencing with Salaah proper, it is important to recite Thana, to glorify Allah Almighty. After getting up from sleep you should glorify Allah Almighty. Also, before the termination of every gathering, recite the glory and praise of Allah Almighty, because all this is included in standing.

SURAH AN-NAJM (THE STAR)

(MAKKAN) Revealed Before Hijrah

3 Sections: 62 Verses 1 360 Words 1405 Letters

اياتها ٦٢ ٥٣ سُوْرَةُ النَّجْمِ مَكِّيَّةٌ ٢٣ ركوعاتها ٣

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

1. This is that first Surah which the Holy Prophet صلى الله عليه وآله وسلم had proclaimed and recited before the polytheists (*Khazainul Irfaan*). This Surah was revealed in Ramadaan, in the fifth year of Revelation. On hearing this Surah, the jinns, man, believers and infidels, all prostrated. This incident is well known.

SECTION 1

1. By the brightly shining star (Muhammad) when he descended [2]

وَالنَّجْمِ اِذَا هَوٰى ﴿١﴾

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om the Ascension (Me'raaj).

The word "*Najm*" either denotes the star d "*Hawa*" denotes to be inclined towards the ting. Or, '*Najm*' could mean shrubs spread the ground, while '*Hawa*' would mean this ming into motion. Or, '*Najm*' denotes the oly Prophet صلى الله عليه وآله وسلم and '*Hawa*' denotes his returning from Me'raaj. The third meaning is more strong and pleasant because the discussion, which follows, is about the Holy Prophet صلى الله عليه وآله وسلم (*Khazainul Irfaan, Tafseer Khazain, etc.*).

Your companion (Muhammad) as not strayed, nor was he misled [3].

مَا ضَلَّ صَاحِبُكُمْ وَ مَا غَوٰى ۚ﴿۲﴾

By 'Sahib' is meant companion. The Holy rophet صلى الله عليه وآله وسلم is declared as the ompanion of all, because he is the companion f the body and faith. Where everyone abandons ou, i.e. in the grave, the Day of Judgement, etc. he Holy Prophet صلى الله عليه وآله وسلم will be with ou. Two things have been negated through the oly Prophet صلى الله عليه وآله وسلم; going astray nd being misled;

e.g. the Messenger of Allah's صلى الله عليه وآله وسلم heart has always been protected from evil thoughts and body from undesirable actions. Says Allah Almighty: "*And He found you drowned in His Love, therefore gave unto him*"(S93:V7) i.e. Oh My Beloved, We found you a sublime symbol of guidance, so through your medium, We gave guidance to all.

. And he does not speak of his own esire [4].

وَ مَا يَنْطِقُ عَنِ الْهَوٰى ؕ﴿۳﴾

This verse is the proof for the previous erse, i.e. how can he go astray when he has een on the stage of being drowned in Allah Almighty? Every word and every deed is from Allah Almighty. He had crushed all his desires n the Divine plan of Allah Almighty. When a person reaches this stage, then he begins to perform Divine deeds. He functions through the power of Allah Almighty; just as coal performs the function of fire, when it is totally submerged into it.

. It is only through the revelations [5] hat are sent to him.

اِنْ هُوَ اِلَّا وَحْیٌ یُّوْحٰی ۙ﴿۴﴾

The Holy Prophet صلى الله عليه وآله وسلم got married to Hazrat Zainab, yet Allah Almighty ays: "*We got him married*". The Holy Prophet صلى الله عليه وآله وسلم threw the stones, which Allah Almighty says that "*He threw the stones*". eople took an oath of allegiance at the hands f the Holy Prophet صلى الله عليه وآله وسلم , which llah states that the oath was taken on Him. his tells us Allah Almighty directs every word nd deed of the Holy Prophet صلى الله عليه وآله وسلم ; because this marriage was ontracted by the Holy Prophet صلى الله عليه وآله وسلم This oath of allegiance was taken before the velation of this verse. Thus, raising an bjection against the Holy Prophet صلى الله عليه وآله وسلم is equivalent to raising it against Allah Almighty. It should be remembered that the Holy Qur'aan and the Hadith are both Divine revelation, as can be understood from this verse. However, the Holy Qur'aan is visible revelation and the Hadith is concealed revelation. Those deeds and words of the Holy Prophet صلى الله عليه وآله وسلم against which Quranic verses were revealed are known as errors and those too, in reality, were from Allah Almighty. There are thousands of wisdoms concealed in it. Observe, the eating of wheat by Hazrat Adam (On whom be peace) was an error, but this too was from Allah Almighty. Due to this error, the world came into being. For a detailed research, consult the book *'Sultanate Mustapha'*.

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5. Tahught him the One possessing Supreme [6] Power [7].

6. By this is meant Allah Almighty. Says Allah Almighty: "*The Most Affectionate taught the Qur'aan to His Beloved*"(S55: V1-2). Allah Almighty further states: "*And undoubtedly you are being taught Qur'aan by the Wise, the Knowing*" (S27:V6). That verse is the commentary of this verse. Thus, Hazrat Jibraeel is not the teacher of the Holy Prophet صلى الله عليه وآله وسلم . That is why he would

عَلَّمَهٗ شَدِيْدُ الْقُوٰى ۙ﴿۵﴾

respect the Holy Prophet صلى الله عليه وآله وسلم.

7. Both of these are attributes of Allah Almighty, i.e. the revelation of the Holy Qur'aan, too, was from Allah Almighty, and it is He who taught every part of it to His Beloved Prophet صلى الله عليه وآله وسلم . Hazrat Hassan Basri said the same (*Tafseer Khazain, Roohu Mu'ani*).

6. The Lord of mighty strength, who manifested this ascendance (of Muhammad).

ذُوْ مِرَّةٍ ؕ فَاسْتَوٰى ۙ﴿۶﴾

7.And he was on the highest horizon [8] (to see Splendid Divine Sight).

وَهُوَ بِالْاُفُقِ الْاَعْلٰى ؕ﴿۷﴾

8. In these verses there is a discussion of the Holy Prophet's صلى الله عليه وآله وسلم physical Me'raaj, i.e. Hazrat Muhammad Mustapha went through the high regions of the seven heavens to come to the Empyrean Throne of Allah. At Sidratul Muntaha - the Heavenly Tree - even Jibraeel could not go beyond, but the Holy Prophet صلى الله عليه وآله وسلم went further. This, too, has been related by Hazrat Hassan Basri and is found in (*Tafseer Kabeer, Roohul Bayaan and Khazain-e-Irfaan*).

8. Then the spleen did vision drew nearer [9], and then he came closer [10].

ثُمَّ دَنَا فَتَدَلّٰى ۙ﴿۸﴾

9. This means the Holy Prophet صلى الله عليه وآله وسلم came very close to the Divine Light or the Light of Allah Almighty came close to the Holy Prophet صلى الله عليه وآله وسلم .

10. The manifestation of the Divine came towards His Beloved or Hazrat Jibraeel (On whom be peace) motioned towards the Holy Prophet صلى الله عليه وآله وسلم . The first meaning is more appropriate.

9.So this was the distance of two hands, or rather less [11] than that.

فَكَانَ قَابَ قَوْسَيْنِ اَوْ اَدْنٰى ۚ﴿۹﴾

11. Here, the purpose is to show the extreme closeness between the Holy Prophet صلى الله عليه وآله وسلم and the Light of Allah Almighty. When Arabs intended showing extreme closeness, they would use the expression of distance of the two ends of the bow, or two hands. The Sufi saints say when one desires to take a person in the embrace of love, they use the two hands as two ends of the bow and make an orbit in which the beloved is embraced.

This means the mercy of Allah Almighty took His Beloved Messenger and embraced him in such a way like how a lover embraces his beloved, or how the circle locks the centre in its clasp. It should be remembered that the joining of the two bows forms a circle. At that point in time, the scene constituted of the Mercy of Allah Almighty in all four directions, and the Light of Allah and the Holy Prophet صلى الله عليه وآله وسلم were in the centre.

10. And He revealed [12] to His servant

فَاَوْحٰۤى اِلٰى عَبْدِهٖ مَاۤ اَوْحٰى ؕ﴿۱۰﴾

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hatever He wanted to reveal [13].

2. From this is understood in the previous rses that all the pronouns were turning wards Allah Almighty and not towards azrat Jibraeel, because the Holy Prophet صلى الله عليه وآله وسلم is the servant of Allah lmighty and not of Hazrat Jibraeel. Also, the nder of revelation is Allah Almighty and not azrat Jibraeel.

3. This means the night of Me'raaj, in matters of this specific closeness, is without Hazrat Jibraeel. Allah Almighty spoke all those special things to His Beloved Prophet , which are beyond anyone's imagination. The great Sufis say that in this special closeness, Allah Almighty granted His Beloved Rasool all the knowledge of the Unseen. The Hadith Shareef corroborates this.

1. The heart lied not to what he saw

مَا كَذَبَ الْفُؤَادُ مَا رَاٰى ﴿١١﴾

.

4. This means the blessed eye of the Holy Prophet صلى الله عليه وآله وسلم totally absorbed he beauteous Vision of Allah Almighty, and is heart verified that this observation was ndeed accurate without any error. If the Holy Prophet صلى الله عليه وآله وسلم has seen the ision of Allah Almighty only through the eart, then the heart would not be its verifier. The observer is different to the verifier. In ddition, like Hazrat Musa (On whom be peace) at the time of the observance of the Vision of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم did not become nconscious, but instead looked directly at the beauteous Vision of Allah Almighty, in full control of his senses. The heart was able to understand the words of Allah fully, and verify what the eye was seeing. Hazrat Aisha (May Allah be pleased with her) rejects the Holy Prophet's صلى الله عليه وآله وسلم vision of Allah Almighty directly because those Ahadith had not reached her. Hence, she had not produced any Hadith on this subject. Instead, she based her view on the Quranic verse: "*Eyes comprehend Him not*"(S6:V103) as her proof. Yet, in this verse, 'did not comprehend' means eyes cannot comprehend the vision of Allah Almighty in this world. But, this was a different world where the Holy Prophet صلى الله عليه وآله وسلم saw and enjoyed looking at this beauteous Vision, not in its perception. Perception comes about through encircling and enclosing.

12.Will you then dispute [15] with him concerning what he saw?

اَفَتُمٰرُوْنَهٗ عَلٰى مَا يَرٰى ﴿١٢﴾

15. O polytheists, why are you rejecting the physical Me'raaj and the seeing of the Vision of Allah Almighty? The Lord gives, the Beloved receives and why does this giving and taking cause you to become bitter and envious?

13.And indeed he saw that Splendid Sight twice [16].

وَلَقَدْ رَاٰهُ نَزْلَةً اُخْرٰى ﴿١٣﴾

16. Here, 'two times' denotes seeing again and again. On the request of Hazrat Musa (On whom be peace), the Holy Prophet صلى الله عليه وآله وسلم went again and again before Allah Almighty to have the fifty Salaahs reduced and every time saw the beauteous Vision of Allah Almighty. In fact, this night the very desire of Hazrat Musa (On whom be peace) was fulfilled. The desire to behold the Vision at Mt. Sinai reached its fulfillment on this night. In the image of the blessed countenance of the Holy Prophet صلى الله عليه وآله وسلم even he was observing the beauteous Vision of Allah Almighty. For this reason he had insisted to the Holy Prophet صلى الله عليه وآله وسلم to go to Allah Almighty for the reduction in the number of Salaahs for the Ummah. The Ummah was the pretext, the motive was his own.

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14.Near the farthest Lote [17] tree.

عِنْدَ سِدْرَةِ الْمُنْتَهٰى ﴿١٤﴾

17. The Holy Prophet صلى الله عليه وآله وسلم was at the Lote Tree, meaning he was farthest from it. This is the name of one berry tree whose root is in the sixth heaven and its branches are in all the heavens. In height, it is well beyond the seventh heaven. Because the angels and the souls of the martyrs pass from it, therefore it is called the Farthest Lote Tree. This is the very place of Hazrat Jibraeel.

15.Close to which is Paradise [18] of Eternity.

عِنْدَهَا جَنَّةُ الْمَاْوٰى ﴿١٥﴾

18. This is one of the stages of Paradise, which was the residence of Hazrat Adam (On whom be peace) (*Tafseer Roohul Mu'ani*).

16.When the Lote tree was covered over with the best covering.

اِذْ يَغْشَى السِّدْرَةَ مَا يَغْشٰى ﴿١٦﴾

19. This means angels and brightness encircled this "*Sidrah*", but the Holy Prophet صلى الله عليه وآله وسلم was not attracted to any of these.

17.The eye (of Muhammad) did not deviate [20], nor exceeded the limit.

مَا زَاغَ الْبَصَرُ وَمَا طَغٰى ﴿١٧﴾

20. From this we learn that the power of the Holy Prophet صلى الله عليه وآله وسلم is far greater than that of Hazrat Musa (On whom be peace), because Hazrat Musa became unconscious by beholding the refulgence of Attributes, but our Holy Prophet صلى الله عليه وآله وسلم saw the Personal Light of Allah Almighty face to face, at which neither his eye winked, nor his blessed heart showed any sign of fear. This means the Holy Prophet صلى الله عليه وآله وسلم sought the beauteous Vision of Allah Almighty. He neither turned to the Lote Tree nor was he pre-occupied with seeing the splendour and light around it. He remained the seeker of the Allah Almighty and when he saw his Lord, he never as much as winked.

18. Undoubtedly, he saw very big signs [21] of his Lord.

لَقَدْ رَاٰى مِنْ اٰيٰتِ رَبِّهِ الْكُبْرٰى ﴿١٨﴾

21. On the night of Me'raaj, the Holy Prophet صلى الله عليه وآله وسلم did not only see the Beauteous Vision of Allah Almighty, but he also saw all the angels, Paradise and Hell.

19.Have you considered Laat and Uzza (idols) as seen by you?

اَفَرَءَيْتُمُ اللّٰتَ وَالْعُزّٰى ﴿١٩﴾

20.And Manaat [22], as the third one.

وَمَنٰوةَ الثَّالِثَةَ الْاُخْرٰى ﴿٢٠﴾

22. This means O polytheists! You are daily seeing Laat, Manaat, Uzza, etc. They are totally lifeless and ignorant. So why do you worship them, by abandoning Allah Almighty and turning away from His Prophet صلى الله عليه وآله وسلم?

21.Are these sons for you and daughters [23] for Him?

اَلَكُمُ الذَّكَرُ وَلَهُ الْاُنْثٰى ﴿٢١﴾

23. The polytheists of Arabia were calling the angels the daughters of Allah Almighty, ye

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y were afraid of having daughters of their n. In fact, some of them were burying their ughters alive.Then, it is said what you dislike

2.This, indeed, is an unjust division of your idols).

3.There are but some names you nd your fathers [24] have replaced for llah, Who has not sent down any uthority [25] for them. They follow here conjecture and desires [26] of hemselves, whereas there has lready come to them guidance [27] rom their Lord.

4. This means, the idols you are worshipping re but a creation of your imagination. lowadays, the idols of the Hindus, too, are here creation of figments of their imagination, e. some idols have the body of a human being, ut the trunk of an elephant, and others have a ail. Such creations were never in existence. It as a result of absurd vision. It is a pity on hose Muslims who try to prove these things as rophets.

4.Can the man have whatever he wishes [28]?

8. Here, *'human being'* denotes polytheists nd *'his desire'* denotes intercession of the dols. It means this desire of their will not be

5.But, Allah is the Owner of the Hereafter and the entire existence [29].

9. Allah Almighty will empower anyone to ntercede, whom He wishes. He has granted

SECTION 2

6.And how many angels are there in he heavens, but their intercession vails nothing, but when Allah ermits to whomsoever He Pleases nd Chooses [30].

0. This tells us that even the angels would be ble to intercede for the believers. It should be

for yourselves, the same you are suggesting or proposing for Allah Almighty. Are you not mad?

تِلْكَ اِذًا قِسْمَةٌ ضِيْزٰى ﴿٢٢﴾

اِنْ هِىَ اِلَّآ اَسْمَآءٌ سَمَّيْتُمُوْهَآ اَنْتُمْ وَ اٰبَآؤُكُمْ مَّآ اَنْزَلَ اللّٰهُ بِهَا مِنْ سُلْطٰنٍ ؕ اِنْ يَّتَّبِعُوْنَ اِلَّا الظَّنَّ وَمَا تَهْوَى الْاَنْفُسُ ۚ وَلَقَدْ جَآءَهُمْ مِّنْ رَّبِّهِمُ الْهُدٰى ﴿٢٣﴾ ؕ

25. No Prophet, nor any heavenly scripture, had ever given a prophesy about such creations. These are merely frightening, imaginary faces which have become the deities of the Hindus.

26. This means these idols are based on superstitious vision and their worship is obedience of the baser self.

27. By guidance is meant the Holy Prophet صلى الله عليه وآله وسلم or the Holy Qur'aan.

اَمْ لِلْاِنْسَانِ مَا تَمَنّٰى ﴿٢٤﴾

fulfilled, i.e. the idols will not be able to intercede for them.

فَلِلّٰهِ الْاٰخِرَةُ وَ الْاُوْلٰى ﴿٢٥﴾ ع ١٥

permission of intercession to His beloved servants, not the idols.

وَ كَمْ مِّنْ مَّلَكٍ فِى السَّمٰوٰتِ لَا تُغْنِىْ شَفَاعَتُهُمْ شَيْـًٔا اِلَّا مِنْۢ بَعْدِ اَنْ يَّاْذَنَ اللّٰهُ لِمَنْ يَّشَآءُ وَ يَرْضٰى ﴿٢٦﴾

noted that all the angels are the beloved creation of Allah Almighty, but not all the

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human beings are beloved. Here, the limitation of being dear is with the human beings.

27. Surely, then who do not believe in the Hereafter, name the angels with female [31] names.

إِنَّ الَّذِينَ لَا يُؤْمِنُونَ بِالْآخِرَةِ لَيُسَمُّونَ الْمَلَائِكَةَ تَسْمِيَةَ الْأُنْثَىٰ ﴿٢٧﴾

31. Even to this day, most Hindu idols bear feminine names from which one can ascertain that this disease has always been prevalent amongst the polytheists, i.e. worship of females. The Hindus have regarded their country as a lady, calling it Mother India. The Arab polytheists have given names to their idols resembling women. The above practice of theirs is discussed in this verse.

28. But they have no knowledge of it. They follow mere conjecture, and verily the conjecture avails nothing against the truth [32].

وَمَا لَهُم بِهِ مِنْ عِلْمٍ ۖ إِن يَتَّبِعُونَ إِلَّا الظَّنَّ ۖ وَإِنَّ الظَّنَّ لَا يُغْنِي مِنَ الْحَقِّ شَيْئًا ﴿٢٨﴾

32. This means in opposition to the order of the Holy Prophet صلى الله عليه وآله وسلم of Allah , mere conjecture is false, like how the conjecture of the devil, in opposition to Divine order, became the cause of his destruction. If conjecture is in accordance with categorical statement of Qiyaas, then it will be regarded as true. Says Allah Almighty: "*Those who are sure that they have to meet their Lord and return unto Him alone*"(S2:V46). Further, it is stated: "*Why it did not happen when your Lord heard it that the Muslim men and women would have thought good of their own people, and say 'this is manifest slander'*"(S24:V12). Thus, this verse cannot become a proof for the people of defective beliefs to reject Qiyaas (analogy).

29.Therefore turn aside from them who turn away from Our Rememberance [33] and who seek only the life of this world [34].

فَأَعْرِضْ عَن مَّن تَوَلَّىٰ عَن ذِكْرِنَا وَلَمْ يُرِدْ إِلَّا الْحَيَاةَ الدُّنْيَا ﴿٢٩﴾

33. This means, Oh My Beloved! Remain aloof and unconcerned of the polytheists. This tells us that the Holy Prophet صلى الله عليه وآله وسلم never remains inattentive and aloof of the believer, no matter how sinful he may be.

34. This means the polytheists neither believe in the Hereafter, nor do they prepare for it. Every effort of theirs is for material gain. Thus, their disease is incurable. Do not even try to cure them.

30.That is the utmost limit of their knowledge. Surely, your Lord Knows well who went astray from His way, and He Knows the one who follows the right guidance [35].

ذَٰلِكَ مَبْلَغُهُم مِّنَ الْعِلْمِ ۚ إِنَّ رَبَّكَ هُوَ أَعْلَمُ بِمَن ضَلَّ عَن سَبِيلِهِ ۖ وَهُوَ أَعْلَمُ بِمَنِ اهْتَدَىٰ ﴿٣٠﴾

35. This tells us that the reward of one type of action will take different forms. The intention of the doer will determine the reward.

31. And to Allah belongs whatever is in the heavens and whatever is in the earth, that He awards the evildoers

وَلِلَّهِ مَا فِي السَّمَاوَاتِ وَمَا فِي الْأَرْضِ ۖ لِيَجْزِيَ الَّذِينَ أَسَاءُوا بِمَا عَمِلُوا

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for their deeds [36] and rewards with the best for those who are righteous [37].

وَيَجْزِيَ الَّذِيْنَ اَحْسَنُوْا بِالْحُسْنٰى ﴿٣١﴾

36. Although '*evil*' used here is of a general kind, the evil of the heart is different from the bodily evil. This means Allah Almighty will punish those with defective beliefs as well as evildoers and those who are negligent. Similarly, those having pure beliefs and doing pious deeds would be rewarded in the best possible way.

37. By '*best*' is denoted Paradise or the bounties of it, or gaining the pleasure of Almighty Allah and His Beauteous Vision, or gaining the closeness of the Holy Prophet صلى الله عليه وآله وسلم . In this word 'best' there are many possibilities.

32.Those who keep away from major [38] sins and indecencies [39], except that they approached sins and kept themselves aloof [40]. Surely your Lord is liberal in forgiving. He Knows [41] you well. He created you from the dust and when you were foetuses in the wombs of your mothers. Therefore, do not justify [42] your purity. He knows well who are the pious [43].

اَلَّذِيْنَ يَجْتَنِبُوْنَ كَبٰٓئِرَ الْاِثْمِ وَالْفَوَاحِشَ اِلَّا اللَّمَمَ ؕ اِنَّ رَبَّكَ وَاسِعُ الْمَغْفِرَةِ ؕ هُوَ اَعْلَمُ بِكُمْ اِذْ اَنْشَاَكُمْ مِّنَ الْاَرْضِ وَ اِذْ اَنْتُمْ اَجِنَّةٌ فِيْ بُطُوْنِ اُمَّهٰتِكُمْ ۚ فَلَا تُزَكُّوْٓا اَنْفُسَكُمْ ؕ هُوَ اَعْلَمُ بِمَنِ اتَّقٰى ﴿٣٢﴾ ع ٢

38. Major sins are those whose punishment has been laid down by Islamic law (Shariah) whether for this world or in the Hereafter. In addition, committing a minor sin continuously becomes a major sin. From this verse we learn that if a person abstains from committing major sins, then Allah Almighty will forgive his minor sins.

39. It should be remembered that every lewd act is sin, but every sin is not lewd. Shameful sin is that which is regarded as evil by human intelligence and experiences shame from it, e.g. stealing, adultery, etc. Some scholars have stated that a shameful act is that sin for which the Islamic law has set a fixed limit.

40. This standing should be due to the fear of Allah Almighty for which there is a lofty status. Says Allah Almighty: "*But for him who fears to stand before his Lord, there are two Paradises*"(S55:V46).

41. This verse was revealed concerning those people who expressed arrogance at their good deeds and would proudly say that our prayers (Salaah) are so great, our fasts are of such excellence and we are such great people.

42. This means how do you know at this point in time what your end would be, and in which list is your name; in that of the inmates of Hell or the inmates of Paradise. Therefore, why are you blowing on your own trumpet?

43. It is sufficient to have knowledge of this. Therefore why are you proclaiming the verdict of your purity? True taste is acquired by that person who says; "*I am a sinner*" and Allah Almighty will say that he is a pious person, e.g. Hazrat Abu Bakr Siddiq (May Allah be pleased with him).

SECTION 3

33. Have you seen him who turns [44] away?

اَفَرَءَيْتَ الَّذِيْ تَوَلّٰى ﴿٣٣﴾ لا

44. Reason for its Revelation: This verse was revealed regarding Waleed bin

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Mugheerah who, at first, was inclined towards Islam, or had accepted Islam. But, when the polytheists taunted him that he had turned away from the religion of his forefathers, he replied that he had become the follower of the Holy Prophet صلى الله عليه وآله وسلم . They then told him that if he turns away from Islam and gives them sufficient wealth, then they would take over the responsibility of his punishment. On hearing this, he became an apostate, giving some wealth to them and refusing the rest of the amount (*Tafseer Khazainul Irfaan, Roohul Mu'ani*). It should be noted that at that time the ordinance regarding the death penalty for apostasy had not been revealed.

34. And gave a little and then grudged [45].

وَاَعْطٰى قَلِيْلًا وَّاَكْدٰى ﴿۳۴﴾

45. Some Islamic scholars have stated that this verse was revealed regarding Abu Jahl and the likes of him who would, at times, praise some acts of Islam and at other times renounce them.

35.Has he the knowledge of the unseen so that he can see [46]?

اَعِنْدَهٗ عِلْمُ الْغَيْبِ فَهُوَ يَرٰى ﴿۳۵﴾

46. As if he is looking at the happenings of the Hereafter and saying so and so will bear my burden in the Hereafter.

36. Or, has he not been informed of what is in the Scriptures [47] of Musa?

اَمْ لَمْ يُنَبَّاْ بِمَا فِيْ صُحُفِ مُوْسٰى ﴿۳۶﴾ لا

47. By this is meant either the slates of the Tauraat or the scrolls of Hazrat Musa (On whom be peace), which were revealed upon him, like booklets.

37.And of Ebrahim, who fulfilled [48] his trust.

وَاِبْرٰهِيْمَ الَّذِيْ وَفّٰٓى ﴿۳۷﴾ لا

48. This means Hazrat Ebrahim (On whom be peace) is a faithful friend of Allah Almighty because whatever Allah Almighty ordered him to do, he carried it out, e.g. present his son to be slaughtered and allow himself to be thrown into the fire of Namrood. It means that the discussion that is appearing after it is found in the Scrolls of Hazrat Ebrahim (On whom be peace) as well.

38. That not one bearing a burden, bears the [49] burden of others.

اَلَّا تَزِرُ وَازِرَةٌ وِّزْرَ اُخْرٰى ﴿۳۸﴾ لا

49. Neither in the world, nor in the Hereafter, like the punishment for the crime of the criminal is meted out to another person, thereby freeing the culprit. Prior to Hazrat Ebrahim (On whom be peace), people would catch a person for the crime committed by another person, e.g. they would kill the brother or son for the murder committed by the brother or father. Hazrat Ebrahim (On whom be peace) declared this as forbidden. For further information on this refer to *Tafseer Khazainul Irfaan*.

39.That man, surely, will not get except what he endeavours [50].

وَاَنْ لَّيْسَ لِلْاِنْسَانِ اِلَّا مَا سَعٰى ﴿۳۹﴾ لا

50. This means physical obligations cannot be fulfilled on behalf of another person. The word *'effort'* points towards that. Otherwise, granting the rewards of one's own deeds for another

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erson is permissible. This has been stated in many Ahadith. It could also mean one's possession is in one's own deeds in a way when the letter laam (for) in the word *'Lil Insaan' 'for man'*, the laam is possessive. Thus, do not hope of other's sending rewards of their pious deeds. Some scholars have said that 'man' is meant an infidel. Thus, conveying reward of good deeds for an infidel is not permissible.

40.And that his endeavours shall soon be judged [51].

وَاَنَّ سَعْيَهٗ سَوْفَ يُرٰى ﴿۴۰﴾

51. This means verification will be made about the good deeds, whether they were done sincerely or for show; and what is the station of each deed and what should be the reward of each deed. This verification is the responsibility of the angels. Or, it means these deeds will be shown to them i.e. the person will see his deeds in the grave, on the Day of Judgement, in Paradise, recorded in his Book of Deeds. Also, he will see the deeds in pleasant and unpleasant forms.

41.And only then shall he be fully [52] rewarded for it

ثُمَّ يُجْزٰىهُ الْجَزَآءَ الْاَوْفٰى ﴿۴۱﴾

52. In that in proportion to the sins, the punishment will not be increased, nor rewards would be lessened for the good deeds. Thus, this verse is not in contradiction with the forgiveness of sins, nor the increase of rewards for good deeds.

42.And surely, to your Lord is your return [53].

وَاَنَّ اِلٰى رَبِّكَ الْمُنْتَهٰى ﴿۴۲﴾

53. In that everyone has to return to the Lord in the Hereafter, some will go joyously, some by compulsion.

43. And it is surely He Who makes you to laugh and makes you to weep [54].

وَ اَنَّهٗ هُوَ اَضْحَكَ وَ اَبْكٰى ﴿۴۳﴾

54. This means that only Allah Almighty will make him happy whom He likes and give grief to who He wishes. The Sufi sages say that Allah Almighty causes the negligent to be happy in the world, but will make them shed tears of grief in the Hereafter. Or, that on the Day of Judgement will grant pleasure to the inmates of Paradise and tears to the inmates of Hell. Or, He causes the clouds to turn into rain and the garden to bloom in radiance, or He causes the sincere to smile with the glad-tidings, and to weep with fear of punishment, or radiates the hearts of the mystics with joy and fills their eyes with tears. There are many more interpretations of this verse.

44.And that it is surely He Who gives death and causes [55] life.

وَاَنَّهٗ هُوَ اَمَاتَ وَ اَحْيَا ﴿۴۴﴾

55. This means He causes you to die in the world and will grant life in the Hereafter. Or, He caused your predecessors to die and granted you life through which you became owners of their properties. Or, that He gave the infidels death on infidelity and the believers life on faith. Or, kept the hearts of the saints alive with His Vision and deaden the hearts of the negligent. Or, He kept alive the hearts of some of the beloved servants by destroying their baser self. There can be many interpretations of it.

45.And it is surely He who creates pairs, male and female [56].

وَ اَنَّهٗ خَلَقَ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿۴۵﴾

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56. Males and females of human beings and other animals.

46.From a drop of sperm [57] when it is emitted.

مِنْ نُّطْفَةٍ اِذَا تُمْنٰى ﴿٤٦﴾

57. This means it is His Absolute Power. The mould is one, but the utensils produced through it are different. The womb is one, the sperm is one, but out of this same sperm sometimes a boy is created and sometimes a girl. Allah be Praised!

47. And it is certainly for Him to bring creation the second [58] time.

وَاَنَّ عَلَيْهِ النَّشْاَةَ الْاُخْرٰى ﴿٤٧﴾

58. Because Allah Almighty has promised about resurrection for the Day of Judgement, this obligation has become necessary upon His bounteous responsibility. This obligation is His own.

48.And that it is undoubtedly He Who enriches and grants wealth [59] satisfactorily.

وَاَنَّهٗ هُوَ اَغْنٰى وَاَقْنٰى ﴿٤٨﴾

59. This means He granted riches to the wealthy and patience and contentment to the poor. Or, He made the hearts of His beloved servants generous as well as outward contentment. Some wealthy have been given contentment with the wealth as well, thereby protecting them from greed.

49.And that surely it is He Who is the Lord of the star, Sirius.

وَاَنَّهٗ هُوَ رَبُّ الشِّعْرٰى ﴿٤٩﴾

50.And that surely it is He Who destroyed the first Aad [60].

وَاَنَّهٗۤ اَهْلَكَ عَادَا الْاُوْلٰى ﴿٥٠﴾

60. The people of Aad are two. The first people of Aad are those whose Prophet was Hazrat Hud (On whom be peace). After the people of Hazrat Nuh (On whom be peace) they were the first to be destroyed through a severe sand storm. They were the offspring of Aad ibn Eram. The second people of Aad were those during the period of Hazrat Musa (On whom be peace) with whom the Prophet of Allah had fought at a place called Areehah (*Tafseer Roohul Mu'ani*). This incident had been discussed earlier.

51.And also the Thamud and then spared [61] none.

وَثَمُوْدَا فَمَاۤ اَبْقٰى ﴿٥١﴾

61. This is the people of Hazrat Saleh (On whom be peace) who had been destroyed through shrill screams of Hazrat Jibraeel (On whom be peace). None was spared from them. Only their tales now remain.

52.And before this the people of Nuh [62]. Surely, they were oppressors, unjust and most rebellious [63].

وَقَوْمَ نُوْحٍ مِّنْ قَبْلُ ؕ اِنَّهُمْ كَانُوْا هُمْ اَظْلَمَ وَاَطْغٰى ﴿٥٢﴾ ؕ

62. This means the people of Nuh were destroyed before the Aad and Thamud. It should be remembered that the very first people to be destroyed were the people of Nuh through drowning.

63. Because these people had troubled Hazra

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Nuh (On whom be peace) for nine hundred and fifty years and caused him great grief and tortured him to such an extent that on many occasions they had left him thinking that he had died (*Tafseer Roohul Mu'ani*).

53. And He overturned [64] the demolished cities.

وَالْمُؤْتَفِكَةَ اَهْوٰى ۙ﴿۵۳﴾

64. This means people of Hazrat Lut (On whom be peace) whose establishment had been overturned by Hazrat Jibraeel (On whom be peace). For this reason these places are called 'overturned'.

54.Then covered them with what they were to be covered [65] (with).

فَغَشّٰىهَا مَا غَشّٰى ﴿۵۴﴾

65. So many stones were thrown on them that the earth was fully covered under them. Thus, the word 'covered' is used.

55.(O listener) which of your Lord's favours would you belie [66]?

فَبِاَيِّ اٰلَآءِ رَبِّكَ تَتَمَارٰى ﴿۵۵﴾

66. In it, Muslims are addressed, i.e. Oh believers, We destroyed these people and by granting you the servitude of the Holy Prophet صلى الله عليه وآله وسلم blessed you with the bounties of the world and the Hereafter.

56.He is a warner like the previous [67] warners.

هٰذَا نَذِيْرٌ مِّنَ النُّذُرِ الْاُوْلٰى ﴿۵۶﴾

67. Like the previous heavenly scriptures, this Holy Qur'aan, too, is a warner. Or, like the previous Prophets, the Holy Prophet صلى الله عليه وآله وسلم is the warner . This tells us that in the fundamentals of religion all the Prophets are equal, but in matters of exposition of these principles, they differ from one another.

57.It (the Hour) has come near that was imminent [68] to come.

اَزِفَتِ الْاٰزِفَةُ ﴿۵۷﴾

68. This means the Day of Judgement has come nearer because the Final Prophet and the Final Book have come. Now, merely await the declaration of the Day of Judgement.

58.There is none besides Allah to disclose [69] it.

لَيْسَ لَهَا مِنْ دُوْنِ اللّٰهِ كَاشِفَةٌ ﴿۵۸﴾

69. This means that Allah Almighty alone can provide you relief from the hardships of the Day of Judgement.

59. Do you then wonder [70] at this news?

اَفَمِنْ هٰذَا الْحَدِيْثِ تَعْجَبُوْنَ ۙ﴿۵۹﴾

70. Here, wonderment or astonishment denotes the astonishment of rejection, which is an act of infidelity. This means Oh infidels why become rejectors by expressing astonishment at the Holy Qur'aan that how has Allah Almighty made a human being into a Prophet?

60. And do you laugh, but do not weep [71]?

وَتَضْحَكُوْنَ وَلَا تَبْكُوْنَ ۙ﴿۶۰﴾

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71. This tells us that to weep on hearing the recitation of the Holy Qur'aan is the way of the beloved servants of Allah Almighty, while laughing at its recitation is the sign of the infidels.

61. You are in amusement.

وَ اَنْتُمْ سٰمِدُوْنَ ﴿٦١﴾

62. Therefore prostrate [72] yourselves to Allah and worship (Him only). (On reciting this verse, or hearing its recitation, perform Sajdah e Tilawat)

فَاسْجُدُوْا لِلّٰهِ وَاعْبُدُوْا ﴿٦٢﴾

72. By worship is meant Salaah. From this we learn that here, Sajdah does not refer to the Sajdah in Salaah. Therefore, it is obligatory to prostrate on reciting this verse.

سُوْرَةُ الْقَمَرِ مَكِّيَّةٌ ٥٤ ٢٧ اياتها ٥٥ ركوعاتها ٣

SURAH AL-QAMAR (THE MOON)

(MAKKAN) Revealed Before Hijrah

3 Sections: 55Verses 342 Words , 1423 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.The Hour came near [1] and the moon was split [2].

اِقْتَرَبَتِ السَّاعَةُ وَ انْشَقَّ الْقَمَرُ ﴿١﴾

1. In that one of the major signs of the Day of Judgement, the splitting of the moon has taken place.

2. In this verse, reference is made to one of the major miracles of the Holy Prophet, i.e. the splitting of the moon. Its summary is as follows: Allama Ahmed Zaryooni states in his Sharah Qaseedah Burdah that Abu Jahl called upon his Yemeni friend Habib to assist him to stop the propagation of Islam. When Habib came to the sacred city of Makkah, Abu Jahl listed many complaints against the Holy Prophet صلى الله عليه وآله وسلم to him. In reply, Habib said that he would discuss this with the Holy Prophet صلى الله عليه وآله وسلم . He sent a courier to inform the Holy Prophet صلى الله عليه وآله وسلم that he has come from Yemen and is sitting with the leaders of the Quraish at

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certain place, and that he wishes to see him. It was the fourteenth night. The moon was at its fullest. The Holy Prophet صلى الله عليه وآله وسلم responded to the call of Habib. The Yemenite asked: "Towards what are you inviting the people?" "Towards the Oneness of Allah and His Prophet", was the reply. Habib then asked: "What miracle do you have?" "Whatever you desire", was the reply. "Of the miracles that I would like to see, the first is that you should split the moon in two, after which I would request the others", said Habib. The Messenger of Allah صلى الله عليه وآله وسلم replied: "Come to the hill of Safa". Habib, accompanied by all the leaders of the Quraish, followed the Holy Prophet صلى الله عليه وآله وسلم to the hill of Safa. There he pointed his blessed finger towards the moon and, lo and behold! The moon split into two, one half stayed on the one side of the hill and the other half on the other side; i.e. there was quite a distance between the two halves. The moon remained in this split condition for some time, for everyone to see. Thereafter, the Holy Prophet صلى الله عليه وآله وسلم again pointed to the moon and at once the two halves were joined into one. Then, the Holy Prophet صلى الله عليه وآله وسلم asked: "Oh Habib, what else do you want to see?" He replied: "Tell me what is in my heart?" The Holy Prophet صلى الله عليه وآله وسلم replied: "Oh Habib, you have a daughter who is cripple, deaf and dumb. Your wish is that either she be cured, if not, she should die. Go, she is cured, and I want you now to recite the Kalimah and accept Islam". Habib, and many others present there accepted Islam. Seeing this, Abu Jahl burned with envy and said that this is witchcraft.

2.And if they see a miracle, they turn away their faces and say: "This is perpetual magic [3]."

وَ اِنْ يَّرَوْا اٰيَةً يُّعْرِضُوْا وَ يَقُوْلُوْا سِحْرٌ مُّسْتَمِرٌّ ۝٢

3. This means that the previous Prophets, too, had practised witchcraft, and the Holy Prophet صلى الله عليه وآله وسلم is doing the same. Yet, it is an absolute truism that the effect of witchcraft does not walk in the heavens. Also, that witchcraft is based on optical illusion and is bereft of any truth.

3.And they falsify it and follow their low desires [4], and all the affairs have an appointed term [5].

وَ كَذَّبُوْا وَاتَّبَعُوْٓا اَهْوَآءَهُمْ وَكُلُّ اَمْرٍ مُّسْتَقِرٌّ ۝٣

4. This means these stubborn infidels failed to accept faith even after seeing this glorious miracle of splitting of the moon, calling it the work of witchcraft. Yet, many travelling to Makkah had testified that they had witnessed the splitting of the moon on a certain night. Yet, these infidels were stubborn that it was nothing but witchcraft, purely because of their selfish motives.

5. This means those whom fate had decided that they would die on infidelity, would not accept Islam, no matter what miracles they see. Or, it means that without any shadow of a doubt, Islam will gain ascendancy over every faith. Its time of success is appointed. No matter what the infidels try to do they will not be able to alter this.

4.And certainly some new has come [6] to them wherein there are enough preventive [7] orders.

وَ لَقَدْ جَآءَهُمْ مِّنَ الْاَنْۢبَآءِ مَا فِيْهِ مُزْدَجَرٌ ۙ۝٤

6. From this, emerge two issues:
1. In Islam, greater credence is given to well-known information because the destruction of the previous nations was well known to the Arabs, so were their localities.
2. It is beneficial to study the events of the

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previous nations and to learn lessons there from. Thus, the study of history is excellent.

7. This means the infidels of Arabia were well informed about the destruction and devastation of the previous nations. Had they sincerely reflected on this, they would not have rejected the Prophet. Unfortunately, they do not reflect.

5. Wisdom reached it's perfection [8] then what will the warners profit them.

حِكْمَةٌۢ بَالِغَةٌ فَمَا تُغْنِ النُّذُرُ ۝٥

8. This means the Holy Qur'aan is extremely eloquent in expression and style and is full of knowledge based on great wisdom. However, a person who is not destined for faith will not obtain this.

6.So, you turn [9] away from them till the day when the caller will call towards a painful [10] taste.

فَتَوَلَّ عَنْهُمْ ۘ يَوْمَ يَدْعُ الدَّاعِ اِلٰى شَيْءٍ نُّكُرٍ ۙ ۝٦

9. This means do not grieve over their infidelity. In terms of this meaning, it is a firm verse. Or, it could mean do not wage holy war on them, in which case, it is abrogated from verses of Jihad.

10. In that Hazrat Israfeel (On whom be peace) will stand in the desert of Jerusalem and call out to all deceased persons. On hearing the call they will be raised to life.

7.Their eyes cast down, they will come out of the graves as they are scattered swarms of locusts [11].

خُشَّعًا اَبْصَارُهُمْ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ كَاَنَّهُمْ جَرَادٌ مُّنْتَشِرٌ ۙ ۝٧

11. Creation in their hordes will run from all directions in such a way like swarms of locusts.

8. Hastening [12] towards the caller. This disbelievers will say: "This day is a hard [13] day."

مُّهْطِعِيْنَ اِلَى الدَّاعِ ؕ يَقُوْلُ الْكٰفِرُوْنَ هٰذَا يَوْمٌ عَسِرٌ ۝٨

12. They would be running towards this call.

13. This means while walking towards the Plain of Reckoning, the infidels would be telling themselves this, because at that time nobody would be able to speak anything. From this we learn that the Day of Judgement would be ominous for the infidels, but easy for the believers. The infidels would be fear-stricken, the believers would be happy. Says Allah Almighty: "*And they are secure that Day from bewilderment*"(S27:V89).

9.The people of Nuh falsified before them. They declared Our devotee to be a liar and said: "He is a madman and he was driven [14] away."

كَذَّبَتْ قَبْلَهُمْ قَوْمُ نُوْحٍ فَكَذَّبُوْا عَبْدَنَا وَ قَالُوْا مَجْنُوْنٌ وَّازْدُجِرَ ۝٩

14. They threatened and struck fear in Hazrat Nuh (On whom be peace) that if he did not stop the propagation, they would kill him.

10.He therefore prayed [15] to his Lord: "I have been overcome. You take revenge [16] for me."

فَدَعَا رَبَّهٗۤ اَنِّيْ مَغْلُوْبٌ فَانْتَصِرْ ۝١٠

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: After being patient for a long time. Thus, e the letter "*Fa*" is used for expressing stance and not immediacy. Or, by threatening eans that final threat. In any case, there is no consistency in the verse.

. From this, emerge two issues:

To pray for the destruction of the infidels is the way of the Prophets.

2. Allah Almighty does not send punishment in the world, prior to the harassment of His Beloved servants. Says Allah Almighty: *And We are not to torment until We have sent a messenger*"(S17:V15).

1. Then We opened the gates of the ky with water [17] pouring down orcefully.

فَفَتَحْنَآ اَبْوَابَ السَّمَآءِ بِمَآءٍ مُّنْهَمِرٍ ﴿١١﴾

1. The floods continued for a full forty days continously.

2. And We made the water of the prings [18] to flow on the earth, so two aters gathered [19] to such a quantity hich was already ordered [20].

وَّ فَجَّرْنَا الْاَرْضَ عُيُوْنًا فَالْتَقَى الْمَآءُ عَلٰٓى اَمْرٍ قَدْ قُدِرَ ﴿١٢﴾

3. This means that instead of swallowing the ater, the earth began to spew it. The entire rth became a fountain of water as it began to row out water from everywhere.

9. The water from the heavens and the earth met in such a way that the water was raised above the mountains, almost reaching the clouds.

20. The water had reached the required height, as decreed by Allah Almighty.

3.And We carried him (Nuh) on a hing of planks [21] and nails (fixed in oat).

وَحَمَلْنٰهُ عَلٰى ذَاتِ اَلْوَاحٍ وَّدُسُرٍ ﴿١٣﴾

1. This tells us that Hazrat Nuh (On whom e peace) was the original person to gain lvation, while the rest of the believers had obtained salvation through him. He is the inventor of ships. He had built this ship out of teak

4.Sailing before Our Eyes [22], a eward for him who was rejected [23].

تَجْرِيْ بِاَعْيُنِنَا ۚ جَزَآءً لِّمَنْ كَانَ كُفِرَ ﴿١٤﴾

2. It means the ship had remained safe ecause of the safety of Hazrat Nuh (On whom e peace). Otherwise, the water of the deluge as rampant. From this we learn that even if ose infidels had tried to seek safety from the ood, etc. they would most certainly not have en saved, simply because they were not under e protection of Allah Almighty.

23. By 'him' is meant Hazrat Nuh, because it is him whom the infidels had rejected. This means that the true salvation was given to Hazrat Nuh (On whom be peace), and through his medium it was given to his followers who had believed in him. This tells us that seeking Waseela (medium) is very important.

5.And certainly We left it as a mbol (for the future). Is there nyone who would pay attention [24]?

وَ لَقَدْ تَّرَكْنٰهَآ اٰيَةً فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٥﴾

. This means that Allah Almighty has served this ship (Ark) as a Divine symbol a long time. Thus, some of the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم had seen this Ark (*Tafseer Roohul Mu'ani, Khazainul Irfaan, etc.*). Or, it could

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mean that the ships until the Day of Judgement would serve as a reminder of this punishment, because the originator and inventor of ships is Hazrat Nuh (On whom be peace). This incident has been mentioned in the Holy Qur'aan as a mark of this event. However, the first meaning lends greater strength.

16.Therefore, how great was My punishment, for which they had My warning.

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٦﴾

17.And, undoubtedly, We have made the Qur'aan easy [25] for remembering. Is there then anyone to remember [26]?

وَلَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿١٧﴾

25. From this we learn that the Holy Qur'aan is easy to memorize, but difficult to extract religious issues from. Otherwise, the Holy Prophet صلى الله عليه وآله وسلم would not have been assigned this task of teaching it, and Allah Almighty would not have taken it upon Himself to teach the Holy Qur'aan to the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*The Most Affectionate, Taught the Qur'aan to His Beloved*"(S55: V1-2). Allah Almighty further states: "*And He teaches him the Book and Wisdom*"(S3:V164). It is for this reason that none have memorized any book besides the Holy Qur'aan.

26. From this emerge two issues:

1. The recitation of the Holy Qur'aan is an act of worship as well as an acquisition of its knowledge, reflecting upon it, memorizing it.
2. One who makes an effort to memorize the Qur'aan obtains help from unknown sources, i.e. he memorizes it through the blessing of this help. When Allah Almighty helps the Ulama, then only are they able to write the commentaries of the Holy Qur'aan.

18.Aad falsified [27] it, then how was My punishment for which they had My warning?

كَذَّبَتْ عَادٌ فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿١٨﴾

27. The people of Aad had belied Hazrat Hud (On whom be peace) for which they were punished.

19. Undoubtedly, We sent against them a strong windstorm in a day whose ill fortune remained lasting over them [28].

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ رِيْحًا صَرْصَرًا فِيْ يَوْمِ نَحْسٍ مُّسْتَمِرٍّ ﴿١٩﴾

28. From this we understand that some days are inauspicious. Inauspicious days are those in which Allah Almighty is not remembered or days on which Divine punishment have been sent. Like-wise some persons are inauspicious, some places are inauspicious. Anything that keeps you away from Allah Almighty is inauspicious. Some people call the last Wednesday of each month as inauspicious and present this verse in support of their claim. This is incorrect. The inauspiciousness of this Wednesday was for them.

20.It used to beat down the men as if they were the trunks of uprooted palm [29] trees.

تَنْزِعُ النَّاسَ ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ مُّنْقَعِرٍ ﴿٢٠﴾

29. The people of Aad were very tall and strong. Says Allah Almighty: "*The like of whom were not created in the cities*"(S89:V8) However, when Divine punishment comes power and strength will not help you.

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1: Then how (terrible) was My punishment for which they had My warning?

فَكَيْفَ كَانَ عَذَابِيْ وَنُذُرِ ﴿٢١﴾

2.And certainly We made the Qur'aan easy to understand. Is there anyone to remember it [30]?

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٢٢﴾ ع ١ ٢٢

30. In this verse Allah Almighty is inculcating in one's heart the love for memorizing the Holy Qur'aan, i.e. you should make every effort to memorize it, and We will make it easy for you.

It should be remembered that in every period the memorization of the Holy Qur'aan would be obligatory on that many people which would maintain and preserve its continuity.

SECTION 2

23. Thamud [31] rejected the messengers.

كَذَّبَتْ ثَمُوْدُ بِالنُّذُرِ ﴿٢٣﴾

31. They rejected Hazrat Saleh (On whom be peace). But, because rejection of one Prophet is equal to rejection of all the Prophets, the verb *'belied'* is in the plural form.

24. And they said: "Shall we follow [32] a man from amongst us? Surely we will be in error and insane [33]."

فَقَالُوْٓا اَبَشَرًا مِّنَّا وَاحِدًا نَّتَّبِعُهٗٓ ۙ اِنَّآ اِذًا لَّفِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿٢٤﴾

32. In the Holy Qur'aan a Prophet is called a human being by either Allah Almighty or by the Prophet himself or by the infidels. If anyone, presently, calls them a human being then he is neither Allah Almighty, nor the Prophet. So, he will fall in the third category, i.e. he is an infidel.

33. Hazrat Saleh (On whom be peace) had said to the people that if they did not obey him then you are people who are lacking intelligence, and gone astray. These wretches replied that if they were to obey him then they are people without any intelligence.

25. Has the reminder been revealed upon him from all [34] among us? No, rather he (Nuh) is a boasting liar [35]."

ءَاُلْقِيَ الذِّكْرُ عَلَيْهِ مِنْۢ بَيْنِنَا بَلْ هُوَ كَذَّابٌ اَشِرٌ ﴿٢٥﴾

34. This means in strength and wealth they are greater than Hazrat Saleh. Thus, if prophethood should have been received by man, then they were more entitled to it.

35. This is the statement of the infidels. This means Allah Almighty did not make a prophet from among them, because their poverty did not entitle them for it. Their only aim of claiming prophethood is therefore to gain wealth and leadership. This tells us that having evil thoughts about a Prophet has always been the way of the infidels.

26. Very soon, the next day they had known who was a big boasting liar [36].

سَيَعْلَمُوْنَ غَدًا مَّنِ الْكَذَّابُ الْاَشِرُ ﴿٢٦﴾

36. This means after seeing Divine punishment, they will make decisions themselves as to who is a liar, but at that time their decision will not benefit them.

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27.We are to send the she-camel [37] for there trial. Therefore (Saleh) watch them and remain patient [38].

إِنَّا مُرْسِلُوا النَّاقَةِ فِتْنَةً لَّهُمْ فَارْتَقِبْهُمْ وَاصْطَبِرْ ﴿٢٧﴾

37. When the people of Thamud asked for this miracle from Hazrat Saleh (On whom be peace), Allah Almighty informed him that a miracle will be granted to him, but if anyone, after seeing it, does not accept faith, he would be destroyed.

28.And inform them that the water has been divided [39] between them (and the she-camel) in shares. He who has his turn should be presented the share.

وَنَبِّئْهُمْ أَنَّ الْمَاءَ قِسْمَةٌ بَيْنَهُمْ ۖ كُلُّ شِرْبٍ مُّحْتَضَرٌ ﴿٢٨﴾

38. Because after that neither will they remain nor their wicked doings.

39. This means one day you must drink the water of the well, and the next day would be for the she-camel to drink. You must not drink when it is her turn. There was only one well in their locality whose water would come to an end in the evening. But, at night it would be refilled. Thus, she would drink all its water, but in return would give so much milk, which was sufficient for all the people.

29.Then they called their companions [40] and he took the sword and hamstrung (her).

فَنَادَوْا صَاحِبَهُمْ فَتَعَاطَىٰ فَعَقَرَ ﴿٢٩﴾

40. His name was Qaidar bin Salif.

30.Then how was My punishment for which they had My warning [41]?

فَكَيْفَ كَانَ عَذَابِي وَنُذُرِ ﴿٣٠﴾

41. From this we understand that to commit sins, make others commit sins and to be pleased with sins, are all included in one category of sin. Although only one person killed the she-camel, all were given punishment for it, because this was suggested by all i.e. everyone had a hand in its killing.

31.Certainly, We sent against them a single cry [42]. They became like dry trampled grass [43].

إِنَّا أَرْسَلْنَا عَلَيْهِمْ صَيْحَةً وَاحِدَةً فَكَانُوا كَهَشِيمِ الْمُحْتَظِرِ ﴿٣١﴾

42. This is just one rebuff of Hazrat Jibraeel (On whom be peace) through which their hearts were shattered. Even today, people die from the strike of lightning and peal of thunder.

43. That no one was there to bury them. Their corpses decayed in a disgraceful manner. Let it be said that in the life of a believer and in his death there is honour. The infidel on the other hand will always be bereft of honour. The believer is told in the grave by the angel to sleep like a bride. They do not say to him; "Oh person of honour, rest.

32.And surely, We made the Qur'aan easy for remembering. Is there anyone to remember it?

وَلَقَدْ يَسَّرْنَا الْقُرْآنَ لِلذِّكْرِ فَهَلْ مِن مُّدَّكِرٍ ﴿٣٢﴾

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كَذَّبَتْ قَوْمُ لُوْطٍ بِالنُّذُرِ ﴿٣٣﴾

33.The people of Lut falsified the warners [44] (Messenger).

44. These people had rejected Hazrat Lut (On whom be peace). The rejection of one Prophet is equal to rejection of all the Prophets. By rejecting Hazrat Lut (On whom be peace), it was as if they had rejected all the Prophets.

اِنَّآ اَرْسَلْنَا عَلَيْهِمْ حَاصِبًا اِلَّآ اٰلَ لُوْطٍ ؕ نَجَّيْنٰهُمْ بِسَحَرٍ ﴿٣٤﴾ لا

34.Surely, We sent upon them a storm of stones, except the followers of Lut. We saved [45] them a little before daybreak.

45. Most Divine punishments had come during the latter part of the night, so that these people would be destroyed while they were not conscious of it, without anyone being able to escape from it. This is the very time during which Divine mercies descend upon the believers. For this reason, Tahajjud Salaah should be perfumed at this time.

نِّعْمَةً مِّنْ عِنْدِنَا ؕ كَذٰلِكَ نَجْزِيْ مَنْ شَكَرَ ﴿٣٥﴾

35.As a favour from Us. Thus do We reward the one who is grateful [46].

46. Those who believe in the Prophets are the grateful servants of Allah Almighty, who are fully entitled to His bounties. From this verse we understand that obtaining salvation from punishment is a great mercy of Allah Almighty and not because of our personal effort or cleverness.

وَ لَقَدْ اَنْذَرَهُمْ بَطْشَتَنَا فَتَمَارَوْا بِالنُّذُرِ ﴿٣٦﴾

36.And certainly, he warned [47] them of Our violent seizer, but they doubted [48] the warnings.

47. This means that Hazrat Lut (On whom be peace) had given them prior information of this punishment, but they paid no heed to it.

48. Here, the word 'doubt' is used to mean rejection, because the infidels had totally rejected Hazrat Lut (On whom be peace). In the same way, the word "*Zan*" is used to mean certainty as well.

وَ لَقَدْ رَاوَدُوْهُ عَنْ ضَيْفِهٖ فَطَمَسْنَآ اَعْيُنَهُمْ فَذُوْقُوْا عَذَابِيْ وَ نُذُرِ ﴿٣٧﴾

37.And undoubtedly, they endeavoured to turn him away from his guests [49] (angels). But, We blinded [50] their eyes to make futile their sayings. Taste [51] My punishment and My warning.

49. The infidels had said to Hazrat Lut (On whom be peace) that hand over your guests to us. By 'guests' is meant those angels who had come in the form of very handsome boys to him.

50. Hazrat Jibraeel (On whom be peace) rubbed his wing on their faces through which the place of their eyes was erased. At this they were so astonished that they began to run away, but could not find the way. Then, Hazrat Lut (On whom be peace) took them out of the door (Tafseer Roohul Mu'ani). This tells us that the angels are a source of mercy to the believers and a bringer of punishment for the infidels. Only he is entitled to the mercy of Allah Almighty who is a true devotee of His Prophet.

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51. By 'statements' is meant the discourses of Hazrat Lut (On whom be peace), which were full of warnings. This means, become an eyewitness to the realities of these discourses.

38.And certainly, early in the morning a lasting punishment [52] overtook them.

وَ لَقَدْ صَبَّحَهُمْ بُكْرَةً عَذَابٌ مُّسْتَقِرٌّ ﴿٣٨﴾

52. In that the worldly punishment is linked to the punishment of the grave and the punishment of the grave is linked to the punishment of the Hereafter. Thus, the essence of punishment is an eternal one. Through this verse, there is proof of the punishment of the grave. If the punishment of the grave were not a reality, then their punishment would not be a lasting torment.

39.Taste My punishment and My warning [53].

فَذُوْقُوْا عَذَابِيْ وَ نُذُرِ ﴿٣٩﴾

53. This speech was spoken unto them by Allah Almighty through the angels.

40.And certainly, We made the Qur'aan easy to remember [54]. Is there anyone to remember?

وَ لَقَدْ يَسَّرْنَا الْقُرْاٰنَ لِلذِّكْرِ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٤٠﴾

54. From this we learn that the Holy Qur'aan is easy only to memorize and not to deduce religious issues from. If the mysteries of the Holy Qur'aan were that simple, then Allah Almighty would not have sent the Holy Prophet to teach them.

Only an expert scholar can teach a difficult book. Says Allah Almighty: "*And He teaches him the Book and wisdom*"(S3:V164). Furthermore, Allah Almighty made even the memorization of the Holy Qur'aan easy. Otherwise, this was a difficult task.

SECTION 3

41.And certainly the warning messengers came to the people of Pharaoh [55].

وَ لَقَدْ جَآءَ اٰلَ فِرْعَوْنَ النُّذُرُ ﴿٤١﴾

55. Here, the plural form is used for the dual because both Hazrat Musa and Hazrat Harun (On them be peace) were sent to the Pharaoh.

42.They belied all Our Signs [56]. So, We seized them with the grip of the Honourable and the Authoritative [57].

كَذَّبُوْا بِاٰيٰتِنَا كُلِّهَا فَاَخَذْنٰهُمْ اَخْذَ عَزِيْزٍ مُّقْتَدِرٍ ﴿٤٢﴾

56. Here, 'signs' signify the miracles of Hazrat Musa (On whom be peace) and not the verse of Tauraat, because the Holy Tauraat was only revealed after the drowning of the Pharaoh, while what was shown to the Pharaoh by Hazrat Musa, were the miracles. Discussion on this has already been mentioned.

57. This means nobody can free you from the clutches of one who is All-Powerful.

43.Are those (Makkans) infidels among you any better [58] than they?

اَكُفَّارُكُمْ خَيْرٌ مِّنْ اُولٰٓئِكُمْ اَمْ لَكُمْ

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have you an exemption [59] in the riptures?

بَرَآءَةٌ فِي الزُّبُرِ ﴿٤٣﴾

This means, Oh people of Makkah! Do u have more power and wealth than these ople? Or, are you less in infidelity than m? It should be remembered that here the rd "*better*" does not mean any good, because infidel is not good. Yet, one cannot say that Christian is better than a Hindu. Instead, you can say that polytheists are worse than Christians.

59. *'Bara-atun'* refers to a permit, a passport or a visa. This means that have you found a certificate from Allah Almighty in any of the Heavenly Scriptures that you may utter infidelity, but you will not be punished for it?

.Or, do they say: "We shall take venge altogether [60]."

اَمْ يَقُوْلُوْنَ نَحْنُ جَمِيْعٌ مُّنْتَصِرٌ ﴿٤٤﴾

. This means all the infidels have set aside eir differences and united to oppose Islam. eir single utterance was to take revenge on the Muslims and the Holy Prophet صلى الله عليه وآله وسلم . Or, Abu Jahl uttered this on the day of the Battle of Badr.

5. These multitudes will be routed ut and they will turn there backs [61].

سَيُهْزَمُ الْجَمْعُ وَ يُوَلُّوْنَ الدُّبُرَ ﴿٤٥﴾

. On the day of Badr, the Holy Prophet صلى الله عليه وآله وس wore armour reciting this rse. Everything happened as mentioned in is verse, i.e. all the groups of the infidels took to their heels in utter defeat. According to some Islamic scholars, this is a Madinite verse, but others said that it is Makkan. The first statement has greater strength.

6. No, rather the Hour is their romised [62] time and the Hour is the ardest and bitterest [63].

بَلِ السَّاعَةُ مَوْعِدُهُمْ وَالسَّاعَةُ اَدْهٰى وَ اَمَرُّ ﴿٤٦﴾

. This defeat at Badr is not the complete nishment of the infidels. This would only be mpleted on the Day of Judgement.

. It should be remembered that the Day of dgement for the infidels would be severe, but for the believers it would be a means of seeing the Beauteous Vision of the Friend. That is why this is mentioned with the punishment of the infidels.

7.Surely, the culprits are on the rong way and gone mad [64].

اِنَّ الْمُجْرِمِيْنَ فِيْ ضَلٰلٍ وَّ سُعُرٍ ﴿٤٧﴾

. In the world, in the grave, in the Hereafter, that they are unable to obtain guidance in this rld, in the grave they would not be able to give replies to the questions of Nakirain, in the Hereafter they will not be able to obtain the path to Paradise.

8. The day when they shall be ragged [65] into the Fire by their ces and it will be said to them: Taste the flames of Hell."

يَوْمَ يُسْحَبُوْنَ فِي النَّارِ عَلٰى وُجُوْهِهِمْ ؕ ذُوْقُوْا مَسَّ سَقَرَ ﴿٤٨﴾

From this we learn that although the sinful ievers would be kept in Hell for a while, they l be safeguarded from this disgrace because this is the description of the punishment of the infidels.

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49. Surely, We have created everything properly in the measure [66].

إِنَّا كُلَّ شَيْءٍ خَلَقْنٰهُ بِقَدَرٍ ﴿٤٩﴾

66. In it is a refutation of the atheists who believe in the things and incidents of the world on the basis of cause and effect of time.

50. And Our Command is unique, carried swiftly within the twinkling [67] of an eye.

وَمَآ اَمْرُنَآ اِلَّا وَاحِدَةٌ كَلَمْحٍ بِالْبَصَرِ ﴿٥٠﴾

67. Here, mention is made about power and not law. This means Allah Almighty has absolute power to create the entire world in a matter of seconds, although in terms of law everything should be created gradually.

51. And certainly We have destroyed [68] people like you. But, is there anyone who will mind to receive warning?

وَلَقَدْ اَهْلَكْنَآ اَشْيَاعَكُمْ فَهَلْ مِنْ مُّدَّكِرٍ ﴿٥١﴾

68. It means infidels like you. This tells us that every infidel, in being, resembles another infidel; although in their nature of infidelity there may be a big difference. Only the rejecte of Salaah is like the infidel who rejects Alla Almighty.

52.And whatever they have done is in the records [69].

وَكُلُّ شَيْءٍ فَعَلُوْهُ فِي الزُّبُرِ ﴿٥٢﴾

69. Here, '*records*' refers to the books of deeds. This means whatever the infidels do, the angels record that in their book of deeds. From this we learn that every good and evil of the infide is recorded, but they will not receive reward fo the good deeds, in the Hereafter.

53.And everything small and big is written [70] down.

وَكُلُّ صَغِيْرٍ وَّكَبِيْرٍ مُّسْتَطَرٌ ﴿٥٣﴾

70. This means on the Divine Tablet so that those who are blessed with the power of having their sight on it, are fully aware about these deficiencies.This group includes special Prophets, angels and some Saints. Otherwise, there was no need for this record. In short, the writing on the Divine Tablet has been recorded from the beginning of time, while that which is recorded in the person's Book of Records is inscribed after the person has completed the action.

54.Certainly the pious will be amidst Paradise [71] and streams.

اِنَّ الْمُتَّقِيْنَ فِيْ جَنّٰتٍ وَّنَهَرٍ ﴿٥٤﴾

71. In that these rivers of milk and honey would be flowing in their gardens and homes. It does not mean that they would be diving into these rivers. Thus, the meaning of the verse is clear.

55.On a seat of truth before the Most Authoritative Sovereign [72].

فِيْ مَقْعَدِ صِدْقٍ عِنْدَ مَلِيْكٍ مُّقْتَدِرٍ ﴿٥٥﴾

72. Their gathering will be pure and free of any lies, backbiting and every other sin. They will obtain the nearness of Allah Almighty. Our beloved Prophet صلى الله عليه وآله وسلم has obtained this nearness and presence of heart, in the world already. Says the Holy Prophet صلى الله عليه وآله وسلم : "*I spend nights and days by my Lord Who provides for me food and drink*".

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أياتها ٧٨ ٥٥ سُوْرَةُ الرَّحْمٰنِ مَدَنِيَّةٌ ٩٧ ركوعاتها ٣

SURAH AR-RAHMAN (THE MOST AFFECTIONATE)

(MAKKAN) Revealed Before Hijrah

3 Sections: 78Verses 351 Words, 1636 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

اَلرَّحْمٰنُ ۙ﴿١﴾

1.The Most Affectionate [1].

1. Reason for its Revelation:
When the blessed verse: "*Prostrate to the Most Affectionate*" was revealed, the infidels said that we do not know the Most Affectionate. Who is He? In response to it, this verse was revealed that the Most Affectionate is He Who had taught the Holy Qur'aan to His Beloved. From this, emerge a few issues:

1. That Allah Almighty had provided a great deal of knowledge to His Beloved Prophet. This knowledge was provided on the basis of mercy and love. The Kind and Loving teacher teaches everything to His obedient student.

2. The Holy Prophet صلى الله عليه وآله وسلم is the greatest teacher among all the Prophets. Allah Almighty had taught the names of all the things to Hazrat Adam (On whom be peace); Hazrat Sulaiman(On whom be peace) was taught the speech of birds; Hazrat Dawood(On whom be peace) was taught how to make armour; Hazrat Khizr(On whom be peace) was taught inner knowledge and Hazrat Nuh(On whom be peace) was taught the knowledge of building ships. But, our Holy Prophet صلى الله عليه وآله وسلم was taught the entire Qur'aan in which there is a complete detail of all the sciences and branches of knowledge recorded on the Divine Tablet.

3. The Holy Prophet صلى الله عليه وآله وسلم possesses more knowledge than the entire creation, because other people are students of the creation, but the Holy Prophet صلى الله عليه وآله وسلم is the student of Allah Almighty. Since the teacher is Allah Almighty, the student is the Holy Prophet صلى الله عليه وآله وسلم and the book taught is the Holy Qur'aan. Then, what shortage can there be in the knowledge of the Messenger of Allah?

4. The Holy Prophet صلى الله عليه وآله وسلم is not the student of Hazrat Jibraeel(On whom be peace).

عَلَّمَ الْقُرْاٰنَ ؕ﴿٢﴾

2.Has taught [2] the Qur'aan (to the Beloved Prophet).

2. This means Allah Almighty has taught His Beloved Prophet صلى الله عليه وآله وسلم all the words of the Holy Qur'aan, meanings of the Holy Qur'aan, laws of the Holy Qur'aan, mysteries of the Holy Qur'aan and the secrets of the Holy Qur'aan in a most excellent way. When did He teach all this? The truth of the matter is that these were taught to him before he was sent into the world. Hazrat Isa(On whom be peace) was taught the Book before he came into the world. From this we understand that the knowledge of the Holy Prophet صلى الله عليه وآله وسلم is the direct bestowal of Allah Almighty without the medium of the creation. Thus, man cannot understand its estimation and calculation. Just as no instrument has yet been invented to measure the water of the ocean, the power of the word or the light of the sun, although electricity and water consumption from water works can be calculated through a meter, as man invented this. But, all His other discourses can only be understood through His

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Divine Book. From this we also learn that the Holy Prophet صلى الله عليه وآله وسلم is given the knowledge of all the metaphorical verses; because since the entire Qur'aan is taught to him, then in it these metaphorical verses are included as well.

3. He created (the soul of) mankind (Muhammad).

خَلَقَ الْاِنْسَانَ ۙ﴿۳﴾

4. He taught [3] expression regarding whatever had already happened and whatever will happen.

عَلَّمَهُ الْبَيَانَ ﴿۴﴾

3. It is stated in Tafseer Khazain, etc. that by 'human being' is meant the Holy Prophet صلى الله عليه وآله وسلم while the word 'speech' denotes the knowledge of what is, what was and what will be. This means Allah Almighty has bestowed every branch of knowledge to His Beloved Prophet صلى الله عليه وآله وسلم.

5. The sun and the moon have been set proportionately [4].

اَلشَّمْسُ وَ الْقَمَرُ بِحُسْبَانٍ ﴿۵﴾

4. This refers to the speed of the moon and the sun, which are determined by Allah Almighty. The speed with which they complete the heavenly stages helps man to determine the solar and lunar months of the year.

6. And the green plants and the trees prostrate [5].

وَّالنَّجْمُ وَالشَّجَرُ يَسْجُدٰنِ ﴿۶﴾

5. At all times they are obedient to Him. Or, they are actually prostrating to Him, even though their prostrations are beyond our understanding.

7.And He raised the heavens high [6] and set the balance [7].

وَالسَّمَآءَ رَفَعَهَا وَوَضَعَ الْمِيْزَانَ ۙ﴿۷﴾

6. In terms of sight, the sky is above the earth as well as higher in status as all bounties come from there. It is the dwelling of the angels and where our sustenance is determined. There is no infidelity, polytheism or sins there. From there Divine laws are issued. It should be remembered that partially the heaven is more excellent than the earth, but in a general sense the earth enjoys superiority over the sky because it is the residence of all the Prophets, especially the places of abode of the chiefs of all the Prophets صلى الله عليه وآله وسلم.

7. This means He created the scale of measurement in the world so that there should be justice and fair play in commerce and trade. Or, that to weigh the deeds in the Hereafter, the scale was made so that the good and evil deeds of servants would be weighed in it. It should be remembered that the scale of measurement was first sent for Hazrat Nuh(On whom be peace). Thereafter, all practised it. Says Allah Almighty: "*And We sent down with it the Book and Balance*"(S57:V25).

8.That you may not transgress [8] in the balance.

اَلَّا تَطْغَوْا فِي الْمِيْزَانِ ﴿۸﴾

8. This means when weighing or measuring in your trading remember the scale of the Hereafter and in this way maintain accuracy in your weight and measurement. Do give the client what is due to him. It should be remembered that to give a little more and to take a little less, is an act of compassion.

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وَاَقِيْمُوا الْوَزْنَ بِالْقِسْطِ وَلَا تُخْسِرُوا الْمِيْزَانَ ۝٩

And keep up the weight with justice and do not shorten [9] the balance of measures.

9. In that do not weigh using the scale in which something is placed in one part to balance the other part. Thus, this verse is not the repetition of the previous one.

وَالْاَرْضَ وَضَعَهَا لِلْاَنَامِ ۝١٠ۙ

10.And He had set the earth [10] for the creatures.

10. By 'creature' is meant creatures of land and sea; like man and jinn or aquatic animals. Angels are heavenly creation. This means the earth is spread like a floor in order to benefit all the creatures found in it.

فِيْهَا فَاكِهَةٌ ۙ وَّالنَّخْلُ ذَاتُ الْاَكْمَامِ ۝١١ۖ

11.Wherein are fruits and date palms [11] with clusters sheathed.

11. Although dates, too, is classified under fruit, but because of its superiority, it is mentioned separately because it is the food of all the Prophets, especially that of the Chief of the Prophets صلى الله عليه وآله وسلم . Some Islamic scholars, basing their opinion on this verse, have classified dates under nutrients and not fruit.

وَالْحَبُّ ذُو الْعَصْفِ وَ الرَّيْحَانُ ۝١٢ۚ

12. And husked [12] grain and fragrant flowers [13].

12. It has been created in this way in order to safeguard the grain in the chaff and so that you can consume the grain and the chaff as a fodder for your animals. The great Sufi saints state that the grains are spiritual nourishment and the chaff is the physical nourishment and food for the baser self.

13. These are the spiritual nourishment of the spiritual persons. Or, that these are spiritual fruits.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ۝١٣

13.So which of the bounties of your Lord will you both [14] belie?

14. Since heaven and the earth, grain and chaff and scale/balance, etc. are linked with both man and jinns, thus mentioning these bounties, both are being addressed; that which of the bounties of Allah Almighty will you belie. Acknowledge Our kindness and be grateful. Angels and other creation are never ungrateful, therefore they have not been addressed.

خَلَقَ الْاِنْسَانَ مِنْ صَلْصَالٍ كَالْفَخَّارِ ۝١٤ۙ

14.He created man from ringing clay like (that of) a potsherd [15].

15. Here, 'human being' refers to Hazrat Adam(On whom be peace). For his creation Allah Almighty took all types of sand and kneaded it with all types of water and then dried it. After it was dry and began to crack then Allah Almighty bequeath the soul in him.

وَخَلَقَ الْجَآنَّ مِنْ مَّارِجٍ مِّنْ نَّارٍ ۝١٥ۚ

15. And created the jinns from the flame [16] of the fire.

16. By the word 'jinn' is meant Iblees, as his creation is from the fire of Hell, in which there is no smoke, etc.All other jinns are created through him .Thus, Iblees is called the father of jinns.

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16.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٦﴾

17.Lord of the two Easts and the two Wests [17].

رَبُّ الْمَشْرِقَيْنِ وَرَبُّ الْمَغْرِبَيْنِ ﴿١٧﴾

17. By 'two easts and two wests' is meant the east and the west of cold and heat, i.e. on the shores towards the east and west from where the sun returns. It does not move beyond these points.

18.So which of the Bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿١٨﴾

19. He had made the two seas [18] to flow, looking joined.

مَرَجَ الْبَحْرَيْنِ يَلْتَقِيٰنِ ﴿١٩﴾

18. Sweet and salty are made in such a way that there is no visible covering between them.

By 'flowing' is not meant to start, because oceans do not flow. By this is meant to leave.

20.Between them is a barrier that one cannot cross [19] the other.

بَيْنَهُمَا بَرْزَخٌ لَّا يَبْغِيٰنِ ﴿٢٠﴾

19. Observe the power of Allah Almighty that although the water mixes, yet in the ocean there is no visible covering between the sweet and salty water. In spite of this, the two mix with one another. The great Sufi sages say that in every human being there is a heart and soul, but both are clearly distinguishable from one another. From the womb of one mother, He enabled the birth of a boy and a girl. From the loins of one father are born a believer and an infidel, an auspicious and a wicked person - all are distinguishable from one another.

21.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢١﴾

22.From both of them emerge the pearl and the coral [20].

يَخْرُجُ مِنْهُمَا اللُّؤْلُؤُ وَالْمَرْجَانُ ﴿٢٢﴾

20. This means pearls and corals are extracted from the Mediterranean and Persian Seas. In terms of this, there is no need for any elaboration. Or, it means these are taken from the sweet and salty seas. In this case its meaning would be from some of them, i.e. only from the salty waters. Just as it is said that both male and female are responsible for procreation. The great Sufi sages say that pearls and corals are extracted from the soul and the heart. From Hazrat Alli and Bibi Faatimah were born Imam Hassan and Imam Husain(May Allah be pleased with them) like pearls and corals.

23.So which of the bounties of your Lord will you (both) belie [21]?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٣﴾

21. This verse has been repeated thirty-one times in this Surah, so that each time man learns to acknowledge his ingratitude to his Creator.

24. And His are the lofty ships raised [22] up in the sea like mountains [23].

وَلَهُ الْجَوَارِ الْمُنْشَـَٔاتُ فِي الْبَحْرِ كَالْاَعْلَامِ ﴿٢٤﴾

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2. This means the materials from which you build your different vessels are created by Allah Almighty. In addition, it is He who gave the knowledge to build these vessels. Furthermore, it is Allah Almighty Who provided you with the strength and ability to steer these vessels.

23. The great Sufi sages say that the Path of Tareeqat(mystical way of life) is the boundless ocean. Shariah is the vessel to travel in this ocean. We and our means of faith and mystical knowledge, are the passengers of these vessels. Divine guidance is its suitable wind. The Holy Prophet صلى الله عليه وآله وسلم is the captain of this ship and the saints and Islamic scholars are his servants who are appointed to perform different duties. We, through their assistance and guidance, cross these seas and oceans. Although the Prophet, the saints and general Muslims are all travelling in this ship, we are ordinary passengers and the Holy Prophet صلى الله عليه وآله وسلم is our Captain.

25.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٥﴾ ع ١١

SECTION 2

26.Everyone upon it (earth) shall perish [24].

كُلُّ مَنْ عَلَيْهَا فَانٍ ﴿٢٦﴾

24. In this verse is mentioned that all creatures living on the earth shall perish. In another verse, Allah Almighty says: "*Every soul shall taste death*". (S 3 : V 185) From this we learn that every living thing shall taste death. From this there is no inconsistency in the verses.

27. And there will abide forever [25] the Eternity of your Lord, the Majestic and the Splendid.

وَّ يَبْقٰى وَجْهُ رَبِّكَ ذُوالْجَلٰلِ وَالْاِكْرَامِ ﴿٢٧﴾

25. Only the Personality and Attributes of Allah Almighty is Eternal, while every creation and its qualities shall perish. This tells us that the existence of the qualities of Allah Almighty is binding. This does not mean that only some attributes are binding, because attributes are not separate from Allah Almighty.

28.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٢٨﴾

29. All that are in the heavens and the earth beg [26] from Him. Every day He has a work [27] .

يَسْـَٔلُهٗ مَنْ فِي السَّمٰوٰتِ وَ الْاَرْضِ ؕ كُلَّ يَوْمٍ هُوَ فِيْ شَاْنٍ ﴿٢٩﴾

26. Every creation seeks its needs from Allah Almighty. Some seek Allah Almighty from Him, some seek the Holy Prophet صلى الله عليه وآله وسلم from Allah Almighty, some may seek the treasures of faith, some may seek the treasures of this world and some seek the treasures of both these worlds. In short, all are beggars in the court of Allah Almighty. Charity is of different types. It should be noted that to seek from the Beloved of Allah Almighty; the seeking of the poor from the rich and seeking something from the rulers by the public, is in reality, seeking something from Allah Almighty. Thus, the verse is very clear and no objection can be leveled against it.

27. In that at all times and at every moving, He is displaying the signs of His absolute Power, to some He grants honour and to some He grants disgrace. The Jews say that Allah mighty takes a holiday to rest on a Saturday.

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This verse refutes this claim of theirs.

30.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٠﴾

31.Soon We shall take you to account, two big [28] groups of jinns and human beings.

سَنَفْرُغُ لَكُمْ اَيُّهَ الثَّقَلٰنِ ﴿٣١﴾

28. This means, O assembly of jinns and men! That time is coming nearer when Allah Almighty will terminate all work and take an account of deeds from the entire creation. This means, the Day of Judgement on which all worldly affairs would be terminated and everyone would be giving an account of what they had done.

32.So which of the bounties of your Lord will you (both) belie [29]?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٢﴾

29. In this verse there is a proof of those people who say that there is Paradise for the jinns as well, because after mentioning the bounties of Paradise, jinns and humans are addressed, saying which of the bounties of Allah Almighty would you belie? But, this proof is very weak because this address is made at the creation of oceans, vessels and extracting pearls and corals there from as well; although the jinns do not derive any benefit from these. Only human beings derive benefit from these.

33. O company of jinns and human beings, if you can cross the bounds of the heavens and the earth, then do go [30] if you have the ability. Wherever you will go His is the kingdom.

يٰمَعْشَرَ الْجِنِّ وَ الْاِنْسِ اِنِ اسْتَطَعْتُمْ اَنْ تَنْفُذُوْا مِنْ اَقْطَارِ السَّمٰوٰتِ وَ الْاَرْضِ فَانْفُذُوْا ؕ لَا تَنْفُذُوْنَ اِلَّا بِسُلْطٰنٍ ﴿٣٣﴾

30. The order to go out, is for rendering jinn and human beings helpless. Because infidels and transgressors have been from them, therefore they have been addressed and since the jinns have been created long before the humans, they have been mentioned before the humans. This means, oh sinful jinns and humans! If you really think that you would be able to save yourselves from Allah Almighty, then show today that you can go out of the Dominion of Allah Almighty. Neither will you be able to escape today, nor will you be able to do this tomorrow, on the Day of Judgement.

34.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٤﴾

35. The flames of smokeless fire and flameless black smoke [31] shall be sent on both of you, but you will not be able to defend [32] yourselves.

يُرْسَلُ عَلَيْكُمَا شُوَاظٌ مِّنْ نَّارٍ ۙ وَّ نُحَاسٌ فَلَا تَنْتَصِرٰنِ ﴿٣٥﴾

31. This means that type of fire whose every part is made to burn and such type of smoke in which there is no sign of light. It means the fire would be totally free of smoke and the smoke would be cleansed of it. May Allah Almighty protect us!(*Tafseer Khazain*). Information about it is given today so that you can do good deeds to save yourself tomorrow from it.

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2. The oppressed will not have the power to ake revenge on the oppressor in Hell. Or, that they will not be able to help one another.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٦﴾

36.So which of the bounties of your Lord will you (both) belie?

فَاِذَا انْشَقَّتِ السَّمَآءُ فَكَانَتْ وَرْدَةً كَالدِّهَانِ ﴿٣٧﴾

37. And when the heaven will be plit, it will become rose-coloured 33, ike red hide.

33. In that the colour of the sky would become ed and it would be split at places. It should be remembered that although the heavens and the earth would be found on the Day of Judgement, they would be different to the existing ones. Says Allah Almighty: "*The day when the earth will be changed, other than this earth*" (S14:V48).

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٣٨﴾

38.So which of the bounties of your Lord will you (both) belie?

فَيَوْمَئِذٍ لَّا يُسْـَٔلُ عَنْ ذَنْۢبِهٖٓ اِنْسٌ وَّلَا جَآنٌّ ﴿٣٩﴾

39.On that day none shall be questioned about their sins, neither human beings, nor jinns [34].

34. Because their sins would become visible from the mark on their faces. However, for the purpose of accountability, questions would be asked. Thus, there is no inconsistency in the verses. If anyone, now, says that on that day the Holy Prophet صلى الله عليه وآله وسلم would not be able to distinguish the hypocrites from the believers, then he is rejecting the veracity of this verse. It should be remembered that by day is meant the Day of Judgement, which is between resurrection from the grave and Divine judgement.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٠﴾

40.So which of the bounties [35] of your Lord will you (both) belie?

35. It should be remembered that the purpose of giving information about the condition of the Day of Judgement in this world is indeed a mercy of Allah Almighty, so that people may be obedient to Allah Almighty, here. For this reason, its mentioning is called Divine bounty. Thus, the verse is free of objection that why is this sentence mentioned after the verses of punishment.

يُعْرَفُ الْمُجْرِمُوْنَ بِسِيْمٰهُمْ فَيُؤْخَذُ بِالنَّوَاصِيْ وَالْاَقْدَامِ ﴿٤١﴾

41.The culprits shall be recognized [36] by their marks (on faces) and will be seized by the forelocks and feet and cast into Hell [37].

36. The faces of the infidels will become black and their foreheads would turn yellow, while the face of a pious believer will brighten and his forehead will shine. Just as the effect of the inner sickness in the world is shown on the face. From this we learn that on the Day of Judgement the sinners would become distinguishable from the wicked by their faces. There would be no need to ask. The asking of the angels of the infidels: "*What brought you into Hell?*" (S74:V42) is for the sake of embarrassing them.

37. In that their feet would be brought from the back to join with the foreheads and then tied

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together and then they will be rolled down into Hell like a ball. Both these punishments would be for the infidels. The sinful believers would be protected from this.

42.So which of the bounties of your Lord will you (both) belie [38]?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۲﴾

38. Providing information about these punishments, too, is a great favour of Allah Almighty. We should be grateful to Him for this.

43.This is the Hell which the culprits belie [39].

هٰذِهٖ جَهَنَّمُ الَّتِیْ یُكَذِّبُ بِهَا الْمُجْرِمُوْنَ ﴿۴۳﴾

39. This means the infidels belie Hell in the world. This tells us that in the previous verse, too, the word culprit denotes infidels.

44.They will go round between it and the fierce boiling [40] water.

یَطُوْفُوْنَ بَیْنَهَا وَ بَیْنَ حَمِیْمٍ اٰنٍ ﴿۴۴﴾

40. The inmates of Hell would be subdued into punishment. They would be screaming for food, at which they will be fed with cactus, which will pierce their throats. At this, they would scream for water, at which they would be taken to a place where there is a fountain of boiling water. From this verse we learn that the inmates of Hell will not be given food, water and a place to stay. Instead, they will be taken to the fountain to drink. Thus, stating *'go around'* is correct.

45.So which of the bounties of your Lord will you (both) belie [41]?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۵﴾

41. That Allah Almighty made you aware of the unseen punishments here, through the medium of the Holy Prophet صلى الله عليه وآله وسلم.

SECTION 3

46.And for him who stands before his Lord out of fear [42], for him are two Paradises [43].

وَ لِمَنْ خَافَ مَقَامَ رَبِّهٖ جَنَّتٰنِ ﴿۴۶﴾

42. This means that any believing person who fears the accountability on the Day of Judgement must give up all types of sins. This is because there is no Paradise for jinns and animals, although they will be held accountable for their deeds. There is neither accountability, nor Paradise for the angels.

43. This tells us that fear of Allah is the highest bounty, as a person practising this will be given two Paradises - one is for reward of his good deeds, while the other is through the bounty of Allah Almighty. Or, one Paradise is for the fear of Allah Almighty and the other is for being obedient to Him. Or, that one Paradise is for physical comforts and the other is for spiritual delights. Only Allah Almighty knows their capacity of luxury and vastness.

47.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۴۷﴾

48.Having overhanging branches [44] (of varied fruits).

ذَوَاتَآ اَفْنَانٍ ﴿۴۸﴾

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. This means in one root there are many a-nches; on every branch there is an abundance f fruit and flowers. Because the bounty of the tree is reflected by the branches as the leaves, fruit and flowers are found on it. Therefore, mention is made of the branch.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٤٩﴾

9.So which if the bounties of your Lord will you (both) belie?

فِيْهِمَا عَيْنٰنِ تَجْرِيٰنِ ﴿٥٠﴾

0.In both of them are flowing two [45] ountains.

5. There are two rivers of water, one is *ASNEEM* and the other is *SALSABEE*L. hese emanate from a mountain of musk(*Tafseer Roohul Mu'ani)*. Because tears were flowing from both eyes of these people due to the fear of Allah Almighty, this is the reward of it.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥١﴾

1.So which of the bounties of your Lord will you (both) belie?

فِيْهِمَا مِنْ كُلِّ فَاكِهَةٍ زَوْجٰنِ ﴿٥٢﴾

2. In both of them are two kinds [46] f every fruit.

6. Some of these fruits are those that man as seen in this world. Some are such unique ruits, which have not been seen prior to this. Or, that some are dry and others are juicy. Or, ome are purely sweet and others lean towards ourness, but are extremely tasty. Because they had fulfilled the dual form of every piety, i.e. obligatory duties as well as the optional duties, etc. Thus, the fruit given to them, too, are in pairs. The reward of deeds in pairs, is fruit in pairs.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٣﴾

3.So which of the bounties of your Lord will you (both) belie?

مُتَّكِـِٕيْنَ عَلٰى فُرُشٍۭ بَطَآئِنُهَا مِنْ اِسْتَبْرَقٍ ؕ وَ جَنَا الْجَنَّتَيْنِ دَانٍ ﴿٥٤﴾

4.(They will be) reclining on ouches [47] whose linings will be of rocade [48] and the fruit of both aradises will be so low 49 that they ill be within reach (to pick).

7. Since there is no duty to perform in aradise - only comforts to enjoy - there will be uch gatherings held like there had been atherings of Zikr of Allah held in the world. 8. Since the lining of the thick silk is such, hen how great must double lining be, as this is superior to single lining.
49. In that you may pick and eat them while standing, sleeping or lying down. They will bend and rise by themselves (*Tafseer Roohul Mu'ani).*

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٥٥﴾

5.So which of the bounties of your ord will you (both) belie?

فِيْهِنَّ قٰصِرٰتُ الطَّرْفِ ۙ لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَلَا جَآنٌّ ﴿٥٦﴾

6. There will be those maidens [50] hat glance [51] towards none save eir husbands, untouched [52] before any human being or jinn.

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50. The Hoories and since the greatest virtue of a woman is piety and modesty, therefore mention of this has been made specifically.

51. The heavenly damsels would be telling their husbands that there is no one dearer to us than you. I am thankful to Allah Almighty that He has chosen you to be my husband and me to be your wife. From this, emerge two issues:

1. Just as a man is not allowed to see a strange woman, a woman is not allowed to see a strange man. Modesty is an important quality of a heavenly damsel.

2. A strange woman is duty bound to veil herself from a pious, God-fearing man as well; because in heaven all the men would be pious, but they will have to maintain privacy from them. Privacy is that great bounty from Allah Almighty, which would be practised in Paradise as well. In fact, the homes and the walls will be for maintaining privacy and not for protection from thieves, cold, rain, etc. as these things will not be found there.

52. From this, emerge a few issues:

1. These heavenly damsels are already born. Like the other bounties of Paradise they too, are there.

2. Although Hazrat Adam(On whom be peace) had dwelled there and enjoyed its bounties, he was never attracted to them, because these damsels would only be given as a reward for man's good deeds.

3. That these damsels would be given to the jinns as well. This is a weak statement and its proof is weak.

57.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ۚ﴿۵۷﴾

58.As if they are rubies and pearls [53].

کَاَنَّهُنَّ الْیَاقُوْتُ وَ الْمَرْجَانُ ۚ﴿۵۸﴾

53. This means these damsels in beauty and purity are like rubies and corals. It is stated in a Hadith Shareef that the marrow of the shin of the heavenly damsel would be visible from above, just like the alcohol becomes visible from the glass goblet.

59.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۵۹﴾

60.Is the reward [54] of goodness, but other than goodness?

هَلْ جَزَآءُ الْاِحْسَانِ اِلَّا الْاِحْسَانُ ۚ﴿۶۰﴾

54. The first 'goodness' denotes Kalimah Tayyibah and good deeds, while the second '*goodness*' denotes Paradise and its bounties. This means those who did good deeds in the world, their reward in the Hereafter would be good. Or, if anyone does good to you in the world, you should reciprocate as well, so that you will see excellent reward of it in the Hereafter. In it is included good treatment of parents and relatives.

61.So which of the bounties of your Lord will you (both) belie?

فَبِاَیِّ اٰلَآءِ رَبِّکُمَا تُکَذِّبٰنِ ﴿۶۱﴾

62.And besides these, there are two [55] other Paradises.

وَ مِنْ دُوْنِهِمَا جَنَّتٰنِ ۚ﴿۶۲﴾

55. This means the two Paradises, which have been mentioned earlier. There are two other Paradises as well, but these are less superior than the first two, as they have been referred to as 'besides them'(*Tafseer Roohul Mu'ani*). Or, that they are more superior to the first two i they are nearer to the Divine Throne. The wor '*doona*' means nearer. They contain rubies a topaz. Both these Paradises are for the spec servants of Allah Almighty, the truly pious.

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فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٣﴾

3.So which of the bounties of your ord will you (both) belie?

مُدْهَآمَّتٰنِ ﴿٦٤﴾

4. Dark green with lush foliage [56].

6. This means the leaves of these trees are reen, inclined towards black. This is a very

pleasing colour and is extremely beneficial for the eyesight.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٥﴾

5.So which of the bounties of your Lord will you (both) belie?

فِيْهِمَا عَيْنٰنِ نَضَّاخَتٰنِ ﴿٦٦﴾

6.There will be two [57] springs ushing forth.

7. They are made of water in which there is a ragrance of musk and ambergris or musk and

camphor.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٧﴾

7.So which of the bounties of your Lord will you (both)belie?

فِيْهِمَا فَاكِهَةٌ وَّ نَخْلٌ وَّ رُمَّانٌ ﴿٦٨﴾

8.In both of them there will be fruits nd dates and pomegranates [58].

8. Although dates and pomegranate are fruit, hey have been mentioned specifically, since hey are superior. According to Imam Abu Hanifa (May Allah be pleased with him) they

are not classified under fruit. He bases his opinion on this verse. If anyone takes an oath not to eat fruit and then breaks this oath to eat dates and pomegranate, he will not be a perjurer.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٦٩﴾

9.So which of the bounties of your Lord will you (both) belie?

فِيْهِنَّ خَيْرٰتٌ حِسَانٌ ﴿٧٠﴾

10.In both there are maidens, good-natured and beautiful [59].

9. This means they are such beautiful damsels who are exquisite in character, beauty nd purity. From this we learn that good habits re better than a beautiful appearance, because Allah Almighty has mentioned habit before ppearance. Always give priority to a wife who as a good character. Although the believer

will be given his believing wife of this world who had died while in his marriage, she will not be a heavenly damsel. In fact, she too has gone there to obtain reward. For this reason 'in it' refers to damsels of Paradise only. Women are not included in 'in it'. For them, the words 'for them' can be used.

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿٧١﴾

11.So which of the bounties of your ord will you (both) belie?

حُوْرٌ مَّقْصُوْرٰتٌ فِي الْخِيَامِ ﴿٧٢﴾

12. There are hooris confinend 60 in ents.

0. By 'tents' is meant heavenly homes, which e like a tent of pearls. This means every eliever's heavenly wives are dwelling only in

their tents. They do not roam about. From this, emerge three issues: 1. There will be privacy maintained in Paradise.

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2. Privacy is a heavenly bounty while going about unveiled is a punishment of Hell, because there men and women will be mixed and naked.

3. To maintain privacy with the pious, too, is obligatory.

73.So which of the bounties of your Lord will you both belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۳﴾

74.Neither a man nor a jinn haveever touched [61] them before.

لَمْ يَطْمِثْهُنَّ اِنْسٌ قَبْلَهُمْ وَ لَا جَآنٌّ ﴿۷۴﴾

61. This means the heavenly damsels of the above two Paradises were protected from being touched by man and jinn, the damsels of these two Paradises, too, are protected. Thus, there is no repetition in the verse.

75.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۵﴾

76.Reclining on green cushions and beautiful attractive carpets [62].

مُتَّكِـِٕيْنَ عَلٰى رَفْرَفٍ خُضْرٍ وَّ عَبْقَرِيٍّ حِسَانٍ ﴿۷۶﴾

62. Some Islamic scholars have stated that Abqara was a person who would make excellent and high quality clothes. The village in which he lived had become known as Abqar. The Arabs would call anything exquisite and unique as Abqari. In accordance with their terminology, the heavenly beds have been called Abqari.

77.So which of the bounties of your Lord will you (both) belie?

فَبِاَيِّ اٰلَآءِ رَبِّكُمَا تُكَذِّبٰنِ ﴿۷۷﴾

78. Greatly Blessed is the Name of your Lord, the Majestic and the Splendid [63].

تَبٰرَكَ اسْمُ رَبِّكَ ذِى الْجَلٰلِ وَالْاِكْرَامِ ﴿۷۸﴾

63. From this we learn that Paradise and all its bounties are a reward for good deeds. However, the Vision of Allah Almighty is not a compensation for any deed, but a Divine favour.Here, Divine Vision has not been mentioned as a compensation of good deeds, but instead it is stated that We are a Majestic Being and can give you things, which are beyond your imagination, i.e. Our Vision.

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اياتها ٩٦ ٥٦ سُوْرَةُ الْوَاقِعَةِ مَكِّيَّةٌ ٣٦ ركوعاتها ٣

SURAH AL-WAQIAH (THE INEVITABLE EVENT)

(MAKKAN) Revealed Before Hijrah

3 Sections: 96Verses 378 Words , 1703 Letters

Besides these two verses: verse13 and verse 1, the rest of the Surah is Makkan. It is stated Tafseer Khazain that anyone who recites Surah Waqiah every night, will not experience starvation.

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.When the (inevitable) event will come [2] to pass.

اِذَا وَقَعَتِ الْوَاقِعَةُ ۙ﴿۱﴾

2. This means when the Day of Judgement will take place. Since the Day of Judgement is a certainty, this Surah has been named an event.

It should be remembered that the Day of Judgement has been given many names; of these one is The Event.

2.And there shall be no room for anyone to belie [3] its happening.

لَيْسَ لِوَقْعَتِهَا كَاذِبَةٌ ۘ﴿۲﴾

3. This means all will accept it after seeing it, but those who are rejectors of the Day of Judgement in the world, will not benefit from accepting it on that day.

3.Degrading (some) low [4] and exalting [5] (some others).

خَافِضَةٌ رَّافِعَةٌ ۙ﴿۳﴾

4. This means this event will disgrace the infidels by throwing them into Hell. In the word infidels, all types are included, whether they are rejectors of Allah Almighty or His Beloved Prophet صلى الله عليه وآله وسلم

5. The common believers will be granted common exaltation and the special believers, the saints of Allah Almighty and the noble Islamic scholars, will be granted special exaltation. The highest exaltation of the Holy Prophet صلى الله عليه وآله وسلم too will be revealed on this day. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) has stated that those who had been assuming arrogance in the world, Qiyamah will disgrace them, while those who are practising humility and modesty in the world, this day will raise them to greatness.

4. When the earth shall tremble [6] with severe shaking.

اِذَا رُجَّتِ الْاَرْضُ رَجًّا ۙ﴿۴﴾

6. Through which all the buildings will crumble and all the inner things will be thrown out (*Tafseer Roohul Mu'ani*).

5.And the mountains shall crumble in pieces [7].

وَّبُسَّتِ الْجِبَالُ بَسًّا ۙ﴿۵﴾

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7. Like dry barley meal, which will first be like balls of cotton wool, then like the parched barley meal. Thus there is no inconsistency in th verses.

6.And will become scattered dust particles [8].

فَكَانَتْ هَبَآءً مُّنۢبَثًّا ۝٦

8. They will either become like this after colliding with one another, or after hearing the frightening sound of the Trumpet. Even today mountains are crushed through explosion o dynamite.

7.And you will be distributed in three [9] kinds.

وَّكُنْتُمْ اَزْوَاجًا ثَلٰثَةً ۝٧

9. Oh mankind! From these three groups two are going to be inmates of Paradise: those on the right side and those who have taken the lead.

One of these groups is inmates of Hell-those on the left side, whose description is to follow.

8.(Firstly) the companions of the right hand [10]. (How happy) are the companions of the right hand [11]?

فَاَصْحٰبُ الْمَيْمَنَةِ ۙ مَآ اَصْحٰبُ الْمَيْمَنَةِ ۝٨

10. This means those who would be on the right side of the Great Throne, or those whose book of deeds would be given in their right hand, are believers. Or, those who were on the right hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant.

11. This statement is for the sake of revealing the status. See how happy they are, how comfortable they are. Thus there is no inconsistency in the verse.

9.And the companions of the left hand [12] how are the companions of the left hand [13]?

وَاَصْحٰبُ الْمَشْئَمَةِ ۙ مَآ اَصْحٰبُ الْمَشْئَمَةِ ۝٩

12. This means those who are on the left side of the Great Throne, or those whose book of deeds is given in their left hand, or those who were on the left hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant.

13. See, in what terrible condition they are.

10.And (thirdly) are those who took the lead [14] they, have already taken the lead .

وَالسّٰبِقُوْنَ السّٰبِقُوْنَ ۝١٠

14. This means those who excelled in doing good deeds in the world, are today ahead in status. In this are included those Companions who were the first to migrate, those who were first to accept Islam, those who performed their Salaah facing both directions, and those believers who take the initiative in doing good deeds. Some scholars have stated that these are practising Ulama. Some others have said that these are people who would worship Allah Almighty in their youthful years. Also those who abstain from sins. From it there is a hint that those who took the lead in doing good deeds, will not be given a book of deeds; neither in their right hand nor in their left hand nor will they be subjected to accountability because Allah Almighty has mentioned them besides those on the left side. It should be remembered that those who have died in their infancy too will not be given a book of deeds in their hands, because they do not have any deeds for accountability.

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أُولٰٓئِكَ الْمُقَرَّبُوْنَ ۚ ﴿١١﴾

1. They will be the favourite [15], trusted persons (of Allah).

in Paradise or those who are صلى الله عليه وآله وسلم favoured in the court of Allah Almighty.

فِيْ جَنّٰتِ النَّعِيْمِ ﴿١٢﴾

12.In the Paradise of blissfulness.

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ۙ ﴿١٣﴾

13.A big group from the earlier believers).

وَ قَلِيْلٌ مِّنَ الْاٰخِرِيْنَ ؕ ﴿١٤﴾

14. And few [16] from the later folks.

as is stated in the Hadith Shareef. Some scholars have said that by earlier Ummah is meant followers of the previous Ummahs, from Adam to Hazrat Isa (On them be peace). By previous followers is meant the Ummah of the Holy Prophet صلى الله عليه وآله وسلم . But this statement is in contradiction of the Hadith. There are hundred and twenty qualities mentioned about the inmates of Paradise. Of these, eighty qualities are of the followers of the Holy Prophet صلى الله عليه وآله وسلم and forty qualities belong to the followers of all the other Ummahs. Thus, the majority of the dwellers of Paradise are from this Ummah.

عَلٰى سُرُرٍ مَّوْضُوْنَةٍ ۙ ﴿١٥﴾

15.(Seated) on the thrones [17] studded with diamonds and pearls.

are embroidered with stars of gold and silver.

مُّتَّكِـِٕيْنَ عَلَيْهَا مُتَقٰبِلِيْنَ ﴿١٦﴾

16. Reclining on them facing each other [18].

in a circle for lessons and zikr of Allah Almighty to resemble the Halqa of Paradise.

يَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۙ ﴿١٧﴾

17.Obedient, eternal youths [19], shall wait on them.

been stated in some traditions that the deceased infants of the infidels are included in this group to serve the inmates of Paradise. The saying is similar to that of Imam Abu Hanifa (May Allah be pleased with him) (Tafseer Roohul Mu'ani).

بِاَكْوَابٍ وَّ اَبَارِيْقَ ۙ وَ كَاْسٍ مِّنْ

18.Carrying goblets and showers

15. These favourite and trusted people are those who are near the Great Throne, or those who would enjoy nearness of the Holy Prophet

16. This means from the earliest believers of the Ummah of the Holy Prophet صلى الله عليه وآله وسلم i.e. the Noble Companions, many are favourites and trusted in the court of Allah Almighty, but of the latter day believers the favourites are less. The statement of Shia's is contradictory to this. They claim that in the blessed period of the Holy Prophet صلى الله عليه وآله وسلم there were only ten or twenty believers. Thereafter, many Shias were born. They reject the veracity of this verse. From this we learn that the entire Ummah of the Holy Prophet صلى الله عليه وآله وسلم will not go astray. Until the Day of Judgement there will always be those enjoying the nearness of Allah Almighty,

17. In that garnets or rubies are framed, and

18. This means dwellers of Paradise would sit in a circle. For this reason today, too, people sit

19. That they shall never experience death nor will their youth undergo change. These heavenly boys (ghilmaan) have been created in Paradise. Like the heavenly damsels, they, too, are there for the inmates of Paradise. It has

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and cups filled with flowing drinks [20].

20. This means that the dwellers of Paradise will not be required to move at all to do any work. The boys in attendance will do all the work. This tells us that there will be no privacy

مَّعِيْنٍ ﴿١٨﴾ لا

from these boys; otherwise they cannot perform the duties assigned to them inside and outside. In the world, too, there is no privacy from young children.

19.Giving them neither headache nor any intoxicative unconsciousness [21].

لَّا يُصَدَّعُوْنَ عَنْهَا وَ لَا يُنْزِفُوْنَ ﴿١٩﴾ لا

21. This is because in Paradise a person will not experience sleep, death, fainting, intoxication, unconsciousness, etc. Furthermore the drinks there would be pure. They will be full of taste and joy but not intoxicating.

20. And (carrying) fruit as they choose.

وَ فَاكِهَةٍ مِّمَّا يَتَخَيَّرُوْنَ ﴿٢٠﴾ لا

21.And the meat of birds as they may desire [22].

وَ لَحْمِ طَيْرٍ مِّمَّا يَشْتَهُوْنَ ﴿٢١﴾ ط

22. But this meat will not be cooked on the fire, as there is no fire in Paradise. It will be roasted on it's own through Divine Power, just like the food spread on the heavenly table cloth of Hazrat Isa (On whom be peace).

22.And lovely large-eyed pure maidens.

وَ حُوْرٌ عِيْنٌ ﴿٢٢﴾ لا

23.Like preserved, hidden [23] pearls.

كَاَمْثَالِ اللُّؤْلُؤِ الْمَكْنُوْنِ ﴿٢٣﴾ ج

23. Like the matchless pearl, which has not been touched by anyone. It is very pure and bright. These heavenly damsels are like these pearls.

24.As the reward for their deeds [24].

جَزَآءًۢ بِمَا كَانُوْا يَعْمَلُوْنَ ﴿٢٤﴾

24. They have entered there through the reward of their own deeds. Or, they had entered Paradise through the medium of the jinns. It is compensation for their deeds; like the minor children of the believers, or demented Muslims.

25.Therein they will not have any nonsense or any sinful [25] talk.

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّ لَا تَاْثِيْمًا ﴿٢٥﴾ لا

25. In Paradise no one will point out faults or backbite, etc. about one another. However, the inmates of Paradise will degrade the infidels, but this degradation is a lovable act.

26. Only saying: "Peace" "Peace" (on you).

اِلَّا قِيْلًا سَلٰمًا سَلٰمًا ﴿٢٦﴾

27.The companions of the right side how are the companions of the right side?

وَ اَصْحٰبُ الْيَمِيْنِ ۙ مَاۤ اَصْحٰبُ الْيَمِيْنِ ﴿٢٧﴾ ط

26. The inmates of Paradise would be greeting one another, the angels would be greeting inmates of Paradise, and Allah Almighty would be sending greetings on them. Says Allah

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Almighty: "*Peace will be on them, a word from the Merciful Lord*"(S36:V58).

فِيْ سِدْرٍ مَّخْضُوْدٍ ﴿٢٨﴾ لا

28. (They) will be under the shade of thorn less [27] lote trees.

27. This tells us that included in the fruit of Paradise are high quality berries, which will not be in bunches. Their pulp will be like the fragrant butter. In the world some berries are found to be so tasty that Allah be praised for it. It should be remembered that the berry tree is very blessed. The dwelling place of Hazrat Jibraeel (On whom be peace) is Sidratul Muntaha where high quality berries are found. For the virtues of berries read the book "*Israrul Ahkaam*".

وَّ طَلْحٍ مَّنْضُوْدٍ ﴿٢٩﴾ لا

29. And acacia [28] covered with heaps of bloom. And in the clusters of bananas

28. These trees are laden with fruit from the bottom to the top. The pulp of the fruit is fragrantlike sweet butter, very tasty.

وَّ ظِلٍّ مَّمْدُوْدٍ ﴿٣٠﴾ لا

30.And lengthening shade [29].

29. The time of Paradise will be that of a pleasant early dawn forever. There will neither be sunshine nor heat, because there will be no sun in it. Thus, here the formal meaning of shadow is not Intended. It has been stated in Hadith Shareef that in the shadow of the heavenly Tooba tree a rider can ride for a hundred years. There the growth of this tree is meant i.e. if the sun had been there the shadow of this tree would have been so vast.

وَّ مَآءٍ مَّسْكُوْبٍ ﴿٣١﴾ لا

31.And the ever flowing water.

وَّ فَاكِهَةٍ كَثِيْرَةٍ ﴿٣٢﴾ لا

32.And plentiful fruits.

لَّا مَقْطُوْعَةٍ وَّ لَا مَمْنُوْعَةٍ ﴿٣٣﴾ لا

33.Neither ending [30] nor forbidden [31].

30. After breaking off one fruit another will grow immediately in it's place. Season is not a condition there for growth nor is there any need for protective measures. Every kind of fruit will be there in abundance at all times. May Allah Almighty provide us with this.

31. No one will be stopped from eating these fruits. No restriction, neither religious, nor medical, nor any restriction by a person, is placed on these fruit. Everyone will be in possession of an abundance of fruit. This tells us that there will be no illness in Paradise because this, too, sometimes deprives a person from the use of certain bounties.

وَّ فُرُشٍ مَّرْفُوْعَةٍ ﴿٣٤﴾ ط

34. And raised couches [32].

32. By couches is meant beds of rest, not the beds for sleeping because no one will experience sleep in Paradise. This means their couches will be of a grand quality placed on elevated planks. Or, they will be given dignified wires. By couch is meant a wife; therefore the discussion, which follows, is regarding wives.

اِنَّآ اَنْشَاْنٰهُنَّ اِنْشَآءً ﴿٣٥﴾ لا

35. Surely, We have raised perfect maidens [33].

33. From this we understand that the Hoories of Paradise are already born, and despite millions of years they are still constant in their exquisite beauty and blooming youth. This is

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like the sun and the moon, which are in existence for thousands of years but not an iota of their light has decreased.It should be remembered that the wife of this world in Paradise would be young, virgin and very beautiful. Their youth and beauty would be eternal.

36.And made them virgins [34].

فَجَعَلْنٰهُنَّ اَبْكَارًا ﴿٣٦﴾ لا

34. Even if your wife was old and ugly when she enters Paradise she will be young and beautiful and this physical condition will remain constant for all times. This tells us that the body and its original limbs will be the same as they were in the world, but in structural appearance they will differ.

37.Loving, attractive, of equal [35] age.

عُرُبًا اَتْرَابًا ﴿٣٧﴾ لا

35. A person will be thirty-three years old, ninety feet tall and ten and a half feet broad, like the height of Adam (On whom be peace) (*Tafseer Roohul Mu'ani*). (This is an approximate height and broadness calculated at the length of an arm).

38.For the companions of the right hand [36].

لِّاَصْحٰبِ الْيَمِيْنِ ﴿٣٨﴾ ط ع

36. This means all these bounties are for those who on the Day of Judgement would be on the right hand side of the Throne of Allah Almighty or those whose record of deeds is given in their right hand.

SECTION 2

39.A group from amongst the early (believers.)

ثُلَّةٌ مِّنَ الْاَوَّلِيْنَ ﴿٣٩﴾ لا

40.And a group from among the later [37] ones.

وَثُلَّةٌ مِّنَ الْاٰخِرِيْنَ ﴿٤٠﴾ ط

37. This means there will be two groups of those right-sided people, some will be from the illustrious predecessors e.g. the Noble Companions and some subsequent to them i.e. coming after them. But this does not mean that from the Noble Companions some will be on the right hand side and some on the left side, because all of them are inmates of Paradise. Says Allah Almighty: "*And to all has Allah already promised the reward of Paradise*" (S57:V10). Thus, there can be no objection raised at the verse.

41.And the companions of the left hand [38] how are the companions of the left hand [39]?

وَاَصْحٰبُ الشِّمَالِ ۙ مَآ اَصْحٰبُ الشِّمَالِ ﴿٤١﴾ ط

38. This means the infidels whose record of deeds will be given in their left hands, and they would be standing on the left side of the Great Throne.

39. Those are astonishing wretched people. This question "what" is for providing surprise.

42.As (they will be) in the midst of scorching winds and boiling waters.

فِيْ سَمُوْمٍ وَّ حَمِيْمٍ ﴿٤٢﴾ لا

43. And under the shadow of burning smoke [40].

وَّ ظِلٍّ مِّنْ يَّحْمُوْمٍ ﴿٤٣﴾ لا

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0. These punishments would be meted out to hem once they have reached Hell and not on he Field of Resurrection. It should be remembered that the infidels receive hot winds and the smoke and heat of Hell on reaching their graves, and not boiling water.

4. Which is neither fresh nor pleasant.

لَّا بَارِدٍ وَّ لَا كَرِيْمٍ ﴿٤٤﴾

45.Undoubtedly, before that they lived with bounties [41].

اِنَّهُمْ كَانُوْا قَبْلَ ذٰلِكَ مُتْرَفِيْنَ ﴿٤٥﴾

41. This tells us that if you are not thankful in the world to Allah Almighty for His bounties then these become hardships and due to them the punishment would be increased.

46.But persisted in disobedience of great sins [42].

وَ كَانُوْا يُصِرُّوْنَ عَلَى الْحِنْثِ الْعَظِيْمِ ﴿٤٦﴾

42. They remained firm on infidelity in a stubborn way. From this emerge three issues:
1. Infidelity is greater than all the sins, as Allah Almighty has called it great.
2. The minor children of the polytheists will not be sent to Hell, because they are not holding firm on infidelity out of stubbornness.
3. Some people will be granted Paradise without doing any good deeds, because Allah Almighty has laid infidelity here, as a condition for being an inmate of Hell. But good deeds have not been made a condition for entering Paradise; so that one should know that entrance to Paradise is not dependant on one's good deeds. If Allah Almighty shows mercy He can forgive a sinful believer.

47. And used to say: "Is it that when we are dead and become dead and become dust and bones, are we going to be raised up [43]?"

وَ كَانُوْا يَقُوْلُوْنَ ۙ اَئِذَا مِتْنَا وَ كُنَّا تُرَابًا وَّعِظَامًا ءَاِنَّا لَمَبْعُوْثُوْنَ ۙ ﴿٤٧﴾

43. They would ask this question for rejection i.e. such a thing will not take place.

48.And so will be our forefathers too?

اَوَ اٰبَآؤُنَا الْاَوَّلُوْنَ ﴿٤٨﴾

49.Please declare: "Surely, all early ones and the later ones [44]."

قُلْ اِنَّ الْاَوَّلِيْنَ وَ الْاٰخِرِيْنَ ۙ ﴿٤٩﴾

44. Those from the time of Hazrat Adam (On whom be peace) upto the Holy Prophet صلى الله عليه وآله وسلم are former or previous people, while those from the time of the Holy Prophet صلى الله عليه وآله وسلم until the Day of Judgement are latter people. This tells us that everyone will have to rise on the Day of Judgement, even if they had been on this world for just a moment.

50. "Shall be altogether gathered on the appointed time of a known day [45]."

لَمَجْمُوْعُوْنَ ۙ اِلٰى مِيْقَاتِ يَوْمٍ مَّعْلُوْمٍ ﴿٥٠﴾

45. On the Day of Judgement everyone at first will be brought together, thereafter believers will be separated from the infidels. Thus, in terms of the first meaning Qiyamah is called Day of Resurrection and from the second meaning it is called the Day of Separation. Allah Almighty, on that day will say: "And today be separate, O you culprits"(S36:V59).

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Thus, there is no inconsistency in the verses. Meeqat either refers to the appointed time or

51Then certainly, O you the misguided [46] and the beliers.

46. In this verse those infidels of Makkah are addressed whose death on infidelity is within the knowledge of Allah Almighty. Otherwise some among them were those who were desti-

52.Will eat of the tree of Zaqqum (bitter thorny cactus).

53.And therewith fill your bellies [47].

47. This means cactus would be your eternal food from which you would be trying to ward

54.And you will drink thereafter, boiling water.

55. Drink it like sick, thirsty [48] she-camels.

48. Just as those camels are extremely thirsty due to the heat, they cannot quench their thirst

56.This is their hospitality [49] on the Day of Judgement.

49. This means on the Day of Judgement; whose span will last until everyone is granted

57.We created you, then why do you not accept [50] the truth?

50. Acknowledge the veracity of resurrection after the Day of Judgement or the information of the unseen given by the Holy Prophet

58.Then you see the semen that you drop [51]?

51. The sperm, which has been placed in the womb of the mother at the time of cohabitation,

59.Is it you who create human beings [52] from it, or are We the creators [53]?

52. It should be remembered that the meaning of the word "*khalaqa*" is to make, to create, to bring the non-existent into existence, to invent. In accordance with the last meaning one can be

the appointed place. Therefore the place where Ihram is tied is called Meeqat.

ثُمَّ اِنَّكُمْ اَيُّهَا الضَّآلُّوْنَ الْمُكَذِّبُوْنَ ﴿٥١﴾

ned to accept Islam and become Noble Compa-nions. We further learn that only the infidels would be fed with cactus.

لَاٰكِلُوْنَ مِنْ شَجَرٍ مِّنْ زَقُّوْمٍ ﴿٥٢﴾

فَمَالِـُٔوْنَ مِنْهَا الْبُطُوْنَ ﴿٥٣﴾

off punishment of hunger. You would not be eating this as medicine or fruit.

فَشٰرِبُوْنَ عَلَيْهِ مِنَ الْحَمِيْمِ ﴿٥٤﴾

فَشٰرِبُوْنَ شُرْبَ الْهِيْمِ ﴿٥٥﴾

with water, in the second way you will not find satisfaction from it.You will just continue to drink.

هٰذَا نُزُلُهُمْ يَوْمَ الدِّيْنِ ﴿٥٦﴾

Paradise or Hell. Thus, there is no objection that can be raised against the verse.

نَحْنُ خَلَقْنٰكُمْ فَلَوْ لَا تُصَدِّقُوْنَ ﴿٥٧﴾

صلى الله عليه وآله وسلم . The former meaning is stronger as this has been discussed earlier.

اَفَرَءَيْتُمْ مَّا تُمْنُوْنَ ﴿٥٨﴾

from which children are born.

ءَاَنْتُمْ تَخْلُقُوْنَهٗٓ اَمْ نَحْنُ الْخٰلِقُوْنَ ﴿٥٩﴾

linked to man as well. Says Allah Almighty: *"That I make a form out of clay like a bird for you, then again breathe in it and it becomes a bird"*(S3:V49). According to the first, the verb

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to create" cannot be linked to anyone besides Allah Almighty. Thus, there is no inconsistency in the verse. This means actual creator is Allah Almighty. If man had the power to create then he would have created according to his own wishes.

53. The author of *Tafseer Roohul Bayaan* has said that in some place in the Holy Qur'aan Allah Almighty has addressed Himself in the Royal plural. However, for the sake of respect and pointing to His Personality and Attributes, He should be addressed in a singular form at all times, never in the plural form. In doing this there is a danger of committing polytheism. Do not say: "*Oh Allah You (plural) do this*," instead say: "*You (singular) do it*".

60.We have fixed death [54] in your constitution and We cannot be outstripped [55].

نَحْنُ قَدَّرْنَا بَيْنَكُمُ الْمَوْتَ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَ ۙ﴿٦٠﴾

54. This means your birth is in Our power as well as your death. Thus some are caused to die in their youth and some in their old age. Everyone's period of birth and death is recorded on the Divine Tablet.

55. This means, daily We are causing the creation to come to life as well as to die. Every moment We are revealing millions of miracles. But neither does this cause tiredness to Us nor do We need to rest, nor do We experience any loss. We have determined different ages and life spans for different persons on the basis of thousands of wisdoms.

61. Bringing [56] in your place others like you and make you to grow in form, which you do not know [57].

عَلٰٓى اَنْ نُّبَدِّلَ اَمْثَالَكُمْ وَ نُنْشِئَكُمْ فِيْ مَا لَا تَعْلَمُوْنَ ﴿٦١﴾

56. We cause you to perish and in your place establish other nations.

57. That We can metamorphose you into a monkey, a donkey, etc. as was done to people before you. This tells us that even today punishment of this nature can still be sent. In fact, prior to the Day of Judgement they will be sent. After the advent of the Holy Prophet صلى الله عليه وآله وسلم these types of punishments ceased to come. Thus, there is no contradiction between the Qur'aan and the Hadith.

62. And certainly you have known the first creation. Why then don't you remember [58]?

وَ لَقَدْ عَلِمْتُمُ النَّشْاَةَ الْاُوْلٰى فَلَوْ لَا تَذَكَّرُوْنَ ﴿٦٢﴾

58. This means reflect over your previous lives and believe in your future lives. The One who can create you into a human being from clay, He can most surely turn you into clay in the future and from it once again a human being.

63. Have you considered what you sow?

اَفَرَءَيْتُمْ مَّا تَحْرُثُوْنَ ﴿٦٣﴾

64.Do you make crops to grow, or are We its growers [59]?

ءَاَنْتُمْ تَزْرَعُوْنَهٗٓ اَمْ نَحْنُ الزّٰرِعُوْنَ ﴿٦٤﴾

59. This means although you sow the seeds in the fields, but the growth of those seeds into grain is due to the power of Allah Almighty. Allah be praised! We are spoilers but He is the repairer. From this we learn that Allah Almighty cannot be called a tiller, but He is a

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raiser or grower. Similarly, He cannot be called a doctor but a Provider of care, because to cultivate is associated with effort while to raise is associated with power. Allah Almighty is pure from effort. Likewise, a doctor is that person who is a medical practitioner and Allah Almighty is pure from it.

65.If We Willed, We could have made it broken [60] pieces then you would have remained lamenting.

لَوْ نَشَآءُ لَجَعَلْنٰهُ حُطَامًا فَظَلْتُمْ تَفَكَّهُوْنَ ﴿٦٥﴾

60. This means turn the tillage field into dry grass, which can fly in the air.

66.That verily, we are ruined and fallen in debt [61].

اِنَّا لَمُغْرَمُوْنَ ﴿٦٦﴾ لا

61. Say it with regret and grief that our seed may not return fruitfully, and our effort is gone to waste. This is the very condition of our deeds. If it does not receive the wind of acceptance, they will lay waste.

67. Rather we are deprived altogether.

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٦٧﴾

68.Have you considered the water you drink?

اَفَرَءَيْتُمُ الْمَآءَ الَّذِىْ تَشْرَبُوْنَ ﴿٦٨﴾

69.Do you send it down from the clouds [62] or do We send it [63]?

ءَاَنْتُمْ اَنْزَلْتُمُوْهُ مِنَ الْمُزْنِ اَمْ نَحْنُ الْمُنْزِلُوْنَ ﴿٦٩﴾

62. It should be remembered that in some countries only rainwater is used for drinking. People live on it for the whole year. For them, this verse is crystal clear. Where people drink water of the well, this verse is correct, because the source of water of the wells is rain. The year when there is no rain, these wells run dry. Thus, the meaning of the verse is clear.

63. It is work of the angels to cause the rain to fall, but since it is due to Divine order therefore it is being said that We cause it to rain.

70.If We Willed, We would have made it bitter [64]. Then why are you not grateful?

لَوْ نَشَآءُ جَعَلْنٰهُ اُجَاجًا فَلَوْ لَا تَشْكُرُوْنَ ﴿٧٠﴾

64. The word "*Ujaj*" is used to denote salty water, which is not fit for drinking i.e. it is very bitter, like the water of the saline ocean.

71.Have you then seen the fire [65] which you kindle?

اَفَرَءَيْتُمُ النَّارَ الَّتِىْ تُوْرُوْنَ ﴿٧١﴾

65. There are two trees found in Arabia. One is called Mirkh, which is male and female and is called a living tree as well. The other is called Ghinaar, which is also called a living tree. By rubbing them together a flame is produced. In this verse there is a hint towards it.

72. Have you produce it's tree , or are We the producers?

ءَاَنْتُمْ اَنْشَاْتُمْ شَجَرَتَهَآ اَمْ نَحْنُ الْمُنْشِـُٔوْنَ ﴿٧٢﴾

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نَحْنُ جَعَلْنٰهَا تَذْكِرَةً وَّ مَتَاعًا لِّلْمُقْوِيْنَ ﴿۷۳﴾

73. We have made it a reminder [66] and advantageous for the desert dwellers [67].

66. By seeing the fire of this world remember the fire of Hell. The fire of Hell is seventy times more intense than the worldly fire.

67. Nowadays all our journeys involve fire. The engines, etc. are functioning through fire. It is possible that in this there may be an unseen information regarding the conveyances. Allah says: "*And He will create what you know not*"(S16:V8). A traveller derives many benefits from fire on his journey. Fire become his source of guide, it helps him to prepare his food during his journey. It is through the fire that he protects himself from the cold.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿۷۴﴾ ع ۲ ۱۵ الواقعة

74.Therefore, glorify the Name of your Lord, the Greatest.

SECTION 3

فَلَآ اُقْسِمُ بِمَوٰقِعِ النُّجُوْمِ ﴿۷۵﴾ لا

75.Indeed, By the places where the stars set [68].

68. This means the graves of the blessed Companions as in these blessed graves are sleeping those Companions who are the stars of guidance of his Ummah. The Holy Prophet صلى الله عليه وآله وسلم had said: "My Companions are like the stars." Because the Noble Companions are great persons, their graves too are full of greatness. Since this oath is of something highly sublime therefore the oath too is very sublime (Tafseer Roohul Mu'ani).

وَ اِنَّهٗ لَقَسَمٌ لَّوْ تَعْلَمُوْنَ عَظِيْمٌ ﴿۷۶﴾ لا

76. And if you know, that is great [69] evidence.

69. Since this oath is regarding the sleeping times of those beloved to Allah Almighty, or it is the oath of the times of worship of the devo- Tees closer to Allah Almighty. Both of these are beloved to Allah Almighty, because they are connected to His beloved servants.

اِنَّهٗ لَقُرْاٰنٌ كَرِيْمٌ ﴿۷۷﴾ لا

77.Surely it is the Magnificent [70] Qur'aan.

70. The Holy Qur'aan itself is a Book of highest respect and it is the bestower of high respect on others. That paper and ink became linked with it; their respect is increased by it.

فِيْ كِتٰبٍ مَّكْنُوْنٍ ﴿۷۸﴾ لا

78.In a well preserved Book.

لَّا يَمَسُّهٗٓ اِلَّا الْمُطَهَّرُوْنَ ﴿۷۹﴾

79. None touch it [71] except those who are in ablution [72].

71. This means one who is physically impaired should not touch the Holy Qur'aan. Or those with impaired hearts will not touch it. The light of the Holy Qur'aan resides in pure hearts and bosoms. In the first condition is denoted prohibition and in the second negation.

72. It should be remembered that a woman who is in a state of sexual impurity, menstrual course and bleeding from childbirth cannot touch the Qur'aan without it's casing. They cannot touch the Qur'aan even with a corner of a dress. A person without Wudhu is allowed to

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touch it from the end point of his clothes. Also, a person can recite the Qur'aan without being in the state of Wudhu without touching it. But the above-mentioned women are totally prohibited from even its recitation. However, besides, recitation of the Holy Qur'aan they can recite every other Zikrullah.

80. It is a revelation from the Lord [73] of the Universe.

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿٨٠﴾

73. This means that the Holy Qur'aan was revealed from Allah Almighty, gradually, over a period of twenty-three years. Hazrat Jibraeel (On whom be peace) would bring a portion of the Qur'aan and recite it to the Holy Prophet صلى الله عليه وآله وسلم . It was not revealed in a written form like the other books. By using "*Lord of the Worlds*" it has been pointed out that this Qur'aan is revealed for all the worlds and for posterity.

81. Why do you then show lazyness in this statement [74]?

اَفَبِهٰذَا الْحَدِيْثِ اَنْتُمْ مُّدْهِنُوْنَ ﴿٨١﴾ لا

74. Here the word "statement" denotes the Holy Qur'aan because it contains all types of statements: laws, similitudes, stories, codified laws concerning Shariah and Tareeqat. By showing lazyness is meant not accepting them or delaying to accept them or to regard them as petty.

82. And do you get your sustenance only in falsifying [75]?

وَتَجْعَلُوْنَ رِزْقَكُمْ اَنَّكُمْ تُكَذِّبُوْنَ ﴿٨٢﴾

75. Here "sustenance" means a portion i.e. from this Qur'aan a few will obtain guidance and some will be in misguidance. By making it's denial a portion of your life, you have further increased your misguidance. Hazrat Imam Hassan says that a true wretch is that person whose portion of life becomes devoid of the Holy Qur'aan.

83. Then why is it when the breath of the dying one reaches the throat?

فَلَوْ لَآ اِذَا بَلَغَتِ الْحُلْقُوْمَ ﴿٨٣﴾ لا

84.And you are watching [76] at that time;

وَاَنْتُمْ حِيْنَئِذٍ تَنْظُرُوْنَ ﴿٨٤﴾ لا

76. This means, O people! If you have little strength then why don't you, on seeing someone dying, bring him back to life? If you are so weak and helpless, then believe in Allah Almighty Who is the possessor of Absolute Power, by accepting His Prophets.

85.And We are near [77] to it than you, but you do not see [78]?

وَنَحْنُ اَقْرَبُ اِلَيْهِ مِنْكُمْ وَلٰكِنْ لَّا تُبْصِرُوْنَ ﴿٨٥﴾

77. This means Allah Almighty's knowledge and Power is much nearer to Him. Or, that His angels and the Angel of Death and their servants are nearer to Him. Otherwise, Allah Almighty is free from space and time. From this we learn that the nearness of Allah Almighty's special devotees is in reality the nearness of Allah. Those who are the sacred devotees of Allah Almighty are indeed with Him.

78. They do not reflect on the splendours of Allah Almighty. Or they do not observe His angels. The formation of "sight" is either from sight or from insight.

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86.Why are you not indebted (to Allah)?

87.Can you not bring it back, if you are truthful [79]?

فَلَوْ لَآ اِنْ كُنْتُمْ غَيْرَ مَدِيْنِيْنَ ﴿٨٦﴾ لَا
تَرْجِعُوْنَهَآ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٨٧﴾

79. If you are true to your word that Allah Almighty will not resurrect i.e. bring you back to life again. Some infidels were of the belief, and they still have the belief that once the soul has left the body it will come in the world in the shape of other animals. This is called reincarnation or the transmigration of the soul. This verse can repudiate those people i.e. if the soul can return to the world, and then these people should stop the soul from leaving the body, but rather let it return to the body. If they are unable to return it, then acknowledge the fact that you are helpless, but Allah Almighty is all Powerful.

88.Then if he is one of those who are honoured [80] (by Allah).

فَاَمَّآ اِنْ كَانَ مِنَ الْمُقَرَّبِيْنَ ﴿٨٨﴾ لَا

80. Let it be known that those who had gained the nearness of Allah Almighty should not be given the Book of their records in their hands, neither in the right nor in their left hand. There is no reckoning for them. The same will be with the minor children, as they do not have any deeds. These people would be entering Paradise without reckoning because mention here is made of the true devotees of Allah Almighty, in opposition to those who will be given their Books of records in their right or left hands. An example of this is the government offices where the common people need to carry an identity document to enter while the staff members do not require any entry pass.

89. For such one is the comfort and fragrance 81 and Paradise [82] a bliss.

فَرَوْحٌ وَّ رَيْحَانٌ ۙ وَّ جَنَّتُ نَعِيْمٍ ﴿٨٩﴾

81. That the angel of death makes them smell heavenly flowers at the time of death. They die smelling this sweet fragrance.
82. The close devotee of Allah Almighty observes Paradise from his grave. He will be entering it after the Day of Judgement. The souls of the martyrs enter Paradise immediately after their martyrdom. However, their physical entry will only be after Judgement Day. The great Sufi sages say that for the true devotees of Allah Almighty there is the fragrance of union with Allah Almighty and the flowers of the beauty of the Friend (Tafseer Roohul Mu'ani).

90.And if he be the companion of the right hand.

91. Salutations [83] be upon you, being among those on the right hand.

وَاَمَّآ اِنْ كَانَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩٠﴾ لَا
فَسَلٰمٌ لَّكَ مِنْ اَصْحٰبِ الْيَمِيْنِ ﴿٩١﴾

83. The author of Roohul Bayaan writes that at the time of demise of the inmate of Paradise the souls of his deceased family come to welcome him. They extend greetings to him. In this way it's meaning would be that Oh person on the right hand side those from the right hand side are extending a greeting to you. The writer of Khazainul Irfaan writes that O My beloved! You have nothing to worry about the people on the right hand side. They are in great comfort. Accept the greetings they extend to you.

92.And if someone being of the beliers and the misguided [84].

وَ اَمَّآ اِنْ كَانَ مِنَ الْمُكَذِّبِيْنَ الضَّآلِّيْنَ ﴿٩٢﴾ لَا

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84. These are those who had been called as people on the left hand side i.e. they are infidels whose books of records would be in their left hand.

93.Then such a person's entertainment is the boiling water.

فَنُزُلٌ مِّنْ حَمِيْمٍ ﴿٩٣﴾

94.And the thrusting into the blazing [85] fire (of Hell).

وَّ تَصْلِيَةُ جَحِيْمٍ ﴿٩٤﴾

85. This means at the time of death of the infidels neither the souls of their deceased family come to welcome them nor do they extend greetings to them. Likewise, there will be no helper for them or anyone to welcome them in their grave nor on the Day of Judgement. They will be entertained in Hell, with boiling water and thorny food. See in the world there is a huge crowd that assembles at the tombs of the pious devotees to extend greetings to them. In the grave yards you will see people making dua for the deceased believers but no one pays attention to the graves of the infidels.

95. Surely, this is the truth of certainty [86].

اِنَّ هٰذَا لَهُوَ حَقُّ الْيَقِيْنِ ﴿٩٥﴾

86. This means what has been described about those three groups is absolutely correct and there is no room for any change therein.

96. Therefore (O dear Prophet) glorify the Name of your Lord, the Greatest [87].

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٩٦﴾

87. When the verse was revealed, the Holy Prophet صلى الله عليه وآله وسلم said that recite it in your Ruku.

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اياتها ٢٩ ٥٧ سُوْرَةُ الْحَدِيْدِ مَدَنِيَّةٌ ٩٤ ركوعاتها ٤

SURAH AL-HADEED (THE IRON)

(MADANI) Revealed After Hijrah

4 Sections : 29 Verses 544 Words , 2476 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ۝١

1. All that is in the heavens and the earth glorify [1] Allah. And He is the Honourable, the Wise.

everything, living and inanimate; between the heavens and the earth recite the glory of Allah Almighty. Some of the Saints have even heard their recitation. Through the blessings of the Holy Prophet صلى الله عليه وآله وسلم even Abu Jahl had heard the Tasbeeh of the pepples inhands.

1. By "Tasbeeh" is meant to regard Allah Almighty as totally faultless or to say that He is faultless or to vouch for His faultlessness. The first Tasbeeh is for belief, the second is for verbal declaration and the third is for wrath. Here, the second tasbeh is denoted. This means

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ۚ يُحْيٖ وَيُمِيْتُ ۚ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٢

2.His is the kingdom [2] of the heavens and the earth. He gives life and causes death [3], and He has power over everything.

He wants, and causes you to die when He wants. Or, it means He will resurrect all the deceased back to life.

2. In that the actual king is Allah Almighty and He can grant temporary kingdom to whomsoever He may desire.

3. This means He keeps you alive as long as

هُوَ الْاَوَّلُ وَالْاٰخِرُ وَالظَّاهِرُ وَ الْبَاطِنُ ۚ وَ هُوَ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝٣

3. He is the First, He is the Last [4], He is the Manifest, He is the Hidden [5]. And He Knows everything [6].

Their limits of achievement, too, are dependent on Him. The excellence of end should be the achievement of the beginning i.e. the end and the beginning should be Allah Almighty, like the compass is the beginning and the end of the circle. There are many other interpretations of it.

4. This means Allah Almighty is before every-one and everything. When there was nothing, He was in existence. He is everlasting i.e. when there would be nothing, He will be in existence. He is eternal. It should be remembered that being first and everlasting is not for the purpose of time because Allah Almighty is pure from time. Or, that the beginning of matter is from Allah Almighty and it's end too is dependant on Him. Or, that Allah Almighty marks the beginning of the spiritual journey of the mystics

5. This means Allah Almighty is evident from all proofs so clearly that every child and every minute particle accepts and believes in Him. Yet, His personality is hidden; that He is

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beyond our imagination. It should be remembered that only in Paradise would His Beauteous Vision be seen, but without truly perceiving Who He is, because He is hidden. In short, His Refulgence is visible, but His Personality is hidden.

6. From eternity to eternity He is fully aware of everything. Hazrat Abdul Haq Muhaddith Dehlvi (May Allah be pleased with him) states in his "*Madarijun Nabuwah*" that even the Holy Prophet صلی اللہ علیہ وآلہ وسلم possesses those fierce attributes because the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the first creation and appeared as the Final Prophet; the light of the Holy Prophet (*Noor e Muhammadi*) is reflected in all creation; no one has ever understood the dimension of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم personality; the Holy Prophet صلی اللہ علیہ وآلہ وسلم is fully aware of any infidel and believer. For further explanation of this refer to the book "Shaane Habibur Rahman".

4.It is He Who created the heavens and the earth in six [7] days, then established Himself on the Throne befitting [8] to His Dignity. He Knows what penetrates [9] the earth and what comes forth from [10] it, and what comes down from the heavens and what goes up [11] into it. And He is with [12] you wherever you may be. And Allah Sees all that you do [13].

هُوَ الَّذِیْ خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ فِیْ سِتَّةِ اَیَّامٍ ثُمَّ اسْتَوٰی عَلَی الْعَرْشِ ؕ یَعْلَمُ مَا یَلِجُ فِی الْاَرْضِ وَ مَا یَخْرُجُ مِنْهَا وَ مَا یَنْزِلُ مِنَ السَّمَآءِ وَ مَا یَعْرُجُ فِیْهَا ؕ وَ هُوَ مَعَكُمْ اَیْنَ مَا كُنْتُمْ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِیْرٌ ۝۴

7. In this verse mention is made of the period of creation, while in the other verse mention is made of the absolute power of "Be and it becomes". Thus, there is no contradiction in the verses. The first day of this creation was Sunday and the last day was Friday, as is stated in all the books of commentaries.

8. This means He made the Great Throne the object of His Refulgence. All laws were issued from here. It should be remembered that in time, creation of the Great Throne was before the heavens and the earth, but He blessed it with His splendour after their creation. It is this that is mentioned here. Thus, there is no contradiction between this verse and the Ahadith of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

9. The drops of rain, grain, treasures, dead bodies, etc.

10. From grain and rain we get vegetation, from the oceans we have the pearls, from the mines we have gold and silver, etc. the deceased, all these are in the knowledge of Allah Almighty on the Day of Judgement.

11. This means those mercies which pour from the heavens like rain, angels and heavenly books revealed there from, too, are all within the knowledge of Allah Almighty. Also, He is fully aware of the prayers and good deeds of men and the souls of the pious which go there.

12. With the common people, Allah Almighty's knowledge and power is reflected. With the special people, is His mercy and with the enemies is His wrath. Otherwise, the Personality of Allah Almighty is free from space and travelling. He is pure, being in one place. It's commentary is that verse: "*Surely the mercy of Allah is near to the doers of good*" (S7:V56).

13. He will give reward and punishment to you for them. If the servant can keep this in mind that Allah Almighty is watching me, he will never become bold to commit any sin.

5. His is the Sovereignty [14] of the heavens and the earth. And to Allah

لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اِلَی

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the return [15] of all the affairs.

اللّٰهِ تُرْجَعُ الْاُمُوْرُ ۝٥

4. It should be remembered that just as the ingdom of Allah Almighty is everywhere, so is he Prophethood of the Holy Prophet صلى الله عليه وآله وسلم .The premiership of the Prime Minister is for the entire kingdom. For this eason Allah Almighty described His attribute as Lord of the worlds" and that of His Prophet as "*Mercy unto the worlds*" and further said "*warner unto the worlds*".

15. In that you and all your deeds would be presented in the court of Allah Almighty. Therefore, prepare yourselves for this presentation.

. He brings the night into the day nd brings the day into the night [16]. And He Knows the thoughts (in the eepest recesses) of the hearts [17].

يُوْلِجُ الَّيْلَ فِي النَّهَارِ وَ يُوْلِجُ النَّهَارَ فِي الَّيْلِ ؕ وَ هُوَ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٦

6. In that during summer he makes the day onger and the night shorter, while in winter it s just the opposite. Sometimes He casts the arkness of the baser self on the heart and ometimes enters the light of the heart on the self.

17. This means that when Allah Almighty is fully aware of your inner thoughts and intentions, then surely He is fully aware of your deeds of the day and the night.

7.Believe in Allah and the Messenger nd spend [18] out of that to which He ad made you heirs [19], and those of ou who believe and spend, for them s a great reward [20].

اٰمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ وَ اَنْفِقُوْا مِمَّا جَعَلَكُمْ مُّسْتَخْلَفِيْنَ فِيْهِ ؕ فَالَّذِيْنَ اٰمَنُوْا مِنْكُمْ وَ اَنْفَقُوْا لَهُمْ اَجْرٌ كَبِيْرٌ ۝٧

18. Oh people! The address of this verse is not made to the Holy Prophet صلى الله عليه وآله وسلم himself because the Messenger of Allah صلى الله عليه وآله وسلم is not just a believer, but the ource of our belief i.e. he is our Faith. According to the great sages the Holy Prophet صلى الله عليه وآله وسلم is believer of Allah Almighty and the faith of the servants. Therefore, his name is included with Allah Almighty in the *Kalimah Tayyibah*, in the Azaan and in the Salaah. For further nformation regarding this consult the last portion of *Surah Baqarah* in Tafseer Naeemi .

19. This means just as Allah Almighty gave he wealth of those before you through their death, in a like manner he will give your wealth to others by causing you to die. Therefore, it is better that you spend your wealth in the path of Allah Almighty so that you take this wealth with you.

20. From this, three issues emerge:

1. Faith has priority over all deeds because Allah Almighty has mentioned Faith first.
2. The rewards of the Noble Companions are much more than ours as Allah Almighty has mentioned "*from you*".
3. The rewards of the Noble Companions are beyond our imagination as Allah Almighty has mentioned the adjective "*great*" with it.

. And what reason have you that ou do not believe in Allah, whereas he Messenger calls you to believe [21] n your Lord? Indeed, he has made promise [22] with you, if you are ndeed faithful [23].

وَ مَا لَكُمْ لَا تُؤْمِنُوْنَ بِاللّٰهِ ۚ وَ الرَّسُوْلُ يَدْعُوْكُمْ لِتُؤْمِنُوْا بِرَبِّكُمْ وَ قَدْ اَخَذَ مِيْثَاقَكُمْ اِنْ كُنْتُمْ مُّؤْمِنِيْنَ ۝٨

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21. This means Oh the blessed group of the Noble Companions! How is it possible that you will not be sincere believers, since you have seen the Holy Prophet صلی اللہ علیہ وآلہ وسلم, you have heard his preaching and seen his miracles and you have seen the revelation of the Holy Qur'aan? For this reason the discussion that follows is regarding the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . If the Noble Companions are not believers (Allah forbid) then there is no single believer in the world, because we received Faith through them. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the medium between the Creator and the creation, while the Companions are the contact between the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the rest of the Ummah, just as the electric wire is the connection between the powerhouse and the bulbs.

22. This means Allah Almighty on the Day of Covenant or the Holy Prophet صلی اللہ علیہ وآلہ وسلم at the time of appearance. The second meaning is quite apparent in that first mention is made of the propagation of the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

23. This conjunction '*if*' is not for doubt but it is for the purpose of necessity, as Allah Almighty says: "*If they are from Allah*" (S14V1) because all the Noble Companions are, without doubt, believers of the highest quality.

9. It is He Who reveals [24] upon His devotees clear verses so that He may bring you forth from the utter darkness to the light [25]. And surely, Allah is Compassionate and Merciful to you [26].

هُوَ الَّذِیۡ یُنَزِّلُ عَلٰی عَبۡدِہٖۤ اٰیٰتٍۭ بَیِّنٰتٍ لِّیُخۡرِجَکُمۡ مِّنَ الظُّلُمٰتِ اِلَی النُّوۡرِ ؕ وَ اِنَّ اللّٰہَ بِکُمۡ لَرَءُوۡفٌ رَّحِیۡمٌ ۹

24. Revelation of the Quranic verse on the Holy Prophet صلی اللہ علیہ وآلہ وسلم or his miracles. This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the highest form of Divine phenomenon because Allah Almighty made Himself known through the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

25. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the subject of 'bring forth', while by 'darkness' is meant every form of infidelity or sin. By 'light' is meant faith or piety. This means Allah Almighty revealed these verses and miracles to His bondsman صلی اللہ علیہ وآلہ وسلم so that this beloved Prophet صلی اللہ علیہ وآلہ وسلم could bring you forth from infidelity to faith, from sin to piety and from apostasy to guidance. Therefore, it has been followed by: "*And verily Allah*". If Allah Almighty had been the subject of "He brings forth" then after it "most certainly be" should have been mentioned (*Tafseer Roohul Mu'ani*) It's commentary is that verse: "*That you may bring the people from darkness to light*" (S14:V1) or the verse: "*And you purify them with it*" (S9:V103). This tells us that the Holy Prophet صلی اللہ علیہ وآلہ وسلم brings forth a person out of infidelity and provides faith.

26. It is for this reason, oh believers! He made you from the Ummah of His Beloved.

10.And what reason have you, that you do not spend in the way of Allah, whereas Allah's is the heritage [27] of the heavens and the earth altogether? Those of you who spent and fought [28] for the victory (of Makkah) are not equal to those who

وَمَا لَکُمۡ اَلَّا تُنۡفِقُوۡا فِیۡ سَبِیۡلِ اللّٰہِ وَ لِلّٰہِ مِیۡرَاثُ السَّمٰوٰتِ وَ الۡاَرۡضِ ؕ لَا یَسۡتَوِیۡ مِنۡکُمۡ مَّنۡ اَنۡفَقَ مِنۡ قَبۡلِ الۡفَتۡحِ وَ قٰتَلَ ؕ اُولٰٓئِکَ اَعۡظَمُ دَرَجَۃً مِّنَ الَّذِیۡنَ

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اَنْفَقُوْا مِنْۢ بَعْدُ وَ قٰتَلُوْا ؕ وَكُلًّا وَّعَدَ اللّٰهُ الْحُسْنٰى ؕ وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١٠ ع

did not (strive). They are exalted in rank [29], than those who spent and fought afterwards [30]. And Allah has promised [31] to all the reward of Paradise. And Allah is Aware of your deeds.

and time. In the month of Ramadaan the rewards of Salaah, charity and fasting are greater than in other months.

27. In this verse a desire is created in the hearts of the Noble Companions, and through them all the believers, towards giving charity i.e. everything belongs to Allah Almighty, you are but temporary owners of the wealth. Therefore, why don't you spend it in the way of Allah Almighty?

28. Reason for its Revelation

This verse is revealed in favour of Hazrat Abu Bakr Siddiq (May Allah be pleased with him) because it is he who was the first to accept Islam, the first to spend in the way of Allah Almighty and the first to serve the Holy Prophet صلى الله عليه وآله وسلم . Although the revelation is specific, the rule is general. Thus, all the earlier Noble Companions are included in it, who entered the fold of Islam prior to the conquest of Makkah.

29. From this we learn that no believer can ever be equal to the Companions, and no deeds of any believer can be like that of the Companions, because the Noble Companions had the good fortune of being of service to the Holy Prophet صلى الله عليه وآله وسلم and Allah Almighty had certified the acceptance of their deeds.

30. This tells us that the rewards of the deeds are increased or decreased according to period

31. This means Oh believers! Due to this difference you should not level adverse criticism against some of the Noble Companions. Although their status is different, yet their being inmates of Paradise is a certainty because Allah Almighty has assured this through a solemn promise. Through this, emerge two issues:

1. All the Companions are personification of justice and piety because Paradise has been promised for all by Allah Almighty. Promise of Paradise is never made for a wretched sinful person. Any historical event, which attempts to prove anyone's impiety is false, the Holy Qur'aan is true in this regard.

2. Those Companions, who in times of difficulties, remained in the service of Islam have a very high status. Thus, Bibi Khadijah and Hazrat Abu Bakr Siddiq (May Allah be pleased with them) are Companions of great calibre, as they stood by the Holy Prophet صلى الله عليه وآله وسلم in his difficult times. Says Allah Almighty: *"When they both were in the Cave"* (S9:V40).

SECTION 2

مَنْ ذَا الَّذِيْ يُقْرِضُ اللّٰهَ قَرْضًا حَسَنًا فَيُضٰعِفَهٗ لَهٗ وَلَهٗۤ اَجْرٌ كَرِيْمٌ ۝١١ ج

11.Who us there who will lend to Allah a good gift [32], and He will double [33] it for such a person and there is a generous reward for him.

32. This means they should spend cheerfully in the path of Allah Almighty because the promise of Paradise is linked with this charity. For this reason it has been called a debt. The debt without interest should be given with joy. The person should not demand it's payment from the debtor nor make any profit out of it.

33. In it there is a hint that the profit between the servant and the master is not an interest. Allah Almighty had promised to give in abundance on this loan. It should be remembered that here, double does not denote

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an act of sin, but rather, in great abundance whose true amount only Allah Almighty knows. Thus, what it means is that due to the blessing of charity there is increase in worldly things and reward and honour in the Hereafter.

Some people say that the status of the poor person is greater than that of the wealthy because Allah Almighty had asked this loan for the poor and for the rich.

12.And on the day you shall see the believing men and believing women, their light [34] advancing ahead of them and to their right hand [35]. (They will be told) good news is for you today. The gardens beneath which flow the streams [36], wherein you will reside forever. This is the greatest triumph [37].

يَوْمَ تَرَى الْمُؤْمِنِيْنَ وَالْمُؤْمِنٰتِ يَسْعٰى نُوْرُهُمْ بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ بُشْرٰىكُمُ الْيَوْمَ جَنّٰتٌ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ ذٰلِكَ هُوَ الْفَوْزُ الْعَظِيْمُ ﴿۱۲﴾

34. Thus, light will not remain behind, or because there is no need for the light to be at the back, or because the infidels would be crossing the Divine Bridge from the back. Even if the light were at the back than those infidels would be benefiting from it as though providing light like the battery. A discussion of it follows.

35. Through this light the inmates of Paradise would be crossing the Bridge with ease to reach their place in Paradise easily.

36. This means you could have found light on the Sacred Bridge, and you could have crossed it safely. You could have found safety from it's fears and anxieties. This is not your true joy and success, but it is the prelude of the true happiness and success that is to follow i.e. Paradise and it's bounties. It should be remembered that the happiness of the believer in the world, at the time of death and on the Day of Judgement is the true compensation of his good deeds but rather his true compensation, if Allah Almighty wills, is Paradise which would be received after all these stages.

37. This speech could either be of the angels or that of Allah Almighty. This is evident that it would be said after the Sacred Bridge is crossed.

13. The day when the hypocrites [38], men and women, will say to the believers: "Look [39] towards us, so that we may take something from your light." It will be said to them: "Go back to your rear [40] and seek [41] a light there." Then a wall of separation shall be set up between [42] them, in which will be a door. The inside of it will all be mercy and in the front (outside) will be punishment [43].

يَوْمَ يَقُوْلُ الْمُنٰفِقُوْنَ وَ الْمُنٰفِقٰتُ لِلَّذِيْنَ اٰمَنُوا انْظُرُوْنَا نَقْتَبِسْ مِنْ نُّوْرِكُمْ ۚ قِيْلَ ارْجِعُوْا وَرَآءَكُمْ فَالْتَمِسُوْا نُوْرًا ؕ فَضُرِبَ بَيْنَهُمْ بِسُوْرٍ لَّهٗ بَابٌ ؕ بَاطِنُهٗ فِيْهِ الرَّحْمَةُ وَظَاهِرُهٗ مِنْ قِبَلِهِ الْعَذَابُ ؕ ﴿۱۳﴾

38. It should be remembered that on the Day of Judgement the infidels would be separated from the believers, as it would be said: "*And today be separate, O you culprits*" (S36:V59).

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ut the hypocrites in this sifting would not be eparate. They would be returning with the elievers from the Field of Accountability for rossing the Sacred Bridge. But the foreheads f the believers would be bright due to their rostrations and faith, while the hypocrites ould be deprived of this. At that point in time his conversation would take place. Here, the ypocrites would be sifted from the sincere elievers. Thus, there is no contradiction in this erse that why are the believers and the ypocrites crossing the Sacred Bridge together, nd how is this conversation, taking place?

39. This means that turn back to look at us. This tells us that the sincere believers would be n front when crossing the Sacred Bridge and he hypocrites would be behind them. The oreheads of the believers would, due to their prostration, be shining brightly like the torches.

40. This means go towards the Field of Accountability, from where we have brought he light, you too bring the light from there. Hearing this, they would go back.

41. The writer of *Tafseer Roohul Bayaan* writes that while walking from the Field of Accountability the hypocrites would be given the light of their outer good deeds. They will walk in this light. But when they would reach the Sacred Bridge, the light of the believers will still remain with them while that of the hypocrites would be extinguished. At that time, they would call for the believers, saying that their light has extinguished. Therefore, please turn your faces towards us so that we too can benefit from your bright foreheads. In response, the believers would give them this reply.

42. It's name is A'raaf. There are many other statements concerning it as well (*Tafseer Roohul Mu'ani and Tafseer Khazainul Irfaan*).

43. This means there will be two directions of those walls. It's one direction would be towards Paradise. This would be concealed. One direction would be towards Hell. On one side there will be mercy, and on the other side there will be punishment.

يُنَادُوْنَهُمْ اَلَمْ نَكُنْ مَّعَكُمْ ؕ قَالُوْا بَلٰى
وَلٰكِنَّكُمْ فَتَنْتُمْ اَنْفُسَكُمْ وَتَرَبَّصْتُمْ
وَارْتَبْتُمْ وَغَرَّتْكُمُ الْاَمَانِيُّ حَتّٰى جَآءَ
اَمْرُ اللّٰهِ وَ غَرَّكُمْ بِاللّٰهِ الْغَرُوْرُ ﴿۱۴﴾

14.They (hypocrites) will call them (believers): "Were we not with [44] you?" They will say: "Yes, but you caused yourselves in temptation [45] and waited and doubted [46] for evils (for the believers). And your vain desires deceived [47] you till Allah's Command came [48] and the great deceiver (Shaitaan) deceived you regarding Allah."

44. This means that the hypocrites would be calling upon the believers from behind the wall to take us with you.

45. In that your outer selves remained with us, and your hearts were towards the infidels.

46. In the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم , in the truth about Islam or in this day of today. It should be remembered that sometimes the hypocrites would call Islam as a true religion and at other times, infidelity as true. They would side with those who would gain the ascendancy. Thus, the verse is crystal clear.

47. This means you thought that keeping contact with both the infidels and the believers was beneficial to you, keeping both happy was political expediency. Or, that you thought until the end that Islam is just a temporary religion. Thereafter we would eventually have to turn to the infidels. So, we should not strain our relationship with them. Or, that you continued to be with the believers for your worldly gain. In short, there are many possibilities in these safety measures. But, remember that false desire is called hope, while true desire is desire. Hope is bad while desire for religion is good.

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Allah Almighty says in Surah A'raaf: "*These have not entered into Heaven, but they are greedy for it*" (S7:V46).

48. This means until the time of death you had remained hypocrites. This tells us that prior to death repentance from infidelity and hypocrisy will be accepted, but as soon as the signs of death and the angels become visible, faith at that time will not be acceptable.

15. So this day no ransom [49] shall be accepted from you, nor from the infidels [50]. Your refuge is the fire. It is your friend. And what an evil destination it is.

فَالْيَوْمَ لَا يُؤْخَذُ مِنْكُمْ فِدْيَةٌ وَّ لَا مِنَ الَّذِيْنَ كَفَرُوْا ؕ مَاْوٰىكُمُ النَّارُ ؕ هِيَ مَوْلٰىكُمْ ؕ وَ بِئْسَ الْمَصِيْرُ ⑮

49. By giving the ransom you could save yourself from the punishment. From this we learn that infidels would become the ransom of the believers and sincere persons, because there is no ransom for the infidels and the hypocrites.

50. It should be remembered that there are four types of people: A sincere believer, an avowed infidel, a hypocrite in whose heart is infidelity but on whose tongue is faith and a Saatir (a person on whose tongue is infidelity but in whose heart is faith). The hypocrite and the infidel will meet a similar end. As far as the Saatir is concerned, refer to Tafseer Naeemi.

16. Has not the time come for the believers that their hearts should feel humbled at the rememberance of Allah and for what has been revealed [51]. But they should not become like those who were given the Book before [52]. Then the term was prolonged [53] for them, but their hearts were hardened and most of them are disobedient [54].

اَلَمْ يَاْنِ لِلَّذِيْنَ اٰمَنُوْۤا اَنْ تَخْشَعَ قُلُوْبُهُمْ لِذِكْرِ اللّٰهِ وَ مَا نَزَلَ مِنَ الْحَقِّ ۙ وَلَا يَكُوْنُوْا كَالَّذِيْنَ اُوْتُوا الْكِتٰبَ مِنْ قَبْلُ فَطَالَ عَلَيْهِمُ الْاَمَدُ فَقَسَتْ قُلُوْبُهُمْ ؕ وَ كَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ⑯

51. Reason for its Revelation
Once, when the Holy Prophet صلی اللہ علیہ وآلہ وسلم came out of the house, he saw that the believers were laughing among themselves. He said you are laughing. Until now immunity has not come to you. In response, this verse was revealed. The Noble Companions enquired: "O beloved Prophet! What is the compensation for this laughter?" The Holy Prophet صلی اللہ علیہ وآلہ وسلم replied: "Equal measure of crying" (*Tafseer Khazain and Roohul Mu'ani*). Excessive laughter deadens the heart, while crying in fear of Allah Almighty and in the love of the Holy Prophet صلی اللہ علیہ وآلہ وسلم enlivens it.

52. This means: O believers! Do not become like the People of the Book (Jews and Christians). Keep yourselves distinguishable from them.

53. This means the end result of the People of the Book was that when the Prophetic era passed them they were caught up in negligence. Allah be praised! The Muslims upto now are firm on guidance. Islamic scholars and saints of Allah Almighty are present among them, although it is almost fifteen hundred years since the departure of the Holy Prophet صلی اللہ علیہ وآلہ وسلم from this mundane world. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had said: "It is true, that my Ummah (followers) will never be united on apostasy".

54. This means that among the People of the Book more are infidels and few are believers, like Abdullah ibn Salaam, Ka'b Ahbaar, etc. (May Allah be pleased with them).

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اِعْلَمُوْٓا اَنَّ اللّٰهَ يُحْيِ الْاَرْضَ بَعْدَ مَوْتِهَا ؕ قَدْ بَيَّنَّا لَكُمُ الْاٰيٰتِ لَعَلَّكُمْ تَعْقِلُوْنَ ﴿۱۷﴾

17.Know that Allah gives life to the earth after its death [55]. Indeed We have made the verses clear to you, that you may understand [56].

55. Just as parched earth remains verdant through the rain, likewise the neglectful hearts become soft and full of life through *Zikrullah*. Therefore always engage yourself in *Zikrullah*, i.e. rememberance of Allah Almighty so that your heart will remain vigilant.

56. These examples are there for your explanation. Protect yourself from looking at them. When seeing the parched earth become lush green, have strong faith in resurrection on the Day of Judgement.

اِنَّ الْمُصَّدِّقِيْنَ وَالْمُصَّدِّقٰتِ وَ اَقْرَضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعَفُ لَهُمْ وَ لَهُمْ اَجْرٌ كَرِيْمٌ ﴿۱۸﴾

18. Undoubtedly, the charitable men and the charitable [57] women and those who lend interest-free goods as a loan [58] to Allah, it shall be manifold for them, and for them is a honourable reward.

57. It should be remembered that here Allah Almighty after charity has mentioned about giving a loan. This is either for the purpose of showing that by charity is meant general charity which is inclusive of *Sadaqa-e-Jariah* continuous charity e.g. providing wells, building mosques, guest houses, etc. And by loan is meant that charity which is given at the request of a beggar. Or by *Sadaqah* is meant obligatory charities, while loan signifies voluntary charities. Or Sadaqah denotes giving alms, while loan signifies making intention to do good. In short, there is no contradiction in the verse.

58. From this emerge two issues:

1. There will certainly be compensation for giving charity and alms just as a loan is repaid without faith.
2. The believing beggars are beloved of Allah Almighty, as He has requested loan for them and He has declared showing kindness to them, as a loan upon Him.

وَ الَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَ رُسُلِهٖٓ اُولٰٓئِكَ هُمُ الصِّدِّيْقُوْنَ ۚ وَ الشُّهَدَآءُ عِنْدَ رَبِّهِمْ ؕ لَهُمْ اَجْرُهُمْ وَنُوْرُهُمْ ؕ وَ الَّذِيْنَ كَفَرُوْا وَكَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ الْجَحِيْمِ ﴿۱۹﴾ ع ۲ ۹ ۱۸

19. And those who believe in Allah and His Messengers, they are the truthful [59] ones and witnesses [60] against others before their Lord. For them is their reward and their light [61]. But those who disbelieve and belied Our Verses, they are the inmates of Hell [62].

59. A truthful person is he whose tongue is true, while a *Siddiq* is one whose thoughts, tongue, actions, intentions are all sincere and true. *Saadiq* is one who would never tell a lie, while *Siddiq* is one who is unable to speak a lie. A *Saadiq* is one who talks the truth to the creation, while a *Siddiq* is one who talks the truth to Allah Almighty and His beloved

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Prophet صلی اللہ علیہ وآلہ وسلم . *Saadiq* is one who is free from all sensualities while *Siddiq* is one who is free from egotism. A *Saadiq* is one who describes things as they take place, while a Siddiq is one according to whose narration an incident will be i.e. what he says Allah Almighty will make it happen.

60. In this world and the Hereafter he whom he calls an inmate of Paradise in the world will most certainly to be an inmate of Paradise. "You are witnesses of Allah in the world". Those things, which they regard as permissible, are lawful. It is stated in the Hadith: "Those things which the believers regard as good, are indeed good by Allah as well." They are witnesses upon the other Ummahs on the Day of Judgement.

61. The reward of good deeds is the light of good beliefs; the reward of obligatory duties is the light of the voluntary actions. It should be remembered that this reward and light is granted to the beloved devotees of Allah Almighty in this world as well and it is through this light that the devotee is able to study those things unseen.

62. This tells us that no pious deed of the infidel is acceptable in the court of Allah Almighty as he is an inmate of Hell in any case. The tree which has been cut off from its root, will not bear fruit by nurturing it.

SECTION 3

اِعْلَمُوْٓا اَنَّمَا الْحَيٰوةُ الدُّنْيَا لَعِبٌ وَّلَهْوٌ وَّ زِيْنَةٌ وَّتَفَاخُرٌۢ بَيْنَكُمْ وَتَكَاثُرٌ فِي الْاَمْوَالِ وَالْاَوْلَادِ ؕ كَمَثَلِ غَيْثٍ اَعْجَبَ الْكُفَّارَ نَبَاتُهٗ ثُمَّ يَهِيْجُ فَتَرٰىهُ مُصْفَرًّا ثُمَّ يَكُوْنُ حُطَامًا ؕ وَ فِي الْاٰخِرَةِ عَذَابٌ شَدِيْدٌ ۙ وَّمَغْفِرَةٌ مِّنَ اللّٰهِ وَ رِضْوَانٌ ؕ وَ مَا الْحَيٰوةُ الدُّنْيَآ اِلَّا مَتَاعُ الْغُرُوْرِ ﴿۲۰﴾

20.Know that this worldly life is only a sport [63] and diversive amusement and an adornment, and a source of boasting among yourselves and a rivalry in multiplication [64] of riches and children against one another. It (this life) is like the rain whose vegetation pleases the tillers [65]. Then it dries up that you see it yellow. Then it becomes [66] broken pieces. And in the Hereafter there is severe [67] punishment and forgiveness from Allah and His Pleasure [68]. And the life of this world is nothing but a cheerful temporary [69] enjoyment.

63. From this we learn the worldly life is that life which is utilized for promoting the baser self. In such condition all activities of this life are mere foolish and wasteful acts. But, that life which becomes the means of collecting deeds for the salvation in the Hereafter is not a life of this world, but life of the Hereafter. The good deeds of the devil in the world, while the error of Hazrat Adam (On whom be peace), too, is not an act of this world, it was a means of obtaining lofty status and an acceptable repentance. Always remember that vain acts are those in which man is fully submerged but it's result is absolutely zero.

64. It should be remembered that national and material pride is associated with the world, while pride about religion is associated with religion. Likewise, to accumulate wealth for the comfort of the baser self is part of the world, while to accumulate wealth to render religious service is part of religion i.e. accumulating wealth for the purpose of Holy War or Hajj.

65. This means the example of the world is like that lush green field which at first appears to be beautiful and pleasing. Then, after the unfavourable wind, or sunshine or rain it is

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ruined. Just as there are many dangers for farming, the same is the case with the world. It should be remembered that the purpose for calling the farmers infidels is because the meaning of infidelity is to conceal and the farmers, too, conceal the grain in the earth. It could also mean that the infidel shows arrogance at the outward beauty, while the believer places his trust in Allah Almighty.

66. In the same way a worldly person achieves any position after much hard work, and after just one breathing spasm of death he leaves everything behind. Similarly, how can you show arrogance at things which are unfaithful?

67. For the negligent person who lived his life as the seeker of the world and died likewise.

68. It is for that person who had used the world as a means of obtaining the Hereafter and did not allow worldly things to distract him from Allah Almighty. May Allah Almighty give us guidance to achieve this.

69. Like a glass utensil which can break after being knocked by something. This is for that person who places his trust in the world.

21.Compete with each other in seeking forgiveness of your Lord and to obtain Paradise [70], the value of which is equal to the width of the heavens and the earth [71], prepared for those who believe in Allah and His Messenger. This is the Grace [72] of Allah. He bestows it upon whom He Pleases. And Allah is highly Bountiful [73].

سَابِقُوْٓا اِلٰى مَغْفِرَةٍ مِّنْ رَّبِّكُمْ وَ جَنَّةٍ
عَرْضُهَا كَعَرْضِ السَّمَآءِ وَ الْاَرْضِ ۙ
اُعِدَّتْ لِلَّذِيْنَ اٰمَنُوْا بِاللّٰهِ وَرُسُلِهٖ ؕ
ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ
وَاللّٰهُ ذُوالْفَضْلِ الْعَظِيْمِ ﴿۲۱﴾

70. This means Oh believers! Make every effort to progress better than one another i.e. through repentance and good deeds go ahead of one another. This tells us that in matters of religion, competition, envy, greed and covetousness are acts of worship. The great Sufi sages say that the open and straight path to Paradise is *Shariah* which can be threaded through worship, while the complex, yet nearer, path to it is Tareeqat (mystic way of life) which can be reached through the wings of love. However, the people of mystical life cannot become independent from the people of Shariah.

71. If you can spread the seven heavens and the seven regions of the earth and then join them with one another, they will be equal to the width of Paradise only. Then, what can one say about it's length. It is beyond our imagination.

72. This tells us that Paradise will not be obtained through mere good deeds, but it has to include the mercy of Allah Almighty. However, some believers will obtain Paradise through the grace of Allah Almighty only, and others through their good deeds. From this we learn that there is no Paradise for the infidel.

73. Because Allah Almighty is Supreme by Himself, His grace and bounty too are great.

22.No calamity reaches either in the earth or in your own persons [74], but it is recorded in the Book [75] before We bring [76] it into being. Certainly, that is easy [77] for Allah.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ فِى الْاَرْضِ وَلَا
فِىْٓ اَنْفُسِكُمْ اِلَّا فِىْ كِتٰبٍ مِّنْ قَبْلِ اَنْ
نَّبْرَاَهَا ؕ اِنَّ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ﴿۲۲﴾

74. By earthly difficulties is meant famine and financial loss, while physical problems denote diseases, death of children, etc. From this we learn that all types of calamities will come in

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the world because this place is not Paradise where there would be all types of safety and security. These problems are for those who exercise patience and would be a means of gaining higher status, while for those who are impatient; they are a means of ruination of their good deeds.

75. This means the coming of worldly hardships on you is not just incidental and which can be ignored by saying; it took place by chance. This has been ordained before-hand and it has been recorded on the Divine Tablet already. However, some hardships occur for some specific reasons, but these reasons, too, are recorded on the Divine Tablet that a certain person will do a certain task due to which he will be afflicted by a calamity. Thus, neither is a human being an object of mere helplessness nor is he the possessor of absolute power. This verse is not against the concept of pre-destination (Taqdeer).

76. Therefore, those saints whose sight is on the Divine Tablet are fully aware of the future events because all these are recorded on the Divine Tablet, and the Divine Tablet is within their knowledge. Examples of this are the Prophets of Allah Almighty, some saints of Allah Almighty, and the angels who are managers of affairs.

77. Is the recording of all the major and minor incidents on the Divine Tablet easy for Allah Almighty or sending hardships, and putting off hardships easier for Allah Almighty?

23.You should neither grieve over what you miss, nor rejoice [78] over what is given to you. Allah does not love any self-centered boaster [79].

لِّكَيْلَا تَاْسَوْا عَلٰى مَا فَاتَكُمْ وَ لَا تَفْرَحُوْا بِمَآ اٰتٰىكُمْ ؕ وَ اللّٰهُ لَا يُحِبُّ كُلَّ مُخْتَالٍ فَخُوْرِ ۙ﴿۲۳﴾

78. Here, 'grief' denotes grief caused by ingratitude and 'rejoice' signifies rejoicing due to boasting and arrogance. Both of these are evil. Patience accompanied by grief and rejoicing of gratitude are acts of worship. Thus, this verse is not in contradiction of "Therefore they should rejoice" because the words which follow state "exultant, boastful"

79. Here, lack of love denotes displeasure i.e. Allah Almighty is displeased with them.

24. Those who are misers and bid others to be misers [80], and those who turn away, (should know) that surely Allah is All-Sufficient, the Praiseworthy [81].

الَّذِيْنَ يَبْخَلُوْنَ وَ يَاْمُرُوْنَ النَّاسَ بِالْبُخْلِ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ﴿۲۴﴾

80. They, themselves are miserly by not spending in the path of Allah Almighty and stop others from spending in the path of Allah Almighty, like the Jews of that time or the Wahabis of present times who go about stopping charity and alms giving. They are indeed enemies of the deceased Muslims.

81. This means Allah Almighty and His religion are not dependant on your generosity. It is you who would be reaping the benefits of your generosity.

25.Certainly, We have sent Our Messengers with clear arguments and have sent down with them the Book [82] and the balance of equity [83], so that men might uphold justice [84].

لَقَدْ اَرْسَلْنَا رُسُلَنَا بِالْبَيِّنٰتِ وَاَنْزَلْنَا مَعَهُمُ الْكِتٰبَ وَالْمِيْزَانَ لِيَقُوْمَ النَّاسُ بِالْقِسْطِ ۚ وَ اَنْزَلْنَا الْحَدِيْدَ فِيْهِ بَاْسٌ

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شَدِيْدٌ وَّ مَنَافِعُ لِلنَّاسِ وَلِيَعْلَمَ اللّٰهُ
مَنْ يَّنْصُرُهٗ وَرُسُلَهٗ بِالْغَيْبِ ؕ اِنَّ اللّٰهَ
قَوِيٌّ عَزِيْزٌ ﴿٢٥﴾ ع

ع ٢ ١٩

And We have sent down iron [85], wherein is great strength and benefits [86] for mankind, and in order that Allah may see him who helps Him and His Messengers without seeing [87]. Surely, Allah is All-Powerful, Honourable [88].

82. Book or Scroll, new or ancient. Thus, this does not necessarily mean that every Prophet had been given a new Book. Otherwise, there are approximately one hundred and twenty - four thousand Prophets, while Books are four in number and the Scrolls are hundred or one hundred and ten.

83. Scale was sent to Hazrat Nuh (On whom be peace). Thereafter, it was used by all the Prophets or order was given to them for it's use. This tells us that granting a bounty to one Prophet is like granting to all of them. Though the Scale was given to Hazrat Nuh (On whom be peace) Hazrat Jibraeel (On whom be peace), but it is said that it is given to all.

84. In dealings with the people do not infringe on anyone's rights. According to the great Sufi sages Shariah is the scale of deeds on which pious, evil, major and minor deeds are weighed.

85. In that Hazrat Adam (On whom be peace) brought five instruments of iron, namely anvil, hammer, needle, shovel and trough (*Tafseer Roohul Mu'ani*). The writer of (*Khazainul Irfaan*) said that iron; fire, water and salt have come from the heaven.

86. By '*strength*' is meant weapons for the battle. By 'uses' is meant industry and trade; swords, lance, spear, gun, cannon, etc. are made from iron. And from it instruments and weapons of every artisan are made. In fact, the shroud of the corpse is sewn with the needle and the needle is made from the iron.

87. In order to please Him, he makes use of weapons of iron in the battle. It should be remembered that by help of Allah Almighty is meant the help of his servants.

88. Allah Almighty, His Prophets and His Religion are not in need of your help. This order is given to make a religious soldier and a martyr.

SECTION 4

وَلَقَدْ اَرْسَلْنَا نُوْحًا وَّ اِبْرٰهِيْمَ وَ جَعَلْنَا
فِيْ ذُرِّيَّتِهِمَا النُّبُوَّةَ وَالْكِتٰبَ فَمِنْهُمْ
مُّهْتَدٍ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿٢٦﴾

26.And undoubtedly, We sent [89] Nuh and Ebrahim and We placed Prophethood and the Book [90] amongst their children. Some of them were guided, but most of them were disobedient [91].

89. Because Hazrat Nuh (On whom be peace) is the very first preacher unto the infidels and Hazrat Ebrahim (On whom be peace) is the revered father of Prophets, therefore they have been mentioned with such prominence. Otherwise, these illustrious men are included in the lineage of Prophets as well.

90. This means he only became a Prophet who is from the progeny of both Hazrat Nuh and Hazrat Ebrahim (On whom be peace). Thus, Mirza Qadyani is not a Prophet because although he is from the progeny of Hazrat Nuh (On whom be peace) he is not from the progeny of Hazrat Ebrahim (On whom be peace). After Ebrahim (On whom be peace) every Prophet who came, was from his progeny. Hazrat Adam, Sheeth, Idris, Nuh, Saleh and Hud (On whom be peace) are Prophets prior to Hazrat Ebrahim (On whom be peace). Hazrat Lut (On whom be peace) was a

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Prophet during the time of Hazrat Ebrahim (On whom be peace). Thereafter, all the subsequent Prophets are from the progeny of Hazrat Ebrahim (On whom be peace).

27.And then We sent after them Our other Messengers to follow their footsteps [92]. And We sent afterwards Isa [93] bin Mariam and bestowed upon him the Injeel. And We placed [94] kindness and mercy in the hearts of his followers. And as for adopting of monkshood by innovations into the religion, it was on their own [95] accord. We never prescribed it for them. Thus they created [96] this for seeking the pleasure of Allah, but they did not observe it as it was to be observed [97]. Therefore We gave those of them who believed, the due award [98]. But most of them are disobedient [99].

compassionate towards one another, like the 91. Under the progeny of these great sages some became pious believers, but the majority remained sinful wretches.

ثُمَّ قَفَّيْنَا عَلٰٓى اٰثَارِهِمْ بِرُسُلِنَا وَ قَفَّيْنَا
بِعِيْسَى ابْنِ مَرْيَمَ وَاٰتَيْنٰهُ الْاِنْجِيْلَ ۙ وَ
جَعَلْنَا فِيْ قُلُوْبِ الَّذِيْنَ اتَّبَعُوْهُ رَاْفَةً وَّ
رَحْمَةً ؕ وَ رَهْبَانِيَّةَ ۟ ابْتَدَعُوْهَا مَا
كَتَبْنٰهَا عَلَيْهِمْ اِلَّا ابْتِغَآءَ رِضْوَانِ اللّٰهِ فَمَا
رَعَوْهَا حَقَّ رِعَايَتِهَا ۚ فَاٰتَيْنَا الَّذِيْنَ اٰمَنُوْا
مِنْهُمْ اَجْرَهُمْ ۚ وَكَثِيْرٌ مِّنْهُمْ فٰسِقُوْنَ ﴿۲۷﴾

92. This means after Hazrat Nuh and Hazrat Ebrahim (On them be peace), there were many Prophets that came up to Hazrat Isa (On whom be peace). In "their footsteps" the pronoun is the antecedent of these two Prophets because these Prophets were in the progeny and not after it.

93. This means after all these Prophets Hazrat Isa (On whom be peace) was sent, who is the final Prophet of the Israelites, just as our beloved Prophet صلى الله عليه وآله وسلم is the final Prophet of Allah Almighty or the Seal of Prophethood. Hazrat Isa (On whom be peace) was given the entire Injeel in the form of a Book at one time. From this verse we learn that Hazrat Isa (On whom be peace) was created without a father, but only a mother. Otherwise, he would not be connected with the mother, and would not be mentioned as Isa, son of Mariam. A son is always connected with the father. Says Allah Almighty: *"Call them after their fathers"* (S33:V5).

94. This tells us that the disciples of Hazrat Isa (On whom be peace) were merciful and

Companions of the Holy Prophet صلى الله عليه وآله وسلم regarding whom it was said: *"And tender among yourselves"* (S48:V29).

95. This means to abandon the world and to devise severe forms of worship themselves. Thus, among the Christians to stay in the mountains, to practice celibacy applying austere measures regarding food and clothes are regarded as major forms of worship.

96. This means those Christians who had devised severe forms of worship to please Allah Almighty did so out of good intentions.

97. Thereafter, many Christians became victims of trinity and thus became polytheists and idol-worshippers, entering the religion of kings.

98. This means the believing Christians were given rewards for inventing their innovations. From this we learn that to invent new ways in religion which is called *"Bidate Hassanah"* (beneficial innovation) is a means of obtaining great rewards like compiling the Holy Qur'aan in thirty Para's, to compile books of Hadith, Meelad gatherings, holding Fateha gatherings for the pious sages, etc. However, after

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nventing Bidate Hassanah and abandoning it is n act of sin, as this has resulted in Divine ensure. It should be remembered that breaking good habit in our religion is not permissible.
9. The meaning and summary of this entire erse is that Allah Almighty had inculcated in he hearts of those who had declared faith in Isa On whom be peace) tenderness and compassion for one another. Then, due to this ery tenderness and fear of Allah Almighty, hey began to invent ways of abandoning the world and it's comforts and luxuries, yet they were not commanded to do this. But, they did all this for the sole purpose of obtaining the pleasure of Allah Almighty. Some of them were able to stay firm on this new innovation of abandoning the world and it's luxuries, but the majority of them were unable to remain steadfast and become sinful wretches. As an example, after accepting celibacy they began to reject the major degenerating sins. They made abandoning of the world as a means of accumulation of the worldly treasures. In short, some remained firm on the objectives but the majority became evil and sinful wretches.

28.O believers [100]! Fear Allah and believe His Messenger [101]. He will give you a twofold [102] portion of His Mercy and will provide a light wherein you will walk [103], and (Allah) will grant you forgiveness. And Allah is Most-Forgiving, Most Merciful [104].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَاٰمِنُوْا بِرَسُوْلِهٖ يُؤْتِكُمْ كِفْلَيْنِ مِنْ رَّحْمَتِهٖ وَيَجْعَلْ لَّكُمْ نُوْرًا تَمْشُوْنَ بِهٖ وَيَغْفِرْ لَكُمْ ؕ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۙ﴿۲۸﴾

100. The Jews and Christians who had believed in their Prophets. Here, the word "Faith" is used in it's literal sense and not in terms of Shariah.
101. On the Holy Prophet صلى الله عليه وآله وسلم because without believing in him, belief in the rest of the Prophets is useless. This Prophet is the basis of Faith.
102. This tells us that those People of the Book who believed in our Prophet صلى الله عليه وآله وسلم are entitled to double reward: one for believing in their own Prophet, and the other for believing in the Holy Prophet as is stated in Hadith Shareef.
103. This means He will grant you Light at the Sacred Bridge through which you would be able to cross that difficult path with ease.
104. This tells us that through the blessing of Faith, the sins of the period of infidelity are forgiven. Only the good deeds remain.

29. The Followers of the Book may know that they have no control [105] over the Grace of Allah, and that the grace is entirely in the Hands of Allah to give it to whom He Pleases [106]. And Allah is Possessor of all Bounty [107].

لِّئَلَّا يَعْلَمَ اَهْلُ الْكِتٰبِ اَلَّا يَقْدِرُوْنَ عَلٰى شَيْءٍ مِّنْ فَضْلِ اللّٰهِ وَاَنَّ الْفَضْلَ بِيَدِ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۙ﴿۲۹﴾

105. This means if you do not believe in the Holy Prophet صلى الله عليه وآله وسلم you will not receive any reward. In it is a refutation of the erroneous belief of the People of the Book that if they believe in the Holy Prophet صلى الله عليه وآله وسلم they will receive double reward, if not, they will receive single reward.
106. This means the your account of deeds will avail you not. His bounty and grace is something else. He will grant you double reward on becoming a Muslim. If you do not become a Muslim you will get nothing.
107. In this blessed verse there is a refutation of that thought of the Israelites that

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Prophethood is a monopoly of the Israelites, and since the Holy Prophet صلى الله عليه وآله وسلم is from the progeny of Hazrat Ismail (On whom be peace), he cannot be a Prophet. Thus, it is stated here that Prophethood is through the grace of Allah Almighty, which He can grant to whomsoever He desires.

اياتها ٢٢ ٥٨ سُوْرَةُ الْمُجَادَلَةِ مَدَنِيَّةٌ ١٠٥ ركوعاتها ٣

SURAH AL-MUJADALAH (The Pleadine Women)
(MADANI) Revealed After Hijrah
3 Sections 22 Verses : 473 Words, 1792 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

قَدْ سَمِعَ اللّٰهُ قَوْلَ الَّتِيْ تُجَادِلُكَ فِيْ زَوْجِهَا وَ تَشْتَكِيْٓ اِلَى اللّٰهِ ۖ وَاللّٰهُ يَسْمَعُ تَحَاوُرَكُمَا ۭ اِنَّ اللّٰهَ سَمِيْعٌۢ بَصِيْرٌ ۝١

1. Allah has indeed heard 1 the plea of the woman who argues with you about her husband [2], and complains to Allah [3]. Allah has heard the dialogue of both of you [4]. Undoubtedly, Allah is All-Hearing, All-Seeing [5].

1. Reason for its Revelation:
Hazrat Aus bin Thamit told his wife Khaulah bint Tha'albah that you are like your mother's back to me. Prior to the advent of Islam, this expression was for giving a divorce. The wife came to the blessed court of the Holy Prophet صلى الله عليه وآله وسلم and said that I am old and have children. I don't possess any wealth. My parents are both deceased. If I abandon the children, it will cause me grief and hardship. If this verse was revealed.

2. This tells us that sometimes Allah Almighty loves the discussion of a person with His discussion was not for confrontation or opposition, but for seeking help. The Ummah of the Holy Prophet صلى الله عليه وآله وسلم and his female devotees are his servants and can request his support.

3. In that presenting the hardships to the Holy Prophet صلى الله عليه وآله وسلم is like petitioning those to Allah Almighty, because whatever was said by Hazrat Khaulah was said to the Holy Prophet صلى الله عليه وآله وسلم , but Allah Almighty says that this complaint was lodged

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Him. This tells us that lodging every type of mplaint to Allah Almighty is not bad, only at which is lodged out of impatience is bad.

This tells us that Allah Almighty listens vourably to what is said to the Holy Prophet صلى الله عليه وآله وسلم or that which is presented to im through the medium of the Holy Prophet صلى الله عليه وآله وسلم . Here, favourable listening being denoted. In "*who pleaded with you*" gnifies speaking to the Holy Prophet صلى الله عليه وآله وسلم and "*her complaint to llah*" denotes complaining through the edi-um of the Holy Prophet صلى الله عليه وآله وسلم

.Those among you who leave (divorce) their wives in place of them mothers [6], they are not [7] their mothers. Their mothers are only those who gave birth [8] to them. And surely, they utter a hateful word and falsehood [9]. Undoubtedly, Allah is Pardoning, Forgiving.

6. This means they make *ZIHAAR* with hem. By *Zihaar* is meant that the husband ompares any part of the wife, which is totally orbidden to see, to that of his blood or uterine elative. Like he says; you or your half, or your eck is like the thigh of my mother. From this erse we learn that *Zihaar* can only take place with your wife and not with your slave-girl, ecause the word used here is "*Nisaa*"(wives).

7. This means the wife of the utterer of such words does not really become a mother nor orbidden like the mother through such an tterance. In other words, divorce will not take lace because of it.

8. This means biological mother who is ntitled for inheritance due to a mother, is only hat lady from whose womb he is born. It to Allah Almighty. Anyone who states his complaint to Allah Almighty directly, waiving the Waseela (medium) of the Holy Prophet صلى الله عليه وآله وسلم , will not obtain a favourable response from Him. Says Allah Almighty: "*And every prayer of the infidel loses its way*" (S13:V14).

5. Generally, Allah Almighty listens to the entreaty of all and sees everybody, but those who first come to the court of the Holy Prophet صلى الله عليه وآله وسلم ; to him He turns with mercy and listens to him with greater mercy.

اَلَّذِيْنَ يُظٰهِرُوْنَ مِنْكُمْ مِّنْ نِّسَآئِهِمْ مَّا هُنَّ اُمَّهٰتِهِمْ ؕ اِنْ اُمَّهٰتُهُمْ اِلَّا الّٰٓئِيْ وَ لَدْنَهُمْ ؕ وَ اِنَّهُمْ لَيَقُوْلُوْنَ مُنْكَرًا مِّنَ الْقَوْلِ وَزُوْرًا ؕ وَ اِنَّ اللّٰهَ لَعَفُوٌّ غَفُوْرٌ ۝٢

Should be remembered that a foster mother in terms of sanctity and honour is like a mother. The blessed wives of the Holy Prophet صلى الله عليه وآله وسلم , in sanctity and dignity, are mothers of the believers. In fact, greater than our mothers. Thus, this verse does not contradict the following verse: "*And his wives are their mothers*"(S33:V6), as here the actual is mentioned, there it is the command.

9. From this, emerge two issues:

1. It is an act of sin to call the wife, a mother.
2. Use of this word does not effect a divorce, because Khaulah bint Tha'albah did not become a divorcee for Hazrat Aus bin Thamit. If you call your wife a mother, even zihaar does not take place, because for it, comparison is a condition.

.And those who call their wives as mothers [10], then wish to revoke what they said [11], it is incumbent upon them that they should free a captive before they touch [12] each other. This is to warn you (to

وَ الَّذِيْنَ يُظٰهِرُوْنَ مِنْ نِّسَآئِهِمْ ثُمَّ يَعُوْدُوْنَ لِمَا قَالُوْا فَتَحْرِيْرُ رَقَبَةٍ مِّنْ قَبْلِ اَنْ يَّتَمَآسَّا ؕ ذٰلِكُمْ تُوْعَظُوْنَ بِهٖ ؕ

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conform) and Allah is Aware of what you do.

وَاللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٣

4.But whoever does not have such means [13] (freeing a captive) let him fast for two months consecutively, before they touch [14] each other. Then as for him who is not able to fast [15] let him feed sixty [16] needy people. That is in order that you may have [17] faith in Allah and His Messenger. And these are Allah's limits, and the infidels shall have a painful [18] punishment.

فَمَنْ لَّمْ يَجِدْ فَصِيَامُ شَهْرَيْنِ
مُتَتَابِعَيْنِ مِنْ قَبْلِ اَنْ يَّتَمَآسَّا ۚ فَمَنْ
لَّمْ يَسْتَطِعْ فَاِطْعَامُ سِتِّيْنَ مِسْكِيْنًا ؕ
ذٰلِكَ لِتُؤْمِنُوْا بِاللّٰهِ وَ رَسُوْلِهٖ ؕ وَ تِلْكَ
حُدُوْدُ اللّٰهِ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ اَلِيْمٌ ۝٤

10. Whether for one wife or for a few as can be seen from the plural use of '*Nisaa*'. Thus, if a husband tells his four wives that you are like the back of my mother, then zihaar will take place with all four.

11. This means that if you want to invalidate zihaar and cancel its sanctity, then you need to give compensation for it, the description of which is mentioned herein.

12. This tells us that before giving the compensation, copulation and matters relating to it, e.g. any foreplay, etc. are totally forbidden. It should be remembered that since faith is not a restriction in slaves, hence in compensation of zihaar you can emancipate a believing or infidel slave (*Hanafi Fiqh*).

13. Or, if he does not have money to pay the price of the slave, or if slaves are not available like during present times, then he should keep continuous fast for two months.

14. From this, two issues emerge:

1. The fasts for compensating of zihaar should be kept consecutively without omitting any fast in between. Neither should Ramadaan fall in between, nor the 5 days of Tashreek in which fasting is forbidden, nor should a fast be omitted for any other reason. If due to any of these reasons, the continuity breaks, then the process of fasting should begin again.

2. Before these fasts, sexual intercourse or acts leading to it, are forbidden. If you do this in between, the process of continuous fasting for two months have to be re-started.

15. If due to old age or sickness a person is either unable to keep the fasts or maintain the continuity, he should feed the poor; either by giving two and a half kg of wheat or feeding a person with two meals daily. If he feeds sixty poor persons with two full meals, then he has paid the compensation for just one day. He has to feed them for the balance of the fifty-nine as well (*Books of Fiqh*).

16. This tells us that like in fasting, in feeding too, they must not touch one another. If he has sexual intercourse during this period of fasting, he should re-start the two months fasting period. However, during the days of feeding, if he has sexual intercourse, he must fast the remaining days only, because in this, touching one another is not a restriction.

17. Now forget the customs and thoughts of the Days of Ignorance. Do not regard zihaar as divorce.

18. From this, emerge two issues:

1. To infringe the limits of Allah Almighty is the work of the infidels.

2. Painful torment is set-aside for the infidel only. Even if the sinful believer is going to be punished, it will, if Allah pleases, not be painful.

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إِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَ رَسُوْلَهٗ كُبِتُوْا كَمَا كُبِتَ الَّذِيْنَ مِنْ قَبْلِهِمْ وَ قَدْ اَنْزَلْنَآ اٰيٰتٍۭ بَيِّنٰتٍ ؕ وَ لِلْكٰفِرِيْنَ عَذَابٌ مُّهِيْنٌ ۝٥ ج

Surely, those who oppose [19] Allah nd His Messenger shall be laid face own as those before [20] them were id face down. Indeed We have evealed clear [21] verses, and the afidels shall have a humiliating unishment.

9. From this, emerge two issues:
. Opposition to the Holy Prophet صلى الله عليه وآله وسلم is, in reality, opposition to llah Almighty, because no one in the true ense of the word opposes Allah Almighty.
. To the enemies of the beloved servants of llah Almighty, there is a declaration of war as ell as subjugation, as is being understood rom the Hadith and this verse.
0. The previous nations were disgraced through punishment from unknown sources, but these infidels would be humiliated through other means.
21. In the form of miracles to the previous Prophets, or Oh My Beloved! We revealed unto you the verses of the Holy Qur'aan and many thousands of miracles, through which your Prophethood became crystal clear. For this reason they have been called *'bright signs'*.

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيُنَبِّئُهُمْ بِمَا عَمِلُوْا ؕ اَحْصٰىهُ اللّٰهُ وَ نَسُوْهُ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٦ ع ١ ٢

.On that day Allah will raise [22] hem altogether, then He will in form [23] of what they did. Allah has ecorded it while they have forgotten [24] it. And Allah is Witness to all the hings [25].

22. Raise them all at one time and gather them ll at one place.
23. From this, emerge two issues:
. At the beginning of Qiyamah, believers nd infidels would be gathered together. The eparation will take place afterwards.
. The works of special servants get attributed o Allah Almighty, because on the Day of udgement reminding about deeds is the work of the angels, yet Allah Almighty says that He will remind them.
24. In the world, but in the Hereafter everyone will fully remember all his deeds, or they will be reminded about these deeds.
25. Since the ruler himself is a witness of the crime, it will become impossible for the criminal to save himself.

SECTION 2

اَلَمْ تَرَ اَنَّ اللّٰهَ يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ؕ مَا يَكُوْنُ مِنْ نَّجْوٰى ثَلٰثَةٍ اِلَّا هُوَ رَابِعُهُمْ وَ لَا خَمْسَةٍ اِلَّا هُوَ سَادِسُهُمْ وَ لَآ اَدْنٰى مِنْ ذٰلِكَ وَ لَآ اَكْثَرَ اِلَّا هُوَ مَعَهُمْ اَيْنَ مَا كَانُوْا ۚ ثُمَّ

.Do you not see that Allah knows [26] whatever is in the heavens and the arth? Nowhere is there a secret deal between three persons, but He is the ourth [27] of them, nor (between) five nd He is the sixth of them, nor less han that nor more, but He is with hem wherever [28] they are. He will nform them of what [29] they did, on he Day of Resurrection.

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Undoubtedly, Allah is Aware well of all the things [30].

يُنَبِّئُهُمْ بِمَا عَمِلُوْا يَوْمَ الْقِيٰمَةِ ؕ اِنَّ اللّٰهَ بِكُلِّ شَیْءٍ عَلِیْمٌ ۝

26. Reason for its Revelation:
One day the sons of Amr Rabeeah, Habib and Safwaan ibn Ahmeeyah were having a discussion. One of them said: "*Is Allah Almighty aware of what we are saying*?" Another said: "*He is aware of some and unaware of others*". The third said: "If He knows some, then He knows all". On that occasion, this verse was revealed (*Tafseer Roohul Mu'ani*).

27. In that He is looking at them, He knows them. He listens to every word of theirs. Otherwise, the being of Allah Almighty at one specific place is not possible. The object of the verse is that man should regard Allah Almighty with him in the open and in private so that he does not become bold to commit sins. The thought that Allah Almighty is with him will never embolden him to do any wrong. This is the very essence of piety and trust in Allah Almighty. It should be remembered that on the basis of knowledge and power, Allah Almighty is with everybody, but on the basis of mercy, He is with the believers; and with the infidels, on the basis of wrath.

28. This means where such people are found in good and evil gatherings, Allah Almighty will be with them. It should be remembered that just as filthy and clean places fall in the bright shine of the sun, this does not make the sunshine dirty, nor does it lower the dignity of the sun. Likewise, the Knowledge of Allah Almighty and His Power is found in every good and evil place. But due to this, neither knowledge and power is evil, nor does it lower the lofty dignity of Allah Almighty in any way.

29. Complete accountability cannot take place in the world or in the grave, because here the servant has performed some deeds, and some are left to be completed. Some rewards of the continuous deeds are still to accrue in the grave. For this reason the Day of Judgement has been appointed as the day for accountability.

30. Possible and impossible, present and absent, etc. His Knowledge has encompassed all, but impossible and obligatory are excluded from power. For further details, consult *Tafseer Naeemi*.

8. Have you not seen those who are forbidden from secret deals? Then they return [31] to what they are forbidden, and they hold secret deals for sin and revolt and commit disobedience [32] to the Messenger. And when they come to you they greet you with a greeting, which Allah has not greeted [33] you. And they say in themselves: "Why does Allah not punish [34] us for what we say?" Hell is enough for them. They shall sink in it. And what an evil end it is [35].

اَلَمْ تَرَ اِلَى الَّذِیْنَ نُهُوْا عَنِ النَّجْوٰى ثُمَّ یَعُوْدُوْنَ لِمَا نُهُوْا عَنْهُ وَ یَتَنٰجَوْنَ بِالْاِثْمِ وَ الْعُدْوَانِ وَمَعْصِیَتِ الرَّسُوْلِ ز وَ اِذَا جَآءُوْكَ حَیَّوْكَ بِمَا لَمْ یُحَیِّكَ بِهِ اللّٰهُ ۙ وَیَقُوْلُوْنَ فِیْۤ اَنْفُسِهِمْ لَوْ لَا یُعَذِّبُنَا اللّٰهُ بِمَا نَقُوْلُ ؕ حَسْبُهُمْ جَهَنَّمُ ۚ یَصْلَوْنَهَا ۚ فَبِئْسَ الْمَصِیْرُ ۝

31. Reason for its Revelation:
The infidels and the hypocrites would whisper among themselves and point towards the believers to give an impression that they were talking about them. This would cause grief to the believers. So they had complained to the Holy Prophet صلى الله عليه وآله وسلم about it. The Holy Prophet صلى الله عليه وآله وسلم asked

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e Jews and the hypocrites to refrain from ing this, but they did not pay heed to it. This erse was revealed about these wretches *Tafseer Khazainul Irfaan*). Thus, the word *AJWA* in this verse signifies secret talks to ause grief to the believers.

2. Their whispering is sinful in three ways. irstly, it is sinful whispering; secondly causing arm to the believers through it; thirdly to go gainst the prohibition of the Holy Prophet صلى الله عليه وآله وسلم.Thus, it is sin, transgression s well as opposing the Holy Prophet صلى الله عليه وآله وسلم .

3. This tells us that the Holy Prophet صلى الله عليه وآله وسلم should be remembered with hese words and one should send salutations with these words, which Allah Almighty has sed to remember him. Thus, the Messenger of Allah صلى الله عليه وآله وسلم should not be ddressed as grandfather, uncle, brother, father, tc. because Allah Almighty did not address im with these words. Even his family nembers, too, would address him as Rasul-allah, Nabi'ullah and not as brother, father, etc. The word *BASHAR*(human being), too, is from these words, which even Allah Almighty had not used to address His Blessed Prophet صلى الله عليه وآله وسلم. Thus, when extending salutations, one should maintain absolute respect. The Jews would say *ASSAAMU ALAIKA*; Saam is used to denote death.

34. Reason for its Revelation:
The Jews would babble amongst themselves that if the Holy Prophet صلى الله عليه وآله وسلم is a true Prophet, then why does punishment not come upon us for this insolence? Instead of saying Assalamu Alaikum, we are saying Assaamu Alaikum! In reply to their rudeness, this verse was revealed.

35. For everything there is an appointed time. The time of their punishment, too, is appointed. If immediate punishment does not come for committing a sin, it does not mean that that act is not a sin. Many people have been deceived by this Divine order.

9. O believers! When you confer [36] together secretly, do not give deals to each other of sin and revolt and disobedience[37] against the Messenger. But give to each other counsel of virtue and piety [38]. And fear Allah, to Whom you shall be gathered.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا تَنَاجَيْتُمْ فَلَا تَتَنَاجَوْا بِالْاِثْمِ وَ الْعُدْوَانِ وَ مَعْصِيَتِ الرَّسُوْلِ وَ تَنَاجَوْا بِالْبِرِّ وَ التَّقْوٰى ؕ وَ اتَّقُوا اللّٰهَ الَّذِيْٓ اِلَيْهِ تُحْشَرُوْنَ ۝۹

36. In it, there is a hint that the believers should restrict their counselling to the believers and not to the infidels. They should not make them their counsellor or sincere friend. Says Allah Almighty: "*O believers! Do not make strangers your confidants, they leave no stone unturned in harming you*" (S3:V118). And among yourselves, too, give good counselling, not wrong advice.

37. In privacy and in public, a believer should be pure. When alone, he should keep in mind the respect of the Holy Prophet صلى الله عليه وآله وسلم. Blessed is that scholar who spends his time in solitude to think about the virtues of the Holy Prophet صلى الله عليه وآله وسلم and an unfortunate wretch is that person who spends his time in thinking defamatory things about the Holy Prophet صلى الله عليه وآله وسلم .

38. Recitation of the Holy Qur'aan, imparting religious education, to enjoin the believers towards good and stopping them from evil things, planning ways of striving in the Path of Allah Almighty, are all included in it. Such gatherings are blessed and participating in them is an act of worship. This tells us that some counselling is obligatory, some are commendable, some are forbidden and some are based on infidelity.

10.Secret deals are only the work of Shaitaan [39], that he may cause to

اِنَّمَا النَّجْوٰى مِنَ الشَّيْطٰنِ لِيَحْزُنَ الَّذِيْنَ

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اٰمَنُوْا وَ لَيْسَ بِضَآرِّهِمْ شَيْـًٔا اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ۝١٠

grieve [40] those who believe, and he cannot harm them at all, except with the permission [41] of Allah. And in Allah alone should the believers put their trust [42].

to the believer, is indeed evil, and the devil is party to it.

41. In it, the believers are being consoled that they should not become grieved by the counselling of these evil wretches because they will not be able to cause any harm to you. Whatever hardship that will come to you is from Allah Almighty, and in it there are thousands of wisdoms.

42. Trust is of two types: general trust and specific trust. To place trust in Allah Almighty without consideration for material things is a specific trust, while giving consideration for material things as well as placing trust in Allah Almighty is general trust.

يٰۤاَيُّهَا الَّذِيْنَ اٰمَنُوْۤا اِذَا قِيْلَ لَكُمْ تَفَسَّحُوْا فِي الْمَجٰلِسِ فَافْسَحُوْا يَفْسَحِ اللّٰهُ لَكُمْ ۚ وَ اِذَا قِيْلَ انْشُزُوْا فَانْشُزُوْا يَرْفَعِ اللّٰهُ الَّذِيْنَ اٰمَنُوْا مِنْكُمْ ۙ وَالَّذِيْنَ اُوْتُوا الْعِلْمَ دَرَجٰتٍ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝١١

11. O believers! When it is said to you: "Make room in (your) assemblies", then make ample room [43], Allah will make [44] ample room for you. And when it is said: "Rise up" then arise [45]. Allah will exalt [46] those of you who believe from among you, and those who are given knowledge, in high degrees. And Allah is Aware of what you do.

39. This means those committees and counselling which are there for evil work, these committees are satanic and the counselling of the devil. Thus, those committees and counselling are for religious work and are faith inspiring. Before declaring any gathering to be lawful and unlawful, see what work they are doing. The gathering doing good work should be regarded as good and the one doing evil work should be called evil. Thus, the gathering of Meelad Shareef is one that inspires faith. In it, blessed discussions take place from where we have obtained faith.

40. That is a devil, or giving such counselling. This tells us that any work, which causes harm

issues:

1. To give your place to pious people and to show respect for them is permissible in the mosque as well rather Sunnah as this incident took place in Masjide Nabawi Shareef. While reciting the Holy QUR'AAN, if a beloved servant of Allah Almighty comes, you should close the Holy Qur'aan to show respect to this person and then continue with the recitation. The Noble Companions would show the highest respect for the Holy Prophet صلى الله عليه وآله وسلم in the Salaah itself, e.g. the Imam himself would move to the back row to

43. **Reason for its Revelation:**
The Companions who had fought at Badr were held in high esteem by the Holy Prophet صلى الله عليه وآله وسلم . Once, some of these Companions came to a gathering of the Holy Prophet صلى الله عليه وآله وسلم , but due to a shortage of space, they found no place to sit. After extending greetings, they waited for a place, but no one gave them any place. Seeing this, the Holy Prophet صلى الله عليه وآله وسلم made space for them by shifting those sitting nearer to him. Those who had to get up felt this unpalatable. In response to their reaction, this verse was revealed. Mercy, or by making your graves spacious. From this, emerge a few

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make way for the Holy Prophet صلى الله عليه وآله وسلم.

44. The respect of a Muslim brother is well liked by Allah Almighty, as He has promised reward for such an act.

45. Either for Salaah, for Jihad, for giving a place to someone else or for showing respect to someone. Thus, if the speaker says to the audience to stand and recite salutation, then everyone should stand as is proven from this

12.O believers! When you consult [47] the Messenger, then offer something in charity [48] before your consultation. That is better for you and purer. But if you do not find anything then surely, Allah is Forgiving, Merciful [49].

47. **Reason for its Revelation:**
The wealthy would prolong their entreaties in the court of the Holy Prophet صلى الله عليه وآله وسلم to such an extent that it would deprive the poor Companions of their request. At that point in time, this verse was revealed. Hazrat Alli gave a dinar in charity in order to ask ten questions of the Holy Prophet صلى الله عليه وآله وسلم. Only Hazrat Alli Murtaza acted on this blessed verse. No one else had the chance, as the verse was abrogated there after(*Tafseer Khazainul Irfaan, Roohul Bayaan*). It should be remembered that this restriction was imposed on secret entreaty to the Holy Prophet صلى الله عليه وآله وسلم and not on listening to his blessed sermons, presence in his august gatherings, entreaty in public, etc. Besides Hazrat Alli Murtaza, no Companion found it necessary during this period to seek counselling, otherwise eminent Companions like Hazrat Abu Bakr and Hazrat Uthman-e-Ghani

13. Do you fear that you will not (be able to) give in charity [50] before you go for consultation? But when you do not do it and Allah has turned [51] to you (mercifully) then establish Salaah and pay the Zakaat [52] and obey [53] Allah and His Messenger. And Allah is Aware of what you do.

50. Is this command of charity burdensome to verse.

46. By knowledge is meant religious knowledge. This tells us that Islamic scholars are persons of high status as they are held in high esteem in the world and in the Hereafter. Allah Almighty has promised about their high status, that they have respect in the world and in the Hereafter.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نَاجَيْتُمُ الرَّسُوْلَ فَقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقَةً ؕ ذٰلِكَ خَيْرٌ لَّكُمْ وَاَطْهَرُ ؕ فَاِنْ لَّمْ تَجِدُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿۱۲﴾

(May Allah be pleased with them) would have given thousands in charity, at a mere hint of the Messenger of Allah Almighty.

48. Its obligation became abrogated, but its desirability is still there. This tells us that if you want to plead to Allah Almighty, i.e. if you want to perform your Salaah, then Wudhu is sufficient for it, but if you want to make a request to the Holy Prophet صلى الله عليه وآله وسلم then giving charity for it was obligatory. Just to speak to the Holy Prophet صلى الله عليه وآله وسلم is a lofty act of worship.

49. From this sentence we learn that the poor and the destitute were not included in the command of charity. Only those who had the means were duty bound to this command. We further learn that the command regarding charity was of an obligatory nature and not just supererogatory.

ءَاَشْفَقْتُمْ اَنْ تُقَدِّمُوْا بَيْنَ يَدَيْ نَجْوٰىكُمْ صَدَقٰتٍ ؕ فَاِذْ لَمْ تَفْعَلُوْا وَ تَابَ اللّٰهُ عَلَيْكُمْ فَاَقِيْمُوا الصَّلٰوةَ وَاٰتُوا الزَّكٰوةَ وَ اَطِيْعُوا اللّٰهَ وَ رَسُوْلَهٗ ؕ وَ اللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿۱۳﴾ ع ۲

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you? Fine, We will repeal its obligation. This tells us that Allah Almighty is consoling the Noble Companions by declaring forgiveness for it.

51. Here, '*repentance*' signifies rescinding of this command because none of the Companions had infringed this so that their repentance could have been accepted.

52. This tells us that conversing with the Holy Prophet صلى الله عليه وآله وسلم is superior to all the acts of worship. Anyone who obtains this, is superior among all the Muslims. Therefore, a command is given that in gratitude for this, spend your subsequent lives in the worship of Allah Almighty. The reciter of the Holy Qur'aan is a Qari; one who visits the Holy Ka'bah is a Hajee but the one who sees the Holy Prophet is a Companion. A Companion is superior and loftier than all the saints. It should be remembered that beholding the Holy Prophet صلى الله عليه وآله وسلم with the gaze of Abu Bakr Siddiq makes you into a Companion, but not the gaze of Abu Jahl.

53. This means Oh group of Companions, although We have now cancelled the obligatory law regarding charity, the law still exists that whoever has the privilege of talking to My Beloved Rasul صلى الله عليه وآله وسلم , he should present himself in his court, and due to this honour he shall become a pious and God-fearing person. Some elderly persons had been seen that after their visit to Madina Munawwarah, they immediately abstained from all sins and became very pious and God-fearing. They say that this piety is the gratitude for their visit to the Holy City. This type of action is indeed acting on this blessed verse. Such people are successful in this world and the Hereafter. Seeing the eyes of these visitors, too, is an act of worship.

"*Those eyes which have seen the Beloved are worthy for my gaze; Finding you is like finding the Beloved, and this paves the way for success*".

SECTION 3.

14.Have you not seen those who befriend a people who deserve the penalty [54] of Allah? They are neither yours nor of themselves [55]. And they swear [56] falsely, while they know.

اَلَمْ تَرَ اِلَى الَّذِيْنَ تَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ ؕ مَاهُمْ مِّنْكُمْ وَ لَا مِنْهُمْ ۙ وَ يَحْلِفُوْنَ عَلَى الْكَذِبِ وَهُمْ يَعْلَمُوْنَ ﴿۱۴﴾

54. **Reason for its Revelation**

This verse was revealed regarding the hypocrites who had befriended the Jews and looking after their welfare. They would give them information about secrets of the believers. This tells us that those who had Allah's anger are the Jews.

55. **Reason for its Revelation**

This verse was revealed regarding Abdullah ibn Khabtal who would be present in the court of the Holy Prophet صلى الله عليه وآله وسلم and inform the Jews whatever he would hear. One day the Holy Prophet صلى الله عليه وآله وسلم said to him: "*Why do you people talk ill about us behind our back?*" He and his friend took an oath that they do not indulge in such things. It is then that this verse was revealed (*Tafseer Khazainul Irfaan, Roohul Mu'ani).* This tells us that a hypocrite is a believer by nationality but an infidel by faith. He is neither here nor there.

56. This tells us that to keep sincere friendship with the infidels and taking an oath to prove his faith, is the way of the hypocrite. A merchant of pure gold does not need to take an oath to prove the purity of his gold. Nowadays, Deobandi scholars say under oath that they are Sunnis. This is the same ploy, which was used by the hypocrites.

15.Allah has prepared for them a severe [57] punishment. Certainly,

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ؕ اِنَّهُمْ

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what they do is evil.

سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿١٥﴾

57. This tells us that the punishment of the hypocrite is much severer than the actual infidel.

16. They make their oaths to serve as a cover, so they turn [58] away from the path of Allah. Therefore, they shall have a humiliating punishment [59].

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ فَلَهُمْ عَذَابٌ مُّهِيْنٌ ﴿١٦﴾

58. This tells us that the hypocrites were safeguarding their life and property through false oaths.

59. In the first verse, punishment of the grave was denoted and here, punishment of the Hereafter. Thus, there is no repetition.

17. Neither their wealth nor their children shall help [60] them in anyway against Allah. They are the inmates of the fire, wherein they shall remain forever [61].

لَنْ تُغْنِيَ عَنْهُمْ اَمْوَالُهُمْ وَ لَآ اَوْلَادُهُمْ مِّنَ اللّٰهِ شَيْـًٔا ؕ اُولٰٓئِكَ اَصْحٰبُ النَّارِ ؕ هُمْ فِيْهَا خٰلِدُوْنَ ﴿١٧﴾

60. This means that the children and wealth of the hypocrites will not be able to save them from Divine punishment for whose sake they have become hypocrites. This tells us that the believers will benefit from their children and their wealth, because deprivation of the above is the punishment of the infidels. Through the medium of the pious children, Allah Almighty will forgive their sinful parents.

61. This tells us that the hypocrites, too, will be eternally punished in Hell as, in reality, they are nothing but infidels.

18.On the day that Allah will raise all of them, they will swear [62] to Him as they swear to you, and they think that they have some stand [63]. Surely, they are the liars [64].

يَوْمَ يَبْعَثُهُمُ اللّٰهُ جَمِيْعًا فَيَحْلِفُوْنَ لَهٗ كَمَا يَحْلِفُوْنَ لَكُمْ وَيَحْسَبُوْنَ اَنَّهُمْ عَلٰى شَيْءٍ ؕ اَلَآ اِنَّهُمْ هُمُ الْكٰذِبُوْنَ ﴿١٨﴾

62. This will take place at the beginning of the Day of Judgement. They would be saying: "*By Allah, our Lord, we were never polytheists*" (S6:V23). Thereafter, they will acknowledge about the infidelity, etc. Thus, there is no inconsistency in the verse. From this we learn that denying your sins and making false excuses is double sin. Admission of sin is an act of worship. Hazrat Adam (On whom be peace) had said: "*O our Lord, we have wronged ourselves...*"(S7:V23) which helped to reveal his love for Allah Almighty.

63. They had continued to remain friends of the believers as well as the infidels through their false oaths. They would say that they are great politicians and diplomats. This tells us that to express joy at committing a sin is the work of the hypocrites.

64. This tells us that to take excessive oaths, especially when they are false, is the sign of a hypocrite. It is stated in traditions that excessive oaths cause a decrease in one's wealth.

19.Shaitaan has gained the mastery over them. So, he has made them forget [65] the rememberance of

اِسْتَحْوَذَ عَلَيْهِمُ الشَّيْطٰنُ فَاَنْسٰهُمْ ذِكْرَ اللّٰهِ ؕ اُولٰٓئِكَ حِزْبُ الشَّيْطٰنِ ؕ اَلَآ اِنَّ

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Allah. They are the party of Shaitaan. Surely, Shaitaan's party [66] is the loser.

حِزْبَ الشَّيْطٰنِ هُمُ الْخٰسِرُوْنَ ﴿١٩﴾

65. This means they are so caught up in their cunning schemes, that they have no time to worship Allah Almighty. Their prayers and their oaths are an act of deception and not for Divine worship.

66. This means doing a good deed with a bad intention is an act of the devil. The hypocrites were offering Salaah, keeping fasts and giving Zakaat to deceive the believers. But, they have been declared as the devil's clique.

20. Undoubtedly, those who act in opposition [67] to Allah and His Messenger will be among the lowest [68].

اِنَّ الَّذِيْنَ يُحَآدُّوْنَ اللّٰهَ وَرَسُوْلَهٗٓ اُولٰٓئِكَ فِي الْاَذَلِّيْنَ ﴿٢٠﴾

67. This tells us that opposition to the Holy Prophet صلى الله عليه وآله وسلم is, in reality, opposition to Allah Almighty, because no one in his right frame of mind will oppose Allah Almighty. An infidel commits infidelity thinking that Allah Almighty is pleased with him. However, they do oppose the Holy Prophet صلى الله عليه وآله وسلم , which Allah Almighty has declared as His opposition.

68. This means most certainly on the Day of Judgement, but sometimes in the world as well. Or, that they are totally disgraced by Allah Almighty, although they may achieve some worldly respect. Thus, there can be no objection against the verse.

21.Allah has decreed: "I and My Messengers shall surely prevail [69]." Indeed, Allah is Most Powerful, the Honourable.

كَتَبَ اللّٰهُ لَاَغْلِبَنَّ اَنَا وَرُسُلِيْ ؕ اِنَّ اللّٰهَ قَوِيٌّ عَزِيْزٌ ﴿٢١﴾

69. For this reason no Prophet was martyred on the battlefield, in active fighting. And those Prophets who were martyred at the hands of the infidels, were not soldiers. Their martyrdom became the cause of their victory as it established their religion.

22.You shall not find a people who believe in Allah and the Last Day [70], loving those who act in opposition to Allah and His Messengers. Even though they may be their fathers, or sons, or their brothers, or their kinsmen [71]. These are they in whose hearts He has inscribed [72] faith, and whom He has strenghtened with an inspiration [73] from Him. And He will cause them to enter Paradise [74], beneath which streams flow, to remain there for eternity. Allah is well pleased with them and they are well-pleased [75] with Him. Those are

لَا تَجِدُ قَوْمًا يُّؤْمِنُوْنَ بِاللّٰهِ وَالْيَوْمِ الْاٰخِرِ يُوَآدُّوْنَ مَنْ حَآدَّ اللّٰهَ وَرَسُوْلَهٗ وَلَوْ كَانُوْٓا اٰبَآءَهُمْ اَوْ اَبْنَآءَهُمْ اَوْ اِخْوَانَهُمْ اَوْ عَشِيْرَتَهُمْ ؕ اُولٰٓئِكَ كَتَبَ فِيْ قُلُوْبِهِمُ الْاِيْمَانَ وَاَيَّدَهُمْ بِرُوْحٍ مِّنْهُ ؕ وَيُدْخِلُهُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَا ؕ رَضِيَ اللّٰهُ عَنْهُمْ وَرَضُوْا عَنْهُ ؕ

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أُولٰٓئِكَ حِزْبُ اللّٰهِ ؕ اَلَآ اِنَّ حِزْبَ اللّٰهِ هُمُ الْمُفْلِحُوْنَ ﴿٢٢﴾ ع ٩ ٣

of Allah's party 76. Undoubtedly, the party of Allah is successful.

70. This means upon all those things connected with faith. By using the word *'few'* all are denoted.

71. This means the sign of a perfect believer is that his heart never inclines towards the infidels, and he does not maintain the slightest friendship with them. If his parents, brothers and sisters happen to be infidels, he keeps no love in his heart for them. The love for Allah Almighty does not leave any room for the love of His enemies in his heart. Says one poet:
"*Thousands of relatives become strangers through attachment with Allah. Love for One expels from the heart love for everything else*".
May Allah Almighty grants us such perfect faith. Those people must take a lesson from this verse who proclaim to regard all believers and infidels as brothers.

72. The hues of the Noble Companions is the living commentary of this verse, which can never be erased. In the Battle of Uhud, Hazrat Abu Ubaidah ibn Jarrah killed his father Jarrah; Hazrat Alli Murtaza killed Utbah ibn Rabeeah in the Battle of Badr, Hazrat Umar killed his maternal uncle Aas ibn Hisham and Mus'ab ibn Umar killed his brother Abdullah ibn Umar. Hazrat Abu Bakr Siddiq called his son, Abdur Rahman for a duel, but, the Holy Prophet صلى الله عليه وآله وسلم stopped them. Later, Hazrat Abdur Rahman accepted Islam. In short, it is an outstanding commentary of this verse.

73. By '*spirit*' is meant the Holy Qur'aan, or Hazrat Jibraeel(On whom be peace) or the Divine help from unknown sources. It should be remembered that the coming of hardship in this world on the Noble Companions and the believers is not against this verse. Those hardships become a form of compensation for the sinful believers for their sins, and a means of raising the status of the pious deeds. A bubonic plague is a punishment for the infidels, but the same thing is a means of mercy for the believers. The ability to bear this with patience is Divine help for the believer.

74. This means the reward for such sincere believers in this world is that they shall be guided to be steadfast on their faith. Just as the deep images do not get removed from the coin, in a like manner, faith will never vanish from their hearts. In the Hereafter, their reward is that Allah Almighty will be theirs, and they will be for Him. When Allah Almighty becomes theirs, then everything therein like Paradise and all its bounties, too, will be theirs. May Allah Almighty grant this to us. Aameen.

75. From this emerge two issues:
1. To gain the pleasure of Allah Almighty is a great bounty, which only a few obtain.
2. Pious sages can be addressed with Radi Allahu Anhu - May Allah be pleased with him. Such a person may be a Companion, a saint or a pious scholar. Says Allah Almighty: "*Allah is well pleased with them and they are pleased with Allah*" (S98:V8). He who fears Allah is well pleased with Him and He with him.

76. This tells us that the Noble Companions are Allah Almighty's group, and until the Day of Judgement those who attach themselves to them will all be part of Allah Almighty's group. Those who detach themselves from them are all included in the devil's group.

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اياتها ٢٤ ٥٩ سُوْرَةُ الْحَشْرِ مَدَنِيَّةٌ ١٠١ ركوعاتها ٣

SURAH AL-HASHR (THE CONFRONTATION)

(MADANI) Revealed After Hijrah

3 Sections: 24 Verses 445 Words , 1913 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ①

1. Whatever is in the heavens [1] and whatever is in the earth glorifies Allah, and He is the Most Honourable, the Most Wise [2].

1. Reason for its Revelation

This Surah was revealed concerning Banu Nazeer, a Jewish tribe of Madina. When the Holy Prophet صلى الله عليه وآله وسلم graced this sacred city, they made a pact with the Holy Prophet صلى الله عليه وآله وسلم on condition that they will remain neutral, i.e. they will neither fight with the believers nor join with their enemies. When the believers gained victory at Badr, they spoke, praising the Holy Prophet صلى الله عليه وآله وسلم . They said that this is the very Prophet about whom the Tauraat had prophesied. On the occasion of the Battle of Uhud, when the believers had suffered an apparent defeat, they began to show enmity to the believers. Their leader Ka'b bin Ashraf arrived in Makkah with forty Jews and holding the cloth of the Sacred Ka'bah entered into a treaty with the Quraish against the Holy Prophet صلى الله عليه وآله وسلم . The result of this was seen in the form of the Battle of the Trench. The Holy Prophet صلى الله عليه وآله وسلم had Ka'b bin Ashraf killed through Muha-mmed bin Muslima, and then laid siege to Banu Nazeer. The hypocrites tried to show every kindness and sympathy to them, but to no, avail. This siege continued for twenty-one days, after which they became so distressed that they agreed to be banished from Madina. Thus, they left Madina and settled in Syria Khaibar, etc. and the believers were saved from their mischief (Khazainul Irfaan). Hazrat Safeeyah bint Huyya, was the daughter of the leader of Banu Nazeer, who later came into marriage with the Holy Prophet صلى الله عليه وآله وسلم .

2. From this, emerge two issues:

1. Besides man and jinn there are no infidels among the other creations. All are subservient to the laws of Allah Almighty. The pronoun MA *'that'* is used for an inanimate object, having no intelligence.

2. Everything glorifies Allah Almighty in its own tongue, which is beyond our comprehension. The effect of everyone's glorification is different from one another. Through the glorification of green plants, punishment of the grave is removed.

هُوَ الَّذِيْٓ اَخْرَجَ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ مِنْ دِيَارِهِمْ لِاَوَّلِ

2.It is He who expelled (Jews) the infidels [3] of the people of the Book [4] from their homes at the first [5]

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الْحَشْرِ ؕ مَا ظَنَنْتُمْ اَنْ يَّخْرُجُوْا وَ ظَنُّوْٓا
اَنَّهُمْ مَّانِعَتُهُمْ حُصُوْنُهُمْ مِّنَ اللّٰهِ
فَاَتٰىهُمُ اللّٰهُ مِنْ حَيْثُ لَمْ يَحْتَسِبُوْا ۗ وَ
قَذَفَ فِيْ قُلُوْبِهِمُ الرُّعْبَ يُخْرِبُوْنَ
بُيُوْتَهُمْ بِاَيْدِيْهِمْ وَ اَيْدِي الْمُؤْمِنِيْنَ ۗ
فَاعْتَبِرُوْا يٰٓاُولِي الْاَبْصَارِ ۝٢

assembly. You did not think [6] that they would go forth; while they were certain that their fortresses would defend [7] them against Allah. But Allah came upon them from where they did not expect [8], and filled their hearts with terror. They demolished their houses with their own hands [9], and the hands of the believers [10]. Therefore, take a lesson, O you men of vision [11].

3. This means the Banu Nazeer who were infidels as well as treacherous and the enemy of the believers.

4. Those houses of theirs, which were in Madina Shareef through which Muslims had to bear anxiety and grief at all times.

5. The Holy Prophet صلى الله عليه وآله وسلم banished the Jews of Banu Nazeer to Khaibar. This was their first banishment or doom. Hazrat Umar banished them to Syria. This was their second banishment because they had become extremely treacherous and wicked.

6. Because the Banu Nazeer were very powerful and possessed a great deal of wealth and properties, they were able to build very strong fortresses for themselves in Madina Shareef.

7. Because the fortresses were impossible to conquer.

8. In that their leader Ka'b bin Ashraf was killed at the hands of his foster brother, Muhammad bin Muslima. As a result of this, the Banu Nazeer lost all courage. It was not in their wildest imagination that this would happen to them. So they became terrified and over-awed.

9. This means at the time of banishment, the Banu Nazeer were demolishing their homes so that whatever beneficial wood, etc. on which they could lay their hands they could take along with them. Or, that those homes could not be suitable for Muslim use.

10. In that the believers are raising the homes left by the Jews to the ground so that the ground becomes level and clean in the event of a war, or they could construct other homes in their place, which could be suitable for living.

11. And take heed that this is the result of those who place their trust in strong fortresses and the victory of the believers is the result of their strong trust in Allah Almighty. Or, understand that this is the end result of the world.

وَ لَوْ لَآ اَنْ كَتَبَ اللّٰهُ عَلَيْهِمُ الْجَلَآءَ
لَعَذَّبَهُمْ فِي الدُّنْيَا ؕ وَ لَهُمْ فِي الْاٰخِرَةِ
عَذَابُ النَّارِ ۝٣

3.And certainly, had it not been that Allah had decreed for them the exile, He would certainly have punished [12] them in this world. But in the Hereafter they would have punishment of the fire [13].

12. He could have had them killed or captured at your hands, as was the case of Banu Quraizah.

13. This means that this banishment of theirs has in no way lightened their punishment of the

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Hereafter. They will receive that in full.

4.That is because they opposed [14] Allah and His Messenger. And whoever acts in opposition to Allah, and then surely, Allah is severe [15] in retribution.

14. In that first they signed a treaty with the Holy Prophet صلى الله عليه وآله وسلم . Thereafter, they joined hands with the polytheists of Makkah and gave them full assistance in the Battle of the Trench. From this we learn that the opposition of the Holy Prophet صلى الله عليه وآله وسلم

5.The palm tree you (Muhammad) cut down or left standing upon its roots [16] , it was by the Command of Allah. And He will disgrace the infidels.

16. Reason for its Revelation:
As Banu Nazeer had taken shelter in their fortresses, the Holy Prophet صلى الله عليه وآله وسلم had given an order to destroy their gardens, etc. so that they would come out in the open, out of fear, or they would become grieved by it Some of the believers cut down the trees, while others said do not do this, as these are spoils of war, which would eventually come into our hands. In respons to it, this verse was revealed in which both these groups were praised, saying that those who were in favour of cutting down the trees were correct and those who were against this view, too, were correct. From this, emerge a few issues:

6.And whatever Allah gave to his Messenger as the bootys, you neither urged to get a horse nor a camel [17] for that, but Allah grants authority to His Messenger [18] against whom He pleases. And Allah has Power over everything [19].

17. This means the wealth, which Banu Nazeer had abandoned, came in your hand without any fight. Thus, this would not be distributed like the spoils of war. All this

wealth is the sole property of the Holy Prophet

ذٰلِكَ بِاَنَّهُمْ شَآقُّوا اللّٰهَ وَرَسُوْلَهٗ ۚ وَمَنْ يُّشَآقِّ اللّٰهَ فَاِنَّ اللّٰهَ شَدِيْدُ الْعِقَابِ ۝٤

is the opposition of Allah Almighty.

15. Therefore, O Believers! Remain steadfast on the Straight Path. Fulfill your promises made to Allah Almighty and His Beloved Prophet and take a lesson from this event.

مَا قَطَعْتُمْ مِّنْ لِّيْنَةٍ اَوْ تَرَكْتُمُوْهَا قَآئِمَةً عَلٰٓى اُصُوْلِهَا فَبِاِذْنِ اللّٰهِ وَ لِيُخْزِيَ الْفٰسِقِيْنَ ۝٥

1. It is obligatory upon every believer to accept the command of the Holy Prophet صلى الله عليه وآله وسلم , but in opinion they could differ with him.
2. It is permissible to give an opinion or make a suggestion. To make a counter suggestion, too, is acceptable, as the Holy Prophet صلى الله عليه وآله وسلم had suggested cutting down their trees.
3. Every jurist will be granted reward even if there is unanimity of opinion with regard to the incident that had taken place.
3. In war, it is permissible to destroy the wealth of the infidels, in order to cause grief to them.

وَمَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْهُمْ فَمَآ اَوْجَفْتُمْ عَلَيْهِ مِنْ خَيْلٍ وَّلَا رِكَابٍ وَّلٰكِنَّ اللّٰهَ يُسَلِّطُ رُسُلَهٗ عَلٰى مَنْ يَّشَآءُ ۭ وَاللّٰهُ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٦

He can use it as he deems صلى الله عليه وآله وسلم fit. Thus, the Holy Prophet صلى الله عليه وآله وسلم distributed his wealth among the Muhajireen while from the Ansaar group three persons were given

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om this wealth as well, namely Sammaak ibn haratha, Sahal ibn Haneef and Harith ibn amma.

8. From this we learn that the wealth bandoned by the infidels, which goes into state easury, is no longer the spoils of war, but it is he property of the state. The state has full right o use it for whatever purpose it deems necessary. Thus, the Holy Prophet صلى الله عليه وآله وسلم did not declare the wealth of Banu Nazeer as spoils of war. Any wealth, which comes into Muslim hands through war, is spoils of war and it will be distributed among the Muslim soldiers in accordance with details as outlined in Surah Anfaal.

19. He has the power to destroy the strong at the hands of the weak e.g. he can destroy the mighty army of Abraha through the weak Ababeel (swallow type) birds.

. Whatever Allah has given to His Messenger as booty, from the people of the town, it is for Allah and for the Messenger and for the next of kin [20] and the orphans, and the needy, and the wayfarers [21], so that it may not become wealth of your rich [22]. And whatever the Messenger of Allah gives you, take it. And fear Allah. Surely Allah is severe in retribution.

مَآ اَفَآءَ اللّٰهُ عَلٰى رَسُوْلِهٖ مِنْ اَهْلِ
الْقُرٰى فَلِلّٰهِ وَلِلرَّسُوْلِ وَ لِذِى الْقُرْبٰى
وَ الْيَتٰمٰى وَالْمَسٰكِيْنِ وَابْنِ السَّبِيْلِ ۙ كَيْ
لَا يَكُوْنَ دُوْلَةًۢ بَيْنَ الْاَغْنِيَآءِ مِنْكُمْ ؕ
وَ مَآ اٰتٰىكُمُ الرَّسُوْلُ فَخُذُوْهُ ۗ وَ مَا
نَهٰىكُمْ عَنْهُ فَانْتَهُوْا ۚ وَاتَّقُوا اللّٰهَ ؕ اِنَّ
اللّٰهَ شَدِيْدُ الْعِقَابِ ۝

20. This means the family members of the Holy Prophet صلى الله عليه وآله وسلم i.e. the Banu Hashim and the Banu Muttalib who were receiving from 1/5th share given to the Holy Prophet صلى الله عليه وآله وسلم would not be entitled to this after his demise on the basis of family ties, but on the basis of poverty. Under this condition this verse would be regarded as part of spoils of war. But if it is connected with that wealth which comes into Muslim hands without a fight, then it is the detailed explanation of the first statement.

21. It should be remembered that the wealth of Banu Nazeer had fallen into Muslim hands without any fight. Likewise, Khaibar too, came under Muslim control without any fight. The wealth of these people was not regarded as spoils of war. This tells us that the Gardens of Fidak are not the sole property of Hazrat Faatimah but the destitute, travellers, etc. too, have a share in it because it is a trust or endowment property. On the basis of trust the Gardens of Fidak was the property of the Holy Prophet صلى الله عليه وآله وسلم . This is the wealth of the infidels, which comes into Muslim hands without any fight taking place. For this reason Hazrat Alli did not distribute this property.

22. **Reason for its Revelation:**
It was a custom in the Days of Ignorance that 1/4 of the spoils of war were taken by the leader and the other 3/4 was distributed among the soldiers in such a way that most of the wealth was taken by the rich and little was given to the poor. On one occasion, the Noble Companions told the Holy Prophet صلى الله عليه وآله وسلم that 1/4 of the war booty should be taken by the Messenger of Allah صلى الله عليه وآله وسلم and the remainder we will distribute according to this custom. On that occasion this verse was revealed.

23. This means whatever from the spoils of war is given to you by the Holy Prophet صلى الله عليه وآله وسلم you should take it.

8. Booty are for the poor refugees [24] who were driven from

لِلْفُقَرَآءِ الْمُهٰجِرِيْنَ الَّذِيْنَ اُخْرِجُوْا

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مِنْ دِيَارِهِمْ وَ اَمْوَالِهِمْ يَبْتَغُوْنَ فَضْلًا
مِّنَ اللّٰهِ وَرِضْوَانًا وَّ يَنْصُرُوْنَ اللّٰهَ وَ
رَسُوْلَهٗ ؕ اُولٰٓئِكَ هُمُ الصّٰدِقُوْنَ ۚ﴿۸﴾

their homes and their possessions, seeking grace [25] of Allah and His Pleasure, and assisting [26] Allah and His Messenger. These are the truthful persons [27].

24. This means the abandoned property of the infidels is a special right of those Muhajireen (refugees from Makkah) who had been expelled out of Makkah Muazzamah and the infidels seized their properties. From this we learn that if the believers seize the wealth of the infidels they will become owners of it, because here Allah Almighty has called these refugee Muslims as destitute who had left their entire wealth behind in Makkah. It should be remembered that there were hundred refugee Muslims who were expelled out of Makkah by the infidels. The remaining believers had migrated for the sole pleasure of Allah Almighty as is described in Tafseer Roohul Bayaan.

25. This means the migration of these helpless people, too, is for the pleasure of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم

26. This means the actual purpose of the migration of these refugees was to help the cause of Allah Almighty and His Rasool . صلى الله عليه وآله وسلم From this, emerge two issues:

1. Helping the Holy Prophet صلى الله عليه وآله وسلم is, in reality, helping Allah Almighty, because the refugees had come to help the Holy Prophet صلى الله عليه وآله وسلم .
2. It is not polytheism to seek the help of the servants of Allah Almighty.

27. From this we learn that the Caliphate of the Righteous Caliphs is correct because all the Ansaar and the Muhajireen had called their Caliphate as correct and all of them are honesty personified.

وَ الَّذِيْنَ تَبَوَّؤُ الدَّارَ وَ الْاِيْمَانَ مِنْ
قَبْلِهِمْ يُحِبُّوْنَ مَنْ هَاجَرَ اِلَيْهِمْ وَ لَا
يَجِدُوْنَ فِيْ صُدُوْرِهِمْ حَاجَةً مِّمَّآ
اُوْتُوْا وَ يُؤْثِرُوْنَ عَلٰٓى اَنْفُسِهِمْ وَ لَوْ
كَانَ بِهِمْ خَصَاصَةٌ ؕ وَ مَنْ يُّوْقَ شُحَّ
نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ۚ﴿۹﴾

9.And those who had their homes in this city (Madina) and accepted faith [28] before (the arrival of the Holy Prophet there), love [29] those who come to them for refuge, and do not mind [30] a need of what they (refugees) are given, and prefer refugees to themselves, and even though poverty [31] may afflict them. And whoever is away from the miserliness of his own self, (they) are the successful [32] ones.

28. In this verse there is a high degree of praise for the Ansaar. They were made up from two tribes Aus and Khazraj. Aus and Khazraj were two sons of Haritha ibn Tha'albah and the Ansaar are from their progeny. By *DAR* (city) is meant Madina Munawwarah. It means these blessed people began to reside in Madina Shareef after the migration of the Holy Prophet صلى الله عليه وآله وسلم and accepted Islam.

29. This means the Ansaar did not become distressed at the arrival of the Muhajireen from Makkah, instead they extended their hospitality to them with a great deal of joy and made them their permanent brothers. They shared their homes and gardens by making them owners of half their possessions. From this we learn that

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love all the Muhajireen is from the cellence of faith because Allah Almighty had id this in praise of the Ansaar.

0. This means that whenever the Muhajireen ere given higher share from the spoils of war, c. the Ansaar would not begrudge them for at. Through the blessed companionship of the oly Prophet صلى الله عليه وآله وسلم their hearts ad become angelic, totally purified from all pes of envy, jealousy and greed.

1. Reason for its Revelation:
n that they themselves would remain hungry, ut feed their refugee brother. This verse was evealed in praise of Hazrat Abu Talha (May Allah be pleased with him). On one occasion a oor hungry person came to the Holy Prophet صلى الله عليه وآله وسلم who said that whoever makes him his guest Allah Almighty will estow His Mercy on him. On hearing, this Hazrat Abu Talha (May Allah be pleased with im) took him home. There was just a little food for his children, besides it there was nothing. He told his wife to make some excuse to the children and make them sleep hungry. At night, at the time of supper he told his wife to put the lights off. She did as she was told. He sat with his guest to eat and pretended eating with him. His whole family spent the entire night hungry, but filled the stomach of the hungry guest. This verse is revealed in praise of this laudable action of Hazrat Abu Talha (May Allah be pleased with him). In the morning when he came to the Holy Prophet صلى الله عليه وآله وسلم, the Messenger of Allah صلى الله عليه وآله وسلم recited this verse to him and said that Allah Almighty has become pleased with you.

32. This means that he whose soul has been kept purified from covetousness, is successful indeed, like all the Companions, and especially the Ansaar. This tells us that the battles of the Companions among themselves were not fought for any worldly greed but due to differences of opinion. For further information on this, consult the book " A glance on Ameer Muawiyah".

10.And those who came after [33] them submitted: "O our Lord! Forgive us and our brothers who preceded [34] us in faith." Do not leave a grudge [35] to remain in our hearts towards those who believe. Our Lord, surely, you are Kind and Merciful [36].

وَ الَّذِيْنَ جَآءُوْ مِنْۢ بَعْدِهِمْ يَقُوْلُوْنَ رَبَّنَا اغْفِرْلَنَا وَ لِاِخْوَانِنَا الَّذِيْنَ سَبَقُوْنَا بِالْاِيْمَانِ وَ لَا تَجْعَلْ فِيْ قُلُوْبِنَا غِلًّا لِّلَّذِيْنَ اٰمَنُوْا رَبَّنَآ اِنَّكَ رَءُوْفٌ رَّحِيْمٌ ﴿١٠﴾ ع

33. It means believers until the Day of Judgement. This is their practice.

34. It means for all the Noble Companions, and the Ansaar and all the illustrious predecessors. From this emerge two issues:
1. Do not pray for yourself only, but include these illustrious predecessors in your prayer.
2. The Urs, Khatam Shareef, Niaz and Fateha of the pious souls, especially the Noble Companions and the Family of the Holy Prophet صلى الله عليه وآله وسلم are noble acts because in these there is a prayer for them.

35. This tells us that the identification of the believer is that he keeps the love of the Holy Prophet صلى الله عليه وآله وسلم and the progeny of the Holy Prophet صلى الله عليه وآله وسلم dearly and prays for their salvation and lofty status. Anyone who has the slightest hatred in his heart for any Companion, cannot be a believer.

36. From this we learn that there are three groups of believers: the Muhajireen, the Ansaar and the believers who are their devotees. Therefore Rafzis and Khawarij are excluded from these three groups. In this verse the sign given of the believers, after the Companions are those who are well-wishers of the progeny of the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions, and who lean towards the general believers, especially the Noble Companions.

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SECTION 2

11.Have you not seen those who are hypocrites? They say to their brothers who disbelieve, from among the followers [37] of the Book: "If you are driven [38] out, we shall certainly go out with you, and we will never obey [39] anyone against you. And if you are fought against, we will certainly help you." But Allah bears witness that they are indeed liars [40].

أَلَمْ تَرَ إِلَى الَّذِينَ نَافَقُوا يَقُولُونَ لِإِخْوَانِهِمُ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتَابِ لَئِنْ أُخْرِجْتُمْ لَنَخْرُجَنَّ مَعَكُمْ وَلَا نُطِيعُ فِيكُمْ أَحَدًا أَبَدًا وَإِنْ قُوتِلْتُمْ لَنَنْصُرَنَّكُمْ وَاللَّهُ يَشْهَدُ إِنَّهُمْ لَكَاذِبُونَ ﴿١١﴾

37. This tells us that the hypocrites are brothers of the infidels and not of the believers. Even though outwardly they may read the Kalimah, in time of need they will side with the infidels. We further learn that to call the infidels brothers and regard them as brothers is the practice of the hypocrites.

38. The hypocrites of Medina had made a secret agreement with the Jews of Madina, the Banu Nazeer, that in the event of war with the believers they would assist them. If the Muslims overpower them and banish them from Madina they will go with them. In this verse the above secret agreement of the hypocrites is being exposed.

39. This means if the believers and even the Holy Prophet صلى الله عليه وآله وسلم were to stop us from giving help to you, we will not listen to them and continue to side with you.

40. This tells us that a hypocrite, in reality, is no one's friend, nor are their promises reliable. Neither the infidels give any credence to them, nor the believers. Furthermore, Allah Almighty fully informs His Beloved Prophet صلى الله عليه وآله وسلم of their concealed secrets, because this discussion of the hypocrites had taken place in total secrecy. Then whatever Allah Almighty had said took place.

12.Certainly, if they are turned out, they will not go out with them, and if they are fought against, they will not help [41] them and turn [42] their backs on them. But then they shall not be helpers.

لَئِنْ أُخْرِجُوا لَا يَخْرُجُونَ مَعَهُمْ وَلَئِنْ قُوتِلُوا لَا يَنْصُرُونَهُمْ وَلَئِنْ نَصَرُوهُمْ لَيُوَلُّنَّ الْأَدْبَارَ ثُمَّ لَا يُنْصَرُونَ ﴿١٢﴾

41. Thus, it happened as was predicted. The Banu Nazeer were banished from Madina but no hypocrite accompanied them. Battles with the Jews usually took place. Banu Quraizah were put to the sword but no help came to them from the hypocrites.

42. This means if worst came to worse, even if the hypocrites were to help the Jews, they would run away with them. Then when they were dealt with after their apostasy was exposed, there would be no one to help them, because the infidels would have taken to their heels long before that.

13. Certainly, they have greater fear [43] of you in their hearts than of Allah. That is because they are a people devoid of reason [44].

لَأَنْتُمْ أَشَدُّ رَهْبَةً فِي صُدُورِهِمْ مِنَ اللَّهِ ذَٰلِكَ بِأَنَّهُمْ قَوْمٌ لَا يَفْقَهُونَ ﴿١٣﴾

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43. This means these hypocrites express fear of Allah Almighty in front of you, but in reality their hearts are bereft of the fear of Allah Almighty. Instead they fear you. Here, fear of Allah Almighty denotes their verbal expression of fear. Otherwise there was absolutely no fear of Allah Almighty in their hearts.

44. The hypocrites neither know Allah Almighty nor His Prophet صلى الله عليه وآله وسلم. They only know how to obtain their selfish motives.

14. They will not even fight [45] against you together, save in fortified [46] towns or from behind walls. Their fighting between themselves is severe [47]. You may think them as one body, but their hearts are disunited [48]. That is because they are a people who have no sense.

لَا يُقَاتِلُوْنَكُمْ جَمِيْعًا اِلَّا فِيْ قُرًى مُّحَصَّنَةٍ
اَوْ مِنْ وَّرَآءِ جُدُرٍ ؕ بَاْسُهُمْ بَيْنَهُمْ
شَدِيْدٌ ؕ تَحْسَبُهُمْ جَمِيْعًا وَّ قُلُوْبُهُمْ
شَتّٰى ؕ ذٰلِكَ بِاَنَّهُمْ قَوْمٌ لَّا يَعْقِلُوْنَ ﴿۱۴﴾

45. This means even the combined forces of the infidels and the hypocrites cannot openly do battle with you. The infidels lack that courage.

46. Thus, the same thing happened. The people of the Book and the hypocrites of Madina Shareef never had the courage to oppose the Muslims in an open military confrontation. In fact, after the Battle of the Trench, when the believers fought with them because of their breach of promise, they took shelter behind the closed doors of their homes. Eventually when they were helpless and came out of their hiding, the Banu Quraizah were put to the sword and Banu Nazeer were banished out of Madina. Just as Allah Almighty had predicted, took place. Here, mention is being made of the People of the Book of Madina Shareef only. Thus there can be no objection levelled at the verse that during the time of the Holy Prophet صلى الله عليه وآله وسلم only the polytheists, and during the caliphate of Hazrat Umar Farouk the Christians and Jews had opposed the believers and famous battles were fought between them.

47. This means if the Jews and the hypocrites were to fight between them, they would fight with all their might, but due to the bounty and blessings of Allah Almighty when they oppose the believers they turnout to be chicken-hearted.

48. From this we learn that the infidels for the sake of expediency oppose the believers as a united force. The believers should never trust them. In addition, infidels in reality are not united amongst themselves. There is a great deal of animosity amongst the various sects as can be seen today. The British, the Germans, the Hindus, the Sikhs, the Jews and the Christians have such huge differences amongst themselves, which can never be bridged until the Day of Judgement.

15.They are like those who were just before them. They tasted the evil result of their doings. And they shall have a painful [49] punishment.

كَمَثَلِ الَّذِيْنَ مِنْ قَبْلِهِمْ قَرِيْبًا ذَاقُوْا
وَبَالَ اَمْرِهِمْ ۚ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱۵﴾ ۚ

49. This means they are the infidels of Makkah who were extremely wealthy and when they faced the poor believers at Badr they were totally defeated. If Allah Almighty wishes He can destroy the elephant through a swallow bird and destroy the mighty Goliath through the weak David.

16. Like Shaitaan, when he says

كَمَثَلِ الشَّيْطٰنِ اِذْ قَالَ لِلْاِنْسَانِ اكْفُرْ ۚ

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فَلَمَّا كَفَرَ قَالَ اِنِّيْ بَرِيْٓءٌ مِّنْكَ اِنِّيْٓ اَخَافُ اللّٰهَ رَبَّ الْعٰلَمِيْنَ ﴿١٧﴾

to a person to disbelieve [50]. But when he disbelieves, he says: "I have certainly, nothing to do with you. Surely, I fear Allah, the Lord of the entire universe [51]."

but he is not a God-fearing, pious believer. Fear of Allah Almighty constitutes of four ways: to fear the punishment on committing a sin, to fear that your good deeds will not be accepted, to fear the awe and greatness of Allah Almighty, to fear that the Divine promises will be breached or to simply fear Divine Awe.

50. The hypocrites make the infidels to commit infidelity like the devil, then in the time of need leave them in a lurch.

51. This tells us that every type of fear of Allah Almighty is not necessarily piety. Only that fear which becomes the means of obedience to Allah Almighty is piety, otherwise, even the devil fears Allah Almighty,

فَكَانَ عَاقِبَتَهُمَآ اَنَّهُمَا فِي النَّارِ خَالِدَيْنِ فِيْهَا ۭ وَذٰلِكَ جَزٰۗؤُا الظّٰلِمِيْنَ ﴿١٧﴾

17. Therefore, the end of both of them will be that both will be in the fire. This is the punishment of the transgression [52].

them in the Hereafter. If Allah Almighty wills, the devotees of the Holy Prophet صلى الله عليه وآله وسلم will stay in his august company.

52. In the same way the hypocrites would be eternally in Hell with the outward infidels. This tells us that with whom you had established closeness in the world you will be staying with

SECTION 3

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوا اتَّقُوا اللّٰهَ وَلْتَنْظُرْ نَفْسٌ مَّا قَدَّمَتْ لِغَدٍ ۚ وَاتَّقُوا اللّٰهَ ۭ اِنَّ اللّٰهَ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ﴿١٨﴾

18. O you who believe! Fear Allah, and let every soul look forward as to what it has sent on for the tomorrow [53]. And fear Allah. Surely, Allah is Aware of what you do [54].

or meditation. Hazrat Alli Murtaza says those who take accountability of themselves in this world, will find accountability of the Hereafter easy.

53. From this we learn that a moment's sincere contemplation is better than many forms of Zikr. By this is meant self-reflection. The loftiness of Allah Almighty, the laudable qualities of the Holy Prophet صلى الله عليه وآله وسلم the reflection of one's sins, all of it are included in it. This is the origin of MARAQABAH

54. Thus when you intend to commit a sin, think that Allah Almighty is looking at your sins.

وَلَا تَكُوْنُوْا كَالَّذِيْنَ نَسُوا اللّٰهَ فَاَنْسٰىهُمْ اَنْفُسَهُمْ ۭ اُولٰۗىِٕكَ هُمُ الْفٰسِقُوْنَ ﴿١٩﴾

19.And be not like those who forget [55] Allah, so He puts them in distress of forgetting their own selves [56]. They are the transgressors [57].

55. Like the Jews, the Christians and the hypocrites who had forgotten the rights of Allah Almighty and His Beloved Rasool

From this we learn that your صلى الله عليه وآله وسلم rememberance will not be accepted if you follow any other religion besides Islam.

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ecause these infidels remember Allah lmighty according to their own beliefs, it has een said that they had forgotten Allah lmighty.

6. This was the effect of being negligent bout Allah Almighty that they no longer refl-ect about their purpose of coming in this world and what deeds are expected of them. This tells us that being unmindful of the Hereafter is a form of Divine Punishment.

57. They are defective in beliefs and wicked in deeds.

20. The inmates of the fire and the dwellers of Paradise are not equal [58]. The dwellers of Paradise are those who have attained their goal [59].

لَا يَسْتَوِيْٓ اَصْحٰبُ النَّارِ وَاَصْحٰبُ الْجَنَّةِ ؕ اَصْحٰبُ الْجَنَّةِ هُمُ الْفَآئِزُوْنَ ﴿۲۰﴾

58. This means the believer, the infidels, the fortunate, the wicked, the transgressors and the pious, are not equal in status, although physically they appear similar in form and shape. When the inmates of Paradise and Hell are not the same, in fact even all the inmates of Paradise are of differing status: some are superior to the others, then how can the Prophet and his follower be the same in status? From this verse those persons need to take a lesson who claim equality with the Prophet.

59. That he spent the life in seeking the pleasure of Allah Almighty and thus became entitled to receive His Bounties. The infidels had been in a state of loss at both places.

21. Had We revealed this Qur'aan on a mountain [60], you would have certainly seen it humbled and split asunder out of the fear [61] of Allah. And set out these examples to human beings that they may reflect [62].

لَوْ اَنْزَلْنَا هٰذَا الْقُرْاٰنَ عَلٰى جَبَلٍ لَّرَاَيْتَهٗ خَاشِعًا مُّتَصَدِّعًا مِّنْ خَشْيَةِ اللّٰهِ ؕ وَ تِلْكَ الْاَمْثَالُ نَضْرِبُهَا لِلنَّاسِ لَعَلَّهُمْ يَتَفَكَّرُوْنَ ﴿۲۱﴾

60. Here, Qur'aan means the Book of Allah Almighty and by revealing is meant to give information about the secrets and mysteries about this Book i.e. had We informed the mountains about the mysteries of the Holy Qur'aan, they would not have withstood it's weight and would have torn asunder. Thus, there can be no objection that why do the wooden cupboards in which thousands of copies of the Holy Qur'aan are kept, fall apart. Keeping the pages of the Holy Qur'aan is not the same as revealing the Book of Allah Almighty.

61. From this verse there is a hint that the blessed heart of the Holy Prophet صلى الله عليه وآله وسلم is stronger than the mountain as it has obtained the fear of Allah Almighty through secret of Allah Almighty with full knowledge through the excellence of face, then it is firm on its place. Mount Sinai could not withstand the Refulgence of Allah Almighty, but the Holy Prophet صلى الله عليه وآله وسلم saw with his eyes the very Personality of Allah Almighty in such a way that not even his eyelash moved: "*The eye deviated not, nor crossed the limit*" (S53:V17). Also, it also reveals the hard-heartedness of the infidels, that even after listening to the Holy Qur'aan they do not humble themselves.

62. We should think that since we are the most superior in the creation, then we should make it our duty that our deeds too are superior and lofty.

22. He is Allah, besides Whom there none worthy of worship, the

هُوَ اللّٰهُ الَّذِيْ لَآ اِلٰهَ اِلَّا هُوَ ۚ عٰلِمُ الْغَيْبِ

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وَالشَّهَادَةِ ۚ هُوَ الرَّحْمٰنُ الرَّحِيْمُ ﴿٢٢﴾

Knower of the unseen and the seen [63]. He is the Affectionate, the Merciful.

een the unseen and the absent. Unseen is that which is concealed in every respect from everyone and cannot become known through the senses, nor through any exploratory action. Absent on the other hand is that which remains concealed from some in some ways.

63. This means those things, which are hidden and open for man, Allah Almighty is fully aware of all of them. Otherwise, nothing is hidden from Allah Almighty. Everything non-existent and existent is before Him. For them to be unseen is because of us. It should be remembered that there is a big difference betw-

هُوَ اللّٰهُ الَّذِیْ لَآ اِلٰهَ اِلَّا هُوَ ۚ اَلْمَلِكُ الْقُدُّوْسُ السَّلٰمُ الْمُؤْمِنُ الْمُهَيْمِنُ الْعَزِيْزُ الْجَبَّارُ الْمُتَكَبِّرُ ؕ سُبْحٰنَ اللّٰهِ عَمَّا يُشْرِكُوْنَ ﴿٢٣﴾

23.He is Allah besides Whom there is none worthy of worship, the Sovereign [64], the Most Holy, the best Source of Peace [65], the Bestower of Security, the Most Honourable, the best Subduer, the Possessor of every Greatness [66]. Glory be to Allah from what they associate with Him.

ing at the word Mo'min you cannot call Allah Almighty your brother, in the same way it is totally unlawful to call the Holy Prophet صلى الله عليه وآله وسلم a brother because of the word Mo'min.

64. The true and eternal master of kingship and kingdom. The visible world is called kingdom while the concealed world is called the angelic world, like the world of Light, the world of matter.

65. He is the provider of safety to His devotees in the world from the devil and the baser self and protector in the Hereafter from the punishment of Hell. It should be remembered that Allah Almighty is Mo'min(Giver of Security) the Holy Prophet صلى الله عليه وآله وسلم also is a Mo'min(absolute in obedience) and a Muslim, too, is a Mo'min(a believer). However, the meaning of each is different. Just by look

66. This means the revealer of His exaltedness upon His servants. Pride for a human being is a vice and it is the exalted quality of excellence of Allah Almighty. The excellence of the servant is humility. However, to reveal the bounties of Allah Almighty as a form of expressing gratitude will not be regarded as pride, but thankfulness.

هُوَ اللّٰهُ الْخَالِقُ الْبَارِئُ الْمُصَوِّرُ لَهُ الْاَسْمَآءُ الْحُسْنٰى ؕ يُسَبِّحُ لَهٗ مَا فِى السَّمٰوٰتِ وَالْاَرْضِ ۚ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ﴿٢٤﴾

24. He is Allah, the Creator [67], the Maker, the Fashioner [68]. His are the Most Beautiful Names [69]. Whatever is in the heavens and the earth glorifies Him. And He is the Most Honourable, the Most Wise [70].

67. To provide the outer form and appearance to the servants is Maker and providing them with inner qualities is Creator. Or, to estimate is making, while to bring the non-existent into existence is creation. Thus, Allah Almighty is the Maker and the Creator.

68. He gives such shape to every creation, which is suitable for it.

69. His one name, Allah is Personal while all the other names are Attributive. His total names are ninety nine. According to some traditions there are one thousand. However, every name

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exalted and full of meaning. 0. Absolute honour and mastery and true wisdom belongs to Allah Almighty. But, He also bestows honour and wisdom to His servants as well. Says Allah Almighty : *"Honour is for Allah and His Messenger"* (S63:V8). Allah Almighty further says: *"He will teach them Your Book and wise knowledge"* (S2:V129).

أياتها ١٣ ٦٠ سُوْرَةُ الْمُمْتَحِنَةِ مَدَنِيَّةٌ ٩١ ركوعاتها ٢

SURAH AL-MUMTAHINA (THE TESTED WOMAN)

(MADANI) Revealed After Hijrah

2 Sections: 13Verses 348 Words , 1510 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَّخِذُوْا عَدُوِّيْ
وَ عَدُوَّكُمْ اَوْلِيَآءَ تُلْقُوْنَ اِلَيْهِمْ
بِالْمَوَدَّةِ وَ قَدْ كَفَرُوْا بِمَا جَآءَكُمْ مِّنَ
الْحَقِّ ۚ يُخْرِجُوْنَ الرَّسُوْلَ وَ اِيَّاكُمْ اَنْ
تُؤْمِنُوْا بِاللّٰهِ رَبِّكُمْ ؕ اِنْ كُنْتُمْ خَرَجْتُمْ
جِهَادًا فِيْ سَبِيْلِيْ وَابْتِغَآءَ مَرْضَاتِيْ ۚ
تُسِرُّوْنَ اِلَيْهِمْ بِالْمَوَدَّةِ ۚ وَاَنَا اَعْلَمُ بِمَآ
اَخْفَيْتُمْ وَ مَآ اَعْلَنْتُمْ ؕ وَ مَنْ يَّفْعَلْهُ
مِنْكُمْ فَقَدْ ضَلَّ سَوَآءَ السَّبِيْلِ ①

1.O believers [1]! Do not take My enemy and your enemy as friends [2]. Would you offer them love while they deny what truth has come to you [3]; driving out the Messenger and yourselves because you believe in Allah as your Lord [4]? If you go out struggling hard in My Path and seeking My Pleasure, take them not as friends. You send them a secret message of love [6], while I know well what you conceal and what you reveal [7]. And whoever of you do this, he has indeed gone astray from the Straight Path [8].

1. Reason for its Revelation
Sarah, an infidel lady from Makkah came to Madina after being totally distressed with her destitution. The believers gave her a great deal

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of assistance. One of the Noble Companions, Hatim ibn Abi Balta gave her ten dinars(gold pieces) and one sheet as a letter to the Makkans in which he had written that the Holy Prophet صلى الله عليه وآله وسلم would soon be attacking, so be ready for the Conquest of Makkah. The Holy Prophet صلى الله عليه وآله وسلم gave the Companions information about this. He asked Hazrat Alli and a few Companions to go to Khakh Garden to intercept a travelling woman carrying the letter of Hatim ibn Balta. Take the letter from her, if she gives it willingly leave her, but if she refuses, kill her. They found her in that garden and arrested her. At first she refused to hand over the letter, but when she was threatened with death, she took out the letter from the back-knot of her hair and handed it over. The Holy Prophet صلى الله عليه وآله وسلم asked Hatim to explain what he had done. He began by saying that O Messenger of Allah صلى الله عليه وآله وسلم that his children are totally helpless in Makkah. He has no other family or relatives there to take care of them. He thought that by doing this favour to the Makkans they may protect his children there, because they are certainly doomed and my letter would be in no way save them from it. The Holy Prophet صلى الله عليه وآله وسلم accepted his plea, but Hazrat Umar Farooq sought permission to put Hatim to the sword. However, the Messenger of Allah turned down the request by saying that Hatim was from the blessed warriors of Badr. At that point in time this auspicious verse was revealed. This verse reveals the Holy Prophet's صلى الله عليه وآله وسلم knowledge of the unseen.

2. From this emerge a few issues:

2.1. The enemy of the pious servants of Allah Almighty is the enemy of Allah Almighty. The infidels of Makkah were the enemies of the believers, but Allah Almighty has declared them as His enemies.

2.2. Friendship with the infidels is absolutely forbidden, even if that infidel happens to be one's father, son, wife, etc.

2.3. To inform the infidels about the secrets of the believers is an act of treachery and a rebellion against the religion and the people.

2.4. Man does not become an infidel by committing a sin. Observe, Allah Almighty has called Hatim a believer.

3. By truth is meant the Holy Prophet صلى الله عليه وآله وسلم whose every action and every word is true and is from One who is Truth. Or, it could mean the Holy Qur'aan, or Religion of Islam (Tafseer Roohul Mu'ani, etc).

4. This means the infidels are compelling you to migrate from Makkah Muazzamah. Otherwise, in truth the intention of the infidels was to martyr him and not to expel him out the sacred city of Makkah.

5. This means they are enemies of your faith, yet you want to help them. How wrong this is. The enemy of faith is far more dangerous. The only reason why they expelled you out of Makkah is because you are believers. Other than that there was no other fault.

6. From this we learn that Jihad in the Path of Allah Almighty will only take place when the heart of the Islamic warrior is full of love for the believer and hatred for the infidel. If there is a little inclination in his heart for the infidel, then he will not be regarded as a soldier striving in the Path of Allah Almighty.

7. This means that you sending such a message to the infidels, which will make them to love you, and due to this love they will protect your children in Makkah. This is what is expected from message of love, because Hazrat Hatim had done exactly this.

8. This means Allah Almighty is fully aware of inner inclination and physical deeds. Thus, keep your hearts clean from love for the infidels.

2.If they get the upper hand on you, they will become your enemies [9], and will stretch out their hands to you and their tongues with evil.

اِنْ يَّثْقَفُوْكُمْ يَكُوْنُوْا لَكُمْ اَعْدَآءً وَّ يَبْسُطُوْٓا اِلَيْكُمْ اَيْدِيَهُمْ وَ اَلْسِنَتَهُمْ

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بِالسُّوْٓءِ وَ وَدُّوْا لَوْ تَكْفُرُوْنَ ۝٢

hey ardently desire that you ecome infidels [10].

objection levelled against Hazrat Nuh.

10. This means the enmity of the infidels is of such a nature that no matter how many such types of good behaviour or treatment you may show them, the moment they get an opportunity, they will leave no stone unturned to intensify their enmity. He is like the cobra that receives nourishment through the master's milk, yet it will not hesitate to inflict poison in him.

لَنْ تَنْفَعَكُمْ اَرْحَامُكُمْ وَلَآ اَوْلَادُكُمْ ۚ يَوْمَ الْقِيٰمَةِ ۚ يَفْصِلُ بَيْنَكُمْ ۭ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ۝٣

. Neither your relationship would rofit you, nor your children [11], on he Day of Resurrection. He will eparate you from them [12]. And llah Sees what you do.

benefit them and will intercede on their behalf. They will stay together in Paradise as well. Says Allah Almighty: "*Fast friends shall be foes to one another on that Day besides the God-fearing*" (S43:V67). It is further stated: "*We joined them with their offspring*" (S52:V21). In short, those with whom you only have a physical relationship, they would be separated, and those with whom your relationship is of faith they would be joined. Therefore the Day of Judgement is called Day of Resurrection i.e. the day, which brings together as well as YAUMUL FASL-the day, which separates. Both names are correct.

قَدْ كَانَتْ لَكُمْ اُسْوَةٌ حَسَنَةٌ فِيْٓ اِبْرٰهِيْمَ وَ الَّذِيْنَ مَعَهٗ ۚ اِذْ قَالُوْا لِقَوْمِهِمْ اِنَّا بُرَءٰٓؤُا مِنْكُمْ وَ مِمَّا تَعْبُدُوْنَ مِنْ دُوْنِ اللّٰهِ ز كَفَرْنَا بِكُمْ وَ بَدَا بَيْنَنَا وَ بَيْنَكُمُ الْعَدَاوَةُ وَالْبَغْضَآءُ اَبَدًا حَتّٰى تُؤْمِنُوْا بِاللّٰهِ وَحْدَهٗٓ اِلَّا قَوْلَ اِبْرٰهِيْمَ لِاَبِيْهِ

. Indeed, there is a good model [13] for you in Ebrahim and those with him [14]. When they said to their people: "Undoubtedly, we have nothing to do [15] with you and with that which you worship [16], except Allah. We reject all that you believe. Enmity and hatred have arisen between us and you forever [17], until you believe in [18] Allah alone." But what Ebrahim said to his father was:

11. This means the hands of the infidels will not lessen their hands from killing, their tongues from hurling insults at you and their hearts from harbouring enmity against you. A serpent is dangerous to your life, but an infidel is a danger to your faith. Thus, the infidel is much more dangerous than a serpent.

12. This means "*O believers! Your infidel children and relatives will not benefit you on the Day of Judgement, though you indulge in sinful activities because of them*". From this is meant those infidel children whose forefathers were believers. However, the believing children of the believers will most certainly

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لَاَسْتَغْفِرَنَّ لَكَ وَ مَآ اَمْلِكُ لَكَ مِنَ
اللّٰهِ مِنْ شَیْءٍ ؕ رَبَّنَا عَلَیْكَ تَوَكَّلْنَا وَ
اِلَیْكَ اَنَبْنَا وَ اِلَیْكَ الْمَصِیْرُ ۝۴

"I would certainly ask forgiveness [19] for you, so I have no authority [20] for any of your favours against Allah. O our Lord, we put our trust in You and to You do we turn and to You is our final return [21]."

13. In that a believer will send the parents to Paradise and the infidel children to Hell. Also, the believer will have no love and affection for the infidel relatives.

14. In it all the Muslims are being addressed that dislike the infidels with much vehemence, as was shown by Hazrat Ebrahim (On whom be peace). It should be remembered that obedience to the Holy Prophet صلى الله عليه وآله وسلم is absolutely obligatory upon every believer, while that of the other Prophets is in respect of certain special deeds, and that too if of Allah and His Rasool صلى الله عليه وآله وسلم have given an instruction for it. Thus, this verse does not contradict the following verse: "*You have in the Messenger of Allah an excellent example*" (S33:V21). Here, under certain conditions, order is given for certain obedience, but there command is given for absolute obedience.

15. Hazrat Sarah and Hazrat Lut (On them be peace) and those who had believed in them. It should be remembered there here, 'fellowship' denotes religious fellowship. If Allah wills, the believers, until the Day of Judgement are together with the Blessed Prophets.

16. This means we dislike you a great deal. In matters of belief and practices we are separate from you. This dislike for the infidels is part of faith.

17. This tells us that practising deliberate concealment of truth (*TAQIYYAH*) is either an act of infidelity or a forbidden act. The practice of the Blessed Prophets is to reveal your faith through your word and deed.

18. We are your enemies in the world and in the Hereafter. This tells us that keeping enmity with the infidels is just as important as keeping friendship with the believers.

19. Declaring faith in Allah Almighty entails declaring faith in His Messengers, His angels, His Books, Paradise, Hell, the Day of Resurrection, etc. Hence, friendship with monotheistic infidels, too, is forbidden like the Sikhs, Aryans.

20. It means regarding this issue do not follow Hazrat Ebrahim (On whom be peace) because he had offered a prayer of forgiveness for his uncle Azar due to a special reason. He had hoped that perhaps due to this he might accept faith. When he found out that Azar is firm on his infidelity, Ebrahim (On whom be peace) separated from him. Thus do not make this dua of Ebrahim (On whom be peace) as a proof for friendship with the infidels.

21. This means I can only pray for your forgiveness. But if you remain an infidel, I will not be able to ward off Divine punishment from you. From this we learn that the Blessed Prophets, with the permission of Allah Almighty, would be able to remove punishment of the sinful believers and due to their intercession punishment would be removed. Therefore, the word "*for you*" is being used here. What the Holy Prophet صلى الله عليه وآله وسلم had said to his daughter Bibi Faatimah was the same, and its meaning, too, was the same i.e. if you do not accept faith then I will not be able to save you from the punishment of Allah Almighty. Thus, this verse cannot be regarded as a proof of no intercession in favour of the believers. Consult Tafseer Khazain regarding this issue.

رَبَّنَا لَا تَجْعَلْنَا فِتْنَةً لِّلَّذِیْنَ كَفَرُوْا
وَاغْفِرْ لَنَا رَبَّنَا ۚ اِنَّكَ اَنْتَ الْعَزِیْزُ الْحَكِیْمُ ۝۵

5.Our Lord, do not make us a trial [22] for those who do not believe, and forgive us. Our Lord, surely, You are the Most Honourable, the Most Wise.

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This dua is that of Hazrat Ebrahim (On hom be peace) and his Companions. Muslims should make it their duty to offer this dua.

Certainly, there is for you in them good model for him who has hope in Allah and the Last Day. But, whosoever turns [25] away, then ndoubtedly, Allah is Self-Sufficient, ll Praised.

لَقَدْ كَانَ لَكُمْ فِيْهِمْ اُسْوَةٌ حَسَنَةٌ لِّمَنْ كَانَ يَرْجُوا اللّٰهَ وَ الْيَوْمَ الْاٰخِرَ ؕ وَ مَنْ يَّتَوَلَّ فَاِنَّ اللّٰهَ هُوَ الْغَنِيُّ الْحَمِيْدُ ۝٦ ع

and some pious persons repent after doing pious deeds saying that Oh My Lord my good deed was not worthy of being presented in your court.

25. This tells us that the true identification of a believer is that he should be on the path of the pious. He should try to emulate their deeds as these pious sages are the touchstones of Faith.

3. In that do not give the infidels victory over s, otherwise they will think that Islam is false nd infidelity is true. Our subjugation will be a ource of mischief for the infidels, which will nhance their infidelity more.

4. This tells us that the continuous use of *RABBANA* in a dua is good. It should be emembered that sinners repent for their sins

SECTION 2

7. It may be that Allah may bring about friendship [26] between you and those whom you hold to be your enemies among you. But Allah is All-Powerful and Allah is Forgiving, Merciful [27].

عَسَى اللّٰهُ اَنْ يَّجْعَلَ بَيْنَكُمْ وَ بَيْنَ الَّذِيْنَ عَادَيْتُمْ مِّنْهُمْ مَّوَدَّةً ؕ وَ اللّٰهُ قَدِيْرٌ ؕ وَ اللّٰهُ غَفُوْرٌ رَّحِيْمٌ ۝٧

they are being informed that very soon these infidels would be accepting faith to become your brothers and would be rendering tremendous service to Islam. Allah Almighty fulfilled this promise of His. After the conquest of Makkah all infidel Quraish accepted Islam and famous Quraish leaders like Abu Sufyaan, Suhail ibn Amr, Hakeem ibn Haram had rendered praiseworthy service to Islam.

26. Anyone who shows love for the way of life of the Prophets and at the same time maintains friendship with the infidels, should remember that the religion of Allah Almighty has no need of him.

27. Reason for its Revelation
When the above verses were revealed, the Noble Companions intensified their enmity for their kinsmen who were still infidels. At that point in time, this verse was revealed in which

8.Allah does not forbid you to respect those who have not fought against you on account of (your) religion, and who have not expelled [28] you out of your homes, that you show them kindness and deal with them justly. Undoubtedly, Allah loves [29] those who are just.

لَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ لَمْ يُقَاتِلُوْكُمْ فِي الدِّيْنِ وَ لَمْ يُخْرِجُوْكُمْ مِّنْ دِيَارِكُمْ اَنْ تَبَرُّوْهُمْ وَتُقْسِطُوْٓا اِلَيْهِمْ ؕ اِنَّ اللّٰهَ يُحِبُّ الْمُقْسِطِيْنَ ۝٨

28. Thus Allah Almighty had forgiven this giving of information of yours, and in future

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He will grant forgiveness to those infidels. Those who are infidels, up to now, will soon become believers.

29. Reason for its Revelation

This verse was revealed regarding Banu Khiza'a. Although they were infidels, they had made peace with the Holy Prophet صلى الله عليه وآله وسلم on condition that they will neither wage war on the believers nor assist those infidels who attack the believers. The believers were given permission to maintain good relations with them. Or, this verse is revealed regarding Asma bint Abu Bakr, when her mother Qateelah bint Abdul Uzza had come from Makkah with gifts for her. Hazrat Asma neither accepted her gifts nor gave her permission to enter her house. She first asked the Holy Prophet صلى الله عليه وآله وسلم regarding this. In response, this verse was revealed in which Hazrat Asma was given permission to accept Qateelah's gifts and treat her well. Qateelah was Hazrat Abu Bakr's(May Allah be pleased with him) wife, whom he had divorced. Hazrat Asma was born from her(Tafseer Roohul Mu'ani).

9. Allah only forbids you in respect of those who have fought against you on account of (your) religion [30] and expelled you from your home and backed (others) in your expulsion, that you befriend [31] them. And whoever makes friendship with them, those are the unjust [32].

إِنَّمَا يَنْهٰكُمُ اللّٰهُ عَنِ الَّذِيْنَ قٰتَلُوْكُمْ فِي الدِّيْنِ وَ اَخْرَجُوْكُمْ مِّنْ دِيَارِكُمْ وَ ظٰهَرُوْا عَلٰٓى اِخْرَاجِكُمْ اَنْ تَوَلَّوْهُمْ ۚ وَمَنْ يَّتَوَلَّهُمْ فَاُولٰٓئِكَ هُمُ الظّٰلِمُوْنَ ۝٩

30. It should be remembered that love is one thing, but good treatment is something else. Love is not permissible with any non-believer, but good treatment is allowed with some infidels, like the infidels living under the protection of a Muslim state. Truth of the matter is, that this verse is firm and not abrogated. Even today, too, such good treatment can be meted out to the infidels who are citizens of the Islamic State as well as to infidels who have a peace treaty with the Muslims, so that the heart of these people can incline towards Islam through the good conduct of the believers, especially when the infidels in their countries are extending good treatment to the Muslims (Tafseer Roohul Mu'ani, Hidaaya, etc).

31. With the infidels the best treatment is either to kill them or imprison them. The best treatment extended to a serpent is to crush it.

32. Here, 'friendship' denotes good treatment and not inner love. Says Allah Almighty: "*You will not find a people who believe in Allah and the Last Day taking as their friends those who oppose Allah and His Messenger....*"(S58:V22). Thus, there is no inconsistency in the verses.

10. O believers! When believing women come to you as refugees, examine [33] them. Allah Knows best their faith [34]. Then if you find them to be true believers, do not send them back to the infidels [35]. Neither are these (women) lawful [36] for them, nor are they (men) lawful to these (women). And give their infidel husbands what they have spent [37].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا جَآءَكُمُ الْمُؤْمِنٰتُ مُهٰجِرٰتٍ فَامْتَحِنُوْهُنَّ ۭ اَللّٰهُ اَعْلَمُ بِاِيْمَانِهِنَّ ۚ فَاِنْ عَلِمْتُمُوْهُنَّ مُؤْمِنٰتٍ فَلَا تَرْجِعُوْهُنَّ اِلَى الْكُفَّارِ ۭ لَا هُنَّ حِلٌّ لَّهُمْ وَلَا هُمْ يَحِلُّوْنَ لَهُنَّ ۭ وَ اٰتُوْهُمْ مَّآ

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اَنْفَقُوْا ؕ وَ لَاجُنَاحَ عَلَيْكُمْ اَنْ تَنْكِحُوْهُنَّ
اِذَآ اٰتَيْتُمُوْهُنَّ اُجُوْرَهُنَّ ؕ وَ لَاتُمْسِكُوْا
بِعِصَمِ الْكَوَافِرِ وَسْـَٔلُوْا مَآ اَنْفَقْتُمْ
وَلْيَسْـَٔلُوْا مَآ اَنْفَقُوْا ؕ ذٰلِكُمْ حُكْمُ اللّٰهِ ؕ
يَحْكُمُ بَيْنَكُمْ ؕ وَ اللّٰهُ عَلِيْمٌ حَكِيْمٌ ۝١٠

And there is no blame on you if you marry [38] them when you pay them their dowries [39]. And hold not to them ties of marriage [40] with infidel women and ask back what you have spent, and the infidels should ask [41] for what they have spent [42]. This is the order of Allah. He judges between you. And Allah is All-Knowing, Wise.

33. This tells us that no such treatment can be extended to combatant infidels. The ordinance vary regarding plea and necessity.

34. This means those women who migrated from Makkah Muazzamah and came to you, ascertain whether they come for the love of Islam or because of being displeased with their husbands to break the knot of marriage or under guise of hypocrisy to cause harm to the believers.

Reason for its Revelation

The verse was revealed regarding Umme Kulthum bint Aqaba, the wife of Hazrat Abdur Rahman bin Auf. She was a uterine sister of Hazrat Uthman Ghani. Urwah was the mother of both of them(Tafseer Roohul Mu'ani). From this we learn that it is better to put a person's faith, deeds and knowledge to the test.

35. This test of those emigrant believing women is for your knowledge and not for the knowledge of Allah Almighty. He is indeed Omniscient and All-Knowing.

36. It should be remembered that the treaty of Hudaibiyya was signed on the condition that if any person from Makkah Muazzamah goes as an infidel to Madina Munawwarah, Muslims will be duty-bound to send him back to Makkah. And if any believer from Madina Munawwarah goes to Makkah in a state of infidelity, the polytheists will not allow him to go back to Madina. Women were not part of this treaty. Thus, there is no objection on the verse that it gives permission for the breach of contract. This Treaty of Hudaibiyya was inscribed by Hazrat Alli Murtaza, and words of this clause were: "*No man from us will come to you who will be on your religion, he shall not be returned.*" The word *RAJUL* means man (Tafseer Khazain).

37. From this emerge two issues:

1. Under no circumstance can marriage take place between a believer and a polytheist, whether the man is a believer and the woman a polytheist, or vice versa.

2. If the infidel wife of an infidel accepts faith and then migrates to Madina, she will be out of the infidelity.

38. The dowry, which these believing emigrant women had received from their husbands, should be returned to them in Makkah. This law applied specifically to women who had migrated to Makkah Shareef. Now it is not necessary for a believing woman to return the dowry to her infidel husband. Also, this law has applied until such time and condition if the infidel husband had given her the dowry and is now demanding its return from the believers. If he had not given it, or he is not making a demand, then nothing will be given (Tafseer Khazain).

39. From this emerge two issues:

1. A believing woman comes out of marriage with an infidel.

2. Iddat or waiting period is not obligatory upon her. If she accepts Islam today, she can marry a believer the same day. However, if she is pregnant, the husband should not have sexual intercourse with her(Tafseer Khazainul Irfaan, etc).

40. By giving dowry is meant assuming full responsibility for her, because payment of dowry is not a condition for sexual relation. From this we learn that the dowry which was returned to the husband of the newly convert to

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husbands have been told to keep them, but do not remain in their marriage i.e. give them a divorce.

42. Thus if your wives become apostates and go to Makkah Muazzamah, then give them a divorce and obtain your dowry from those infidels.

وَ اِنْ فَاتَكُمْ شَیْءٌ مِّنْ اَزْوَاجِكُمْ اِلَى
الْكُفَّارِ فَعَاقَبْتُمْ فَاٰتُوا الَّذِیْنَ ذَهَبَتْ
اَزْوَاجُهُمْ مِّثْلَ مَاۤ اَنْفَقُوْا ؕ وَاتَّقُوا
اللّٰهَ الَّذِیْۤ اَنْتُمْ بِهٖ مُؤْمِنُوْنَ ۝۱۱

Islam will not be included in this dowry. A new dowry has to be given to her now.

41. *"If your wives go away as apostates, or that they had never come from Makkah at all, give then a divorce, do not keep them under custody of your marriage.* " From this verse we learn that Nikah does not become invalid on the wife becoming an apostate, because here, the

11.And if any one from your wives go away from the custody of believers to the infidels [43], then you punish the infidels. And give from the spoils of war [44] to those whose women have gone away, the like of that which they have spent (on such wives) and fear Allah in Whom you believe.

left for Makkah Muazzamah after becoming apostates, and the infidels of Makkah did not return their dowries, compensate those believers from spoils of war that will come in your hands as payment of dowry. This ordinance has been abrogated, or it was only regarding those with whom the Treaty of Hudaibiyya had been signed.

43. Reason for its Revelation
In accordance with the revelation of the previous verse, the believers returned the dowry of the newly converted ladies to Islam to their husbands, but infidels did not return the dowry of the apostate women to their Muslim husbands. In response to it, this verse was revealed.

44. This means the wives of those believers

يٰۤاَيُّهَا النَّبِیُّ اِذَا جَآءَكَ الْمُؤْمِنٰتُ
یُبَایِعْنَكَ عَلٰۤى اَنْ لَّا یُشْرِكْنَ بِاللّٰهِ شَیْـًٔا
وَّ لَا یَسْرِقْنَ وَ لَا یَزْنِیْنَ وَ لَا یَقْتُلْنَ
اَوْلَادَهُنَّ وَ لَا یَاْتِیْنَ بِبُهْتَانٍ یَّفْتَرِیْنَهٗ
بَیْنَ اَیْدِیْهِنَّ وَاَرْجُلِهِنَّ وَ لَا یَعْصِیْنَكَ
فِیْ مَعْرُوْفٍ فَبَایِعْهُنَّ وَ اسْتَغْفِرْ لَهُنَّ
اللّٰهَ ؕ اِنَّ اللّٰهَ غَفُوْرٌ رَّحِیْمٌ ۝۱۲

12. O Prophet! When believing women come [45] to you for taking an oath [46] of allegiance at your hands, that they shall not associate [47] anything with Allah, and that they will neither steal, nor commit adultery, nor will they kill [48] their children, nor bring a scandal [49]which they have forged [50] between their hands and feet i.e carring it in there womb , and will not disobey [51] in what is right, then accept their allegiance, and ask forgiveness [52] for them from Allah.Und-oubtedly Allah is Forgiving, Merciful [53].

45. On the day of the Conquest of Makkah on which first the men took an oath of allegiance from the Holy Prophet صلى الله عليه وآله وسلم followed by the women.

46. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم took the oath of allegiance verbally from the women. He neither touched their hands, nor the cloth. For

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his reason no mention is being made here bout his blessed hand. While regarding the llegiance of men it is said: "*The hand of Allah s above their hands*" (S48:V10); because here mbracing would take place.

47. That is, they will remain firm in Islam, nd never indulge in infidelity. Otherwise, these women at that point in time were believers. This is to say this steadfastness is an allegiance on Islam.

48. As was the practice in the Days of ignorance to kill the females or bury them alive. Or, that after life come into the foetus they will not abort it.

49. The Arabs would hate that woman strongly who could not bear children, or who had daughters only. Thus , women out of fear for their husbands would take another person's male baby and say that he was born while you were on a journey. Or, if she had given birth to a daughter, she would exchange it for a son with another lady and tell the husband that she had given birth to a son. In this verse, such a practice is being forbidden.

50. This means she would take another person's child and make it her own as to deceive the husband.

51. This means we will accept all your orders. But not in matters of counselling, wherein you have the right to accept it or reject it. By "*MA'ROOF*" is meant all the commands of the Holy Prophet صلى الله عليه وآله وسلم because the Holy Prophet صلى الله عليه وآله وسلم never gives a command to do evil.

52. From this verse emerge few issues:

1. At the time of making a person Mureed (disciple), the Murshid (guide), should in addition to repentance from general sins, make the Mureed to repent from specific sins of which he is guilty e.g. if a person indulges in usury(interest), the Murshid should forbid him from this practice in the future; if the Mureed omits Salaah, he should sternly order him to perform his Salaah at all times.

2. After taking his oath of allegiance he should pray for the salvation of his Mureed, i.e. pray that Allah Almighty forgives all his previous sins.

3. Repentance by oneself has a different command, to that of seeking repentance on the hand of a pious person.

53. From this we learn that for a believer to take Bai'at on the hands of the pious Sheikhs is Sunnah because these believing women would take an oath of allegiance on the hands of the Holy Prophet صلى الله عليه وآله وسلم that they will not commit any sins in future. This is the very purpose of the Bai'at of the Murshid. There are four types of Bai'at: Bai'at of Islam, Bai'at of Khilafat, Bai'at of Piety and Bai'at of Repentance. The Bai'at taken today is concerning piety and repentance. The proof for it is this verse or verses of a similar nature.

13.O you who believe! Do not make friends with people with whom Allah is wrathful [54]. Indeed, they are in despair of the Hereafter, just as the infidels are in despair [55] of those who are in the graves .

يَاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تَتَوَلَّوْا قَوْمًا غَضِبَ اللّٰهُ عَلَيْهِمْ قَدْ يَئِسُوْا مِنَ الْاٰخِرَةِ كَمَا يَئِسَ الْكُفَّارُ مِنْ اَصْحٰبِ الْقُبُوْرِ ﴿١٣﴾ ع

54. By this "*people*" is meant the entire infidels, or the Jews upon whom the wrath of Allah Almighty had come in this world on many occasions. From these, some of them were turned into pigs and monkeys.

55. This means the Jews are totally despondent about the rewards of the Hereafter, because after being fully aware about the Holy Prophet صلى الله عليه وآله وسلم from their Tauraat, they still reject him. Thus, by belief they are infidels and are deprived from the rewards of the Hereafter. One learns from this despondency of theirs that those Jews had accepted the Holy Prophet صلى الله عليه وآله وسلم as a true Prophet, but by not accepting Islam they were regarding themselves deprived of the

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mercy and bounties of Allah Almighty simply because of their obstinacy.

اٰيَاتُهَا ١٤ ٦١ سُوْرَةُ الصَّفِّ مَدَنِيَّةٌ ١٠٩ رُكُوْعَاتُهَا ٢

SURAH AS-SAFF (THE RANKS) Revealed After Hijrah
(MADANI) 2 Sections : 14 Verses 221 Words , 900 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَبَّحَ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ وَ هُوَ الْعَزِيْزُ الْحَكِيْمُ ①

1. Whatever is in the heavens and whatever is in the earth glorifies [1] Allah; and He is the Most Honourable, the Wise.

1. Living or non-living, intelligent or unintelligent because the pronoun whatever is general.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لِمَ تَقُوْلُوْنَ مَا لَا تَفْعَلُوْنَ ②

2.O believers! Why do you profess [2] which you do not practise [3]?

2. **Reason for its Revelation**
Some of the Companions, prior to the ordinance of Jihad, had been saying that had they known which action was most beloved to Allah Almighty they would engage themselves in doing that, even if it meant sacrificing our lives and wealth. But after the ordinance was revealed, some of them became afraid. At that occasion, this verse was revealed.

3. In this verse many different conditions are found: inform people of beneficial things without acting upon them himself i.e. preacher without action; making promises without fulfilling them i.e. the defaulter of promises at the time of making a promise firmly resolves that he will not carry out his promise. In other words, he makes a mere verbal promise to deceive the people. In this verse we are being stopped from such actions.

كَبُرَ مَقْتًا عِنْدَ اللّٰهِ اَنْ تَقُوْلُوْا مَا لَا تَفْعَلُوْنَ ③

3.It is most hateful to Allah that you say upon which you do not act [4].

4. From this we learn that it is absolutely necessary to fulfill lawful promises, whether it is made with Allah Almighty, or with your spiritual guide or with any person, or your wife.

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To fulfill offerings to the Saints of Allah for which you had taken a vow is proven from this verse. It is also understood that an Islamic scholar, a preacher, etc. must be sincere persons who act upon what they preach. On the other hand, never fulfill unlawful promises, even if you had taken an oath upon it, you should break it and give compensation for it.

4. Undoubtedly, Allah loves those who fight [5] in His way in full formation ranks as if they were a firm wall cemented with lead [6].

إِنَّ اللّٰهَ يُحِبُّ الَّذِيْنَ يُقَاتِلُوْنَ فِيْ سَبِيْلِهٖ صَفًّا كَاَنَّهُمْ بُنْيَانٌ مَّرْصُوْصٌ ۝٤

5. They wage war against the infidel for the sole purpose of the glory of Islam and without any greed of obtaining the spoils of war, or for territorial gains. Here, it does not mean the believers fighting among themselves because such a war is forbidden.

6. The true purpose of it is to show that Allah Almighty loves brave warriors who oppose the infidels steadfastly and not run away from the battlefield. In those days the Muslim warriors on the battlefield would stand in ranks. It is for this reason that the word rank has been mentioned here. Modern warfare takes place from trenches, which is now loved by Allah Almighty. Truly speaking, Allah Almighty, in reality, loves the ways of the warriors, whatever they might be. Building cemented with molten lead signifies that they stand close to one another so firmly that there is no movement amongst them. The hearts of all the warriors are in total unison without any form of discord amongst them. The commentary of the steadfastness of all the Muslim warriors is the following verse: "*O believers! When you encounter any army, then stand firm, and remember Allah much, that you may attain the goal*"(S8:V45).

5. And (remember) when Musa said to his people: "O my people! Why do you give me trouble [7]? And you know indeed that I am Allah's Messenger [8] (sent) to you." But when they deviated, Allah caused their hearts to deviate [9]. And Allah does not guide the transgressing people [10].

وَ اِذْ قَالَ مُوْسٰى لِقَوْمِهٖ يٰقَوْمِ لِمَ تُؤْذُوْنَنِيْ وَ قَدْ تَّعْلَمُوْنَ اَنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ ؕ فَلَمَّا زَاغُوْٓا اَزَاغَ اللّٰهُ قُلُوْبَهُمْ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الْفٰسِقِيْنَ ۝٥

7. By levelling false accusations on me they rejected the miracles. This is being addressed to the Israelites when they had refused to fight against the Jabbareen and levelled different types of accusations on Hazrat Musa (On whom be peace). Through this, Allah Almighty is informing His Beloved Prophet صلى الله عليه وآله وسلم that the Israelites had been causing grief to their Prophet, Musa (On whom be peace) as well. If they cause any harm to you, it is not beyond them.

8. It is obligatory to obey and honour other Prophets.

9. This means when they did not obey Musa (On whom be peace), Allah Almighty blocked their path of guidance. This tells us that hostility towards the Prophet of Allah Almighty becomes the means of sealing of the heart. May Allah Almighty protect us from this!

10. Here, transgressor denotes those who are eternal wretches, whose death on infidelity is within the knowledge of Allah Almighty. How can such wretches find guidance? This has been discussed at many places.

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وَ اِذْ قَالَ عِيْسَى ابْنُ مَرْيَمَ يٰبَنِيْٓ اِسْرَآءِيْلَ اِنِّيْ رَسُوْلُ اللّٰهِ اِلَيْكُمْ مُّصَدِّقًا لِّمَا بَيْنَ يَدَيَّ مِنَ التَّوْرٰىةِ وَ مُبَشِّرًۢا بِرَسُوْلٍ يَّاْتِيْ مِنْۢ بَعْدِي اسْمُهٗٓ اَحْمَدُ ؕ فَلَمَّا جَآءَهُمْ بِالْبَيِّنٰتِ قَالُوْا هٰذَا سِحْرٌ مُّبِيْنٌ ۝٦

6. And when Isa bin Mariam said [11]: "O Children of Israeel! Surely, I am the Messenger of Allah (sent) to you confirming, that which is before me in the Tauraat, and giving the good news of a Messenger (Prophet Muhammad) who will come after me. His name shall be Ahmad [13]." But, when he came to them with clear proofs they said: "This is clear magic [14]."

11. This tells us that Hazrat Isa (On whom be peace) was born without a father. Otherwise he would have not been linked to the mother. Allah Almighty says: *"Call them after their fathers"*(S33:V5).

12. This tells us that Hazrat Isa (On whom be peace) is a Prophet unto the Israelites only, while our Holy Prophet صلى الله عليه وآله وسلم is the Messenger for the entire creation. We further learn that Hazrat Isa was born without a father, because he did not call the Israelites his people as people are from the father.

13. From this we understand that our Holy Prophet صلى الله عليه وآله وسلم is the Final Prophet of Allah Almighty, because Hazrat Isa (On whom be peace) gave a prophecy about him alone. We further learn that besides our Beloved Prophet صلى الله عليه وآله وسلم , no other Prophet had come after Hazrat Isa (On whom be peace). Furthermore, the name of our Prophet صلى الله عليه وآله وسلم had obtained fame prior to his coming into the world.

14. It should be remembered that the birth of our Holy Prophet صلى الله عليه وآله وسلم had taken place five hundred and seventy years after Hazrat Isa (On whom be peace). He had called our Prophet صلى الله عليه وآله وسلم as Ahmad, because on the Day of Judgement the Banner of Praise will be in the hands of our Beloved Prophet صلى الله عليه وآله وسلم and in the world of souls, too, the Holy Prophet صلى الله عليه وآله وسلم had been famous as Ahmad. However, in the world of bodies he became well known as *MUHAMMAD*. The Holy Prophet صلى الله عليه وآله وسلم gained the distinction from one through the *MEEM* of Possibility (Tafseer Roohul Mu'ani). It should be remembered that all praises are due to Allah Almighty. In spite of this, the Holy Prophet صلى الله عليه وآله وسلم is *MUHAMMAD*-one who is highly praised, and Allah Almighty is *MAHMOOD*-the Most Praiseworthy. Allah Almighty is worthy of praise by the entire creation, and the Holy Prophet صلى الله عليه وآله وسلم is the Praised One of Allah Almighty. The praise of Allah Almighty is more.

وَ مَنْ اَظْلَمُ مِمَّنِ افْتَرٰى عَلَى اللّٰهِ الْكَذِبَ وَهُوَ يُدْعٰٓى اِلَى الْاِسْلَامِ ؕ وَ اللّٰهُ لَا يَهْدِي الْقَوْمَ الظّٰلِمِيْنَ ۝٧

7.But who is more cruel than he who forges a lie against Allah when he is invited [15] to Islam? Allah does not guide the unjust people [16].

15. This means the Christians are extremely cruel, because although the Holy Prophet صلى الله عليه وآله وسلم is inviting them towards Islam, they are attaching wife and children to Allah Almighty and forging a lie against Him.

16. This means He does not give the infidels guidance for doing pious deeds, as Faith is the condition for the acceptance of pious deeds, just as wudhu is a condition for Salaah. Or, anyone who is an eternal infidel is not given

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uidance to accept faith. Or, on the Day of udgement He will not guide the infidel owards the path of Paradise. Thus, this object-

. They desire to extinguish [17] the ight of Allah blowing it with their nouths, but Allah will perfect His Light, even though the infidels may ate it [18].

يُرِيْدُوْنَ لِيُطْفِـُٔوْا نُوْرَ اللّٰهِ بِاَفْوَاهِهِمْ وَاللّٰهُ مُتِمُّ نُوْرِهٖ وَ لَوْ كَرِهَ الْكٰفِرُوْنَ ۝٨

tion cannot be raised against the verse that very cruel persons accept faith, who obtain guidance.

17. This means, they will try to make the Holy Prophet صلى الله عليه وآله وسلم unsuccessful in his propagational work. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is the Light of Allah Almighty. For this reason discussion regarding him follows after it, as if to say that the following verse is the commentary of this verse: Hazrat Mullah Alli Qari states in his Maudooate Kabeer that in these verses Light of Allah is the Holy Prophet صلى الله عليه وآله وسلم

18. This tells us that anyone who bears disgust in his heart for the Holy Prophet صلى الله عليه وآله وسلم is an infidel. Also, that the Religion and blessed name of the Holy Prophet صلى الله عليه وآله وسلم will always shine brightly, no matter what the enemy will try to do. This is evident in the present day efforts of the infidels against the august personality of the Holy Prophet صلى الله عليه وآله وسلم .

9. It is He Who sent His Messenger with the guidance and the true religion [19], that He may cause it to dominate over all the religions [20], even though the polytheists may hate it.

هُوَ الَّذِيْٓ اَرْسَلَ رَسُوْلَهٗ بِالْهُدٰى وَ دِيْنِ الْحَقِّ لِيُظْهِرَهٗ عَلَى الدِّيْنِ كُلِّهٖ وَ لَوْ كَرِهَ الْمُشْرِكُوْنَ ۝٩ ع

19. From this emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is Noor (Light) of Allah Almighty. No one has the power to extinguish this Light. Observe, the moon, the sun, etc. have been brightened by Allah Almighty, whose light cannot be extinguished by anyone.
2. The Holy Prophet صلى الله عليه وآله وسلم is the highest means of obtaining the mystical knowledge of Allah Almighty. If you want to understand Allah Almighty, then do so that Allah Almighty is He who has sent the Prophet of such great munificence and status.
Furthermore, the Holy Prophet صلى الله عليه وآله وسلم is Allah Almighty's that creation that even the Hand of Providence is proud of it. Therefore, He says: "*It is He Who*" i.e. Allah Almighty is a Being of such lofty status Who has sent such a Prophet. Also, that guidance and True Religion are inseparable with the Holy Prophet صلى الله عليه وآله وسلم , which can never be obtained from anyone besides the Holy Prophet صلى الله عليه وآله وسلم nor are they separated from him at any time. Even prior to Prophethood, the Holy Prophet صلى الله عليه وآله وسلم was never away from guidance for a moment. The letter *BA* in *BIL-HUDA* is a preposition indicating something indivisible.
20. Even today, too, Islam is the predominant Religion and will be until the Day of Judgement, if Allah wills! Even though Muslims at some time and at some place may be subdued. The Holy Qur'aan is predominant over Tauraat, Injeel and all other religious scriptures. The publicity of the Holy Prophet صلى الله عليه وآله وسلم is predominant over the publicity of every religious leader. The honour and dignity of the Holy Prophet صلى الله عليه وآله وسلم transcends over all religious leaders. The mosques of the Holy Prophet صلى الله عليه وآله وسلم are predominant over all the churches, temples, etc. The religious ordinances of the Holy Prophet صلى الله عليه وآله وسلم are predominant over the religious laws of all other

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religions. May Allah Almighty preserve them for eternity. This is evident every day.

SECTION 2

10.O believers! Should I point out to you a bargain, which may save you from a painful punishment [21]?

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا هَلْ اَدُلُّكُمْ عَلٰى
تِجَارَةٍ تُنْجِيْكُمْ مِّنْ عَذَابٍ اَلِيْمٍ ⑩

21. **Reason for its Revelation**
The believers had said that had we known which action was most beloved to Allah Almighty we would have performed that very deed. In response to it, this verse was revealed in which guidance is given towards such a trade in which there is no possibility of incurring any loss. There is only profit. May Allah Almighty bless us with it..

11.That is, you believe in Allah and His Messenger and strive hard for the cause of Allah with your wealth and your person [22]. That is the best for you, if you know [23].

تُؤْمِنُوْنَ بِاللّٰهِ وَ رَسُوْلِهٖ وَ تُجَاهِدُوْنَ
فِيْ سَبِيْلِ اللّٰهِ بِاَمْوَالِكُمْ وَ اَنْفُسِكُمْ ؕ
ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ⑪ لا

22. Because there was a great need for Jihad at that time, therefore it has been mentioned after Faith. Otherwise, Salaah, in rank, comes after Faith.
23. That these pious deeds are trading with Allah Almighty. Just as financial ventures provide hope of making a profit, in the like manner in these pious deeds there is a great hope of spiritual gain. If Allah wills!

12. He will forgive you your sins [24] and cause you to enter into Paradise, beneath which streams flow, and they are pure and best dwellings in the Paradise of eternity. That is the greatest triumph [25].

يَغْفِرْ لَكُمْ ذُنُوْبَكُمْ وَ يُدْخِلْكُمْ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ وَ مَسٰكِنَ طَيِّبَةً
فِيْ جَنّٰتِ عَدْنٍ ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ⑫ لا

24. From this we learn that every sin of an Islamic warrior is pardoned, even the rights of man, because Allah Almighty will gain their compromise whose rights had been infringed by granting them Paradise.
25. This means the greatest success is that you become worthy for Paradise and its bounties by doing good deeds in the world. Becoming a leader or a minister, here, is no real success. Observe, Imam Husain gained eternal success by opposing Yazid; Hazrat Musa (On whom be peace), by opposing the Pharaoh and Hazrat Ebrahim (On whom be peace) by opposing Namrood. Says Allah Almighty: "*Undoubtedly, he attained to his goal who purified*"(S88:V14).

13.And yet another blessing [26] that you love is the help from Allah and a victory [27] near at hand. So give good news to the believers.

وَ اُخْرٰى تُحِبُّوْنَهَا ؕ نَصْرٌ مِّنَ اللّٰهِ وَ
فَتْحٌ قَرِيْبٌ ؕ وَ بَشِّرِ الْمُؤْمِنِيْنَ ⑬

26. Grant these bounties in the world besides the bounties of the Hereafter, although this

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unty is before that. But because those unties are greater in splendour, they have en mentioned first.

7. In it there is a hint about the Caliphate of azrat Abu Bakr Siddique and Hazrat Umar arooq (May Allah be pleased with them). ecause by this victory is meant the conquests of Persia and Rome and these victories were gained more during the reign of Hazrat Umar and Hazrat Uthman(May Allah be pleased with them). This tells us that those Caliphates are right and conquests during these were pleasing to Allah, whose prophecy is being given here.

4. O believers! Be helpers [28] (in the ause) of Allah as Isa bin Mariam aid to his disciples: "Who will help me in the Way of Allah?" The isciples said [30]: "We are helpers [31] n the Way of Allah." So a party of he Children of Israeel believed and nother party disbelieved. Then We ave power to those who believed, nd they became victorious [32].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا كُوْنُوْٓا اَنْصَارَ اللّٰهِ كَمَا قَالَ عِيْسَى ابْنُ مَرْيَمَ لِلْحَوَارِيّٖنَ مَنْ اَنْصَارِيْٓ اِلَى اللّٰهِ ؕ قَالَ الْحَوَارِيُّوْنَ نَحْنُ اَنْصَارُ اللّٰهِ فَاٰمَنَتْ طَّآئِفَةٌ مِّنْۢ بَنِيْٓ اِسْرَآءِيْلَ وَكَفَرَتْ طَّآئِفَةٌ ۚ فَاَيَّدْنَا الَّذِيْنَ اٰمَنُوْا عَلٰى عَدُوِّهِمْ فَاَصْبَحُوْا ظٰهِرِيْنَ ﴿۱۴﴾ ع ۲ ۱۵ ۱۰

28. In that during the blessed lifetime of the Holy Prophet صلى الله عليه وآله وسلم engage in holy war with him, and after him, remain firmly with the Rightly Guided Caliphs. (*Khulafa-ur-Rashideen*) to spread Islam and remain such Mujahids(warriors) until the Day of Judgement.

29. This intimates that seeking assistance from the servants of Allah Almighty in times of difficulties is the practice of the Prophets. This is not an act of polytheism, nor is it against "*and we beg you alone for help*"(S1:V4).

30. The sincere disciples of Hazrat Isa(On whom be peace) are called *HAWWARI*, who are twelve in number and were the first to declare faith in him. From them some were launderers.

31. From this we learn that one reason for calling the Christians by this name is because their ancestors had asked Hazrat Isa(On whom be peace): "*We are helpers of Allah.*" Like the Companions of our Holy Prophet صلى الله عليه وآله وسلم whose helpers are known as Ansaar.

If it were forbidden to take help of someone other than Allah Almighty, then both these names would have become polytheism. Furthermore, to assist the beloved servants of Allah Almighty is, in reality, helping the Religion of Allah Almighty. Although the Hawwareen had helped Hazrat Isa (On whom be peace), they had said: "*We are helpers of Allah Almighty.*"

32. This means after the ascension of Hazrat Isa (On whom be peace) to heaven, the Christians became divided into three sects: one said that Hazrat Isa (On whom be peace)is God, the second said that he is the son of God and the third said he is the servant of Allah Almighty and His Messenger. The first two sects became infidels while the third remained believers. We helped this third group by sending the Holy Prophet صلى الله عليه وآله وسلم through the blessing of which this third sect had become dominant.(*Tafseer Khazain and Roohul Mu'ani*)

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ايلتها ١١ ٦٢ سُوْرَةُ الْجُمُعَةِ مَدَنِيَّةٌ ١١٠ ركوعاتها ٢

SURAH AL-JUM'AH (THE FRIDAY)CONGREGATION

(MADANI) Revealed After Hijrah

2 Sections : 11 Verses 180 Words , 720 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَمَا فِي الْاَرْضِ
الْمَلِكِ الْقُدُّوْسِ الْعَزِيْزِ الْحَكِيْمِ ①

1. Whatever is in the heavens and whatever is in the earth glorifies [1] Allah, the Sovereign, the Most Holy, the Most Honourable [2], the Wise.

1. Everything glorifies Allah Almighty, either through the state of affairs or verbally. The second meaning is more forceful. But, there is a difference in the effects of their glorification.

2. Quddoos is that Being Who is pure from all forms of weaknesses and faults in such a manner that no weakness can reach Him. Lies in terms of His Personality would be impossible.

هُوَ الَّذِيْ بَعَثَ فِي الْاُمِّيّٖنَ رَسُوْلًا
مِّنْهُمْ يَتْلُوْا عَلَيْهِمْ اٰيٰتِهٖ وَيُزَكِّيْهِمْ
وَيُعَلِّمُهُمُ الْكِتٰبَ وَالْحِكْمَةَ ۗ وَاِنْ
كَانُوْا مِنْ قَبْلُ لَفِيْ ضَلٰلٍ مُّبِيْنٍ ۙ②

2. It is He Who raised [3] among the unlettered people a Messenger from among themselves, who recites [4] to them His Verses and purifies [5] them, and teaches them the Book and the Wisdom [6], although they were before that in clear error [7].

3. This means the Holy Prophet صلى الله عليه وآله وسلم who is called Ummi, i.e. Messenger sent to the people who were uneducated, or appearing in Makkah, the city of all cities, or the son of a most dignified mother, whose likeness is not seen till today, or a Messenger fully taught in all the mystical knowledge, while still in the womb of the mother.

4. So that the people are able to read the Holy Qur'aan. For this reason *'to them'* is used. The Holy Prophet صلى الله عليه وآله وسلم recites the Holy Qur'aan in order to teach us.

5. This tells us that purity of the heart is received from the Holy Prophet صلى الله عليه وآله وسلم . Faith and deeds are the means of obtaining this purity. Furthermore, that the Holy Qur'aan and Hadith are not easy to understand, that any person can understand them through his own thinking. If this were the case, then the Holy Prophet صلى الله عليه وآله وسلم would not have been sent to teach them.

6. By *'Book'* is meant the Holy Qur'aan and by wisdom is meant Hadith Shareef. Thus, we learn that Hadith Shareef is also necessary for obtaining guidance. Thus, do not try to understand the Holy Qur'aan merely through your own intelligence, but rather through the teaching of the Holy Prophet صلى الله عليه وآله وسلم . Otherwise, you will go astray. Says the Holy Qur'aan: *"Allah sends astray many by it and guides many"*(S2:V26).

7. This means the common Arabs had gone

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stray. There were a few among them who were on the path of guidance, like Waraqa bin Naufal, Zaid ibn Fudail and Qais ibn Saeedah. Or, the ancestors of the Holy Prophet صلى الله عليه وآله وسلم , as none amongst them was a polytheist,

3. And also purifies and teaches [8] the others from among them who had not yet joined [9] them. And He is the Most Honourable, the Wise.

3. This means the Holy Prophet's صلى الله عليه وآله وسلم beneficence is not restricted to the Noble Companions only, but will remain until the Day of Judgement. People become pure through his kind gaze, and will continue to be so. The sun of Prophethood will never set, nor will it experience an eclipse or ever become clouded.

9. In that these people will be after the Noble Companions, or that they would be unable to reach the status of the Companions. This tells us that any non-Sahabi, no matter how great a Saint he might be, can never come near the dust of their feet because they never had that beneficial companionship. Allah be Praised! The observer of the Holy Qur'aan is a Qari, the observer of the Ka'bah is a Hajee, but the obs

4.That is Allah's Grace. He grants it to whom He Pleases. And Allah is Lord of immense Bounty.

10. Faith and guidance is either obtained through attachment to Allah Almighty, or that the Holy Prophet صلى الله عليه وآله وسلم himself is the greatest favour and bounty of Allah Almig

5. They are like those who were given the Tauraat [11], but they did not observe [12] it. It is like an ass, which carries a load of books [13]. Evil is the likeness of the people who reject [14] the verses of Allah; And Allah does not guide the unjust people [15].

11. This means the Jews who were made duty-bound to the laws of Tauraat, or the Jewish

all of whom were believers and monotheists. From this we learn that the Holy Prophet was no one's pupil in the world, because at the time of his advent, the common people were all ignorant.

وَّاٰخَرِيْنَ مِنْهُمْ لَمَّا يَلْحَقُوْا بِهِمْ ؕ وَهُوَ الْعَزِيْزُ الْحَكِيْمُ ۝٣

erver of the luminous face of the Holy Prophet صلى الله عليه وآله وسلم is a Sahabi. Thus, there will be Qutub, Ghaus, Qari and Hajee until the Day of Judgement, but there will be no Companions. Seeing the Holy Prophet صلى الله عليه وآله وسلم cannot make a person a Companion. On the same assumption, seeing Allah Almighty or the angelic world in a dream cannot be called Me'raaj. Me'raaj is a specific event of the Holy Prophet صلى الله عليه وآله وسلم only and the Holy Prophet صلى الله عليه وآله وسلم enjoys special nearness to Allah Almighty. Some pious sages who had seen Allah Almighty, or saw Paradise, etc. cannot become prophets because of this, nor can their seeing this be called Me'raaj.

ذٰلِكَ فَضْلُ اللّٰهِ يُؤْتِيْهِ مَنْ يَّشَآءُ ؕ وَاللّٰهُ ذُو الْفَضْلِ الْعَظِيْمِ ۝٤

hty. Fortunate persons obtain servitude to him. Maulana Jami says: "*Being from your Ummah is for me an act of pride; although a sinner, I am very fortunate.*"

مَثَلُ الَّذِيْنَ حُمِّلُوا التَّوْرٰىةَ ثُمَّ لَمْ يَحْمِلُوْهَا كَمَثَلِ الْحِمَارِ يَحْمِلُ اَسْفَارًا ؕ بِئْسَ مَثَلُ الْقَوْمِ الَّذِيْنَ كَذَّبُوْا بِاٰيٰتِ اللّٰهِ ؕ وَاللّٰهُ لَا يَهْدِى الْقَوْمَ الظّٰلِمِيْنَ ۝٥ ع ١١ ٨

scholars who were given the knowledge of the Tauraat.

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12. In that they did not act upon the teachings of the Tauraat, or that the Jewish scholars concealed these praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم , which were mentioned in the Tauraat.

13. Like the donkey that carries the books it merely carries a load, but cannot derive benefit from the books. In a like manner, the non-practising Jewish scholars learn the words of the Tauraat, but they do not act upon them. The same is the condition of today's irreligious scholars or the faithless preachers.

14. This means these are examples of faithless scholars and not of the ignorant believers. To use this verse for Muslims is pure tyranny.

15. This means the infidels will not find the path to guidance. First faith, then good deeds.

6.Please declare: "O Jews, if you assert that you are the favourites of Allah to the exclusion [16] of the rest of mankind, then wish for death [17], if you are truthful [18]."

قُلْ يٰٓاَيُّهَا الَّذِيْنَ هَادُوْٓا اِنْ زَعَمْتُمْ اَنَّكُمْ اَوْلِيَآءُ لِلّٰهِ مِنْ دُوْنِ النَّاسِ فَتَمَنَّوُا الْمَوْتَ اِنْ كُنْتُمْ صٰدِقِيْنَ ۝٦

16. Reason for its Revelation
The Jews had been saying that they were the beloveds of Allah Almighty and His friends, because they were the children of Prophets. Thus, no matter how many good deeds you may do, you will not come to our status. This verse was revealed to refute this claim of theirs.

17. This tells us that to desire death for the purpose of obtaining the vision of the friend, is permissible. It is stated in the Hadith Shareef that do not desire death due to the hardships of the world. Thus, there is no inconsistency between the Hadith and the Qur'aan.

18. If you are sincere in your claim of being the beloveds of Allah Almighty, then desire for death, as it is the means of meeting your Lord.

7. And they will never wish for it because of what their hands have sent [19] before, and Allah Knows [20] well the unjust people.

وَ لَا يَتَمَنَّوْنَهٗٓ اَبَدًۢا بِمَا قَدَّمَتْ اَيْدِيْهِمْ ؕ وَاللّٰهُ عَلِيْمٌۢ بِالظّٰلِمِيْنَ ۝٧

19. Thus, it is seen upto today that Jews and the Hindus are extremely afraid of death. Wherever there is a plague, they abandon the patients and run away from there. It can be seen from this fear of theirs that they are certain of their punishment. It should be remembered that some believers are over-awed by death. But, this is a different matter.

20. By '*unjust*' is meant infidels, i.e. Allah Almighty is fully aware of the infidels. We will punish them severely. Although infidelity and faith are conditions of the heart, but their signs have been made manifest through which believers and infidels can be distinguished.

8.Please declare: "The death from which you flee, will surely overtake [21] you. Then you shall be sent back to the Knower of the unseen and the seen, and He will inform you of what you did [22]."

قُلْ اِنَّ الْمَوْتَ الَّذِيْ تَفِرُّوْنَ مِنْهُ فَاِنَّهٗ مُلٰقِيْكُمْ ثُمَّ تُرَدُّوْنَ اِلٰى عٰلِمِ الْغَيْبِ وَ الشَّهَادَةِ فَيُنَبِّئُكُمْ بِمَا كُنْتُمْ تَعْمَلُوْنَ ۝٨ ع

21. Therefore do not try to run away from death, but make preparations for it.

22. By showing you your record of deeds and through the evidence of the angels, in fact, your own limbs. From this we learn that the activities of the pious servants of Allah

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mighty are, in reality, activities of Allah. On e Day of Judgement it is the angels who ould be informing the infidels about their

ECTION 2

. O you who believe! When the call is made for Salaatul Jumu'ah [24], hen hasten [25] to the rememberance f Allah, and leave [26] aside business. That is better for you, if you know [27].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِذَا نُوْدِيَ لِلصَّلٰوةِ مِنْ يَّوْمِ الْجُمُعَةِ فَاسْعَوْا اِلٰى ذِكْرِ اللّٰهِ وَذَرُوا الْبَيْعَ ۭ ذٰلِكُمْ خَيْرٌ لَّكُمْ اِنْ كُنْتُمْ تَعْلَمُوْنَ ۝۹

deeds, yet Allah Almighty says that He would be doing it.

3. This means the first Azaan of Friday rayer. It should be remembered that during he blessed time of the Holy Prophet صلى الله عليه وآله وسلم there used to be just one zaan at the time of the Khutbah. The same as practised during the reign of Hazrat Abu Bakr and Hazrat Umar(May Allah be pleased with them). During the Caliphate of Hazrat Uthman-e-Ghani(May Allah be pleased with im) one more Azaan was added, i.e. the first Azaan. The correct procedure is that after the irst Azaan, trade, etc. becomes forbidden and preparation for Jumah becomes obligatory.

24. Another name for Friday in Arabic was AROOBAH. Ka'b bin Luway called it Jumah(Friday). The Holy Prophet صلى الله عليه وآله وسلم arrived in Madina Munawwarah on Monday 12th Rabi-ul-Awwal, migrating from Makkah. Until Thursday, he stayed at Quba. On Friday, he left for the city of Madina. On the way, while passing through the Valley of Bani Saalim ibn Auf, it was time for Friday Prayer. The Holy Prophet صلى الله عليه وآله وسلم performed the Jumu'ah prayer at this very place. This was the very first Jumu'ah Salaah performed. On this place a mosque is built, called Masjide Jumu'ah.

25. From this we learn that we should come to the mosque on Friday before the Khutbah and listen to the Khutbah, because Allah Almighty has mentioned about Salaah with Azaan, and for Saee(to hasten) He has mentioned rememberance of Allah, i.e. the Khutbah. Not listening to the Khutbah is depriving oneself from the mercy of Allah Almighty.

26. From this we understand that the city is a pre-requisite for Jumah Salaah.

27. By '*better*' is meant material good, i.e. the Friday Prayer and the Khutbah are better than worldly business. This does not necessarily mean that this presence should not be regarded as obligatory, but just desirable.

10.But when the Prayer (Salaah) is completed, then disperse [28] in the land and seek Allah's Grace [29], and remember Allah much, that you may prosper [30].

فَاِذَا قُضِيَتِ الصَّلٰوةُ فَانْتَشِرُوْا فِي الْاَرْضِ وَابْتَغُوْا مِنْ فَضْلِ اللّٰهِ وَاذْكُرُوا اللّٰهَ كَثِيْرًا لَّعَلَّكُمْ تُفْلِحُوْنَ ۝۱۰

28. This tells us that after performing Jumu'ah Salaah, one should not perform Zohr Salaah, because Allah Almighty has commanded that after performing the Friday Prayer, one should disperse to seek one's sustenance. The person on whom Jumu'ah is obligatory, Zohr is not obligatory. Otherwise, six Salaahs would become obligatory. Some people, after performing Jumu'ah, perform Zohr Salaah as a precaution, taking it to be Nafl and perform it like Nafl. There is nothing wrong in this.

29. This means after having performed your Jumah Salaah, you are given permission to engage in worldly business. This order is for

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permission and not for obligation. It should be remembered that Jumu'ah Salaah is obligatory upon males, those who are free, those who have attained the age of maturity, intelligent, healthy, one residing in a city. It is not obligatory upon the blind, the lame, villager, slave, woman, a child, a traveller and one who is demented.

30. This means besides the Salaah, remember Allah Almighty under all conditions. Rememberance of Allah Almighty should become you routine.

11. And when they see some merchandise or amusement, they leave [31] towards it, and leave you standing while addressing [32]. Please declare: "That which is with Allah [33] is better than sport and merchandise [34]. And Allah is the Best of Providers [35]."

وَ اِذَا رَاَوْا تِجَارَةً اَوْ لَهْوَا ِۨانْفَضُّوْۤا
اِلَيْهَا وَ تَرَكُوْكَ قَآىِٕمًا ؕ قُلْ مَا عِنْدَ
اللّٰهِ خَيْرٌ مِّنَ اللَّهْوِ وَ مِنَ التِّجَارَةِ ؕ وَ
اللّٰهُ خَيْرُ الرّٰزِقِيْنَ ﴿۱۱﴾

31. Reason for its Revelation
On one occasion, while the Holy Prophet صلى الله عليه وآله وسلم was delivering the Friday Khutbah, a trade caravan arrived in Madina. According to custom, its arrival was announced with the beating of the drums. It was a time of hardship and scarcity. Those present in the mosque thought that if they came late, all the goods would be sold and they will not be able to get anything. With that thought in mind, all the people left. Only twelve people remained. On that occasion, this verse was revealed.

32. This tells us that it is Sunnat to give the Friday Khutbah and all other Khutbahs in a standing position. It is Sunnat to sit between the two Khutbahs of Friday.

33. This means reward of the Salaah and the good fortune of being present in the court of the Holy Prophet صلى الله عليه وآله وسلم.

34. It should be remembered that anything that makes you neglect the rememberance of Allah Almighty is regarded as sports. Here that drum has been called as sports, which was beaten to announce the arrival of the caravan.

35. Here, the means of obtaining sustenance are told by the Provider of Sustenance. For this reason "*RAZIQEEN*" is used in the plural. Thus, there is no objection to the verse.

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أياتها ١١ ٦٣ سُوْرَةُ الْمُنٰفِقُوْنَ مَدَنِيَّةٌ ١٠٤ ركوعاتها ٢

SURAH AL-MUNAFIQOON

(MADANI) Revealed After Hijrah

2 Sections : 11 Verses 180 Words , 973 Letters

n the Name of Allah, the Most ffectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

ECTION 1

اِذَا جَآءَكَ الْمُنٰفِقُوْنَ قَالُوْا نَشْهَدُ اِنَّكَ لَرَسُوْلُ اللّٰهِ ۘ وَ اللّٰهُ يَعْلَمُ اِنَّكَ لَرَسُوْلُهٗ ؕ وَ اللّٰهُ يَشْهَدُ اِنَّ الْمُنٰفِقِيْنَ لَكٰذِبُوْنَ ۚ﴿۱﴾

.When the hypocrites come [1] to you, hey say: "We bear witness [2] that ou are certainly Allah's Messenger, llah indeed Knows [3] that you are ertainly His Messenger." But Allah ears witness that the hypocrites are certainly liars [4].

. This tells us that to come into the presence of the Holy Prophet صلى الله عليه وآله وسلم with mity, is an act of sin, because Allah Almighty as counted this presence of the hypocrites mong their faults, like the seeing of the eauteous countenance of the Holy Prophet صلى الله عليه وآله وسلم by the infidels, too, is an act f sin for them. Presenting yourself with faith nd to see him are outstanding acts of worship. his makes the believer a Sahabi(Companion). he action is one, but the difference in ntention changes the law.

2. This means we sincerely accept and know.

3. Whatever has been uttered by him is correct.

4. This means they themselves regard this statement as false. Or, to present this statement of theirs as evidence is false. Evidence is that which is given with the conviction of one's heart, while these hypocrites are only saying this from the tip of their tongue. This tells us that the presence of the Holy Prophet صلى الله عليه وآله وسلم is so sensitive, that sometimes a person says the truth, but it turns out to be false. There, not only the words are given consideration, but also the deepest recess of the heart is observed. It is not necessary to merely flatter with the tongue. Says Allah Almighty: "*Have you not observed those who declare themselves to be pure? Nay, it is Allah Who purifies whomsoever He pleases*" (S4:V49).

اِتَّخَذُوْٓا اَيْمَانَهُمْ جُنَّةً فَصَدُّوْا عَنْ سَبِيْلِ اللّٰهِ ؕ اِنَّهُمْ سَآءَ مَا كَانُوْا يَعْمَلُوْنَ ﴿۲﴾

2. They make the oaths a shield [5], and thus turn [6] away others away from Allah's way. Certainly, evil [7] is that which they do.

. This tells us that to give proof of your faith y taking numerous oaths, is the practice of the ypocrites. A believer does not require this. eople accept him as a believer without him aking an oath. Today, too, people stand on the ulpit and take the Holy Qur'aan in their hands to say that they are not Wahabis, but staunch Sunnis. The origin of this, is the very practice of the hypocrites.

6. This means these hypocrites say this verbally, but their action is to prevent the people from accepting faith, or staying

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steadfast on their faith. They create in their hearts different types of doubts.

7. This means these hypocrites come into your presence with enmity, to express faith is to deceive; stopping people from faith, etc are all evil acts.

3.That is because they believe, then disbelieve [8]. So a seal is set upon their hearts that they do not understand [9].

ذٰلِكَ بِاَنَّهُمْ اٰمَنُوْا ثُمَّ كَفَرُوْا فَطُبِعَ عَلٰى قُلُوْبِهِمْ فَهُمْ لَا يَفْقَهُوْنَ ۝٣

8. Now, their inner infidelity is revealed to the people. Here, 'reveal' denotes infidelity; otherwise even at the time of reciting the Kalimah these hypocrites had infidelity in their hearts. Thus ,there is no objection to this verse.

9. This means due to their evil practices, the hearts of the hypocrites have been sealed. How can faith now enter their hearts? Thus, there is no objection against the verse, that since their hearts have been sealed, they are innocent.

4. And when you see them, their presence pleases you. And if they speak, you listen to their speech [10]. Yet (they are) as if they were wooden paneling [11] on the wall. They think every rebuke[12] is against them. They are the enemy [13]. Therefore, beware [14] of them. Allah's curse is upon them. How perverted are they [15]?

وَ اِذَا رَاَيْتَهُمْ تُعْجِبُكَ اَجْسَامُهُمْ ؕ وَ اِنْ يَّقُوْلُوْا تَسْمَعْ لِقَوْلِهِمْ ؕ كَاَنَّهُمْ خُشُبٌ مُّسَنَّدَةٌ ؕ يَحْسَبُوْنَ كُلَّ صَيْحَةٍ عَلَيْهِمْ ؕ هُمُ الْعَدُوُّ فَاحْذَرْهُمْ ؕ قٰتَلَهُمُ اللّٰهُ ۚ اَنّٰى يُؤْفَكُوْنَ ۝٤

10. This means Oh believers, these hypocrites are so clean in appearance and sharp in speech that you will so easily fall for their outer behaviour. The outer appearance of Abdullah ibn Ubay and his friends and their speech were excellent. Today too, it can be seen that false people are very shrewd.

11. Like the beautiful wooden beams. They are pretty to look at, but they are lifeless and ignorant. Similarly, these people, too, are excellent in outer appearance and speech, but totally bereft of faith and like the beams, exist on the support of others.

12. If any believer makes an announcement, they think that perhaps it is regarding their hypocrisy. Perhaps, some verse may have been revealed concerning us. In short, this causes uneasiness in their hearts.

13. Verbally, they are friends, but inwardly they are your enemies. They pass information about the believers to the infidels. They are spies of the infidels and traitors of religion and people.

14. Do not be deceived by their glibness, their recitation of Kalimah and their recitation of the Holy Qur'aan. All that glitters is not gold. Presently, all enemies of Islam are walking with the Holy Qur'aan.

15. This expression, among the noble Arabs, was spoken to express anger. Its purpose is not to curse. Allah Almighty is pure from offering dua and curses.

5. And when it is said to them: "Come, the Prophet of Allah will ask forgiveness for you," they turn aside their heads and you see them evading, while they are full of arrogance [16].

وَ اِذَا قِيْلَ لَهُمْ تَعَالَوْا يَسْتَغْفِرْ لَكُمْ رَسُوْلُ اللّٰهِ لَوَّوْا رُءُوْسَهُمْ وَ رَاَيْتَهُمْ يَصُدُّوْنَ وَهُمْ مُّسْتَكْبِرُوْنَ ۝٥

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6. Reason for its Revelation:
During the Battle of Mareesee Jehjah Ghaffari and Sinaan ibn Dehar Jhany began to fight amongst themselves. Sinaan was the ally of Abdullah ibn Ubay. Jehjah called upon the Muhajireen to come to his assistance and Sinaan called upon the Ansaar. Ibn Ubay seized this occasion to utter a great deal of nonsense against the Holy Prophet صلى الله عليه وآله وسلم and the Muhajireen said to his people that if they had not given these Muhajireen their leftovers they would not have pestered them so much. From now on don't give anything to them. He further said that on reaching Madina, we honourable people would expel the dishonourable people out of the city. Hazrat Zaid ibn Aiqam(May Allah be pleased with him) became impatient with his nonsense and said: "You are indeed a dishonourable wretch. On the blessed head of the Holy Prophet صلى الله عليه وآله وسلم is the crown of Me'raaj". Ibn Ubay then said: "I was only joking". Hazrat Zaid informed the Holy Prophet صلى الله عليه وآله وسلم about this. Abdullah bin Ubay was called to answer for what he had said. His friends supported him and said that Zaid ibn Aiqam may have been deceived. On that occasion this verse was revealed to verify what Hazrat Zaid ibn Aiqam said and falsify what was said by Ibn Ubay.

6.It is alike to them whether you beg forgiveness for them or you do not beg forgiveness [17] for them. Allah will never forgive [18] them. Indeed, Allah does not guide the rebellious people [19].

سَوَآءٌ عَلَيْهِمْ اَسْتَغْفَرْتَ لَهُمْ اَمْ لَمْ تَسْتَغْفِرْ لَهُمْ ؕ لَنْ يَّغْفِرَ اللّٰهُ لَهُمْ ؕ اِنَّ اللّٰهَ لَا يَهْدِى الْقَوْمَ الْفٰسِقِيْنَ ۝٦

17. This was said at that time when it was not forbidden to offer prayer of forgiveness for the hypocrites. Thereafter, this was forbidden. Thus, it is totally forbidden now to offer prayers of forgiveness for the infidels and hypocrites.
18. Here, offering dua or not offering dua for them is the same, as they will not benefit from it. But, it is not the same for you, for you will obtain reward for offering the dua. Some scholars have said that it is totally forbidden to offer a prayer of forgiveness for the polytheists, but not for the hypocrites, because they are still duty-bound to some Islamic laws. It should be remembered that the non-acceptance of this prayer of the Holy Prophet صلى الله عليه وآله وسلم is a mark of his lofty honour. What it means is that any reprobate who regards himself as independent and the Messenger of Allah صلى الله عليه وآله وسلم out of mercy, prays for him, Allah Almighty will not forgive such a person. He will only forgive those who are the devotees of His Prophet صلى الله عليه وآله وسلم. It should be remembered to offer a prayer is different to benefiting someone. The Noble Companions would receive benediction from the Holy Prophet صلى الله عليه وآله وسلم, while the hypocrites would sometimes, for show, ask the Holy Prophet صلى الله عليه وآله وسلم to pray for them.
19. Here, 'a transgressor' denotes a hypocrite. This means that that disrespectful wretch who does not have the honour and respect for the Holy Prophet صلى الله عليه وآله وسلم, will never obtain guidance.

7. It is they who say [20]: "Do not spend upon those who are with the Messenger of Allah till they break [21] up." (Leave him) To Allah belong the treasures [22] of the heavens and the earth, but the hypocrites do not

هُمُ الَّذِيْنَ يَقُوْلُوْنَ لَا تُنْفِقُوْا عَلٰى مَنْ عِنْدَ رَسُوْلِ اللّٰهِ حَتّٰى يَنْفَضُّوْا ؕ وَ لِلّٰهِ خَزَآئِنُ السَّمٰوٰتِ وَ الْاَرْضِ وَ لٰكِنَّ الْمُنٰفِقِيْنَ لَا يَفْقَهُوْنَ ۝٧

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understand [23].

20. This means Oh My Beloved, how can I forgive them? They are the enemies of your Noble Companions and are preventing the people from serving them. This tells us that the enemy of the Noble Companions will never be forgiven and the service of the Companions is a proof of one's faith.
21. To leave the Holy Prophet صلى الله عليه وآله وسلم, separate from him due to poverty.
22. Allah Almighty will make your devotees wealthy. Allah Almighty fulfilled this promise. Allah be Praised! The Noble Companions became wealthy.
23. The hypocrites are still not aware of the firm faith of the Noble Companions, that under no circumstances will they abandon the Holy Prophet صلى الله عليه وآله وسلم. This sustenance is not dependent on people, but on their Creator, in Whom they have the fullest trust.

8. They say: "If we return [24] to Madina, the stronger will surely turn out the poor [25] there from." And to Allah belongs the dignity and to His Messenger, and to the believers [26], but the hypocrites do not know [27].

يَقُوْلُوْنَ لَئِنْ رَّجَعْنَآ اِلَى الْمَدِيْنَةِ
لَيُخْرِجَنَّ الْاَعَزُّ مِنْهَا الْاَذَلَّ ؕ وَ لِلّٰهِ
الْعِزَّةُ وَلِرَسُوْلِهٖ وَ لِلْمُؤْمِنِيْنَ وَ لٰكِنَّ
الْمُنٰفِقِيْنَ لَا يَعْلَمُوْنَ ۝٨ ع

24. After reaching Madina Shareef, on returning from this battle.
25. These wretches had called their group as honourable and the believers as dishonourable.
26. From this, emerge a few issues:
1. Every believer is honourable. To regard any Muslim nation as dishonourable or to refer to it as dishonourable, is forbidden.
2. The honour of the believer is due to his faith and good deeds and not due to worldly riches.
3. The honour of the believer is eternal and not temporary. It is for this reason that his body and grave, too, are objects of respect.
4. The one who calls the believer disho-nourable is himself dishonourable in the eyes of Allah Almighty. A poor and destitute believer is full of honour, while a wealthy infidel is worse than a dog.
27. Thus, a few days after this incident, Ibn Ubay died in a most disgraceful manner and to this day, he is an object of ridicule and curse. The one expelled out of his blessed court does not find peace, even after his death.

SECTION 2

9. O you who believe! Let not your wealth, or your children, divert [28] you from the remembrance of Allah. And whoever does that, they are the losers [29].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا لَا تُلْهِكُمْ اَمْوَالُكُمْ
وَ لَآ اَوْلَادُكُمْ عَنْ ذِكْرِ اللّٰهِ ۚ وَ مَنْ
يَّفْعَلْ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْخٰسِرُوْنَ ۝٩

28. In Islamic Law, 'obligatory Zikr' refers to the Five Daily Prayers while in Tareeqat, 'obligatory Zikr' refers to the Five Daily Prayers, recitation of the Holy Qur'aan, Darood Shareef, etc. This means do not let your indulgence in the children make you unmindful of the rememberance of Allah Almighty. This tells us that neither leave your children nor the rememberance of Allah Almighty. External indulgence must not keep the heart away from the Beloved.
29. Indulgence of the perishable world deprived them of the bounties of the Hereafter. In it, the negligent and unmindful Muslims are

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being addressed. Hence, "*those who believe*" is used. The great Sufi sages say that keep your tongue engaged at all times in the rememberance of Allah Almighty so that when your soul leaves the body, it will leave in the rememberance of Allah Almighty. Fire does not burn wet wood. The fire of Hell will not burn a wet tongue.

10.And spend [30] out of what We have given you before death [31] comes upon one of you, and he says: "My Lord, if you grant me respite [32] for a little time, I shall give alms and become righteous [33].

وَ اَنْفِقُوْا مِنْ مَّا رَزَقْنٰكُمْ مِّنْ قَبْلِ اَنْ يَّاْتِيَ اَحَدَكُمُ الْمَوْتُ فَيَقُوْلَ رَبِّ لَوْ لَآ اَخَّرْتَنِيْٓ اِلٰٓى اَجَلٍ قَرِيْبٍ ۙ فَاَصَّدَّقَ وَ اَكُنْ مِّنَ الصّٰلِحِيْنَ ⑩

30. This means, deduct Zakaat and all other obligatory charities from your wealth. According to the pious sages, one should spend from everything granted by Allah Almighty in His Path. Breath for the sake of Allah Almighty, walk a few steps in His Path, use some of your sight at observing Divine things, speak a little for the sake of Allah Almighty. In short, "*out of Our Provision*" is all compre-hensive.

31. In that the signs of death will appear, and a person will be unable to speak anymore. Thus, the verse is crystal clear. There can be no objection against it.

32. This means, say to yourself and think that had I been given respite, I would have made provision to give alms and charity. By 'respite' is meant to utter with total regret inwardly.

33. It should be remembered that the desire of this good deed is not rewardable as this is not a true desire, but rather a false greed. Thus, there is no inconsistency in the Hadith and the Holy Qur'aan. It is stated in the Hadith that charity given during one's good health is twice as better than that given at the time of death.

11. And Allah does not defer any one when his appointed [34] term comes. And Allah is Well Aware of what you do.

وَلَنْ يُّؤَخِّرَ اللّٰهُ نَفْسًا اِذَا جَآءَ اَجَلُهَا ؕ وَاللّٰهُ خَبِيْرٌۢ بِمَا تَعْمَلُوْنَ ⑪ ع ۲

34. Here, 'promise' signifies that promise about which a decision had been taken, which is called *QAZA-E-MUBRAM* - the unalterable or irrevocable fate. Regarding it, Allah Almighty says: "*When their turn will come, they cannot remain behind a single hour, nor can they go ahead of it*" (S16:V61). However, changes can take place in *QAZA-E-MUALLAQ* - the suspended fate. Death, which has come can be postponed and ages can increase. Regarding it, Allah Almighty has said: "*Allah wipes out what He pleases and establishes what He pleases and the real writing is with Him*" (S13:V39). The devil had said: *O my Lord! Give me time till the Day when they are being raised*"(S15:V36). To this Allah Almighty replied: "*You are among those who is given time*" (S15:V37). Every verse is true.

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أياتها ١٨ ٦٤ سُوْرَةُ التَّغَابُنِ مَدَنِيَّةٌ ١٠٨ ركوعاتها ٢

SURAH AT-TAGHABUN (THE FRAUDULENT)

(MADANI) Revealed After Hijrah

2 Sections: 18 Verses 241 Words , 1070 Letters

In the Name of Allah, the Most Affectionate, the Merciful .

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يُسَبِّحُ لِلّٰهِ مَا فِي السَّمٰوٰتِ وَ مَا فِي الْاَرْضِ ۚ لَهُ الْمُلْكُ وَ لَهُ الْحَمْدُ ۫ وَ هُوَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ①

1. Whatever is in the heavens and whatever is in the earth glorifies Allah. To Him belongs the entire kingdom, and His is all the praise [1]. And He has power over all the things.

1. This means He has no associate in the Kingdom or in the Praise. He grants kingdom to anyone from the creation whom He pleases, and He made Mahmood and Muhammad whom He had pleased صلى الله عليه وآله وسلم .

هُوَ الَّذِيْ خَلَقَكُمْ فَمِنْكُمْ كَافِرٌ وَّ مِنْكُمْ مُّؤْمِنٌ ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ بَصِيْرٌ ②

2.It is He Who created you, but some of you are infidels [2], and others are believers [3] .And Allah Sees what you do.

2. This means after coming into the world, some became infidels and some remained as believers. Or, it was within the Knowledge of Allah Almighty that some would be infidels and some believers. Otherwise, every newborn is born on faith, which was granted to him on the Day of the Covenant. In, "they said, we are!" everyone had declared their obedience. Says Allah Almighty: "*The established pattern of Allah upon which He has created mankind*" (S30:V30). Thus, there is no inconsistency in the verse.

3. It is stated in the *Hadith Shareef* that the angel writing Fate writes about the good fortune and ill fortune of the baby when it is still in the mother's womb. Thus, that angel is fully aware of the end of everyone, i.e. who will die as a believer and who as an infidel.

خَلَقَ السَّمٰوٰتِ وَ الْاَرْضَ بِالْحَقِّ وَ صَوَّرَكُمْ فَاَحْسَنَ صُوَرَكُمْ ۚ وَ اِلَيْهِ الْمَصِيْرُ ③

3. He created the heavens and the earth with faith [4], and He shaped you. Then perfected your forms in beauty [5]. To Him is the ultimate return.

4. In which there are thousands of wisdoms about the world and the Hereafter. By '*truth*' is meant wisdoms.

5. This means in the entire creation He granted man the best form. It is therefore important that man should maintain a good character as well. From this we understand that it is forbidden to distort human shape or appearance.

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thus, to cut off the nose and ears; to rub ash on the face to spoil the appearance; for man to assume the appearance of a woman and vice versa are all totally forbidden. The shape and appearance, which Allah Almighty has granted you, is the best. In fact, even the infidel after death should not be disfigured by cutting off his nose, ears.

4.He Knows [6] what is in the heavens and the earth, and He Knows what you conceal and what you reveal [7], and Allah Knows the thoughts in your hearts [8].

يَعْلَمُ مَا فِي السَّمٰوٰتِ وَ الْاَرْضِ وَ يَعْلَمُ مَا تُسِرُّوْنَ وَ مَا تُعْلِنُوْنَ ؕ وَ اللّٰهُ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ۝٤

6. Eventually everyone has to return to Allah Almighty, but some return happily and some out of sadness. It is better that man should return out of happiness.

7. This means Allah Almighty is fully aware of your intentions and inner desires as well as your deeds. Or, He is fully aware of outer and inner deeds.

8. This means those things, which had remained in thought, but never, appeared. He is aware of these as well. It should be remembered that on the Day of Judgement you would be made answerable for your intentional evil thoughts and not the unintentional evil thoughts.

5. Has there not come to you the news [9] of those who disbelieved [10] before? Then they tasted the evil result of their conduct, and they had a painful punishment [11].

اَلَمْ يَاْتِكُمْ نَبَؤُا الَّذِيْنَ كَفَرُوْا مِنْ قَبْلُ ز فَذَاقُوْا وَ بَالَ اَمْرِهِمْ وَ لَهُمْ عَذَابٌ اَلِيْمٌ ۝٥

9. From this we learn that it is important to study authentic history because through it one can obtain Divine fear and hope.

10. Like the people of Aad, Thamud, Lut, etc. Do obtain lessons from their lives.

11. From this, emerge two issues:

1. The coming of Divine punishment on the infidels in the world will in no way decrease their punishment of the Hereafter.

2. The worldly punishment of the infidels is very less in comparison to their punishment of the Hereafter. For this reason it has been called 'to taste'.

6.That is because there came to them their Messengers with clear arguments [12], but they said: "Shall mortals guide us?" So they disbelieved [13] and turned [14] away, and Allah did not need [15] them. And Allah is Self-Sufficient, All-Praised.

ذٰلِكَ بِاَنَّهٗ كَانَتْ تَّاْتِيْهِمْ رُسُلُهُمْ بِالْبَيِّنٰتِ فَقَالُوْٓا اَبَشَرٌ يَّهْدُوْنَنَا ز فَكَفَرُوْا وَ تَوَلَّوْا وَّاسْتَغْنَى اللّٰهُ ؕ وَ اللّٰهُ غَنِيٌّ حَمِيْدٌ ۝٦

12. Such great miracles, through which their truth and verification was being made to appear like a bright day. This tells us that every Prophet had certainly been given miracles. Someone was given one and others were given more. Our beloved Prophet صلى الله عليه وآله وسلم was given the most miracles.

13. This tells us that for the sake of claiming equality it is infidelity to call a Prophet an ordinary human being. Like calling Allah Almighty a Lamp by reciting the verse: "*The similitude of His light is as a niche wherein is a lamp*" (S24:V35). In addition, to call a Prophet an ordinary human being as in common

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terminology is infidelity and the practice of the infidels. Says Allah Almighty: "*Make not the summoning of the Messenger among yourselves like one calls the other among you*"(S18:V63).

14. By declaring faith, through their faith, because these people had not accepted faith from before.

15. In that neither did Allah Almighty ever care for their remaining infidels, nor did the Prophet. He destroyed them mercilessly.

7.Those who disbelieve stress that they shall never be resurrected [16] again. Please declare: "Yes, indeed, I swear by my Lord, you shall certainly be resurrected, then you shall certainly be informed of what your deeds were." And that is easy [17] for Allah.

زَعَمَ الَّذِيْنَ كَفَرُوْٓا اَنْ لَّنْ يُّبْعَثُوْا ؕ
قُلْ بَلٰى وَ رَبِّيْ لَتُبْعَثُنَّ ثُمَّ لَتُنَبَّؤُنَّ
بِمَا عَمِلْتُمْ ؕ وَ ذٰلِكَ عَلَى اللّٰهِ يَسِيْرٌ ۝٧

16. On the Day of Judgement for the sake of reward and punishment. It should be remembered that the rejection of the Day of Judgement is the main cause of all the sins and infidelity. Since there is no fear of any accountability, so man does what he pleases.

17. Thus, He will bring the entire creation back to life within a second, and within a short time will take complete account of everybody. Says Allah Almighty: "*And Allah is swift in taking account*"(S3:V199).

8.Therefore believe in Allah and His Messenger, and the Light [18] which We have sent [19] down. And Allah is aware of what you do.

فَاٰمِنُوْا بِاللّٰهِ وَرَسُوْلِهٖ وَ النُّوْرِ الَّذِيْٓ
اَنْزَلْنَا ؕ وَ اللّٰهُ بِمَا تَعْمَلُوْنَ خَبِيْرٌ ۝٨

18. From this order of narration there is a hint that belief in the Holy Prophet صلى الله عليه وآله وسلم as before the Holy Qur'aan. For this reason a person is made to recite the Kalimah and not the Qur'aan, at the time of making him Muslim. In order to reveal the characteristics of things, the Holy Qur'aan is a light, but for the Holy Qur'aan itself, the Holy Prophet صلى الله عليه وآله وسلم is a light. Says Allah Almighty: "*There has come to you from Allah a light and a Book, luminous*" (S5:V15). Laws of Shariah are understood from the Qur'aan, but the Qur'aan itself is understood from the teachings of the Holy Prophet صلى الله عليه وآله وسلم .

19. On the Night of Power the Holy Qur'aan was brought down from the Divine Tablet to the first worldly heaven and from here it was gradually revealed to the Holy Prophet صلى الله عليه وآله وسلم over a period of twenty-three years. Thus, there is no inconsistency in the statement of: "*We sent it down*" and "*We have sent down*".

9. On the day when He will bring you together on the Day of Gathering [20], that shall be the day of loss and gain [21]. But those who believe in Allah and are righteous, He will remove [22] from them their evil and cause them to enter Paradise, beneath which

يَوْمَ يَجْمَعُكُمْ لِيَوْمِ الْجَمْعِ ذٰلِكَ يَوْمُ
التَّغَابُنِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ وَ يَعْمَلْ
صَالِحًا يُّكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُدْخِلْهُ
جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ

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streams flow, to reside [23] therein for ever. That is the great achievement [24].

فِيْهَآ اَبَدًا ؕ ذٰلِكَ الْفَوْزُ الْعَظِيْمُ ۝٩

20. That is the Day of Judgement in which, at first, all will be brought together. Thereafter the believers will be separated from the infidels. Thus, it is called the Day of Resurrection and the Day of Separation.

21. In that the deprivation of the infidels and the success of the believers will be fully revealed. The infidels would be acknowledging their failure.

22. Either, by giving him the guidance in the world to abstain from sins or in the Hereafter He would be granting him forgiveness of the sins. This tells us that due to the blessing of the pious deeds, evil habits are discarded and the previous sins too, are being forgiven.

23. In that neither should the inmate of Paradise experience death nor be taken out from it while living.

24. Thus, one should do good deeds for obtaining this huge success, i.e. become a believer and obey the Holy Prophet صلى الله عليه وآله وسلم.

10. And (as for) those who disbelieve and reject [25] Our Verses, they are the inmates of the fire, to abide therein forever [26]. What an evil resort it is?

وَ الَّذِيْنَ كَفَرُوْا وَ كَذَّبُوْا بِاٰيٰتِنَآ اُولٰٓئِكَ اَصْحٰبُ النَّارِ خٰلِدِيْنَ فِيْهَا ؕ وَ بِئْسَ الْمَصِيْرُ ۝١٠ ع

25. In reality, this is the commentary of the first statement, because rejecting the Divine signs itself is infidelity. Rejection of Allah Almighty or His Prophet or the Day of Judgement is the rejection of Divine signs, which is infidelity. It should be remembered that the rejection of just one Prophet is equal to the rejection of Allah Almighty and all His signs.

26. From this we understand that the eternal stay in Hell and receiving severe punishment is for the infidels. No matter how sinful a believer may be, he will not be permanently in Hell if Allah wills. Also, Allah Almighty will not disgrace him. For the sake of His Beloved Prophet صلى الله عليه وآله وسلم He will conceal the faults of the sinful believers.

SECTION 2

11.No calamity befalls except by the permission [27] of Allah, He guides rightly his heart [28]. And Allah has full knowledge of everything.

مَآ اَصَابَ مِنْ مُّصِيْبَةٍ اِلَّا بِاِذْنِ اللّٰهِ ؕ وَ مَنْ يُّؤْمِنْۢ بِاللّٰهِ يَهْدِ قَلْبَهٗ ؕ وَ اللّٰهُ بِكُلِّ شَيْءٍ عَلِيْمٌ ۝١١

27. It should be remembered that some calamities come as a result of our sins, but they come through the order of Allah Almighty. This verse does not contradict the following verse: "*And whether affliction reached you, is due to what your hands have earned*" (842:V30). You should further remember that the calamities of the world for a believer are either compensation for his sins, or a means of obtaining a higher status. But, for the infidels it is a form of punishment. Thus, the meaning of the verse is crystal clear.

28. The meaning of bring faith in Allah Almighty is declaring faith in all His Prophets and His signs. The meaning of giving guidance is that Allah Almighty will give him guidance to do good deeds, i.e. without faith, a person will never get guidance to do good deeds. Thus, there is no inconsistency in the verse.

2.And obey Allah and obey [29] the Messenger, but if you turn away,

وَ اَطِيْعُوا اللّٰهَ وَ اَطِيْعُوا الرَّسُوْلَ ۚ فَاِنْ

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تَوَلَّيْتُمْ فَاِنَّمَا عَلٰى رَسُوْلِنَا الْبَلٰغُ الْمُبِيْنُ ﴿١٢﴾

then upon Our Messenger is only the responsibility to deliver [30] a clear message.

obedience have been described in a similar manner and connected by the conjunction AND, and not with the letter *FA*.

30. From this we learn that the world can cause no harm to the Messengers of Allah. They are only duty bound to convey the message of Allah Almighty, which they carry out. And Allah Almighty is fully aware that they have carried out their duty.

اَللّٰهُ لَآ اِلٰهَ اِلَّا هُوَ ؕ وَ عَلَى اللّٰهِ فَلْيَتَوَكَّلِ الْمُؤْمِنُوْنَ ﴿١٣﴾

13.Allah! There is none worthy of worship except Him. Therefore, only upon Allah should the believers rely [31].

when ill, seeking the assistance of the worldly authorities, or the Saints of Allah in times of calamities is not against the concept of trust.

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْٓا اِنَّ مِنْ اَزْوَاجِكُمْ وَاَوْلَادِكُمْ عَدُوًّا لَّكُمْ فَاحْذَرُوْهُمْ ۚ وَ اِنْ تَعْفُوْا وَ تَصْفَحُوْا وَتَغْفِرُوْا فَاِنَّ اللّٰهَ غَفُوْرٌ رَّحِيْمٌ ﴿١٤﴾

14.O believers [32]! Undoubtedly, from among your wives and your children there are some who are your enemies [33]. Therefore, beware [34] of them. But if you pardon (them) and overlook (their faults). Then surely, Allah is Forgiving, Merciful [35].

Almighty, e.g. from Salaah, Hajj and migration are our enemies and should not be obeyed. This verse is revealed about those men whose wives and children had stopped them from migrating, although migration had been obligatory upon them. This also tells us that any relative of ours who stops us from obeying Allah Almighty and His Prophet صلى الله عليه وآله وسلم is our enemy, while that stranger and non-family member who leads us to Allah Almighty and His Prophet صلى الله عليه وآله وسلم is one dear to us.

"Better than thousands of those relatives who are away from Allah, is one stranger who is nearer to Allah".

34. Do not deprive yourselves of piety by listening to them. This tells us that no obedience of anyone which is against Allah Almighty and His Prophet صلى الله عليه وآله وسلم

29. Acting upon the Holy Qur'aan is obedience to Allah Almighty while acting on *Hadith Shareef* is obedience to the Prophet of Allah. Or, carrying out obligatory duties is obedience to Allah Almighty and acting on the Sunnah is obedience to the Prophet of Allah. From this verse we learn that obedience to the Holy Prophet صلى الله عليه وآله وسلم is equally important to obedience to Allah Almighty. Both forms of

31. In that, although you act upon the provisions, but you rely and place your trust in Allah Almighty alone. Thus, medical treatment

32. Reason for its Revelation
When some of the believers had decided to migrate from *Makkah Muazzamah*, their wives and children had stopped them and said that we will not be able to bear your separation. Hearing this, they changed their mind. Then, after some time when they did migrate, they found that the early refugees had made tremendous advancements through the blessed company of the Holy Prophet صلى الله عليه وآله وسلم. They regretted this and had wished to cut off all links with their wives and children who had prevented them from migrating. In response to it, this verse was revealed in which all future such actions are being prohibited. These Companions, too, had been stopped from cutting off links with their wives and children.

33. This tells us that those wives and children who prevent you from the obedience of Allah

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35. This means that do not punish them for their previous faults by cutting off links with them, don,t stop their financial support. This tells us that to forgive your wives and children is liked by Allah Almighty. He who shows mercy on the creation, the Creator will show mercy on him.

15. Undoubtedly, your possessions and your children are only a trial [36], but with Allah is an immense reward [37].

اِنَّمَآ اَمْوَالُكُمْ وَاَوْلَادُكُمْ فِتْنَةٌ ؕ وَ اللّٰهُ عِنْدَهٗٓ اَجْرٌ عَظِيْمٌ ﴿۱۵﴾

36. That sometimes due to them a person remains deprived from piety. This, too, is a test from the Almighty.

37. This means in spite of taking care of your wife and children and undergoing obstacles in this respect, if you still remember Allah Almighty, you will be granted a great reward. This tells us that the worship of man is superior to the worship of angels as there are no such obstacles experienced by angels. For this reason angels are not entitled for Paradise.

16. Therefore, fear [38] Allah as much as you can, and hear and obey [39] and spend [40]. It is better for you. And whosoever guards himself from the greed [41] of his own soul, they are the successful people.

فَاتَّقُوا اللّٰهَ مَا اسْتَطَعْتُمْ وَ اسْمَعُوْا وَ اَطِيْعُوْا وَ اَنْفِقُوْا خَيْرًا لِّاَنْفُسِكُمْ ؕ وَمَنْ يُّوْقَ شُحَّ نَفْسِهٖ فَاُولٰٓئِكَ هُمُ الْمُفْلِحُوْنَ ﴿۱۶﴾

38. From this we learn that every person is duty bound to practise piety according to his capacity. Says Allah Almighty: "*Allah places not burden on any soul but to the extent of his strength*" (S2:V286). This brings us to the verse: "*Fear Allah as rightly He is to be feared...*" (S2:V102). This verse is either abrogated from that verse, or this verse is its commentary.

39. Listen to the command of Allah Almighty, His Prophet صلى الله عليه وآله وسلم , the Ulama and rulers obedient to the Holy Prophet صلى الله عليه وآله وسلم .

40. Zakaat, charities, in fact, spending on your family with the intention that it is in accordance with the command of the Holy Prophet صلى الله عليه وآله وسلم . All this would be regarded as spending in the Path of Allah Almighty.

41. In that he did not stop giving charity and alms out of miserliness.

17. If you lend Allah a good loan, He will double it for you, and forgive [42] you, and Allah is Appreciating, Forbearing.

اِنْ تُقْرِضُوا اللّٰهَ قَرْضًا حَسَنًا يُّضٰعِفْهُ لَكُمْ وَ يَغْفِرْ لَكُمْ ؕ وَ اللّٰهُ شَكُوْرٌ حَلِيْمٌ ﴿۱۷﴾ لا

42. To spend out of joy is called a loan with interest. Because you will most certainly receive reward for it, it is like a loan and since the reward received will be far in excess to the amount spent. Thus, it is an act of good and sometimes this loan is called *Qarz Hasanah*, which can be forgiven. From this we learn that between the slave and the master there is no interest, because Allah Almighty called it a loan and promised to give the reward in manifold, that this, in reality, is no loan, but everything belonging to the Master.

18. The Knower of the unseen and the seen, the Most Honourable,the Most

عٰلِمُ الْغَيْبِ وَالشَّهَادَةِ الْعَزِيْزُ الْحَكِيْمُ ﴿۱۸﴾ ع ۲ ۸ ۱۲

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Wise 43

43. He is that Lord Who is not unmindful of your charities or of your sincerity, nor is there any shortage in His treasures. Then, it is not possible that you will not be receiving rewards for your charities, or that you will receive less.

ايا تها ١٢ ٦٥ سُوْرَةُ الطَّلَاقِ مَدَنِيَّةٌ ٩٩ ركوعاتها ٢

SURAH AL-TALAQ (MADANI)

Revealed After Hijrah

2 Sections: 12 Verses 249 Words , 1060 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ اِذَا طَلَّقْتُمُ النِّسَآءَ فَطَلِّقُوْهُنَّ لِعِدَّتِهِنَّ وَاَحْصُوا الْعِدَّةَ ۚ وَاتَّقُوا اللّٰهَ رَبَّكُمْ ۚ لَا تُخْرِجُوْهُنَّ مِنْۢ بُيُوْتِهِنَّ وَ لَا يَخْرُجْنَ اِلَّآ اَنْ يَّاْتِيْنَ بِفَاحِشَةٍ مُّبَيِّنَةٍ ؕ وَتِلْكَ حُدُوْدُ اللّٰهِ ؕ وَ مَنْ يَّتَعَدَّ حُدُوْدَ اللّٰهِ فَقَدْ ظَلَمَ نَفْسَهٗ ؕ لَا تَدْرِيْ لَعَلَّ اللّٰهَ يُحْدِثُ بَعْدَ ذٰلِكَ اَمْرًا ①

1. O Prophet [1] (Communicator of the hidden news), when your people divorce your women, divorce them for their prescribed [2] time, and calculate the prescribed [3] period and fear [4] Allah your Lord. Do not expel [5] them out of their houses, nor should they themselves leave [6], unless they commit an open indecency [7]. These are the limits [8] of Allah. And whoever goes beyond the limits of Allah, he indeed does injustice to his own soul. You do not know that Allah may after this send a new command [9].

1. Inform your followers. For this reason the verb "*You divorce*" is used in the plural.
2. Reason for its Revelation:
Hazrat Sayyidina Abdullah ibn Umar (May Allah be pleased with him) had divorced his wife while she was in a state of menstruation. The Holy Prophet صلى الله عليه وآله وسلم asked him to revoke it. And if he still wants to give the divorce, it should be done when she is in a state of purity. In response to it, this verse was revealed (*Khazainul Irfaan*).
3. This tells us that it is important for the husband to have knowledge about his wife's waiting period, because women are weak in

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matters of calculation. It should be remembered that if the wife is in the period of menstruation and she claims that her period is over, but the husband rejects this, then the wife's claim would be accepted, on condition that the time is fit for this waiting period.

4. Do not just harass the wives by extending the period of waiting. There are many ways of extending this period of waiting. For a detailed discussion, consult books of jurisprudence.

5. From this we learn that the wife is part of the household members and the house in which she resides is linked with her, even though the husband is the master of the house. Says Allah Almighty: "*And remain in your houses...*" (S33:V33). We further learn that during the waiting period, a divorced wife should not be taken out of the house. She should be kept in the house with full maintenance, and that during the waiting period; such a woman must not leave the house in the day or at night.

6. During the period of waiting, the woman must not leave the house during the day or at night. This command is regarding the waiting period of divorce. But, during the waiting period resulting from the death of the husband, the wife can leave the house during the day if she is the breadwinner of the family, etc.

7. In that if they steal or commit adultery, they would be taken out to receive their punishment stipulated by Islamic law. Likewise, if the wife is guilty of verbal abuse, i.e. abusing the husband verbally, the husband has the right to throw her out of the house. This is under the command of disobedience. Similarly, if the house is small, the husband is a transgressor and Talaq-e-Baa'ina is given (an irrevocable Divorce), then the wife can leave the house. (For more details consult books of jurisprudence and Tafseer Khazainul Irfaan.)

8. The limits, which He had appointed for His servants and which is obligatory for the servants to follow.

9. This means that it is possible that Allah Almighty may incline the heart of the husband towards the wife and go back to her. Thus, do not pronounce three Talaqs at one sitting, lest you regret afterwards.

2. Then when they reach their prescribed term (IDDAT) keep them with kindness [10] or separate [11] from them with kindness, and call the witness, two [12] just persons from among you, and set up witness [13] for Allah. With this one is warned who believes [14] in Allah and the Last Day. And whoever fears [15] Allah, He will make a way for his deliverance [16].

فَاِذَا بَلَغْنَ اَجَلَهُنَّ فَاَمْسِكُوْهُنَّ
بِمَعْرُوْفٍ اَوْ فَارِقُوْهُنَّ بِمَعْرُوْفٍ وَّ
اَشْهِدُوْا ذَوَىْ عَدْلٍ مِّنْكُمْ وَ اَقِيْمُوا
الشَّهَادَةَ لِلّٰهِ ؕ ذٰلِكُمْ يُوْعَظُ بِهٖ مَنْ
كَانَ يُؤْمِنُ بِاللّٰهِ وَ الْيَوْمِ الْاٰخِرِ ؕ
وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مَخْرَجًا ۙ﴿۲﴾

10. In that you go back to them. This command is regarding that divorce which is not of abusive language. Regarding such a divorce, Allah Almighty says: "*Then if she is divorced for the third time, then that woman will not be lawful to him, until she lives with another husband...*" (S2: V230) This means in less than three Talaqs the husband has the right to take the wife back within the period of waiting. If he had given three Talaqs, he cannot go back to her. Similarly, in Talaq-e-Baain there is no returning, he has to get married to her again.

11. In that you do not take her back, but allow the waiting period to be completed, or give the remaining divorce. This tells us that the three Talaqs should be given separately. To give three Talaqs in one sitting is detestable. But if

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these are given, they will become binding.
12. This command is concerning giving Talaq or taking the wife back. Otherwise, giving Talaq or taking the wife back is correct even without a witness. From this we learn that the witnesses should be pious believers. The testimony of the infidel and the perpetual transgressor is not acceptable as can be understood from "*From you*" and "*just persons*" and "you" signifies two men or one man and two women.
13. This means in matters of testimony do not be partial to one party. Be a witness only to obtain the pleasure of Allah Almighty, i.e. testify honestly. From this we understand that it is not permissible to take money for giving testimony. This has been discussed at the end of Surah Baqarah.
14. From this we learn that the infidels are not duty bound to religious orders. They are duty bound to beliefs only.
15. In that he should give Sunni Talaq, i.e. one Talaq after every menstrual period, and that during the waiting period after Talaq, the wife must not be taken out of the house, and should not try to extend the waiting period, that you should appoint witnesses as stipulated by Islam, when giving a divorce and when revoking it. In short, you should bear in mind the limits set by Islam in matters and issues of divorce.
16. In that if you regret after giving divorce, there will be an opportunity for taking the wife back, or He will grant the man a good wife, and the wife a good husband, or He will free them of the anxieties of this world and the Hereafter, or He will protect them from the severity of death and the Day of Judgement.

3. And give him sustenance from where he cannot imagine [17]. Whosoever places his trust [18] in Allah, He is sufficient for him. Undoubtedly, Allah attains His purpose. Allah indeed has appointed a measure [19] for everything.

وَّ يَرْزُقْهُ مِنْ حَيْثُ لَا يَحْتَسِبُ ؕ وَ مَنْ يَّتَوَكَّلْ عَلَى اللّٰهِ فَهُوَ حَسْبُهٗ ؕ اِنَّ اللّٰهَ بَالِغُ اَمْرِهٖ ؕ قَدْ جَعَلَ اللّٰهُ لِكُلِّ شَیْءٍ قَدْرًا ۝۳

17. Reason for its Revelation:
Salim, son of Hazrat Auf ibn Malik, was taken as a captive. Hazrat Auf complained in the court of the Holy Prophetصلى الله عليه وآله وسلم about his poverty and his son's arrest. On hearing this, the Messenger of Allah صلى الله عليه وآله وسلم asked him to develop piety, and recite *LA HAWLA WALA QUWATTA*...in abundance. He did as he was told. A few days later, his son knocked on the door. When the father opened the door, he was overjoyed to see his son back, coming with a hundred camels. The infidels had become totally inattentive to realize that he had taken such great wealth of theirs' (Tafseer Roohul Mu'ani). The author of Khazainul Irfaan states that the son had brought along with him four thousand goats. Seeing all this, Hazrat Auf enquired from the Holy Prophet صلى الله عليه وآله وسلم whether this wealth was lawful for him. The reply was in the affirmative, as this wealth belonged to the combatant infidels. In response to it, this verse was revealed. This tells us that piety removes grief and brings about sustenance from unknown sources and blessings in that sustenance.
18. In this world as well as in the Hereafter. And he for whom Allah Almighty is sufficient, he does not have to knock on any other door. In fact, others will come to him.
19. Whether you place your trust in Him or not, you will only receive what is meant for you. Therefore why do you deprive yourself of the reward of the trust in Allah Almighty.

4. Those of your women who have no hope of (monthly)

وَ الّٰٓـِٔیْ یَئِسْنَ مِنَ الْمَحِیْضِ مِنْ نِّسَآىِٕكُمْ

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menstruation course, and in case you have a doubt [20], their prescribed period (for divorce) is three months, and for those too who have not had their courses [21]. And for the pregnant women their prescribed [22] time is that they lay down their burden [23] (give birth.) And whosoever fears Allah, He will make easy for him his affairs [24].

إِنِ ارْتَبْتُمْ فَعِدَّتُهُنَّ ثَلٰثَةُ أَشْهُرٍ ۙ وَّالّٰٓئِيْ لَمْ يَحِضْنَ ۭ وَاُولَاتُ الْاَحْمَالِ اَجَلُهُنَّ اَنْ يَّضَعْنَ حَمْلَهُنَّ ۭ وَمَنْ يَّتَّقِ اللّٰهَ يَجْعَلْ لَّهٗ مِنْ اَمْرِهٖ يُسْرًا ۝۴

20. Reason for its Revelation:
If you have a doubt in keeping an accurate account of what the period of waiting is. The Noble Companions asked the Holy Prophet صلى الله عليه وآله وسلم that we understand the waiting period of the lady who menstruates. But what is the waiting period of a woman who does not menstruate? In reply, this verse was revealed.

21. Due to childhood, their waiting period, too, is three months.

22. No matter whether they have been divorced, or their husbands have died, their waiting period is until the delivery of the baby.

23. From this we understand that if the divorcee, who is pregnant, has a miscarriage when the foetus has not developed limbs, her period of waiting will not be completed because this will not be regarded as delivery, but rather as a miscarriage. Thus, the bleeding after it will not be called NIFAAS bleeding after childbirth. Also, if the woman gives birth to a snake or any animal, this, too, will not complete the period of waiting because this will neither be her child nor will its birth be regarded as normal or natural. In fact, this is a rebellious ailment, e.g. sometimes snake-like worms are discharged from the anus. It is for this reason that there is no Janazah Salaah for such a foetus and bleeding thereafter will not be regarded as Nifaas. However, if the limbs are fully developed in such a foetus and there is life in it, then its delivery would complete the waiting period, as this will be regarded as normal delivery. For further information in this regard, consult books of jurisprudence.

24. In that He will grant you guidance to abstain from future sins and to do pious deeds.

5.That is the Command of Allah, which He has revealed [25] to you, and whosoever fears Allah, He will remove from them evil and give increased reward [26].

ذٰلِكَ اَمْرُ اللّٰهِ اَنْزَلَهٗٓ اِلَيْكُمْ ۭ وَمَنْ يَّتَّقِ اللّٰهَ يُكَفِّرْ عَنْهُ سَيِّاٰتِهٖ وَيُعْظِمْ لَهٗٓ اَجْرًا ۝۵

25. This means the above mentioned commands regarding Talaq and waiting period are given by Allah Almighty is a straight way. Obey them firmly.

26. From this we learn that piety is the means of obtaining bounties of the world and the Hereafter. Calamities are removed through it. It brings about mercies in the world; and in the Hereafter Allah Almighty will shower His blessings. But, one should remember that there is a condition in piety, i.e. it should not be developed for gaining the world, but for the sake of obtaining the pleasure of Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم.

6. Make the women to dwell where you yourselves dwell,

اَسْكِنُوْهُنَّ مِنْ حَيْثُ سَكَنْتُمْ مِّنْ

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وُجْدِكُمْ وَ لَا تُضَآرُّوْهُنَّ لِتُضَيِّقُوْا
عَلَيْهِنَّ ؕ وَ اِنْ كُنَّ اُولَاتِ حَمْلٍ
فَاَنْفِقُوْا عَلَيْهِنَّ حَتّٰى يَضَعْنَ
حَمْلَهُنَّ ۚ فَاِنْ اَرْضَعْنَ لَكُمْ فَاٰتُوْهُنَّ
اُجُوْرَهُنَّ ۚ وَاْتَمِرُوْا بَيْنَكُمْ بِمَعْرُوْفٍ ۚ
وَاِنْ تَعَاسَرْتُمْ فَسَتُرْضِعُ لَهٗۤ اُخْرٰى ۝٦ ؕ

according to your means [27], and do not harm them in order to pose hardship [28] to them. And if they are pregnant, give them maintenance, until they give birth [29]. Then if they suckle (the child) for you give them their due [30] compensation, and enjoin [31] on one another [32] among you to be kind. And if you find it difficult, let another (woman) suckle [33] the child.

27. From this, emerge two issues:
1. That during her period of waiting, the husband shall give the wife maintenance and a house to stay.
2. That he shall give her the house in accordance with his financial position. If he keeps her in his own house, then in the case of irrevocable divorce, he will not maintain privacy with her. Thus, "*where they are staying*" does not mean that you stay with her against the teachings of Islam. However, in the case of revocable Talaq, there is no need for privacy, because it is possible that the husband may go back to her.

28. This means during the period of waiting do not make life difficult for these women, which will force them to leave the homes. By *'hardship of home'* is meant giving them homes that are narrow and dark, or to keep women with them who are cruel and oppressive and will make life unbearable for them.

29. Because the waiting period of a pregnant woman will be completed after delivery. It should be remembered that it is obligatory to give maintenance for the divorced woman until the completion of her period of waiting, whether she is pregnant or not. This is the verdict of Imam Abu Hanifa (May Allah be pleased with him).

30. A few issues emerge from this:
1. After the waiting period, the wife can take wages for breastfeeding her baby.
2. If after the waiting period the mother wants to breastfeed the baby, then the baby should not be given to another woman for this purpose.
3. The child belongs to the father and as such its complete maintenance is obligatory upon him, as is understood from 'for you'. It should be remembered that until the divorced woman has not married another person, she is entitled to keep the baby.

31. The parents of the child. This tells us that even after divorce, the mother should be consulted regarding the upbringing of the child because she is more attached to the child.

32. In that if the mother asks for more money for breastfeeding, the father should not be unwilling to pay.

33. From this we learn that if another mid-wife is charging less than the mother, the father can take her to breastfeed the child.

لِيُنْفِقْ ذُوْ سَعَةٍ مِّنْ سَعَتِهٖ ؕ وَ مَنْ
قُدِرَ عَلَيْهِ رِزْقُهٗ فَلْيُنْفِقْ مِمَّاۤ اٰتٰىهُ
اللّٰهُ ؕ لَا يُكَلِّفُ اللّٰهُ نَفْسًا اِلَّا مَاۤ
اٰتٰىهَا ؕ سَيَجْعَلُ اللّٰهُ بَعْدَ عُسْرٍ يُّسْرًا ۝٧ ع

7.Let him who has abundance of means provide according to his means [34], and whoever has limited means of subsistence, let him provide out of that which Allah has bestowed [35] upon him. Allah does not lay on anyone a burden [36] except to which He has given that one. Allah brings

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about ease [37] after difficulty.

34. From this we learn that it is obligatory upon the father to pay the maintenance according to his financial position. If the wife is poor and the husband is wealthy, then he should pay the maintenance according to his wealth, i.e. during the waiting period the husband is duty-bound to pay maintenance to his wife according to his financial position.

35. This means a poor man will pay maintenance to the wife according to his financeial position. It should be remembered that if the husband is poor, it becomes the duty of the mother to maintain the child.

36. Thus, the poor is not placed under obligation to pay maintenance of the wealthy.

37. This means the poor person should not despair of the mercy of Allah Almighty and fulfill his obligations according to his means. Allah Almighty will, in the near future, make him wealthy if He wills.

SECTION 2

8. And how many a town rebelled against the Commandments of the Lord and His Messengers? So We called it to account severely [38] and punished it with a severe punishment.

وَ كَاَيِّنْ مِّنْ قَرْيَةٍ عَتَتْ عَنْ اَمْرِ رَبِّهَا وَرُسُلِهٖ فَحَاسَبْنٰهَا حِسَابًا شَدِيْدًا ۙ وَّ عَذَّبْنٰهَا عَذَابًا نُّكْرًا ۝٨

38. He sent punishment upon them due to their infidelity and sins and made them entitled for severe punishment in the Hereafter. This tells us that the poor are entitled to the first glad -tidings while the wealthy transgressors are entitled for the punishment. It should be remembered that here "*Qarya*" signifies dwellers of the village.

9.So they tasted [39] the evil result of their conduct and the end of its affair was total loss [40].

فَذَاقَتْ وَ بَالَ اَمْرِهَا وَ كَانَ عَاقِبَةُ اَمْرِهَا خُسْرًا ۝٩

39. This tells us that the worldly punishments on the infidels are much lighter in comparison to those that they will be receiving in the Hereafter. Therefore, regarding the worldly punishments, the word *'to taste'* is used. But, these punishments will in no way lessen their punishments of the Hereafter.

40. They had been given severe punishments at their time of death and in their graves. Due to the grace of Allah Almighty, the believer is and will remain safe from loss.

10.Allah has prepared for them severe 41 punishment. So fear Allah, O men of understanding, who believe! Allah has indeed sent to you a reminder.

اَعَدَّ اللّٰهُ لَهُمْ عَذَابًا شَدِيْدًا ۙ فَاتَّقُوا اللّٰهَ يٰۤاُولِى الْاَلْبَابِ ۚ الَّذِيْنَ اٰمَنُوْا ۬ؕ قَدْ اَنْزَلَ اللّٰهُ اِلَيْكُمْ ذِكْرًا ۙ۝١٠ ع

41. By this is meant punishment of the Hereafter, which will be meted out after the Day of Judgement. Thus, there is no repetition in the verse.

11.Through a Messenger [42] who

رَّسُوْلًا يَّتْلُوْا عَلَيْكُمْ اٰيٰتِ اللّٰهِ مُبَيِّنٰتٍ

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لِّيُخْرِجَ الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ
مِنَ الظُّلُمٰتِ اِلَى النُّوْرِ ؕ وَ مَنْ يُّؤْمِنْ
بِاللّٰهِ وَ يَعْمَلْ صَالِحًا يُّدْخِلْهُ جَنّٰتٍ
تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِيْنَ فِيْهَآ
اَبَدًا ؕ قَدْ اَحْسَنَ اللّٰهُ لَهٗ رِزْقًا ⑪

recites to you clear [43] verses of Allah so that He may bring forth those who believe and act righteously, out of darkness into light [44]. And whosoever believes [45] in Allah and acts righteously [46], He will cause him to enter Paradise [47], beneath which streams flow, to reside therein forever. Allah has surely made for him a best provision [48].

verses of the Holy Qur'aan, bringing everyone from apostasy to guidance; from unmindful ness to wakefulness; from falsehood to truth. The words of the Holy Qur'aan, too, were received from the Holy Prophet صلى الله عليه وآله وسلم , as were its bounties and blessings. It should be remembered that both these attributes of the Holy Prophet صلى الله عليه وآله وسلم are neither confined to time nor place.

42. By "*zikr*" is meant to counsel, to remind and to remember, as this is an act of honour and greatness. Here, '*all*' is used to mean friend while '*every*' applies to the Holy Prophet صلى الله عليه وآله وسلم . From this we understand that the Holy Prophet صلى الله عليه وآله وسلم is the true Rememberance of Allah and the heart full of anxiety finds contentment through the rememberance of Allah Almighty. The Holy Qur'aan is a witness to this. Thus, the Holy Prophet صلى الله عليه وآله وسلم is the contentment of the hearts. "*Most certainly, in the rememberance of Allah lies the contentment of the hearts*". Therefore, recitation of Darood Shareef and Na'at Shareef is the best treatment for the anxiety of the heart. Anyone who recites Darood Shareef in abundance, he will not contract any disease, because the Holy Prophet صلى الله عليه وآله وسلم is there to remind Allah Almighty. Says Allah Almighty: "*Admonish, for indeed you are an admonisher*"(S88:V21). Zikrullah is also the blessed name of the Holy Prophet صلى الله عليه وآله وسلم . He is our means of honour in this world and the Hereafter. The Holy Prophet صلى الله عليه وآله وسلم is the Rememberance of Allah, the light of Allah Almighty, etc. The physical birth of the Holy Prophet صلى الله عليه وآله وسلم took place in the sacred city of Makkah, but his pure soul is not attached to any place. Because he came down, the word "*Anzala - Has sent down*" is being used.

43. Here, those wisdoms of the advent of the Holy Prophet صلى الله عليه وآله وسلم are mentioned, like teaching the recitation of the

44. From this, emerge a few issues:
1. Infidelity is darkness, while Islam is light.
2. Infidelity is of thousands of types, but Islam is one, because Allah Almighty has used the plural form of darkness to indicate infidelity and the singular form of light is used for Islam.
3. The Holy Prophet صلى الله عليه وآله وسلم brings forth a person from infidelity to Faith; from ignorance to knowledge; from transgression to piety. Here, the Holy Prophet صلى الله عليه وآله وسلم is the subject of "*He brings forth*" who have been mentioned in closeness.

45. In that one should sincerely believe in the Personality and Attributes of Allah Almighty, His Prophets, the Heavenly Scriptures, etc. And all the beliefs presented by Islam. Without prophethood, belief in the Oneness of Allah Almighty is a path to Hell. Shaitaan is not a polytheist, but a firm monotheist, yet he is an inmate of Hell, because he rejected prophethood.

46. According to one's capacity and with sincerity.

47. It should be remembered that at the time of his death and in his grave, the believer witness-

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ses Paradise, but he will only enter Paradise after the Day of Judgement. However, the souls of the martyrs enter Paradise immediately after their demise.

48. From this, emerge a few issues:

1. Faith has priority over actions.
2. For obtaining salvation, faith has to be complemented with good deeds.
3. Allah Almighty will grant one believer several Paradises: one for Salaah, one for Zakaat and one out of His Mercy.
4. There is permanence in Paradise. There is no death, nor expulsion from it.

12.It is Allah who created seven heavens, and the same number of earths like [49] them. They continue to get the command [50], that you may know that Allah has power [51] over all the things, and that Allah encircles [52] all the things in His knowledge.

اَللّٰهُ الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ وَّ مِنَ
الْاَرْضِ مِثْلَهُنَّ ؕ یَتَنَزَّلُ الْاَمْرُ بَیْنَهُنَّ
لِتَعْلَمُوْۤا اَنَّ اللّٰهَ عَلٰی كُلِّ شَیْءٍ قَدِیْرٌ ۙ۬ وَّ
اَنَّ اللّٰهَ قَدْ اَحَاطَ بِكُلِّ شَیْءٍ عِلْمًا ﴿۱۲﴾ ع ۲ ۱۸

49. This tells us that there are seven regions of earth; or seven foreign lands known as seven climes, or seven regions. But, because all these courts are made of sand and are joined with one another, the Holy Qur'aan refers to the earth in the singular. The heavens are of different things and since they are far from one another they are referred to in the plural.

50. This means the commands of Allah Almighty are prevalent in the heavens and the earth. There is no single place where His law is not in force.

51. This means that the Lord Who is today issuing His laws in the heavens and on earth, will tomorrow be taking accountability on the Day of Judgement and giving reward and punishment.

52. Thus, resurrecting the dead, taking account of the entire creation is not difficult at all. In addition, this accountability is not for His knowledge, but to silence the creation.

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ایاتها ١٢ ٦٦ سُوْرَةُ التَّحْرِيْمِ مَدَنِيَّةٌ ١٠٧ رکوعاتها ٢

SURAH AL-TAHREEM (THE PROHIBITION)

(MADANI) Revealed After Hijrah

2 Sections: 12Verses 247 Words , 1060 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰٓاَيُّهَا النَّبِيُّ لِمَ تُحَرِّمُ مَآ اَحَلَّ اللّٰهُ لَكَ ۚ تَبْتَغِيْ مَرْضَاتَ اَزْوَاجِكَ ۭ وَاللّٰهُ غَفُوْرٌ رَّحِيْمٌ ①

1. O Prophet! Why do you prohibit [1] (yourself) from that which Allah has made lawful for you, only to please [2] your wives? And Allah is Forgiving, Merciful [3].

1. Reason for its Revelation

Whenever the Holy Prophet صلى الله عليه وآله وسلم would go to the house of Hazrat Zainab bint Jahash (May Allah be pleased with her), she would always present him with honey. For this reason he would stay there longer. Hazrat Aisha and Hazrat Hafsa (May Allah be pleased with them) were displeased with this extra time spent with Hazrat Zainab and, as a result, they became envious of her. The two of them decided that when the Messenger of Allah صلى الله عليه وآله وسلم now comes to either of their homes, he would be told that had he perhaps eaten Maghfeer (a gum-like substance of an exotic tree which gives off a slight offensive smell). When the Holy Prophet صلى الله عليه وآله وسلم came to their homes and this question was asked, he replied that he did not eat this, but had taken honey at the house of Bibi Zainab. The Holy Prophet then said; I will make the use of honey unlawful upon me, i.e. since I stay longer at the house of Bibi Zainab because of the honey, which is unpleasant to you, I will make honey unlawful for me. In other traditions, it is stated that the Holy Prophet صلى الله عليه وآله وسلم had made Hazrat Maria Qibtiyah unlawful for him. Whatever the case, these verses were revealed on this occasion.

2. From this we understand that by taking an oath, the thing becomes unlawful for the taker of the oath; and when he uses that thing, paying of compensation becomes obligatory upon him. Furthermore, the Holy Prophet's making of honey, or Hazrat Maria Qibtiyah (May Allah be pleased with her) unlawful for him, was only to please his blessed wives and not due to any lack of knowledge, because the strong smell emanating from one's mouth is not a weakness and will be felt. Thus, the Wahabis cannot use this verse to substantiate their claims of the lack of knowledge of the Holy Prophet صلى الله عليه وآله وسلم .

3. Allah Almighty pardoned the fault of both blessed wives of the Holy Prophet صلى الله عليه وآله وسلم and described a compensation for him, which made it easy for his entire Ummah.

قَدْ فَرَضَ اللّٰهُ لَكُمْ تَحِلَّةَ اَيْمَانِكُمْ ۚ وَاللّٰهُ مَوْلٰىكُمْ ۚ وَهُوَ الْعَلِيْمُ الْحَكِيْمُ ②

2.Allah has sanctioned [4] for you to keep firm your oaths. And Allah is your Protector [5], and He is the

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All-Knowing, Most Wise.

وَ اِذْ اَسَرَّ النَّبِیُّ اِلٰی بَعْضِ اَزْوَاجِهٖ حَدِیْثًا ۚ فَلَمَّا نَبَّاَتْ بِهٖ وَ اَظْهَرَهُ اللّٰهُ عَلَیْهِ عَرَّفَ بَعْضَهٗ وَ اَعْرَضَ عَنْۢ بَعْضٍ ۚ فَلَمَّا نَبَّاَهَا بِهٖ قَالَتْ مَنْ اَنْۢبَاَكَ هٰذَا ؕ قَالَ نَبَّاَنِیَ الْعَلِیْمُ الْخَبِیْرُ ۝۳

3.When the Prophet conveyed a piece of information in confidence [6] to one [7] of his wives, she disclosed [8] it to others, and Allah disclosed [9] it to the Prophet. The Prophet made known to her some part, and overlooked [10] some part thereof. And when he informed her of it, she said: "Who has informed [11] you of it?" He said: "The All-Knowing, the All-Aware has informed [12] me."

4. From this we learn that to make the lawful into unlawful is binding by an oath, but to make the unlawful into lawful does not require an oath, e.g. if a person says; if I do a certain thing, my wife will become unlawful for me. This is an oath. And if he says, if I do a certain thing, I will eat pork. This is not an oath. Further, we learn that the compensation for an oath is only in Islam and not in the previous religions. For this reason, Allah Almighty did not command Hazrat Ayub (On whom be peace) to give compensation, instead he taught him a means of fulfilling the oath - that strike your wife with a broomstick.

5. O Prophet and his household members! Hence, He takes care of the management of your home and teaches the etiquettes of your home to the believers.

6. This wife is Hazrat Hafsa (May Allah be pleased with her). Therefore we learn that the lofty status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is such that Allah Almighty settles even his family matters. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had told Hazrat Hafsa that she must not divulge that he had made honey or that Hazrat Maria Qibtiyah is unlawful for him. She must keep this information to herself.

7. It should be remembered that the wives of the Holy Prophet صلی اللہ علیہ وآلہ وسلم were nine of such type; five were Quraish: Hazrat Aisha, Hazrat Hafsa, Hazrat Umm Habibah bint Abu Sufyaan, Umm Salmah bint Umayyah, Sauda bint Zam'ah; four wives were non-Quraish: Zainab bint Jahash Asadiyya, Maimoona bint Harith Balaliyya, Safeeyah bint Hay Khaibariyya, Juwainiyyah bint Harith Mustaliqiyya (May Allah be pleased with them). The Holy Prophet صلی اللہ علیہ وآلہ وسلم told two secrets to Hazrat Hafsa: one was regarding making honey or Hazrat Maria Qibtiyah unlawful for him, the other was that after him, Hazrat Abu Bakr and Hazrat Umar (May Allah be pleased with them) would become Caliphs.

8. This means that Hazrat Hafsa divulged both these secrets to Hazrat Aisha Siddiqah.

9. This means Oh My Beloved! Hazrat Hafsa has divulged both these secrets to Hazrat Aisha. She could not maintain your secret.

10. This means that the Holy Prophet صلی اللہ علیہ وآلہ وسلم had told Hazrat Hafsa that why did she divulge the fact about the unlawfulness of honey, but he did not say that she had revealed the second thing. This was the Holy Prophet's صلی اللہ علیہ وآلہ وسلم lofty kindness that he did not mention about others.

11. When Hazrat Hafsa enquired that Oh Beloved of Allah, who had informed you about it? Is it through Divine Revelation, or was it Hazrat Aisha?

12. This means that Allah Almighty gave this information to me.

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اِنْ تَتُوْبَآ اِلَى اللّٰهِ فَقَدْ صَغَتْ قُلُوْبُكُمَا ۚ وَاِنْ تَظٰهَرَا عَلَيْهِ فَاِنَّ اللّٰهَ هُوَ مَوْلٰىهُ وَ جِبْرِيْلُ وَصَالِحُ الْمُؤْمِنِيْنَ ۚ وَالْمَلٰٓئِكَةُ بَعْدَ ذٰلِكَ ظَهِيْرٌ ۝٤

4. If both of you (two wives) repent [13] to Allah, your hearts are already deviated [14] from the path, but if you two force [15] him, then undoubtedly Allah is his helper, and Jibraeel and the righteous believers [16], and further more, the angels [17] are his helpers.

13. In that case, this is obligatory upon you.

14. Here, *'turning away of the heart'* does not mean sinfulness and impiety, but make something undesirable, desirable; because no Companion of the Holy Prophet can ever be sinful. Says Allah Almighty: "*And made them stick close to the command of piety...*"(S48:V26). They can commit a sin, but they will remain firm on it. They will immediately obtain guidance to repent. There are many examples of these.

15. In that you get together and adopt a practice, which will displease the Holy Prophet صلى الله عليه وآله وسلم .

16. This means Oh consorts of the Holy Prophet صلى الله عليه وآله وسلم , if you do not serve and assist Our Prophet صلى الله عليه وآله وسلم , he has many helpers. Even Allah Almighty Himself is his helper, so is Jibraeel, the pious believers and all the angels. Although Hazrat Jibraeel (On whom be peace) is included among the angels, but since he is the leader of all the angels, he has especially been mentioned separately. It should be remembered that Prophets are helpers of the believers, like the king is of his subjects. And true believers are the helpers of the Holy Prophet صلى الله عليه وآله وسلم like the servants and soldiers are of the king. Thus, on the basis of this verse we cannot say that the Holy Prophet صلى الله عليه وآله وسلم is dependent on the believers. Says Allah Almighty: "*If ye help (the cause of) Allah, He will help you*"(S47:V7).

17. From this we learn that the servants of Allah Almighty are helpers, because in this verse Hazrat Jibraeel (On whom be peace) and Saleh are termed as helpers of the believers and the angels are called those who will back him up. Thus, there is no inconsistency in the verse.

عَسٰى رَبُّهٗٓ اِنْ طَلَّقَكُنَّ اَنْ يُّبْدِلَهٗٓ اَزْوَاجًا خَيْرًا مِّنْكُنَّ مُسْلِمٰتٍ مُّؤْمِنٰتٍ قٰنِتٰتٍ تٰٓئِبٰتٍ عٰبِدٰتٍ سٰٓئِحٰتٍ ثَيِّبٰتٍ وَّاَبْكَارًا ۝٥

5. It is possible that if he divorces [18] you, his Lord will give him in your place, wives better [19] than you, submissive, faithful, obedient, repentant, devoted [20] to Salaah and fasting, whether widows or virgins [21].

18. It should be remembered that the purpose of this is to threaten and frighten the pure consorts of the Holy Prophet صلى الله عليه وآله وسلم and not to divorce them.

19. This means that Allah Almighty will provide them with such wives who will be more obedient and loyal than you. It should be remembered that the consorts of the Holy Prophet صلى الله عليه وآله وسلم are superior and more virtuous than all the women of the world. But, (Allah forbid) if they had been divorced and other women had come in his marriage, then these would have been superior to those who were divorced. Thus, the verse is crystal clear, as Allah Almighty says: "*And if you turn your face, He will substitute for you another people, and then they will not be like you*" (S48:V38).

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This tells us that that wife is good, who is gift from Allah Almighty, even if she is poor. hus, as far as possible choose a wife who is ligious, don't search for one who is wealthy.

21. From this, those wives proved to be very effective and they regarded obedience and loyalty to the Holy Prophet as greater than every other bounty.

O believers! Save [22] yourselves nd your families from the fire hose [23] fuel are men and stones. Over it are angels, stern and strong. They do not disobey [24] Allah in what He Commands them, and act as they re commanded [25].

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا قُوْٓا اَنْفُسَكُمْ وَاَهْلِيْكُمْ نَارًا وَّقُوْدُهَا النَّاسُ وَالْحِجَارَةُ عَلَيْهَا مَلٰٓئِكَةٌ غِلَاظٌ شِدَادٌ لَّا يَعْصُوْنَ اللّٰهَ مَآ اَمَرَهُمْ وَيَفْعَلُوْنَ مَا يُؤْمَرُوْنَ ۝٦

2. In that be pious yourself and urge and uide your family towards piety. This tells us hat the wife is included in the household nembers.

23. By '*man*' is meant an infidel and by '*stone*' s meant their idols.This tells us that propagation of Islam is obligatory upon every Muslim. Your wife and children should be the irst to be guided on the correct path.

24. Those whose hearts are totally bereft of any mercy, and who will not escape the punishment.

25. This tells us that all the angels are innocent. After Harut and Marut came in the form of human beings, they committed sins. Thus, there is no inconsistency in the verses, e.g. only after the staff of Hazrat Musa would turn into a snake, would it begin to devour.

7. O infidels! Do not urge any excuses today. You shall only be recompensed for what you used to do.

يٰٓاَيُّهَا الَّذِيْنَ كَفَرُوْا لَا تَعْتَذِرُوا الْيَوْمَ ؕ اِنَّمَا تُجْزَوْنَ مَا كُنْتُمْ تَعْمَلُوْنَ ۝٧ ع ١٩

SECTION 2

8. O you who believe! Repent to Allah in sincere repentance [26]. It nay be that your Lord may remove [27] from you your evil and cause you o enter Paradise beneath which treams flow, on the day on which Allah will not humiliate [28] the Prophet and the believers with him. Their light will be moving before hem, and on their right hands [29]. They will say: "O our Lord! Make erfect [30] for us our light, and grant s protection. Certainly, you have ower over all things [31]."

يٰٓاَيُّهَا الَّذِيْنَ اٰمَنُوْا تُوْبُوْٓا اِلَى اللّٰهِ تَوْبَةً نَّصُوْحًا ؕ عَسٰى رَبُّكُمْ اَنْ يُّكَفِّرَ عَنْكُمْ سَيِّاٰتِكُمْ وَيُدْخِلَكُمْ جَنّٰتٍ تَجْرِيْ مِنْ تَحْتِهَا الْاَنْهٰرُ ۙ يَوْمَ لَا يُخْزِي اللّٰهُ النَّبِيَّ وَالَّذِيْنَ اٰمَنُوْا مَعَهٗ ۚ نُوْرُهُمْ يَسْعٰى بَيْنَ اَيْدِيْهِمْ وَبِاَيْمَانِهِمْ يَقُوْلُوْنَ رَبَّنَآ اَتْمِمْ لَنَا نُوْرَنَا وَاغْفِرْ لَنَا ۚ اِنَّكَ عَلٰى كُلِّ شَيْءٍ قَدِيْرٌ ۝٨

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26. True repentance, whose effect should be to make one give up all sinful deeds and get into the habit of doing pious deeds. It should be remembered that repentance in the true sense of the word is expression of remorse at the previous sins and a firm resolve to abstain from future sins. Repentance takes many forms: to repent from infidelity, transgressions, infringing human rights, etc. By "*Taubatun Nasooha*" is meant that after repenting, that person must not indulge in any sins, just as milk that has come from the udder will never go back in it (*Tafseer Khazainul Irfaan*).

27. This tells us that repentance is the means of obtaining forgiveness of the sins and the claim for Paradise. To provide expectation of hope for kindness, too, is a promise.

28. From this we learn that even if a believer is a sinner, he will, if Allah wishes, be safeguarded from the embarrassment and disgrace of the Hereafter. Even if he is going to receive punishment, it will be given in such a way that he will not be disgraced, because he is the follower of the Holy Prophet صلى الله عليه وآله وسلم. Disgrace is specially set-aside for the infidels. Furthermore, the pious believers on the Day of Judgement will be with the Holy Prophet صلى الله عليه وآله وسلم. The author of *Tafseer Roohul Bayaan* has written that some of the pious people on the Day of Judgement will not be made to give account at all, while the accountability of some will be under cover. Allah Almighty will not maintain privacy from them. He will accept their intercession. Their faces will be radiant.

29. The light of the Faith of the believers, light of the obedience of the obedient, light of the sincerity of the sincere, light of the truth and faithfulness of the true devotees, light of the bright foreheads of the sincere worshippers. It will be in front of the Bridge (*Pul Siraat*) as well as on both sides but not behind, so that the hypocrites and apostates coming from behind will not be able to benefit from it.

30. This means Oh Allah! Keep this light until we cross the Bridge to safety. The believers would be offering this dua until they see that the light of the hypocrites has extinguished between them. This tells us that at first, the hypocrites will get light, but it will be extinguished on the bridge.

31. Some believers would be crossing the bridge like lightning, some like the strong wind, some like swift riders and some dragging themselves on their buttocks. The dua recited will be by this last group (*Tafseer Roohul Mu'ani*). They will be offering the dua of forgiveness because they would be seeing the infidels falling into Hell.

9.O Prophet! Strive hard against the infidels and the hypocrites, and be hard [32] against them. And their abode is Hell. What an evil destination it is [33]!

يٰٓاَيُّهَا النَّبِيُّ جَاهِدِ الْكُفَّارَ وَالْمُنٰفِقِيْنَ
وَاغْلُظْ عَلَيْهِمْ ؕ وَمَاْوٰىهُمْ جَهَنَّمُ ؕ
وَبِئْسَ الْمَصِيْرُ ۝٩

32. They have been striving against the open infidels with the swords and the concealed infidels, i.e. the hypocrites with severe words and strong proofs, because one cannot use the sword on the hypocrites. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is a paragon of beauty and Hazrat Musa (On whom be peace) was awe-inspiring, because the Holy Prophet صلى الله عليه وآله وسلم was ordered to be severe, while Hazrat Musa (On whom be peace) was told to speak gently with the Pharaoh. We further learn that to be severe with the infidels and the hypocrites is the way of life of the Holy Prophet صلى الله عليه وآله وسلم However, those from whom there is hope of faith, be extremely gentle with them. Gentleness on the infidels is just as criminal as being severe on the believers. A serpent is the enemy of one's life, but the infidel is the enemy of one's faith. It should be remembered that the

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ommand regarding the combatant infidels is ifferent to that of the infidels who are citizens n an Islamic state.

3. This tells us that the hypocrites and the infidels would remain in Hell permanently. In fact, the hypocrites will be in the deepest pit, because their infidelity is more severe than the open infidels.

ضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ كَفَرُوا امْرَاَتَ نُوْحٍ وَّ امْرَاَتَ لُوْطٍ ؕ كَانَتَا تَحْتَ عَبْدَيْنِ مِنْ عِبَادِنَا صَالِحَيْنِ فَخَانَتٰهُمَا فَلَمْ يُغْنِيَا عَنْهُمَا مِنَ اللّٰهِ شَيْـًٔا وَّقِيْلَ ادْخُلَا النَّارَ مَعَ الدّٰخِلِيْنَ ۝١٠

0.Allah sets out an example to the nfidels [34] of the wife of Nuh and the vife [35] of Lut. They were both under wo of Our righteous devotees, but hey (the wives) betrayed [36] them. But nothing helped them against Allah, and it was said: "Enter both n the fire [37] with those who enter it."

4. These examples are regarding meting out unishment and not doing work akin to the elievers.

5. The name of the wife of Hazrat Nuh(On whom be peace) was Wa'la or Waliah, while hat of Hazrat Lut(On whom be peace) was Wahila.

6. Among the female infidels, Waliah was aying that Hazrat Nuh (On whom be peace) is nad. She was also a spy for the infidels. It should be remembered that no Prophet's wife has ever been an adulteress.

37. This tells us that without faith, the company of the pious will not prove beneficial. The son of Hazrat Nuh (On whom be peace) remained an infidel. We further learn that the infidels will not benefit from any relation or blood link with the Prophets. Also, on the Day of Judgement every person will be with him whom he had loved in the world.

وَضَرَبَ اللّٰهُ مَثَلًا لِّلَّذِيْنَ اٰمَنُوا امْرَاَتَ فِرْعَوْنَ ۘ اِذْ قَالَتْ رَبِّ ابْنِ لِيْ عِنْدَكَ بَيْتًا فِي الْجَنَّةِ وَنَجِّنِيْ مِنْ فِرْعَوْنَ وَعَمَلِهٖ وَنَجِّنِيْ مِنَ الْقَوْمِ الظّٰلِمِيْنَ ۝١١ۙ

1. And Allah sets out for the believers an example [38] of the wife [39] of the Pharaoh when she said: "My Lord, build for me a house [40] with You in Paradise and deliver me from the Pharaoh and his misdeeds, and deliver me from the unjust [41] people."

8. A believer will not be affected by the sins of the infidels as long as he abhors them, even if they may be living together in one house.

9. Hazrat Asiya bint Mazahim who had declared faith in Hazrat Musa (On whom be peace). When the Pharaoh came to know of it, he punished her severely. He tied her hands and feet with four chains and made her stand in the intense heat.

0. This tells us that in Paradise, that home has a greater status in which its occupant enjoys greater nearness to Allah Almighty. An Arabic idiomatic expression says: "*Choose the neighbour before the house*".

41. In that grant me death with belief. This tells us that it is permissible to pray for one's death due to encountering religious dangers. Allah Almighty appointed angels for her, who provided her with cover from the sun and showed her her house in Paradise, due to which she would forget all her hardships. It is stated in some traditions that she had been raised into heaven physically. She will be married to our Holy Prophet صلى الله عليه وآله وسلم in Paradise.

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وَ مَرْيَمَ ابْنَتَ عِمْرٰنَ الَّتِيْٓ اَحْصَنَتْ
فَرْجَهَا فَنَفَخْنَا فِيْهِ مِنْ رُّوْحِنَا
وَصَدَّقَتْ بِكَلِمٰتِ رَبِّهَا وَ كُتُبِهٖ وَكَانَتْ
مِنَ الْقٰنِتِيْنَ ﴿١٢﴾

12. And Mariam [42], the daughter of Imran, who guarded her virginity [43]. We breathed into her Our Spirit [44] and she confirmed [45] the truth of the words of he Lord and His Books, and was among the obedient [46] ones.

42. It should be remembered that the name of Bibi Mariam appears twenty-seven times in the Holy Qur'aan. Besides her, no other lady's name has been mentioned in it.

43. No man had ever touched her. The commentary of it is the following verse: "*When no man hath touched me*" (S3:V47).

44. In that Hazrat Jibraeel blew over her chest through which she fell pregnant. From this verse, emerge a few issues:

1. The work of the beloved servants of Allah Almighty is, in reality, the works of Allah Almighty. Observe, it was Hazrat Jibraeel (On whom be peace) who had blown, but Allah Almighty says We have done it.

2. To blow for the purpose of providing blessings is the way of the angels. This verse serves as a proof of the beneficial effect of the blowing by the pious sages.

3. Hazrat Isa (On whom be peace) is called the Spirit of Allah, because the origin of his birth is through the blowing of *Roohul Ameen*, i.e. Hazrat Jibraeel (On whom be peace), while through the blowing of Hazrat Isa, the dead would come to life and the sick would be cured.

45. One should declare faith in all the heavenly revealed Books and Scrolls and act upon the laws of Shariah.

46. Because in matters of piety and purity she was in no way less than men. For this reason "*devoted servants*" is used here in the masculine plural. It should be remembered that there are five ladies who enjoy the highest virtue and excellence: Hazrat Asiya, Sayyadda Mariam, Hazrat Faatimah, Hazrat Khadijah and Hazrat Aisha (May Allah be pleased with them).

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أياتها ٣٠ ٦٧ سُوْرَةُ الْمُلْكِ مَكِّيَّةٌ ٧٧ ركوعاتها ٢

SURAH MULK (THE SOVEREIGNTY)

(MAKKAN) Revealed Before Hijrah

2 Sections: 30Verses [1] 330 Words , 1313 Letters

. There are many excellent virtues mentioned bout this Surah. This Surah will intercede for s reciter; it is a means of obtaining salvation rom the punishment of the grave. One of the companions heard the recitation of Surah Mulk emanating from under the ground. On enquiring from the Holy Prophet صلى الله عليه وآله وسلم , he was told that there is the grave of a believer whose inmate had been reciting it in his life, and is doing the same, now in his grave.

n the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ○

ECTION 1

تَبٰرَكَ الَّذِىْ بِيَدِهِ الْمُلْكُ ۫ وَهُوَ عَلٰى كُلِّ شَىْءٍ قَدِيْرُ ۙ○١

.Blessed is He [2] in Whose control is he total sovereignty [3], and He has ower [4] over all the things.

i.e. all the worlds are under the total control of Allah Almighty, which are used inwardly and outwardly by Him (*Tafseer Roohul Mu'ani*).

2. This means Bestower of lofty favours and indness. Or, a thing on which His name is aken will become full of blessings. By bountiful' is meant abundance of mercy.

3. The world of bodies is called territory, while the world of spirits and the world of lights s called the angelic world. Also, outer control is called territory and inner control is dominion,

4. This means that Allah Almighty has the power to create every possible thing. Impossible things like talking lies, etc. have no connection with His Personality and Attributes.

الَّذِىْ خَلَقَ الْمَوْتَ وَالْحَيٰوةَ لِيَبْلُوَكُمْ اَيُّكُمْ اَحْسَنُ عَمَلًا ؕ وَهُوَ الْعَزِيْزُ الْغَفُوْرُ ۙ○٢

.Who created [5] death and life that He may try [6] you as to which of you s best in deeds. And He is the Honourable, the Forgiving [7].

. From this we learn that death is an xistentialist thing because a mere non-existent hing cannot be created. Thus, the meaning of reating is to provide it with existence. For this eason, it is stated in the Hadith Shareef: On he Day of Judgement, death, too, will die, i.e. will be destroyed. It is thus quite clear that nly that thing can be destroyed which is in xistence.

It should be remembered that the deeds of this world are seeds and the rewards and punishment of the other world, are fruit. Also, Allah Almighty has created some for Paradise and some for Hell. Everybody in the world would be given inclination to do deeds for which he is created. This is the Divine Law, but Divine Power is that He can grant a death on faith to a person who had been a sinner and an infidel all his life and to provide him Paradise, e.g. the magicians who had declared

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faith in Hazrat Musa (On whom be peace).
7. He will punish the rebellious sinner because Being of Esteem is dominant. He will forgive those who repent because He is Most-Forgiving and Merciful.

الَّذِیْ خَلَقَ سَبْعَ سَمٰوٰتٍ طِبَاقًا ؕ مَا تَرٰی فِیْ خَلْقِ الرَّحْمٰنِ مِنْ تَفٰوُتٍ ؕ فَارْجِعِ الْبَصَرَ ۙ هَلْ تَرٰی مِنْ فُطُوْرٍ ۝٣

3. Who created the seven heavens, and above [8] another. You see no disparity [9] in the creation of the Affectionate. Then observe again. Can you see any disorder [10]?

8. All the seven heavens are piled one over the other in such a manner that the upper heaven has fully encompassed the lower heaven. This does not necessarily mean that it is joined or fixed with one another. Thus, there is no inconsistency between the verse and the Hadith. Between every two heavens there is a distance of five hundred years.
9. This means that in His creation nothing is inappropriate and improper.He created everything as it should be created. This suitability and appropriateness is found in every creation including the heavens and the earth.
10. This means that you will not be able to see any breakage, wear and tear or dilapidation There are doors in the heavens from which the angels descend, and on the Night of Me'raaj, the Holy Prophet صلی اللہ علیہ وآلہ وسلم entered. But, these doors are not of obstructive nature. Thus, from this verse it is not proven that there are no doors in the heavens. Says Allah Almighty: "*And the sky shall be opened up and it will become doors*"(S78:V19).

ثُمَّ ارْجِعِ الْبَصَرَ كَرَّتَيْنِ يَنْقَلِبْ اِلَيْكَ الْبَصَرُ خَاسِئًا وَّ هُوَ حَسِيْرٌ ۝٤

4. Then turn back the eye again and again; your look shall come back to you confused, while it is fatigued [11].

11. This means every gaze looking for fault and weakness will return every time with failure, i.e. it will not see any weakness, while the gaze trying to perceive wisdoms will at all times perceive wisdom.

وَ لَقَدْ زَيَّنَّا السَّمَآءَ الدُّنْيَا بِمَصَابِيْحَ وَ جَعَلْنٰهَا رُجُوْمًا لِّلشَّيٰطِيْنِ وَ اَعْتَدْنَا لَهُمْ عَذَابَ السَّعِيْرِ ۝٥

5. And certainly, We have adorned this lower [12] heaven with lamps [13] (stars) and We have made these missiles for the devils [14] and We have prepared for them the punishment of burning [15].

12. The first heaven, which is nearer to the earth. The literal meaning of 'world' is to be near, being derived from '*dunoon* – to be near'. Thus, the meaning of the verse is clear.
13. It should be remembered that all the stars are not in the first heaven. Only the moon is in it. But, because all the heavens are transparent like glass, it is for this reason that they appear to be on the first heaven.
14. This means there are different benefits from these stars: they are beauty of the first heaven, lamps of the night; guidelines for the travellers; when one of the infidel jinns tries to go into the heaven to listen to the conversation of the angels, then such a fire emanates from them which either destroys him or injures him like a bullet wounding a hunted animal.
15. From this we learn that the infidel jinns will go into Hell. Although their creation is from fire, they will be punished in the fire, just as we feel pain when injured by a lump of sand.

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وَ لِلَّذِيْنَ كَفَرُوْا بِرَبِّهِمْ عَذَابُ جَهَنَّمَ ؕ وَ بِئْسَ الْمَصِيْرُ ۝٦

6. And for those who disbelieve [16] in their Lord, for them is the punishment of Hell. And what an evil destination it is!

16. From this we learn that the rejection of one command of the Prophet is equal to the rejection of Allah Almighty because here, every infidel has been included in "those who disbelieve in their Lord", as the Prophet is the sovereign authority of Allah Almighty.
17. That place is full of hardships, its food and water is detestable, the snakes and scorpions are extremely vicious, and its companions are oppressive. In short, every form of hardship is brought together. This tells us that Hell is a place for the infidels only, while the sinful believers will be its inmates for a short period. It will be like the stay of a traveller in a shelter for the work period.

اِذَآ اُلْقُوْا فِيْهَا سَمِعُوْا لَهَا شَهِيْقًا وَّ هِيَ تَفُوْرُ ۙ۝٧

7.When they shall be thrown therein, they will hear a loud moaning [18] of it, as it boils.

18. Like the boiling pot, or like the engine of a train. But, this sound will be heard by the inmates of Hell only at the time of falling and in the state of living. Although the inmates of Paradise would be crossing the Bridge, they will not hear the frightening sound of Hell. Says Allah Almighty: "*They will not hear the faintest sound*"(S21:V102).

تَكَادُ تَمَيَّزُ مِنَ الْغَيْظِ ؕ كُلَّمَآ اُلْقِيَ فِيْهَا فَوْجٌ سَاَلَهُمْ خَزَنَتُهَآ اَلَمْ يَاْتِكُمْ نَذِيْرٌ ۝٨

8.Almost bursting of fury [19]. Whenever a group [20] will be thrown in it, its keeper shall ask them: "Did there not come to you a warner [21]?"

19. This tells us that in Hell there is feeling. It expresses anger, in fact it speaks. Allah Almighty says that "*We will ask Hell: Are you full?" It will say "Are there more?" (S 50 : V30)*
20. This tells us that the infidels would be entering Hell in armies. Every category of infidel will be with his own kind. Even if a sinful believer would go into Hell, he will go alone in such a way that nobody will be aware of his condition, so that the Ummah of the Holy Prophet will not be disgraced.
21. This means that the Prophet صلى الله عليه وآله وسلم will reach directly, or the deputies of the Prophet, the Ulama whose arrival or their propagation is indeed the arrival of the Prophet.

قَالُوْا بَلٰى قَدْ جَآءَنَا نَذِيْرٌ ۙ فَكَذَّبْنَا وَ قُلْنَا مَا نَزَّلَ اللّٰهُ مِنْ شَيْءٍ ۖ اِنْ اَنْتُمْ اِلَّا فِيْ ضَلٰلٍ كَبِيْرٍ ۝٩

9.They shall say: "Yes, indeed there came to us a warner, but we rejected" (him) and said: "Allah has not revealed [22] any thing. You are only in a great misguidance [23].

22. Since the infidels will perceive through conjecture that now rejection of the advent of the Prophets will become a means of receiving a beating from the angels. Therefore, they will tell the truth. They will not tell lies here, like on the Day of Judgement.
23. This tells us that those people to whom the teachings of the Prophets did not reach at all; they will be punished for their polytheism only and not for any other thing. An example of this is the people of *FATRAT*, who had died before the advent of the Holy Prophet (Peace be upon

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him). No teaching of any of the Prophets was

10. And they shall say: "Had we but listened or used (our) intelligence [24], we would not have been among the inmates of the great fire."

24. This tells us that any intelligence, which fails to understand Religion, is not intelligence. Those ears and eyes, which fail to listen to the

11.They will then confess [25] their sins, but cursed be the inmates of the burning fire [26].

25. By 'sin' is meant sin of the heart, i.e. of infidelity and polytheism. It should be remembered that the infidels would be punished for infidelity and polytheism as well as for not carrying out the laws of Shariah, because in matters of punishment they are duty-

12.(As for) those who fear their Lord without seeing [27] (Him) they shall surely have forgiveness and a great reward [28].

27. This means that the instruction of the Prophet inculcated in their hearts the fear of Allah Almighty. Otherwise, at the time of death, on seeing the punishment will be struck by fear. Even the devil had said: "*Verily I fear Allah, Lord of the worlds*". (S59 : V16) But this fear is not the means of obtaining salvation.

28. The author of Tafseer Roohul Bayaan says

13.And whether you hide your word or publish loudly, surely, He knows what is in the hearts [29].

29. At the time of this nonsensical prattle, the polytheists of Makkah had been saying, speak softly; the Lord of Muhammad may hear us. In this verse they have been refuted that none of their private or public deeds are concealed from

14.Does He not know, Who created [30]? And He is the Knower of the minutest, being Well Aware.

able to reach them.

وَ قَالُوْا لَوْ كُنَّا نَسْمَعُ اَوْ نَعْقِلُ مَا كُنَّا فِيْٓ اَصْحٰبِ السَّعِيْرِ ﴿١٠﴾

commands of the Prophet, and see the signs of Allah Almighty, are deaf and blind even though they may be utilized for worldly things.

فَاعْتَرَفُوْا بِذَنْۢبِهِمْ ۚ فَسُحْقًا لِّاَصْحٰبِ السَّعِيْرِ ﴿١١﴾

bound for disobeying the laws of Shariah.

26. This is the command of Allah Almighty, or will be said by the angels at that time, i.e. you are far from the mercy of Allah Almighty. You are at all times entitled for reproach and curse.

اِنَّ الَّذِيْنَ يَخْشَوْنَ رَبَّهُمْ بِالْغَيْبِ لَهُمْ مَّغْفِرَةٌ وَّ اَجْرٌ كَبِيْرٌ ﴿١٢﴾

that from the blessed chest of Hazrat Abu Bakr (May Allah be pleased with him) would emanate the fragrance of fried liver. His blessed heart had been totally fried in the fear of Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم would weep so much in Tahajjud Salaah that the sound of a boiling pot would emanate from his blessed chest.

وَاَسِرُّوْا قَوْلَكُمْ اَوِ اجْهَرُوْا بِهٖ ؕ اِنَّهٗ عَلِيْمٌۢ بِذَاتِ الصُّدُوْرِ ﴿١٣﴾

Allah Almighty. The stately splendour of Allah Almighty is very lofty, His beloved servant Hazrat Sulaiman (On whom be peace) would hear the sound of an ant from the distance of three miles.

اَلَا يَعْلَمُ مَنْ خَلَقَ ؕ وَهُوَ اللَّطِيْفُ الْخَبِيْرُ ﴿١٤﴾ ع

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30. This means that Lord Who had created you, your deeds, and your hazards, how can you or your inner thoughts be concealed from Him. This is like the proof of their previous claim.

SECTION 2

15.It is He Who made the earth subservient [31] to you. Therefore go about in the spacious sides thereof and eat [32] of His sustenance. And to Him is the return [53] (after death).

هُوَ الَّذِیْ جَعَلَ لَكُمُ الْاَرْضَ ذَلُوْلًا فَامْشُوْا فِیْ مَنَاكِبِهَا وَكُلُوْا مِنْ رِّزْقِهٖ ؕ وَ اِلَیْهِ النُّشُوْرُ ﴿۱۵﴾

31. In that He made it soft in a suitable way so that you may reside on it, do your farming, construct buildings, etc. The earth is made neither as hard as iron, nor fluid like water. Allah be Praised!

32. Eat lawful and wholesome sustenance, either of your own earning or from the earning of others, like the inherited wealth. The great Sufi sages say that eat physical sustenance for the preservation of the body, and use spiritual nourishment for the development of the soul. From this we learn that it is obligatory to eat because it preserves life, and life is the basis of all acts of worship. For this reason it is forbidden to fast until death and go on a hunger strike. We also learn that from that which Allah Almighty has provided you eat a little and feed a little. Do not try to eat everything yourself.

33. On the Day of Judgement, for the accountability. Thus, do not eat such a food, which will prove to be a burden for you tomorrow. Thus, after eating, mention is made of the Hereafter.

16.Do you feel secure of Him Whose is the heaven that He shall not make the earth to swallow [34] up as it shakes (as in earthquake)?

ءَاَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یَّخْسِفَ بِكُمُ الْاَرْضَ فَاِذَا هِیَ تَمُوْرُ ﴿۱۶﴾

34. From this we learn that after the Holy Prophet صلی اللہ علیہ وآلہ وسلم specific punishment can come. What is mentioned in another verse: "*And Allah is not to chastise them, while (O Beloved (Prophet) you are in their midst*" (S8:V33), refers to general punishments.

17.Or, do you feel secure [35] of Him Whose is the heavens that He shall not send down upon you rain of stones as a punishment? So, you will know how was My warning [36]?

اَمْ اَمِنْتُمْ مَّنْ فِی السَّمَآءِ اَنْ یُّرْسِلَ عَلَیْكُمْ حَاصِبًا ؕ فَسَتَعْلَمُوْنَ كَیْفَ نَذِیْرِ ﴿۱۷﴾

35. This tells us that being bereft of the fear of Allah Almighty is the practice of the infidels, and placing hope in him is the lofty habit of the believer. In times of safety, there is no fear, while in hope there is presence of fear as well. This means be fearful, lest due to your sins such heavenly stones begin to fall upon you like they fell on the people of Lut. May Allah protect us!

36. This means to declare faith after seeing the punishment, because declaration of faith at that time may have no credence. Faith should be in the unseen. It should be remembered that here, saying; "*Whose kingdom is in the heaven*," He has shown that idols are not worthy of being feared. Fear Him Whose kingdom is in the heavens. However, this does not mean that Allah Almighty resides in the heavens, as He is free from space.

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وَ لَقَدْ كَذَّبَ الَّذِيْنَ مِنْ قَبْلِهِمْ فَكَيْفَ كَانَ نَكِيْرِ ﴿١٨﴾

18.And certainly those before them rejected (the truth). Then how was My disapproval [37]?

Lut (On whom be peace).

37. That He had sank Qarun in the earth and sent heavenly stones on the people of Hazrat

اَوَلَمْ يَرَوْا اِلَى الطَّيْرِ فَوْقَهُمْ صٰٓفّٰتٍ وَّ يَقْبِضْنَ ۛ مَا يُمْسِكُهُنَّ اِلَّا الرَّحْمٰنُ ؕ اِنَّهٗ بِكُلِّ شَيْءٍۭ بَصِيْرٌ ﴿١٩﴾

19.Have they not seen the birds above them spreading and closing their wings [38]? None withholds [39] them, save the Most Affectionate. Undoubtedly, He Sees [40] everything.

Allah Almighty, how often have we not seen engine failures causing the planes to be destroyed? Or, its antecedent is the heavens, i.e. these heavens are such heavy bodies, which are neither hanging on anything, nor are they placed or set up in anything. Despite this, they do not fall down because it is Allah Almighty Who is preventing them from falling down.

38. From this we learn that only Allah Almighty is preventing the heavens from falling down. Otherwise, any heavy thing has comes down.

39. In "none withholds them" the antecedent of 'them' is either birds, i.e. these birds when flying in the air sometimes open their wings and sometimes keep them closed, yet they do not fall down. This tells us that it is not just their wings that keep them in the air, but it is Allah Almighty Who keeps them from falling. They are just a collection of meat and bones, which should have fallen down. Today, it is Allah Almighty Who protects the aeroplanes from falling down and not their machines and engines, because without the protection of

40. This means when flying, the birds spread their wings or fold them. If the spreading of their wings was protecting them from falling down, then the folding of their wings should have caused them to fall down. Yet, they do not fall, although any heavy thing that is up is supposed to fall down.

اَمَّنْ هٰذَا الَّذِيْ هُوَ جُنْدٌ لَّكُمْ يَنْصُرُكُمْ مِّنْ دُوْنِ الرَّحْمٰنِ ؕ اِنِ الْكٰفِرُوْنَ اِلَّا فِيْ غُرُوْرٍ ﴿٢٠﴾

20.Or, who is it that who will be a host for you to assist [41] besides the Most Affectionate Allah? The infidels are only in deception [42].

sion of Allah Almighty are mentioned are there to serve as proof for it.

41. Wherever it has been stated in the Holy Qur'aan that you have no helper, signifies help in opposition to Allah Almighty i.e. that whom Allah Almighty wants to destroy is being saved by someone opposing Allah Almighty. This is the commentary of all such verses. However, those verses in which help, through the permis

42. They are of the thinking that Divine punishment will not come to them, and even if it were to come, their false deities would be able to save them, are hopelessly being deceived by the devil.

اَمَّنْ هٰذَا الَّذِيْ يَرْزُقُكُمْ اِنْ اَمْسَكَ رِزْقَهٗ ۚ بَلْ لَّجُّوْا فِيْ عُتُوٍّ وَّ نُفُوْرٍ ﴿٢١﴾

21.Or, who is it that who will give you sustenance if He withholds His provisions [43] ? Nay, but they have become shameless in contu-macty and disdain

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besides Allah Almighty can grant these things.

اَفَمَنْ يَّمْشِىْ مُكِبًّا عَلٰى وَجْهِهٖٓ اَهْدٰٓى اَمَّنْ يَّمْشِىْ سَوِيًّا عَلٰى صِرَاطٍ مُّسْتَقِيْمٍ ﴿٢٢﴾

of the believers and the infidels.

46. This means the believer in the world is treading the correct path and is moving in the correct direction. But, the infidels are on the inverted road as well, moving in the topsy-turvy direction. Are both these paths equal? Certainly not! Islam is the Straight Path. Also, obtaining correct understanding of Islam and doing correct deeds is treading on this Straight Path.

قُلْ هُوَ الَّذِىْٓ اَنْشَاَكُمْ وَجَعَلَ لَكُمُ السَّمْعَ وَ الْاَبْصَارَ وَ الْاَفْـِٕدَةَ ؕ قَلِيْلًا مَّا تَشْكُرُوْنَ ﴿٢٣﴾

womb is done by the angels, yet Allah Almighty has declared these as His works.

48. That they use His bounties to show their ingratitude, in fact, they are used to opposing Him. O ungrateful man, show some justice. Even the believers, too, need to take a lesson from this verse.

قُلْ هُوَ الَّذِىْ ذَرَاَكُمْ فِى الْاَرْضِ وَ اِلَيْهِ تُحْشَرُوْنَ ﴿٢٤﴾

tand that the acceptance of Divine Attributes can only prove beneficial when they are acknowledged through the teachings of the Prophet. Acceptance of Tauheed, but rejecting the Prophet, is indeed the path to Hell.

وَ يَقُوْلُوْنَ مَتٰى هٰذَا الْوَعْدُ اِنْ كُنْتُمْ صٰدِقِيْنَ ﴿٢٥﴾

take place? From this condition we understand that this question of theirs was merely for the purpose of amusement and not for ascertainment.

22. What! Is he who goes along [44] on his face, better guided than he who walks upright [45] upon a straight path [46]?

44. Like the polytheists, who are trapped through their defective beliefs and wrong deeds.

45.This tells us that all the deeds of the infidels are topsy-turvy because they are without faith.All the deeds of the believers are correct because they are based on faith.The charities given by the infidels are an inverted action because it will not help him to reach his destination. This is the very condition of the deeds

23. Please declare: "It is He Who brought you into being and made for you the ears and the eyes and the hearts [47]. How, little is it that you give in thanks [48]."

47. This means Oh My Beloved; tell those polytheists that the invitation I am giving you towards the worship of that Lord Who is indeed the true Lord Who has bestowed upon man such innumerable bounties. From this we learn that the deeds of the special servants of Allah Almighty are indeed His deeds. Thus, the formation of the limbs of the foetus in the mother's

24.Please declare: "It is He Who multiplies you in the earth and to Him you shall be gathered [49]."

49. This means that Allah Almighty is the support and goal of everyone. It should be remembered that here, Divine Attributes have been mentioned with all, i.e. Oh My Beloved Rasul! You tell them so that they can unders

25. But they say: "When shall this promise be (executed) if you are truthful [50]?"

50. This means that if you are true in providing information about the Day of Judgement and Divine Punishment, then tell us when will it

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قُلْ اِنَّمَا الْعِلْمُ عِنْدَ اللّٰهِ ۖ وَ اِنَّمَآ اَنَا نَذِيْرٌ مُّبِيْنٌ ﴿٢٦﴾

26.Please declare: "The knowledge [51] thereof is only with Allah, and I am only a clear warner [52]."

51. No creation is blessed with understanding through assumption, calculation, almanac, etc. till Allah Almighty does not inform them through Divine inspiration or revelation.

52. From this it is proven that Allah Almighty has not given the Holy Prophet صلى الله عليه وآله وسلم knowledge of the Day of Judgement, because here it is not stated that I am not given the knowledge. The Arabic expression: " *The knowledge is the sword of Allah*" is also used to indicate information that is not intended. The truth of the matter is that Allah Almighty has given the Holy Prophet صلى الله عليه وآله وسلم knowledge of the Day of Judgement. He himself says: "*I and the Day of Judgement are like these two fingers joined*". He has prophesized so many signs of Qiyamah. He has foretold that it will take place on a Friday.

فَلَمَّا رَاَوْهُ زُلْفَةً سِيْٓـَٔتْ وُجُوْهُ الَّذِيْنَ كَفَرُوْا وَقِيْلَ هٰذَا الَّذِىْ كُنْتُمْ بِهٖ تَدَّعُوْنَ ﴿٢٧﴾

27.But, when they will realize that it is nearby, the faces [53] of those who disbelieve shall be sorry, and it shall be said to them : "This is that which you used to call for [54]."

53. This means faces of the infidels will become distorted on seeing the signs of Judgement Day, or signs of death or the signs of punishment. From this we learn that at the time of death and on the Day of Judgement, the faces of the believers would be cheerful. Even now, some pious persons, at the time of death have been seen to be smiling.

54. They were demanding this from the Prophets and believers. Now, it is in front of you. See to your heart's content (May Allah protect us)!

قُلْ اَرَءَيْتُمْ اِنْ اَهْلَكَنِىَ اللّٰهُ وَ مَنْ مَّعِىَ اَوْ رَحِمَنَا ۙ فَمَنْ يُّجِيْرُ الْكٰفِرِيْنَ مِنْ عَذَابٍ اَلِيْمٍ ﴿٢٨﴾

28.Please declare: "Have you considered that Allah will destroy [55] me and those with me? Rather, He will have mercy [56] on us; yet who will protect the infidels from a painful punishment?

55. The infidels of Makkah would eagerly await the demise of the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions. Here, it is stated that our demise will in no way save you from Divine punishment. So why are you hoping for that? This tells us that to wait for the death of believers is the old habit of the infidels.

56. In that You grant us long life spans so that we can accumulate many good deeds. This tells us that even the life of a believer is a form of mercy.

قُلْ هُوَ الرَّحْمٰنُ اٰمَنَّا بِهٖ وَ عَلَيْهِ تَوَكَّلْنَا ۚ فَسَتَعْلَمُوْنَ مَنْ هُوَ فِىْ ضَلٰلٍ مُّبِيْنٍ ﴿٢٩﴾

29.Please declare: "Only He is the Most Affectionate. We believe in Him and on Him do we rely [57]. So, you shall come to know [58] who is in clear misguidance."

57. This means the above fissures are for your explanation. Otherwise, Allah Almighty is kind to us because we are obedient to Him and He is Most Compassionate.

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58. This means at the time of death, because every infidel at the time of his death acknowledges the truth about Islam, but the acceptance of it at that time is of no avail.

30.Please declare: "Have you considered if your water vanishes [59] into the earth who will bring you the flowing water?

قُلْ اَرَءَيْتُمْ اِنْ اَصْبَحَ مَآؤُكُمْ غَوْرًا فَمَنْ يَّاْتِيْكُمْ بِمَآءٍ مَّعِيْنٍ ﴿٣٠﴾ ع ١٦ ٢ ٢

59. This means that the water of your wells and seas which have been placed under your control, or the water of your eyes, mouth, and stomach will become dry, or the water of your love for Allah Almighty and His Holy Prophet صلى الله عليه وآله وسلم becomes dry, which gathers in the sand of your deeds to make you into a true devotee through the gaze of your Guide. Now, who has the power to grant you this water?

آياتها ٥٢ ٦٨ سُوْرَةُ الْقَلَمِ مَكِّيَّةٌ ٢ رکوعاتها ٢

SURAH AL-QALAM (THE PEN)

(MAKKAN) Revealed Before Hijrah

2 Sections: 52 Verses 300 Words , 1256 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

نٓ وَالْقَلَمِ وَمَا يَسْطُرُوْنَ ﴿١﴾ لا

1. Nun. By the Pen 1 and what they write [2].

1. This Surah is called Surah Al-Qalam or Surah Nun. It is Makkan. By Pen is meant either that pen which has recorded every event on the Divine Tablet that would be taking place until the Day of Judgement, whose length is equal to the heavens and the earth; or the pens of KIRAMAN KATIBAIN, with which they record the deeds of the people; or the pens of the Islamic scholars with which they write the praises of the Holy Prophet صلى الله عليه وآله وسلم, praises of Allah Almighty, Islamic issues and verdicts. The great Sufi sages say the pen is the blessed tongue of the Holy Prophet صلى الله عليه وآله وسلم , which is the key and solution to everything. For an exquisite commentary, consult the book "SHAANE HABIBUR RAHMAN."

2. By the Oath of the recording of Kiraman Katibain, or by the oath of the writings of the Islamic scholars through which they serve the Religion.

2. By the Grace of your Lord, you

مَآ اَنْتَ بِنِعْمَةِ رَبِّكَ بِمَجْنُوْنٍ ﴿٢﴾ ع

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are not at all insane [3].

3. Or, you are by the Grace of your Lord, not mad, because Prophethood and madness are impossible to be at one place. The burden of faith of the entire world is on the Prophet. If he is mad then the entire world would be destroyed, like the driver of the engine, valuable pearls, etc. are placed in an expensive box.

3. And surely, for you is an endless reward [4].

وَ اِنَّ لَكَ لَاَجْرًا غَيْرَ مَمْنُوْنٍ ۚ﴿۳﴾

4. Because the reward of all the good deeds of the entire Ummah is for you, as you have taught them these good deeds, and your Religion will never be abrogated. Thus your reward too will never come to an end. The reward, which, you will be receiving, will have no one's obligation in it. In fact, everyone will be obligated to you.

4.And indeed, you are upon [5] the excellent manners.

وَ اِنَّكَ لَعَلٰى خُلُقٍ عَظِيْمٍ ﴿۴﴾

5. The conduct of the Holy Prophet صلى الله عليه وآله وسلم is the Holy Qur'aan. This Qur'aan is a silent book and the Holy Prophet صلى الله عليه وآله وسلم is the walking, talking Qur'aan. This tells us that no one has the power to describe the good conduct of the Holy Prophet صلى الله عليه وآله وسلم in the true sense of the word because it is very lofty. It should be remembered that Allah has stated the world and all its bounties to be little. Says Allah Almighty: "*Say you, the enjoyment of the world is little*"(S5:V77). In spite of this, no one has the capacity to count the bounties of the world. Says Allah Almighty: "*And if you want to count the favours of Allah, you cannot count them*" (S14:V34). Since it is impossible to count that which is little, then what power does man have to count that which Allah Almighty has called as huge?

5.So, you shall soon see it, and they too shall see [6].

فَسَتُبْصِرُ وَ يُبْصِرُوْنَ ۙ﴿۵﴾

6. This means from all those prophecies about the unseen given by you, many of them will be witnessed by the infidels also, and O My Beloved you too, will be seeing them with your blessed eyes. The Holy Prophet is seeing everything today as well, but here, physical seeing is intended.

6.As to which of you suffers such (insanity).

بِاَىِّكُمُ الْمَفْتُوْنُ ﴿۶﴾

7.Indeed, your Lord best knows him who goes astray from His way, and He best knows the followers [7] of the right guidance.

اِنَّ رَبَّكَ هُوَ اَعْلَمُ بِمَنْ ضَلَّ عَنْ سَبِيْلِهٖ ۪ وَ هُوَ اَعْلَمُ بِالْمُهْتَدِيْنَ ﴿۷﴾

7. He who is informed will have knowledge due to this information like the angel who is the writer of fate. The animal emerging from the earth, Hazrat Adam (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم to whom Allah Almighty had granted the knowledge of heresy and guidance. Also, the personality of the Holy Prophet صلى الله عليه وآله وسلم is the true test between sincerity and enmity like Hazrat Adam became the criterion between the worship of the angels and the devil.

8. So do not yield to the beliers [8]

فَلَا تُطِعِ الْمُكَذِّبِيْنَ ﴿۸﴾

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the true faith).

In the apparent the address is to the Holy ophet صلى الله عليه وآله وسلم but in reality its pose is to let the believers become aware of

They wish that you should mpromise [9]. So they too would mpromise.

Reason for its Revelation:
e leaders of Quraish came to the Holy ophet صلى الله عليه وآله وسلم and said if you have y illness we will have it treated, if you desire orldly pleasures, we will provide all the means r it. If nothing else is desired then please frain from talking ill of our idols and we too ill stop raising objections against you.

0. But do not yield to any mean wearer [10].

0. Reason for its Revelation:
hese verses were revealed concerning Waleed in Mugheerah who would call the Holy rophet صلى الله عليه وآله وسلم mad. The Holy Qur'aan outlined ten faults of his. At the end he

1. Back-biter going about standing.

2.Forbidder[11] of good, transgressor, inful [12];

1. Waleed bin Mugheerah would tell his mily members that if they would accept Islam e would deprive them from his wealth. From his we learn that stopping people from good eeds is the peculiar habit of Mugheerah and is likes. Even today, too, some people will not top the people from gambling, going to the

3.Ignoble, mean, besides all that, of oubtful birth [13].

3. This means an illegitimate baby is a baby om out of adultery. On the revelation of this erse Waleed came to his mother and said that e Holy Prophet صلى الله عليه وآله وسلم described y ten faults. Nine of these I find in myself, e tenth one you know it. Tell me the truth; m I illegitimate or not, or I will strike

it. From this we learn that the religious obedience of any apostate is either infidelity or forbidden, but at the time of being helpless.

وَدُّوْا لَوْ تُدْهِنُ فَيُدْهِنُوْنَ ۝٩

In response to it, this verse was revealed (Tafseer Azizi). From this we learn that every believer should be firm on matters of religion. Being feeble in matters of religion is called hypocrisy. Showing good treatment in personal matters is called good conduct. Today we are soft in matters of religion but in personal matters we are severe.

وَلَا تُطِعْ كُلَّ حَلَّافٍ مَّهِيْنٍ ۝١٠ لا

was described as a bastard and a scoundrel. This tells us that Allah Almighty is the Concealer of faults, but those who find faults in His Beloved Rasool صلى الله عليه وآله وسلم ; He will unmask them to the public.

هَمَّازٍ مَّشَّآءٍۭ بِنَمِيْمٍ ۝١١ لا

مَّنَّاعٍ لِّلْخَيْرِ مُعْتَدٍ اَثِيْمٍ ۝١٢ لا

cinema, alcohol, etc. yet Meelad Shareef, Khatam of Saints, etc. are offensive to them.
12. Ill-manner. This reflects poor behaviour and abusive language. Both these vices belong to the infidels. The believers need to stay far away from them. You must always be of soft nature and tongue extremely sweet.

عُتُلٍّۭ بَعْدَ ذٰلِكَ زَنِيْمٍ ۝١٣ لا

your neck. In response the mother replied: "Your father lacked manpower. I feared that after his death others would take his wealth. So I called a certain shepherd. You are born from this act (*Tafseer Khazain, Roohul Bayaan, Sawi, etc*). From this we learn that anyone who bears malice for the Holy Prophet صلى الله عليه وآله وسلم and utters evil about him is a bastard.

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14.Simply because he possesses wealth and children [14].

14. This means almost all wealth and children's foundations are crooked. From these

15.When Our Verses are recited to him, he says: "These are stories of the ancients [15]."

15. This same Waleed on hearing the Qur'aan, would say that these are fabricated words. Do-

16.We shall soon brand [16] upon his swine like snout .

16. On the Day of Judgement Waleed's face will change to that of a swine on which there will be a specific mark. All the people of Mahshar will recognize him through this, that

17. Surely, We shall try [17] them as We tried the owners [18] of the garden, when they swore that they would certainly pluck all the produce in the morning [19]; but they did not say: "If Allah wills."

17. This means We sent severe drought upon the Makkans through the prayer of the Holy Prophet صلى الله عليه وآله وسلم during which they even ate the dead.

18. The name of this garden was Zarwaan, which was two km from Sana in Yemen. Its owner was a very generous man. When it was time to harvest the fruit he would announce to gather the beggars and distribute a large portion amongst the poor. In addition, a tenth portion of the harvest of the land would be distributed to the poor. Due to this, there was great abundance of wealth. Thereafter his three sons became his heirs, they were very miserly. After the garden was ripe they began to consult one another that our families are big but the fruits are less. If we, too, become generous like our

18.But they were not willing to set aside a portion (for the poor).

19. Then a calamity from your Lord

اَنْ كَانَ ذَا مَالٍ وَّ بَنِيْنَ ﴿١٤﴾

verses we learn that Allah Almighty Himself takes revenge on behalf of His Prophet.

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ﴿١٥﴾

n't pay attention to them.

سَنَسِمُهٗ عَلَى الْخُرْطُوْمِ ﴿١٦﴾

this is the face of the abuser of the Beloved of Allah Almighty. Waleed had died before the Battle of Badr.

اِنَّا بَلَوْنٰهُمْ كَمَا بَلَوْنَاۤ اَصْحٰبَ الْجَنَّةِ ۚ اِذْ اَقْسَمُوْا لَيَصْرِمُنَّهَا مُصْبِحِيْنَ ۙ﴿١٧﴾

father we will soon become beggars. We will harvest the fruit the next dawn without the beggars coming to know about it. In these verses mention is being made about this incident. This incident took place after Hazrat Isa (On whom be peace) was taken away to the heavens.

19. This means in the morning they will get engrossed in the affairs of the world without rememberance of Allah Almighty and stop the pious customs of their parents. They did not take the portion from this wealth in Allah's name. This, too, is a sin. They took an oath on doing evil, which is also a sin, they did not say INSHA-ALLAH, and this is also a fault of having self-trust.

وَ لَا يَسْتَثْنُوْنَ ﴿١٨﴾

فَطَافَ عَلَيْهَا طَآئِفٌ مِّنْ رَّبِّكَ وَ هُمْ

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encircled [20] it, while they were sleeping.

نَآئِمُوْنَ ﴿١٩﴾

20. At night the garden was devastated by a severe storm and it was totally destroyed.

20.And till the morning it became as cut down, barren [21] lands.

فَاَصْبَحَتْ كَالصَّرِيْمِ ﴿٢٠﴾ لا

21. In which no fruit was spared, but they knew nothing about its destruction.

21.And they called out to each other in the morning.

فَتَنَادَوْا مُصْبِحِيْنَ ﴿٢١﴾ لا

22.Saying: "Go out early to your field, if you want to pluck [22] (the fruit).

اَنِ اغْدُوْا عَلٰى حَرْثِكُمْ اِنْ كُنْتُمْ صٰرِمِيْنَ ﴿٢٢﴾

22. From this we learn that to get up early in the morning without the rememberance of Allah Almighty and to engage oneself in worldly matters is indeed work of the heedless. A heedless believer too should see to it that early morning he should first remember Allah Almighty, thereafter commence with the business of the world. He whose beginning is good, his end will be good. That is why Islam has prescribed Salatul Fajr, recitation of the Holy Qur'aan, Zikrullah, etc. in the early morning.

23.So they went, while whispering [23] together.

فَانْطَلَقُوْا وَ هُمْ يَتَخَافَتُوْنَ ﴿٢٣﴾ لا

23. So that the beggars may not listen to these charities and to come and collect them as usual.

24.Saying: "Let no needy [24] person enter it today against you."

اَنْ لَّا يَدْخُلَنَّهَا الْيَوْمَ عَلَيْكُمْ مِّسْكِيْنٌ ﴿٢٤﴾ لا

24. From this we learn that when we go for any work we should do so by invoking the name of Allah Almighty and go with good intentions. Their intentions were bad whose end was bad.

25. And in the morning they proceeded determined to achieve the purpose.

وَّ غَدَوْا عَلٰى حَرْدٍ قٰدِرِيْنَ ﴿٢٥﴾

26.But when they saw it, they said: "Certainly, we adopted the wrong way."

فَلَمَّا رَاَوْهَا قَالُوْٓا اِنَّا لَضَآلُّوْنَ ﴿٢٦﴾ لا

27. "No, in fact, we have been unfortunate [25]."

بَلْ نَحْنُ مَحْرُوْمُوْنَ ﴿٢٧﴾

25. Those people first thought that they had become misled and come to another place. Our garden had not been so big. After having carefully considered this, they said no, we did not lose the path but the garden had become big.

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28.The moderate among them said: "Did I not say to you, why do you not glorify [26] (Allah)?"

قَالَ اَوْسَطُهُمْ اَلَمْ اَقُلْ لَّكُمْ لَوْ لَا تُسَبِّحُوْنَ ﴿٢٨﴾

26. From this we learn that the intention of sin is sin and on sin Divine punishment comes in the world. Zakaat is obligatory on fresh produce.

29.They said: "Glory be to our Lord. Surely, we have been unjust [27]."

قَالُوْا سُبْحٰنَ رَبِّنَآ اِنَّا كُنَّا ظٰلِمِيْنَ ﴿٢٩﴾

27. We had tried to stop the good tradition of our deceased father. This tells us that we should keep the habits of our past elders alive which are good; otherwise we will be cut off from the Mercy of Allah Almighty. Khatam Shareef of the pious, Esaale Sawaab gathering, Meelad Shareef and Gyarwee Shareef are good customs of the pious.

30.Then some of them advanced [28] against others, blaming each other.

فَاَقْبَلَ بَعْضُهُمْ عَلٰى بَعْضٍ يَّتَلَاوَمُوْنَ ﴿٣٠﴾

28. From then it was criticizing one another that you gave one bad advice. Eventually they said we are all guilty.

31.They said: "Woe to us! Surely, we were disobedient [29]."

قَالُوْا يٰوَيْلَنَآ اِنَّا كُنَّا طٰغِيْنَ ﴿٣١﴾

29. From this emerge two issues:
1. The stopping of good customs of parents and ancestors is a means of approaching evil and rebellion.
2. To admit one's sins is an act of repentance.

32."It may be that our Lord will give us, instead, one better (garden) than it. Undoubtedly, we make our humble submission [30]."

عَسٰى رَبُّنَآ اَنْ يُّبْدِلَنَا خَيْرًا مِّنْهَآ اِنَّآ اِلٰى رَبِّنَا رٰغِبُوْنَ ﴿٣٢﴾

30. Allah Almighty, before this repentance, gave them a better garden than this whose name was BAAGH HAIWAAN (live Garden), in which many fruit would grow. From this we learn that repentance is the cause of the amends of Divine Mercy. ACTION: If you want to cause harm to any person recite this verse after Zohr Namaaz followed by INNA LILLAHI WA INNA ILLAIHI RAJIOON. If Allah Almighty wills, you will find a better reward.

33. Such is the punishment [31] here and certainly the punishment of the Hereafter is greater [32]. Did they but know [33].

كَذٰلِكَ الْعَذَابُ ؕ وَ لَعَذَابُ الْاٰخِرَةِ اَكْبَرُ ۘ لَوْ كَانُوْا يَعْلَمُوْنَ ﴿٣٣﴾ ع

31. Oh infidels of Makkah! Think before you! Think of your ending!
32. We learned that the worldly punishment on the infidels will not decrease the punishment of the Hereafter, and no matter how big the worldly punishment may be it will not be lighter than the punishment of the Hereafter. The punishment of the Hereafter is very severe. Allah protect us!
33. That would take a lesson from this tribe like the people of Zarwaan quickly wrote down the destruction of the garden and repented.

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SECTION 2

إِنَّ لِلْمُتَّقِيْنَ عِنْدَ رَبِّهِمْ جَنّٰتِ النَّعِيْمِ ﴿٣٤﴾

34. Certainly, those who are pious [34] shall have with their Lord [35] Paradises [36] of Bliss.

34. Here by pious and people of fear are meant, believers. There are many stages of piety. The first stage, which is called general piety, is obtained by every believer who fears Allah Almighty in the true sense of the word i.e. bringing faith in Him. Second stage which is called specific piety. Pious believers obtain this. Third stage is obtained by the very specific and is obtained by the Saints of Allah. Thereafter as the stage of piety so will be its reward and stages in Paradise. This verse includes all the groups of pious; therefore there are many explanations for it.

35. This after getting out of the grave in the Hereafter by their Lord. Therefore it is said that there will be no one's apparent lordship. Allah Almighty says: "Lord of the Day of Judgement."

36. Each inmate of Paradise will be given several gardens. Here, there will be no sickness. There will be no death, nor enmity nor any difficulty. There will be true contentment. From the letter LAAM of *Muttaqeen* one learns that those gardens will be the property of the inmates of Paradise.

اَفَنَجْعَلُ الْمُسْلِمِيْنَ كَالْمُجْرِمِيْنَ ﴿٣٥﴾

35. What! Shall we then treat those who are Muslims, as the culprits [37]?

37. This tells us that if the sinner and a believer are not equal than how will a Prophet and non-Prophet be equal? On the compiled difference depends faith. It should be remembered that, here, culprit denotes infidels because opposite to them are Muslims.

مَا لَكُمْ ۖ كَيْفَ تَحْكُمُوْنَ ﴿٣٦﴾

36.What has happened to you? How do you judge [38]?

38. **Reason for its Revelation:**
The infidels of Makkah were saying if after dying you and us were to wake up, we would be better off than you because in the world we were among the wealthy and you were among the poor.These verses have been revealed in their refutation in which it has been said that do not keep in supposition in the world of the Hereafter. In the land grain and chaff seems at one place but after trashing the place of the chaff is different to that of the grain.

اَمْ لَكُمْ كِتٰبٌ فِيْهِ تَدْرُسُوْنَ ﴿٣٧﴾
اِنَّ لَكُمْ فِيْهِ لَمَا تَخَيَّرُوْنَ ﴿٣٨﴾

37. Or, have you a book wherein you read?

38.That you have surely, therein what you choose [39]?

39. This means oh infidels! From where are you giving this information of the unseen that in the Hereafter you will be better off than the Muslims? Which heavenly book is revealed on you in which this is stated?

اَمْ لَكُمْ اَيْمَانٌ عَلَيْنَا بَالِغَةٌ اِلٰى يَوْمِ الْقِيٰمَةِ ۙ اِنَّ لَكُمْ لَمَا تَحْكُمُوْنَ ﴿٣٩﴾

39. Or, have you received from Us an agreement confirmed by an oath extending to the Day of Resurrection [40]

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that you shall surely have what you order [41]?

40. This means oh foolish people! We have regarding you some oaths that no matter what you do you will stay in Paradise from which oath we will be helpless to keep you in Paradise. This tells us that after sinning to keep

40. Ask them which of them will guarantee [42] that?

42. From this it is hinted that regarding the rewards of the believers, Allah Almighty is an Authority without any show of mercy. There is no amnesty for an infidel.This is the big differ-

41.Or, do they have associate [43] gods? If they have associate gods let them bring them, if they are truthful [44].

43. Those who can give them Paradise from Us, though themselves are engaged in infidelity.

42. On the day when the leg [45] shall,be exposed (Allah alone knows the meaning) and they will be called upon to prostrate [46] themselves, but they will not be able to do it [47].

45. There will be such severity that out of fear shins will open. Or Allah Almighty will reveal His Frank Power upon mankind.
46. This will not be the prostration (sajdah) of fatigue because on the Day of Judgement no one will be entrusted with a duty. But this prostration will be for the identification between the sincere and the hypocrite. From

43. Their eyes shall be cast [48] down and humiliation [49] shall overtake them. But verily, they were called upon to prostrate [50] themselves, indeed, while they were all safe and sound [51].

48. Due to shame and remorse, or due to being unable to withstand the power of Divine Right (Tafseer Roohul Mu'ani, Azizi). This tells us that the believers will behold the Vision of

hope of Paradise is the way of the infidels. Expression of remorse at sins should be with the hope with Divine mercy.
41. In spite of infidelity hope of Paradise and Divine mercy.

سَلْهُمْ اَيُّهُمْ بِذٰلِكَ زَعِيْمٌ ﴿٤٠﴾

ence between the deeds of the believer and the infidel. The infidel is without an heir, while a believer is with an heir and a guardian.

اَمْ لَهُمْ شُرَكَآءُ فَلْيَاْتُوْا بِشُرَكَآئِهِمْ اِنْ كَانُوْا صٰدِقِيْنَ ﴿٤١﴾

44. This means they themselves are aware that they are liars. They merely talk about this in their stubbornness.

يَوْمَ يُكْشَفُ عَنْ سَاقٍ وَّ يُدْعَوْنَ اِلَى السُّجُوْدِ فَلَا يَسْتَطِيْعُوْنَ ﴿٤٢﴾

this we learn that there only that person will be able to prostrate who had been a worshipper and an obedient person.
47. On the Day of Judgement every group of the infidels would be sent into Hell with their false gods. The believers and hypocrites will be distinguished.

خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ وَ قَدْ كَانُوْا يُدْعَوْنَ اِلَى السُّجُوْدِ وَهُمْ سٰلِمُوْنَ ﴿٤٣﴾

Allah Almighty. But, not the hypocrites.
49. Their faces will turn black. In fact on their entire body signs of disgrace and misery will appear through which their enmity will become

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parent. May Allah give us protection!
. That when the Muazzin was calling out AYYA ALASSALAH: Come towards Prayer. ey were not coming for Salaah. This tells us t congregation, too, is obligatory, and being esent in the mosque too is obligatory. To rform Salaah at home without any valid ison is a sign of a hypocrite, and this is its punishment.
51. This tells us that during valid reason and sickness, congregation and not going to the mosque is excused and one will not be held responsible for its default. Not performing ibaadat during the state of good health is depriving oneself of good fortune.

فَذَرْنِيْ وَ مَنْ يُّكَذِّبُ بِهٰذَا الْحَدِيْثِ ؕ سَنَسْتَدْرِجُهُمْ مِّنْ حَيْثُ لَا يَعْلَمُوْنَ ﴿۴۴﴾

4.So leave [52] Me with those who ject this announcement. We shall vertake to ruin them step-by-step, hich they do not perceive [53].

worldly favours will grant them relief due to which they will become more negligent and indulge in sins. This tells us that any wealth, which creates neglect of Allah Almighty, is the punishment from the Almighty. May Allah protect us from such wealth!

وَ اُمْلِيْ لَهُمْ ؕ اِنَّ كَيْدِيْ مَتِيْنٌ ﴿۴۵﴾

اَمْ تَسْـَٔلُهُمْ اَجْرًا فَهُمْ مِّنْ مَّغْرَمٍ مُّثْقَلُوْنَ ﴿۴۶﴾

2. This tells us that the infidel cannot be mpelled into accepting faith. He is given eedom of religion. Says Allah Almighty: *here is no compulsion in Religion*" (S2:V256).
3. That despite their infidelity and sins, their

5.And I shall give them respite; urely, My secret plan is firm.

6.And do you ask from them a eward [54], but they are burdened ith debt [55].

4. This tells us that the Noble Prophets do not sk the creation any wages for the propagation of rophethood. It is Allah Almighty who pays em for it. However, it is incumbent upon the mmah to thank them. To recite Darood hareef; to love the family members of the Holy rophet, to love the Arabs and to respect the acred city of Madina. To express apprec-iation is not paying wages. Expressing appreciation is a sign of dutifulness.
55. This means the reasons these infidels did not bring faith is not this that they had to spend something for doing this, and they are stingy, rather it is the eternal wretchedness, which deprived them of this favour.

اَمْ عِنْدَهُمُ الْغَيْبُ فَهُمْ يَكْتُبُوْنَ ﴿۴۷﴾

7. Or, have they knowledge of the nseen, so that they write [56] it down?

6. This means these people are not independent f the Holy Prophet صلى الله عليه وآله وسلم because he Divine Tablet is not in their view, which hey can see to obtain unseen knowledge to ain guidance by them, and like the Holy Qur`aan, prepare a heavenly book. Here, unseen means the Divine Tablet and by writing is meant to write a heavenly book for guidance.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تَكُنْ كَصَاحِبِ الْحُوْتِ ۘ اِذْ نَادٰى وَ هُوَ مَكْظُوْمٌ ﴿۴۸﴾ ؕ

8.So wait patiently, for the Command [57] of your Lord, and be ot like the companion of the fish [58], hen he called to the Lord while he

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was in distress [59].

57. Coming of the verses of Jihad (Holy War). In this case this verse is abrogated from the command of Jihad. Or, it refers to the coming of Divine punishment on some infidels and gaining guidance of repentance for some. In that case this verse is a command.

58. This tells us that one should not follow in the errors of the pious, including the Noble Prophets, nor can these errors be called their sunnats. For this reason it has been stated in Hadith Shareef: "Obligatory upon you is my Sunnat- my way of life" and not "Obligatory upon you is my tradition" because Hadith can be referred to every saying and action of the Holy Prophet صلى الله عليه وآله وسلم whether it be from a special quality, but only that can be called sunnat which can be incumbent to be followed. For this reason Allah Almighty said: "*then follow their path*" (S6:V 90) *Errors are not included under Guidance.* The meaning of the verse is this that Oh My Beloved, do not hasten regarding the matters of the people like Hazrat Yunus (On whom be peace).

59. Because of grief and anger, his heart was choking on his people. In this condition he prayed for punishment for his people. It should be remembered that this grief and anger of Hazrat Yunus (On whom be peace) was for the sake of Allah Almighty and not for himself. The censure did not come about due to this anger, but due to the hastiness.

49.Were it not so that the favour [60], from his Lord had overtaken him; he would certainly have been thrown upon the bare tract [61] of the land, while he was condemned (by his people).

لَوْ لَآ اَنْ تَدٰرَكَهٗ نِعْمَةٌ مِّنْ رَّبِّهٖ لَنُبِذَ بِالْعَرَآءِ وَ هُوَ مَذْمُوْمٌ ﴿۴۹﴾

60. This means Mercy of Allah Almighty guided Hazrat Yunus (On whom be peace) in the belly of the fish. Due to his Tasbeeh, glorification and dua made its belly a bright room and grew for him greenery until he came out of it and appointed every vomit for service (*Tafseer Azizi*).

61. Neither would the pumpkin plant have grown for him, nor would the animals have served him. All this happened due to the Mercy of Allah Almighty.

50.Then his Lord chose him, and placed him among the righteous [62].

فَاجْتَبٰهُ رَبُّهٗ فَجَعَلَهٗ مِنَ الصّٰلِحِيْنَ ﴿۵۰﴾

62. By this is meant to grant improvement in piety, other Prophets are pious at all times. Hazrat Yunus (On whom be peace) was a Prophet in the belly of the fish as well. His Prophethood had not been revoked or cancelled. The Ulama say that going in the belly of the fish was his Mercy and the belly of that fish was more virtuous than the Divine Throne. Maulana Rumi says: My (Hazrat Yunus) status became lofty though I was in the stomach of the fish. When Allah wants to bestow His mercy He creates such excuses. In short, there are thousands of blessings in the censures of Prophets.

51.And the infidels would strike you with their angry [63] glances when they heard the QUR'AAN [64] and

وَ اِنْ يَّكَادُ الَّذِيْنَ كَفَرُوْا لَيُزْلِقُوْنَكَ بِاَبْصَارِهِمْ لَمَّا سَمِعُوا الذِّكْرَ وَ

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said: "Surely, he is insane [65]."

يَقُوْلُوْنَ اِنَّهٗ لَمَجْنُوْنٌ ﴿۵۱﴾

63. In Arabia there were some people who were famous for having an evil eye. If they would say in a hungry state to any one by looking sharply at him that: "We have not seen him like this till today. How nice it would have been if you had been such a person or an animal", that person would immediately die. The infidels of Makkah had brought them by offering them a bribe. According to custom, they kept them hungry for three days, and then brought them in the presence of the Holy Prophet صلى الله عليه وآله وسلم who was engaged in the recitation of the Holy Qur'aan. They repeated their words several times but Allah Almighty protected the Holy Prophet صلى الله عليه وآله وسلم from their evil eye. This verse was revealed at this occasion. This tells us that to look at the beauteous face of the Holy Prophet صلى الله عليه وآله وسلم with evil intent is an act of infidelity. On the other hand, to look at the glowing face of the Holy Prophet صلى الله عليه وآله وسلم with good belief makes a person a Companion. The same is with the Holy Qur'aan. Reciting it with evil intention is an act of infidelity while reciting it with noble intentions is an act of worship.

64. From this emerge two issues:

1. Evil eye is true.
2. The Holy Prophet صلى الله عليه وآله وسلم is such a Beloved of Allah Almighty that He protects him from the evil eye. The infidels had asked these people to affect him with their evil eye whose evil eye would destroy the people, but Allah Almighty kept His Beloved safe from it. This verse is an excellent means of protection from the evil eye.

65. This means the infidels call a paragon of intelligence like that of the Holy Prophet صلى الله عليه وآله وسلم as mad due to their lack of intelligence. It should be remembered that just one portion of intelligence is distributed to the entire creation while nine tenths of the intelligence is granted to the Holy Prophet صلى الله عليه وآله وسلم .

52.And it is not but a remembrance to the universe [66].

وَ مَا هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۵۲﴾ ع

66. From this is understood that the Messenger of Allah is the Zikrullah i.e. the rememberance of Allah Almighty. He says: "*Undoubtedly Allah has sent down to you rememberance. the Holy Prophet*" (S65:V10). He further says: "*Beware in the rememberance of Allah lies the contentment of the heart*"(S13:V28). This tells us that discontented hearts find contentment with the Holy Prophet صلى الله عليه وآله وسلم . Also, that the Messenger of Allah صلى الله عليه وآله وسلم is at all times the rememberance of Allah for all persons.

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ایاتها ۵۲ ۶۹ سُوْرَةُ الْحَآقَةِ مَكِّيَّةٌ ۷۸ رکوعاتها ۲

SURAH AL-HAQQAH (THE SURE REALITY)

(MAKKAN) Revealed Before Hijerah

2Sections: 52 Verses

256 Words and 1423 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. The concrete reality (is to happen).

2.What is the concrete reality?

3. What would make you realize what the concrete reality is [1]?

اَلْحَآقَّةُ ۙ﴿۱﴾

مَا الْحَآقَّةُ ۚ﴿۲﴾

وَمَآ اَدْرٰىكَ مَا الْحَآقَّةُ ؕ﴿۳﴾

1. One name of the Day of Judgement is HAQQAH "The inevitable truth." i.e. it's occurrence is inevitable and a certainty. From "*what did you know*" we are told that the terror and dreadfulness of the Day of Judgement are beyond human comprehension, but O My Beloved you are informed of it through revelation. Here, the negation is of understanding and not knowledge.

4. The people of Thamud and Aad called the striking calamity [2] a lie.

كَذَّبَتْ ثَمُوْدُ وَعَادٌۢ بِالْقَارِعَةِ ﴿۴﴾

2. *QARIAH*, too, is a name of the Day of Judgement. Because on that day people will be greatly grieved i.e. the people of Aad and Thamud were destroyed due to their rejectionof the Day of Judgement. So, the infidels of Makkah, too, should think of their end.

5.Then as for the Thamud, they were destroyed by a violent [3] blast.

فَاَمَّا ثَمُوْدُ فَاُهْلِكُوْا بِالطَّاغِيَةِ ﴿۵﴾

3. Hazrat Jibraeel rebuffed it. They were unable to withstand his voice and so they were destroyed, just like some people die from the sound of cannon or loud thunder. It should be remembered that through the sound of Hazrat Jibraeel that earth came into tremor and the people died. Thus, this verse is not in contradiction of: "*Then the earthquake took them*"(S7:V78).

6. And as for the Aad, they were destroyed by a fierce roaring wind [4].

وَاَمَّا عَادٌ فَاُهْلِكُوْا بِرِيْحٍ صَرْصَرٍ عَاتِيَةٍ ۙ﴿۶﴾

4. From this we learn that Allah Almighty destroyed strong people with simple things, so that His Power could be revealed. The Companions of the Elephants were destroyed through Ababeel (small birds). Mighty Namrood was destroyed through a mosquito. The incident of the destruction of the people of Aad has been described in detail before.

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سَخَّرَهَا عَلَيْهِمْ سَبْعَ لَيَالٍ وَّ ثَمٰنِيَةَ اَيَّامٍ ۙ حُسُوْمًا ۙ فَتَرَى الْقَوْمَ فِيْهَا صَرْعٰى ۙ كَاَنَّهُمْ اَعْجَازُ نَخْلٍ خَاوِيَةٍ ۝٧

7. Which He imposed against them for seven nights and eight days continuously [5], so that you might have seen their people therein prostrate [6] as if they were the trunks of fallen date palm trees [7].

5. From twenty-two Shawwaal, from Wednesday to the next Wednesday.

6. Death flew there in such a way, like the weak are thrown down by the strong.

7. This means the people of Aad were tall and strongly built. When they were destroyed they became like the broken stems of dates. After their destruction, a strong wind flung their corpses into the river.

فَهَلْ تَرٰى لَهُمْ مِّنْۢ بَاقِيَةٍ ۝٨

8. Do you then see any one of them remaining [8]?

8. This tells us that the vision sees all earlier and latter things because regarding the people of Aad it is being said you are seeing them yet this incident took place much earlier.

وَ جَآءَ فِرْعَوْنُ وَ مَنْ قَبْلَهٗ وَالْمُؤْتَفِكٰتُ بِالْخَاطِئَةِ ۝٩

9.And the Pharaoh, and those before him, and the overthrown [9] cities continuously committed sins.

9. The localities of the people of Lut whose foundations were turned upside down were five, namely Swaeed, Swa'dah, Umrah, Dawa and Sadoom (*Tafseer Roohul Mu'ani*).

فَعَصَوْا رَسُوْلَ رَبِّهِمْ فَاَخَذَهُمْ اَخْذَةً رَّابِيَةً ۝١٠

10.And they disobeyed [10] the Messenger of their Lord, so He seized them with a severe penalty.

10. Punishment in the world only came to those nations who disobeyed the Prophet. Only disobeying did not bring down Divine punishment. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). In this instance, their destruction was due to the disobedience of the Prophet i.e. He said that because they had disobeyed the Prophet, they were destroyed.

اِنَّا لَمَّا طَغَا الْمَآءُ حَمَلْنٰكُمْ فِي الْجَارِيَةِ ۝١١

11. Verily, we carried you in a ship when the water of the flood went high [11].

11. It should be remembered that favours on the forefathers is indeed favours on the children. The infidels of Arabia themselves had rode in the ships, but because these people were their children who had got into the ship therefore it has been said that you have been placed in the ship. The coming of the Holy Prophet صلى الله عليه وآله وسلم is a favour to all of us.

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لِنَجْعَلَهَا لَكُمْ تَذْكِرَةً وَّتَعِيَهَآ اُذُنٌ وَّاعِيَةٌ ﴿١٢﴾

12.That We make it a reminder [12] to you, and that the retaining ears may preserve it [13].

12. This tells us that it is a good thing to establish the rememberance of an important event. Thus, to celebrate the birth of the Holy Prophet صلى الله عليه وآله وسلم is an act of virtue Hazrat Isa (On whom be peace) had said: "Oh Allah descend upon us lay the table from the unseen for us which will become an Eid for our predecessors and those to come."

13. This means after listening to these incidents the people would obtain benefit who remember them and take lessons from them.

فَاِذَا نُفِخَ فِي الصُّوْرِ نَفْخَةٌ وَّاحِدَةٌ ﴿١٣﴾ لا

13. And the trumpet [14] is blown with a single blast.

16. This verse and verses of this type are used by the great Sufis for blowing over someone and for their incantations. Hazrat Jibraeel (On whom be peace) blew in the collar garment of Bibi Mariam. Allah Almighty blew the soul in Hazrat Adam (On whom be peace). At the time of Qiyamah, the Trumpet will be blown. This tells us that to provide blessings by blowing over a person is way of Allah Almighty and the way of the Angels. Thus, even today, the saintly persons read some incantations and blow on the person.

وَّحُمِلَتِ الْاَرْضُ وَالْجِبَالُ فَدُكَّتَا دَكَّةً وَّاحِدَةً ﴿١٤﴾ لا

14. And the earth and the mountain are crushed [15] after lifting up all at once.

15. By this blowing is meant the first blowing of the Trumpet through which all living beings will be rendered dead. Then, a complete change will take place in the world.

فَيَوْمَئِذٍ وَّقَعَتِ الْوَاقِعَةُ ﴿١٥﴾ لا

15. On that day the great event shall come to pass [16].

16. Then the Day of Judgement will take place. This general occurrence of death will mark the beginning of the Day of Judgement.

وَانْشَقَّتِ السَّمَآءُ فَهِيَ يَوْمَئِذٍ وَّاهِيَةٌ ﴿١٦﴾ لا

16. And the heaven shall be split and on that day it shall fall to pieces [17].

17. This means the sky, which in spite of being so strong will on that day become feeble and weak.

وَّالْمَلَكُ عَلٰٓى اَرْجَآئِهَا ط وَ يَحْمِلُ عَرْشَ رَبِّكَ فَوْقَهُمْ يَوْمَئِذٍ ثَمٰنِيَةٌ ﴿١٧﴾ ط

17.And the angels shall be standing [18] on the sides thereof and above them shall be eight angels [19] carrying the Throne of your Lord, above them.

18. This means the heavenly angels on the tearing of the sky will stand on the side. Thereafter, the order of Allah Almighty, they will descend on the earth and enclose it.

19. This means eight angels or eight rows of angels. Prior to this, bearers of the Throne were four, but on the Day of Judgement they will change to eight. Only Allah Almighty knows the wisdom behind this. In the world four qualities of Allah Almighty have become apparent, but on the Day of Judgement, in addition to these four qualities, another four qualities will become apparent, which will include excellence, grandeur and justice (*Tafseer Azizi*).

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يَوْمَئِذٍ تُعْرَضُوْنَ لَا تَخْفٰى مِنْكُمْ خَافِيَةٌ ﴿١٨﴾

18. On that day you shall be presented [20], and no hiding soul shall remain hidden [21].

22. On the Day of Judgement man will appear before the Lord in three ways. In the first two there will be apology and excuse and reproach and scolding and the third will be for the distribution of the books of deeds: Some will be given in their right hand and some in their left hand.

23. This means no person will be able to conceal himself from Allah Almighty; everyone will have to appear before Him. Or, no person will be able to conceal his good or evil deeds according to his own power. However, if Allah Almighty's Generosity to cover the failings of sinners takes place, it will be His Kindness and Favour. Thus, there is no objection against the verse.

فَاَمَّا مَنْ اُوْتِيَ كِتٰبَهٗ بِيَمِيْنِهٖ ۙ فَيَقُوْلُ هَآؤُمُ اقْرَءُوْا كِتٰبِيَهْ ﴿١٩﴾

19. Then as for such one who is given his record in his right [22] hand, he will say: "Here, take a read [23] of my record."

22. Through which he will become certain of being the inmate of Paradise.

23. Out of joy they will ask their friends and relatives to read out of their books of deeds, just as when one receives a happy letter today they read it themselves as well as ask people to read it out. This tells us that while in the world we should recite the Holy Qur'aan ourselves and listen to its recitation from others, because this provides sweetness to the ear, one derives joy from it. This is the Friends' message and His Letter.

اِنِّيْ ظَنَنْتُ اَنِّيْ مُلٰقٍ حِسَابِيَهْ ﴿٢٠﴾

20. "Indeed, I knew that I shall meet my account [24]."

26. Here, the word conjecture denotes certainty i.e. I was certain in the world that on the Day of Judgement I will be judged, therefore I had prepared myself for it. Before being judged, I had put myself through this process.

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ﴿٢١﴾

21.So, he shall be in a life of pleasure [25].

25. He would be in comfort on the Day of Judgement and would be happy and comfortable on reaching Paradise as well.

فِيْ جَنَّةٍ عَالِيَةٍ ﴿٢٢﴾

22. In a lofty Paradise.

قُطُوْفُهَا دَانِيَةٌ ﴿٢٣﴾

23. The cluster [26] of fruits, which are near at hand.

28. They will be eating with comfort in standing, sitting and sleeping position.

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَآ اَسْلَفْتُمْ فِي الْاَيَّامِ الْخَالِيَةِ ﴿٢٤﴾

24.Eat and drink pleasantly [27], for what you did before hand [28], in the days gone by.

27. The foods and drinks of here should neither cause indigestion nor should be unlawful in terms of Islamic laws, nor is it due to the onus of anyone. It is the reward of your own good deeds, contrary to the foods and drinks of the world.

28. It should be remembered the Paradise for the pious believer is the reward of his own

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good deeds, while it for the minor deceased children of the believers and for sinners, is the reward of the parents or some good deeds. Thus, there is no objection against this verse. It

becomes apparent from this verse that the good deeds of the world are beneficial. The grave and the Hereafter are not the place for action.

25.And as for him who is given his account in his left [29] hand, he shall say: "O would that my record had never been given to me [30]."

وَ اَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِشِمَالِهٖ ۙ فَیَقُوْلُ یٰلَیْتَنِیْ لَمْ اُوْتَ كِتٰبِیَهْ ۚ﴿۲۵﴾

29. This will be the condition of the infidels: both their hands will be tied towards the back and their books of deeds will be placed in their left hand.

30. From this emerge two issues:

1. After this, every person will be able to read. Thus, every ignorant person would be able to read his book of deeds.

2. After death, everyone's language will be Arabic as the books of deeds will be in Arabic, which would be understood by all. The official language of the Kingdom of Allah is Arabic. Thus, the questions of the grave and of the accountability will all be in Arabic. The language of the inmates of Paradise, too, will be Arabic.

26."And had I not known what my account was [31]."

وَ لَمْ اَدْرِ مَا حِسَابِیَهْ ۚ﴿۲۶﴾

31. Alas! I wish I were not aware of my book of deeds. Knowing this type of accountability is better than not knowing it all.

27. "Would that had been my end [32]."

یٰلَیْتَهَا كَانَتِ الْقَاضِیَةَ ۚ﴿۲۷﴾

32. This means I should have been given such a death after which I should not have been given life so that I would not have seen this embarrassment and this punishment.

28. "My wealth has availed [33] me nothing."

مَاۤ اَغْنٰی عَنِّیْ مَالِیَهْ ۚ﴿۲۸﴾

35. From this we learn that the wealth of the believer will benefit him in the Hereafter. His charities and his legacy, which he had bequeathed to his heirs, too, will be of benefit to him, if Allah wills. No charities or legacies of the infidels will benefit them in the Hereafter, because this regret is for them. And believers will be safeguarded from the punishment of the infidels.

29. "My authority has been stripped [34] from me."

هَلَكَ عَنِّیْ سُلْطٰنِیَهْ ۚ﴿۲۹﴾

36. This means being a quibbler and user of abusive language in the world will find that all his strength is finished. This tells us that the power of the proofs of the believers in the Here after will be much stronger, because whatever the believer was saying he would see the proof of it.

30.Get hold of him, then put iron collar [35] on him.

خُذُوْهُ فَغُلُّوْهُ ۙ﴿۳۰﴾

35. In that tie both his hands to his neck with his collar.

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31. Then cast him into the burning [36] fire.

ثُمَّ الْجَحِيْمَ صَلُّوْهُ ﴿٣١﴾

38. In that place him on the edge of Hell fire and push him that he will fall in it by himself.

The depth of Hell is beyond our imagination.

32.Then thrust him into a chain, the length of which is seventy [37] cubits, thread him [38].

ثُمَّ فِيْ سِلْسِلَةٍ ذَرْعُهَا سَبْعُوْنَ ذِرَاعًا فَاسْلُكُوْهُ ﴿٣٢﴾

37. Its depth is seventy hands more than that of the angels. The length of the hands of these angels is such that it is equal to the distance between Makkah Muazzamah and Kufa

(Tafseer Azizi, reported by Ibn Abbas R.A.)

38. This tells us that collar in the neck, being tied in chains and being dragged and flung into Hell will be for the infidels.

33.Certainly he did not believe [39] in Allah the Great.

اِنَّهٗ كَانَ لَا يُؤْمِنُ بِاللّٰهِ الْعَظِيْمِ ﴿٣٣﴾

39. This tells us that believing in Allah by rejecting the Prophet is not reliable because Allah Almighty is saying to all the infidels that

they did not believe in Allah Almighty, although many infidels believed in Allah Almighty, but they were rejecting the Prophet.

34.Nor did he urge the feeding [40] of the poor.

وَلَا يَحُضُّ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿٣٤﴾

40. This means he was neither giving charity

himself, nor was he telling the people to give.

35.Therefore, he neither has a true friend [41] today.

فَلَيْسَ لَهُ الْيَوْمَ هٰهُنَا حَمِيْمٌ ﴿٣٥﴾

41. This tells us that the friends of the believers will also render help and their wealth will be beneficial to them because them being useless is punishment for the infidels. Says

Allah Almighty: "*Fast friends shall be foes to one another on that day but the God-fearing*" (S43:V67).

36. Nor any food, except [42] pus Inmate of hell.

وَّلَا طَعَامٌ اِلَّا مِنْ غِسْلِيْنٍ ﴿٣٦﴾

42. Because the infidel in the world eats both lawful and unlawful things. From this we learn that the eating of pus by the inmates of Hell,

too, is one of the punishments of the infidels. Allah Almighty will safeguard the sinful Muslims from it.

37.Which none but the sinners [43] eat.

لَّا يَاْكُلُهٗٓ اِلَّا الْخَاطِـُٔوْنَ ﴿٣٧﴾ ع ١٥

45. Those guilty of wrong beliefs i.e. the

infidels. Thus, the verse is completely clear.

SECTION 2

38.But, no! I swear by that which you see [44].

فَلَآ اُقْسِمُ بِمَا تُبْصِرُوْنَ ﴿٣٨﴾

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44. This means things that are apparent like the world, the bodies, the entire world, bearing testimony and all outer deeds.

39.And that which you do not see [45].

وَ مَا لَا تُبْصِرُوْنَ ﴿۳۹﴾

45. Like the Hereafter, souls, the jinns, the angels, the entire unseen world, or the hidden deeds of the pious persons about which no one is aware besides Allah Almighty.

40.Certainly, this Qur'aan is the speech [46] with the Noble Prophet.

اِنَّهٗ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿۴۰﴾

46. This tells us that the entire Qur'aan is those words of Allah Almighty, which He had spoken to His Beloved Prophet. Others have listened to them through the medium of the Prophet. Therefore, there are some verses in the Holy Qur'aan, which are not known to anyone besides the Holy Prophet صلی اللہ علیہ وآلہ وسلم i.e. the Mutashabihaat (verses whose meanings are not known to anyone besides the Messenger of Allah Peace be upon him). This reveals the high status of the Holy Prophet صلی اللہ علیہ وآلہ وسلم. We further learn that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is very generous because Allah Almighty has said about him that a truly generous person would be he who is the owner of all the bounties of Allah Almighty. Thus, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is the owner of all the bounties of Allah Almighty. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*"(S107:V1). We also learn that it is permissible to ask every type of bounty because the beggars' duty is to seek from the generous. Also, that the Holy Prophet صلی اللہ علیہ وآلہ وسلم does not turn away any beggar as this is below the dignity of the generous. Says Allah Almighty: "*And chide not the beggar*" (S93:V10).

41.And it is not at all the word of a poet. Little that is that you believe [47].

وَّ مَا هُوَ بِقَوْلِ شَاعِرٍ ؕ قَلِيْلًا مَّا تُؤْمِنُوْنَ ﴿۴۱﴾

47. Because neither is the Holy Prophet (Peace be upon him) a poet, nor has any poet sent him this Book. This is the refutation of this idle talk of the infidels who said that the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a poet and that the Holy Qur'aan is poetry. It should be remembered that they were used to poetry and cheap novels i.e. false and decorated literature, which was empty of metre and rhyme, because the Holy Qur'aan is not metrical.

42.Nor is it the word of a soothsayer. Little is that you mind [48].

وَ لَا بِقَوْلِ كَاهِنٍ ؕ قَلِيْلًا مَّا تَذَكَّرُوْنَ ﴿۴۲﴾

48. In the words of the soothsayers there is no such guidance. You have listened many times to their idle talks, why have you become so foolish

43.It is the revelation [49] from the Lord of the universe [50].

تَنْزِيْلٌ مِّنْ رَّبِّ الْعٰلَمِيْنَ ﴿۴۳﴾

49. The Holy Qur'aan was revealed gradually over twenty-three years, through Hazrat Jibraeel (On whom be peace).

50. Thus, the Holy Qur'aan is guidance to the entire world and the Holy Prophet (Peace be upon him) is the Messenger for all the worlds. The Prime Minister's premiership is for the entire kingdom.

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44.And if he had fabricated against Us some of the sayings [51].

وَلَوْ تَقَوَّلَ عَلَيْنَا بَعْضَ الْاَقَاوِيْلِ ﴿۴۴﴾

51. This means that if not the entire Qur'aan, if just one word of it you could have attributed to Allah Almighty.

45.We would certainly have taken revenge from him with force.

لَاَخَذْنَا مِنْهُ بِالْيَمِيْنِ ﴿۴۵﴾

52. This means if the Holy Prophet صلى الله عليه وآله وسلم had attributed one false word to us then We would have destroyed him like this. He would not have achieved this much.

46. Then We would certainly have cut off his life artery [53].

ثُمَّ لَقَطَعْنَا مِنْهُ الْوَتِيْنَ ﴿۴۶﴾

53. From this we learn that the end of the false claimants to Prophethood is always bad, like that of Mirza Qadyaan, he died during a journey, in a toilet. People hurled rubbish on his corpse. All his claims were proven false. People should take a lesson from it.

47.And not one of you could have withheld [54] Us from him.

فَمَا مِنْكُمْ مِّنْ اَحَدٍ عَنْهُ حٰجِزِيْنَ ﴿۴۷﴾

54. But it so happened that his sun is continuously on the rise and the entire creation of the Creator is obedient to him i.e. by a mere sign of the finger the moon split into two, the sun that had set came out at his command, it began to rain, stones recited his Kalimah, etc. This tells us that he is the true Prophet; his beautiful actions are all true.

48. And certainly it is a reminder [55] from those who are pious.

وَ اِنَّهٗ لَتَذْكِرَةٌ لِّلْمُتَّقِيْنَ ﴿۴۸﴾

55. It is not for the Holy Prophet (Peace be upon him) because he is a fully instructed guide and spiritualist prior to the revelation of the Holy Qur'aan. This tells us that the Holy Qur'aan is not a guide for the Holy Prophet صلى الله عليه وآله وسلم but it is a guide for the rest of the universe. Or, it could mean that whoever accepts Islam after reciting the Kalimah, the Holy Qur'aan provides him with guidance to practise Islam, but it is the Holy Prophet صلى الله عليه وآله وسلم who provides guidance towards faith.

49.And surely, we know that some of you deny [56] it.

وَ اِنَّا لَنَعْلَمُ اَنَّ مِنْكُمْ مُّكَذِّبِيْنَ ﴿۴۹﴾

58. They will continue till the end falsifying it. No proof will be efficacious or effective for them. You should not be saddened at the apostasy of such people.

50.And verily, it is a great grief to the infidels.

وَ اِنَّهٗ لَحَسْرَةٌ عَلَى الْكٰفِرِيْنَ ﴿۵۰﴾

51.And undoubtedly, it is the true certainty [57].

وَ اِنَّهٗ لَحَقُّ الْيَقِيْنِ ﴿۵۱﴾

57. It means the day of Judegment is confermed not doubtful or, on that day infidels wil also have truth of certainty there are 3 stages of this knowledge, knowledge of

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certainty, eye of certainty truth of certainty.

فَسَبِّحْ بِاسْمِ رَبِّكَ الْعَظِيْمِ ﴿٥٢﴾

52.Therefore glorify [58] the Name of your Lord, the Great.

58. In this gratitude that he made you leader of messengers. Seal of the Prophets .

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اٰیاتها ۴۴ ۷۰ سُوْرَةُ الْمَعَارِجِ مَكِّيَّةٌ ۷۹ رکوعاتها ۲

SURAH AL-MA'ARIJ (THE WAYS OF ASCENT)

(MAKKAN) Revealed Before Hijrah

2 Sections: 44Verses 224 Words , 929 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

سَاَلَ سَآئِلٌۢ بِعَذَابٍ وَّاقِعٍ ۙ﴿۱﴾

1. A questioner asks for the punishment [1] about to fall.

1. His name was Nadar bin Harith who had been saying Oh Lord, if the Holy Qur'aan is a true Book then pour stones upon us from the sky, which has been mentioned elsewhere in the Qur'aan. From this we learn that to seek Divine Punishment is the way of the infidels, while the work of the believer is to seek protection from punishment.

لِّلْكٰفِرِيْنَ لَيْسَ لَهٗ دَافِعٌ ۙ﴿۲﴾

2. Upon the infidels, which none may avert [2].

2. Reason for its Revelation:
Nadar bin Harith, Abu Jahl, etc. and the leaders of the Quraish, had asked the Holy Prophet صلى الله عليه وآله وسلم who is entitled to the punishment about which you are warning us? In reply to it, this verse was revealed (*Tafseer Khazainul Irfaan*). In this condition, by question is meant to ask. The author of *Tafseer Azizi* said that people would pray holding the Cloth of the Holy Ka'bah, that Oh Allah! If Islam is the true religion, then pour stones upon us. This verse was revealed regarding them. In this condition the question signifies to offer a prayer. The objective of this is whether the people pray or not, the punishment is certain to descend upon the infidels. It will not be warded off by any means.

مِّنَ اللّٰهِ ذِى الْمَعَارِجِ ؕ﴿۳﴾

3.(As it is) from Allah, the Lord of the ways of ascent [3].

3. He is the Lord of the seven heavens, the Divine Throne and the Chair wherein no one has any claim of ownership. Therefore, it has been mentioned specifically. Otherwise, it is Allah Almighty Who is the Supreme Lord of everything high and low.

تَعْرُجُ الْمَلٰٓئِكَةُ وَالرُّوْحُ اِلَيْهِ فِىْ يَوْمٍ كَانَ مِقْدَارُهٗ خَمْسِيْنَ اَلْفَ سَنَةٍ ۚ﴿۴﴾

4.To Him ascend [5] the angels and Jibraeel4 that chastisement will fall on a Day, the measure of which is fifty thousand years [6].

4. From this we learn that Hazrat Jibraeel (On whom be peace) is most superior among all the angels, because he has been mentioned after all the angels in a special way. We further learn that his name is Rooh (spirit) as well. And Roohullah (the spirit of Allah Almighty),

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Hazrat Isa (On whom be peace) was born from his blowing on Bibi Mariam. Here, by angels is meant those angels who always descend on the earth through the permission of Allah Almighty. They do not include those angels who are assigned the duty of only worshipping Allah Almighty.

5. From the heavens to the earth, or they go to their place. The loftiest place of all is that of Hazrat Jibraeel (On whom be peace), which is *SIDRATUL MUNTAHA*.

6. For some, the punishment is for a thousand years, while for others it is just a short while. Just as a sick patient finds a night to be long, while the healthy person enjoying a good sleep finds the night short. While the one who meets his beloved finds it to be just one moment. Thus, there is no inconsistency in the verses.

5. Therefore, be steadfast [7] with an admirable patience.

فَاصْبِرْ صَبْرًا جَمِيْلًا ۝٥

7. You should not feel straitened at the cruelty of the infidels. Thus, this verse is firm and not abrogated. It should be remembered that excellent patience is that which is made for gaining the pleasures of Allah Almighty. It is for this type of patience that one would be rewarded.

6. Surely, they see it to be far off [8].

اِنَّهُمْ يَرَوْنَهٗ بَعِيْدًا ۝٦ۙ

8. This means that take it to be beyond human intelligence, and say that the Day of Judgement and its punishments are impossible. Hence, there is no inconsistency in the verse. Since the infidels did not believe in the punishment, the word is indeed meaningless.

7.But, We see it nearby [9].

وَّنَرٰىهُ قَرِيْبًا ۝٧ؕ

9. As that punishment is closer than human intelligence as well in terms of time. The introduction of this punishment begins soon after a person dies. There is nothing beyond Our power.

8.On the day when the heavens shall be as molten silver [10].

يَوْمَ تَكُوْنُ السَّمَآءُ كَالْمُهْلِ ۝٨ۙ

10. At first, this would be condition of the sky. Thereafter, it would become like a red, tanned sheepskin. Says Allah Almighty: "*And when the sky will split, it will become rose like red hide*" (S55:V37). Thus, there is no inconsistency in the verses.

9. And the mountains will be as flakes of wool.

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ ۝٩ۙ

10.And bosom friend will not ask about bosom friend [11].

وَلَا يَسْـَٔلُ حَمِيْمٌ حَمِيْمًا ۝١٠ۚ

11. Not enquiring about this will be for the infidels. Or, during the early part of Judgement Day, then after the great intercession, some believers will intercede for some believers. They will enquire and remedy the situation. Thus, this verse is not in contradiction of other verse.

11. They shall be made to see [12] each other. A culprit would wish to be redeemed from the punishment of that day by offering sons.

يُّبَصَّرُوْنَهُمْ ؕ يَوَدُّ الْمُجْرِمُ لَوْ يَفْتَدِيْ مِنْ عَذَابِ يَوْمِئِذٍۭ بِبَنِيْهِ ۝١١ۙ

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12. This means the infidels will see one another but each will be so immersed in his own difficulties that they will have no time to enquire about the condition of the other.

12. And his wife and his brother.

وَصَاحِبَتِهٖ وَ اَخِيْهِ ﴿۱۲﴾

13.And the nearest of his kinsmen, who gave him shelter [13].

وَفَصِيْلَتِهِ الَّتِيْ تُـْٔوِيْهِ ﴿۱۳﴾

13. This tells us that on that day the infidels will not have any love for their kith and kin. He will desire that his wife and children be thrown into Hell in his place so that he can be saved.

The religious love-relations of the believers will remain and will also be of help to them. Here, culprit signifies an infidel.

14. And all those that are on the earth [14], that they altogether might save him.

وَ مَنْ فِي الْاَرْضِ جَمِيْعًا ۙ ثُمَّ يُنْجِيْهِ ﴿۱۴﴾

14. This means the infidel will try to give his kith and kin in ransom, in fact, his desire will be that his relatives, those whom he does not even know, those dear to him, etc. In short, let all the people of the world be placed into Hell so that he can be saved from it.

15. But, never [15], it is a flaming fire.

كَلَّا ؕ اِنَّهَا لَظٰى ﴿۱۵﴾

15. This means this will never happen, he will most certainly have to serve the punishment for his transgression. Calling by name, that oh so and so come here! I am your place. From this we learn that there is understanding, verbal communication, etc. in Hell. It knows who will die on infidelity and who will die as a believer. This is like the Hoori of Paradise who censures that woman who fights with her husband, who would be an inmate of Paradise. She says that: *"Do not fight with him because he is a visitor by you and would be coming to us."*

16.Dragging skin from the head.

نَزَّاعَةً لِّلشَّوٰى ﴿۱۶﴾

17. It shall invite him who turned and fled (from truth).

تَدْعُوْا مَنْ اَدْبَرَ وَ تَوَلّٰى ﴿۱۷﴾

18.And amassed (wealth) and then hoarded it [16].

وَ جَمَعَ فَاَوْعٰى ﴿۱۸﴾

16. Wealth, which he did not spend in the path of Allah Almighty. This tells us that by Allah Almighty the infidels are under obligation to comply with religious laws and would be punished for not complying with them.

19. Certainly, man is created of impatient [17] greedy.

اِنَّ الْاِنْسَانَ خُلِقَ هَلُوْعًا ﴿۱۹﴾

17. The commentary of this would follow sub-sequently, i.e. neither is able to exercise patience when afflicted by calamities nor express gratitude when placed in comfort.

20.Being greatly perturbed when evil touches him.

اِذَا مَسَّهُ الشَّرُّ جَزُوْعًا ﴿۲۰﴾

21. And becomes a miser when he

وَّاِذَا مَسَّهُ الْخَيْرُ مَنُوْعًا ﴿۲۱﴾

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gets benefitted [18].

18. This verse is the commentary of becoming impatient i.e. the impatience of man can be seen from the fact when he is afflicted with a little harm, he abandons the Door of Allah Almighty out of fear, and he is bestowed with good, financial, etc. he does not spend it in the path of Allah Almighty fearing that by spending it, he will become poor. He keeps his wealth for the rainy days, without placing his trust in Allah Almighty.

22. Except those who offer prayer.

إِلَّا الْمُصَلِّينَ ﴿٢٢﴾

23.The people who are regular [19] with their Salaah.

الَّذِينَ هُمْ عَلَىٰ صَلَاتِهِمْ دَائِمُونَ ﴿٢٣﴾

19. From this we learn that punctuality with Salaah is an excellent virtue and becoming irregular with its performance is an evil act. If any person starts to perform Tahajjud Salaah, he should continue with it and would be included in "*Those who are constant in their prayer.*" We further learn that Allah Almighty will protect a believer from worldly defects, greed, covetousness, etc. through the blessings of Salaah. It is indeed a dearest form of worship.

24.And those in whose wealth there is a known [20] right.

وَالَّذِينَ فِي أَمْوَالِهِمْ حَقٌّ مَّعْلُومٌ ﴿٢٤﴾

20. Whether it is any portion established by Islamic Law, like Zakaat, Fitrah, or a portion determined by oneself. This tells us that to determine the time to spend the amount of ones optional charity is a good act e.g. given eleven rands charity on the eleventh of each month.

25. For the one who asks help and for the one who cannot even ask so deprived [21].

لِّلسَّائِلِ وَالْمَحْرُومِ ﴿٢٥﴾

21. This means those believers who are regular give their charities to the destitute as well as those needy persons who feel ashamed to ask, thereby depriving themselves of the charities of people. These worshippers search for such persons to give their charity.

26.And those who accept the Day of Judgement to be a reality [22].

وَالَّذِينَ يُصَدِّقُونَ بِيَوْمِ الدِّينِ ﴿٢٦﴾

22. This means they have faith in the Day of Judgement and it is due to this faith that they give alms and charities. It should be remembered that faith has priority over deeds, even though here it has been mentioned after it. Faith is a condition while other deeds are conditional.

27.And those who are fearful of the punishment [23] of their Lord.

وَالَّذِينَ هُم مِّنْ عَذَابِ رَبِّهِم مُّشْفِقُونَ ﴿٢٧﴾

23. In that they do good deeds and fear Allah Almighty, not knowing whether they would be accepted or not. This fear is out of his own indiscretion and not on the lack of confidence in the promise of Allah Almighty. Thus, this cannot be taken as proof of the possibility of a lie.

28.Certainly, the punishment of their Lord gives no security [24].

إِنَّ عَذَابَ رَبِّهِمْ غَيْرُ مَأْمُونٍ ﴿٢٨﴾

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4. No matter how much a person may be God-fearing or pious, he always fears about Divine punishment, as he is not aware of his end. In fact, those whom the Qur'aan has given glad tidings of entering Paradise too express great fear of Allah Almighty. To express fear and having hope in Him is part of faith.

29.And those who guard their private parts [25].

وَالَّذِيْنَ هُمْ لِفُرُوْجِهِمْ حٰفِظُوْنَ ۙ﴿۲۹﴾

25. In that they never exposed their private parts to others, nor look at other people's private parts. Let alone talking about adultery, they abstain from causes leading to adultery. In terms of this, to look at a strange woman is unlawful. Out of necessity, *prevent cold in order to prevent fever.*

30. Save from their wives, or from those whom their right hands possess, but they surely, are not to be blamed [26].

اِلَّا عَلٰٓى اَزْوَاجِهِمْ اَوْ مَا مَلَكَتْ اَيْمَانُهُمْ فَاِنَّهُمْ غَيْرُ مَلُوْمِيْنَ ۚ﴿۳۰﴾

26. This tells us that there is no veil or privacy from one's lawfully wedded wife and such maids who are Islamically lawful for cohabitation. They can see one another's exposed body. However, a maid who is unlawful for cohabitation, it is unlawful to see her private parts.

31. But he who seeks to go beyond this, such are transgressors [27].

فَمَنِ ابْتَغٰى وَرَآءَ ذٰلِكَ فَاُولٰٓئِكَ هُمُ الْعٰدُوْنَ ۚ﴿۳۱﴾

27. From this we learn that Muta is unlawful because a woman used for the purpose of Muta is neither a wife nor a maid. For such a woman there is no divorce nor Khula (divorce requested by the wife), nor Lai'aan (mutual cursing by a couple in a case of adultery) nor inheritance. If she were a lawful wife then all these would be applicable. It is obvious that she is not an Islamically accepted maid. Also, a child from such a woman does not have the status of a son nor any parental relation. It is possible that after coming of age he may enter into Muta with the daughter or sister of the father. In short, Muta is a source of promoting countless evils.

32.And those who are watchful of their trusts and their promises [28].

وَالَّذِيْنَ هُمْ لِاَمٰنٰتِهِمْ وَعَهْدِهِمْ رٰعُوْنَ ۙ﴿۳۲﴾

28. This means they do not violate the trust of the Creator and His creation. Thus, they do not use their limbs to do anything unlawful, as this is violation of trust of the Creator.

33.And those who are upright in their testimonies [29].

وَالَّذِيْنَ هُمْ بِشَهٰدٰتِهِمْ قَآئِمُوْنَ ۙ﴿۳۳﴾

29. This means they remain firm on matters of life, death, the grave, the Hereafter, on the principles of Unity of Allah (Tauheed) and Prophethood (Risalat). They do not give family consideration when testifying on worldly rights. They testify without any fear or personal consideration.

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34.And those who keep profound devotion in their Salaah [30].

وَالَّذِيْنَ هُمْ عَلٰى صَلَاتِهِمْ يُحَافِظُوْنَ ۝٣٤

30. In that they perform their Salaah correctly, punctually and regularly. They maintain consistency with Nafl (optional) prayer, which they start to perform. This is because Salaah is a very important act of worship, mention of it is repeated.

35. They shall be honoured in gardens [31].

اُولٰٓئِكَ فِيْ جَنّٰتٍ مُّكْرَمُوْنَ ۝٣٥

31. That even the angels would respect them in Paradise even they would respect each other. Even Allah Almighty would honour them out of His Grace and Benevolence.

SECTION 2

36. But what ails those who disbelieve, that they look towards you with sharp [32] eyes?

فَمَالِ الَّذِيْنَ كَفَرُوْا قِبَلَكَ مُهْطِعِيْنَ ۝٣٦

32. This tells us that gazing at the Holy Prophet صلى الله عليه وآله وسلم with faith and love makes a person a believer and a Sahabi (Noble Companion). A gaze of hatred and enmity is the cause of infidelity. The eye is one but its gazes are different. The gaze to look at the mother is different from that which is used to look at the wife. Similarly, the gaze used to look at the father, the children and the friends, differ from person to person. Thus, to look at the Holy Prophet صلى الله عليه وآله وسلم you require the gaze of Hazrat Abu Bakr Siddique while the gaze of Abu Jahl will be harmful. You use a telescope to see far off things and a microscope to see minute things. Likewise, you require the beloved's gaze to see the Holy Prophet صلى الله عليه وآله وسلم . Maulana Rumi beautifully portrays this image: "*If your gaze is that of Majnoon, you will become oblivious of the rest of the world.*" Then to strengthen this gaze you will require Mameira (special medicinal root useful for eyesight and collyrium (surma). In order to strengthen this gaze, you will require the dust of the Mazaars of the Saints of Allah: Verse: "Make the dust of the Saints the collyrium for your eyes. That it may strengthen your sight from the beginning till the end." We further learn that if you are not destined to have Divine Guidance, then even being in the company of the Prophet will not benefit you.. The company of the Prophet is the rain of mercy. Rain only enables that seed to grow which has been planted. Rain cannot make a thorny plant into a fruit-bearing plant. Also, that an expression will only have an effect on the heart when the lofty status of the speaker is in the heart. The hearts of these infidels were totally bereft of the lofty status of the Holy Prophet صلى الله عليه وآله وسلم ; therefore they could not reap any benefits from his discourses. It is or this reason that the Holy Prophet صلى الله عليه وآله وسلم in his initial propagation introduced his personality first, saying "*How do you find me among you.*"

37.From the right hand and left, in different parties.

عَنِ الْيَمِيْنِ وَعَنِ الشِّمَالِ عِزِيْنَ ۝٣٧

38.Is every one of them eager that he should be made to enter [33] Paradise of Bliss?

اَيَطْمَعُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّدْخَلَ جَنَّةَ نَعِيْمٍ ۝٣٨

33. Reason for its Revelation:

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This verse was revealed regarding those infidels who would sit in the court of the Holy Prophet صلى الله عليه وآله وسلم staring intently at him and on looking at the poor believers would say that if they will go to Paradise, and then we,too, will be granted Paradise. In addition, they would mock at the blessed discourses of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Khazainul Irfaan*).

كَلَّا ؕ اِنَّا خَلَقْنٰهُمْ مِّمَّا يَعْلَمُوْنَ ﴿۳۹﴾

39. By no means. Verily, we have created them of that which they know [34].

34. The creation of man is through the sperm. Being born through a sperm is not sufficient to make him an inmate of Paradise. The means of attaining Paradise are faith and good deeds. How can an impure sperm be worthy of respect?

فَلَاۤ اُقْسِمُ بِرَبِّ الْمَشٰرِقِ وَ الْمَغٰرِبِ اِنَّا لَقٰدِرُوْنَ ﴿۴۰﴾ لا

40.But no! I swear by the Lord of the Easts [35] and Wests that We are certainly powerful.

35. In a year there are three hundred and sixty East and an equal number of West i.e. sunrise and sunset because everyday the place of sunrise and sunset differs. It is for this reason that the plural form is being used.

عَلٰۤى اَنْ نُّبَدِّلَ خَيْرًا مِّنْهُمْ ۙ وَ مَا نَحْنُ بِمَسْبُوْقِيْنَ ﴿۴۱﴾

41.To bring in their place others better [36] than them. And we cannot be frustrated [37].

36. This means O My Beloved! In exchange of them you will be granted better servants and slaves. Thus, Allah Almighty provided him with the pure and clear group like the Ansaar who are more excellent and lofty than even the angels.

37. There this is impossible that out of pressure of any infidel We would yield to grant him Paradise, and show him honour and respect (*Tafseer Azizi*).

فَذَرْهُمْ يَخُوْضُوْا وَيَلْعَبُوْا حَتّٰى يُلٰقُوْا يَوْمَهُمُ الَّذِىْ يُوْعَدُوْنَ ﴿۴۲﴾ لا

42. Therefore, leave [38] them alone to indulge in idle talk and to play until they come face to face with that day of theirs, which they are promised.

38. This means do not be saddened by their fun and sport and rejection of faith. This does not mean that don't preach Islam to them. Thus, there is nothing objectionable about the verse.

يَوْمَ يَخْرُجُوْنَ مِنَ الْاَجْدَاثِ سِرَاعًا كَاَنَّهُمْ اِلٰى نُصُبٍ يُّوْفِضُوْنَ ﴿۴۳﴾ لا

43. The day on which they shall come forth from their graves [39] in haste, as if they were hastening [40] to a target.

39. They will be running to the Field of Accountability, some will go walking, some on their faces downwards. If Allah Almighty wills, the believers will be on the conveyances as is outlined in the Books of Hadith.

40. Like the people of the Flag would be running in the direction where their flags are pitched. Every person's wish would be to reach there first.

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خَاشِعَةً اَبْصَارُهُمْ تَرْهَقُهُمْ ذِلَّةٌ ؕ ذٰلِكَ الْيَوْمُ الَّذِیْ كَانُوْا يُوْعَدُوْنَ ﴿۴۴﴾

44. Their eyes cast down. Disgrace [41] shall overcome them. That is the day, which they were promised.

41. This tells us that as soon as they have emerged out of their graves there would be a distinction between the believers and the infidels, in order to distinguish one from the other. The infidels would be walking on their faces.

ایاتها ۲۸ ۷۱ سُوْرَةُ نُوْحٍ مَكِّيَّةٌ ۷۱ رکوعاتها ۲

SURAH NUH (PROPHET NUH)

(MAKKAN) Revealed Before Hijrah

2 Sections: 28 Verses 224 Words , 999 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

اِنَّاۤ اَرْسَلْنَا نُوْحًا اِلٰى قَوْمِهٖۤ اَنْ اَنْذِرْ قَوْمَكَ مِنْ قَبْلِ اَنْ يَّاْتِيَهُمْ عَذَابٌ اَلِيْمٌ ﴿۱﴾

1. Surely, We sent Nuh [1] to the people, saying: "Warn your people, before there comes upon them a painful punishment"[2].

1. From the beginning till the end this Surah only has a discussion about Hazrat Nuh (On whom be peace). At that point in time Hazrat Nuh (On whom be peace) was the prophet of all the people and the human population was very small. His blessed name was either Abdul Ghaffar or Yashkur. He was given the title of Nuh because he would lament a great deal. He is the fourth Prophet, and the first Prophet to propagate the Message of Allah Almighty to the infidels. The first people to receive Divine punishment, too, were the people of Nuh.

2. At the time of death in the world, in the grave and in the Hereafter, that is, warn them before the punishment comes. After the punishment comes both your warning and their fear of the punishment would be an exercise in futility.

قَالَ يٰقَوْمِ اِنِّیْ لَكُمْ نَذِيْرٌ مُّبِيْنٌ ﴿۲﴾ ۙ

2. He said: "O my people, I am a clear warner [3] to you."

3. This tells us that a believer can call the infidels his people, although to love them and

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be attached to them is forbidden. We further learn that there should be gentleness in propagation.

3."That you should worship [4] Allah and fear Him, and obey me."

اَنِ اعْبُدُوا اللّٰهَ وَاتَّقُوْهُ وَ اَطِيْعُوْنِ ۙ﴿۳﴾

4. By worship is meant accepting faith i.e. sincere worship; otherwise no worship is incumbent on the infidel. By piety is meant sincere fear of Allah Almighty while obedience denotes outward form of worship. Hence, this verse includes faith and spirituality.

4."He will forgive [5] some of your sins and grant you a delay to an appointed [6] term. Certainly the promise of Allah cannot be deferred [7] when it comes. If you but know [8].

يَغْفِرْ لَكُمْ مِّنْ ذُنُوْبِكُمْ وَ يُؤَخِّرْكُمْ اِلٰٓى اَجَلٍ مُّسَمًّى ؕ اِنَّ اَجَلَ اللّٰهِ اِذَا جَآءَ لَا يُؤَخَّرُ ۘ لَوْ كُنْتُمْ تَعْلَمُوْنَ ﴿۴﴾

5. This means He will not forgive infringement of human rights. From this we learn that the sins in the state of infidelity would be forgiven after accepting Islam, except the infringement of human rights. The person will have to fulfill his obligatory duties, and pay back what is due to the oppressed.

6. In that He will not send punishment in your entire life. Thus, there is nothing objectionable about the verse.

7. This means that if you did not accept faith, then most certainly punishment will descend upon you, but not in a hurry. It will come on its appointed time. However, do not be deceived by it's delay.

8. If you could understand the wisdom behind this delay in the punishment and thereby have accepted faith, and could not have been deceived by this delay in the coming of the punishment.

5. He [9] (Nuh) said: " O my Lord, certainly I have called my people night and day [10]."

قَالَ رَبِّ اِنِّيْ دَعَوْتُ قَوْمِيْ لَيْلًا وَّ نَهَارًا ۙ﴿۵﴾

9. Hazrat Nuh (On whom be peace) made this dua longer after he had preached the Message of Allah Almighty, and when he had become despondent about their guidance. He had been preaching for nine hundred and fifty years.

10. By day and night is meant preaching all the time. This means O my Lord! I had preached to them all the time in every form, but these unfortunate wretches have reacted contrary to Your Message, in that their infidelity continued to gain greater strength. It should be remembered that their increase in infidelity was not due to any fault of Hazrat Nuh's propagation, but it was due to their unsound mental faculty e.g. sometime food increases the illness of the patient not because of the fault of the food, but because his stomach is unable to digest it or the bat becomes blinded by the sun for which the sun cannot be blamed.

6. "But the more I call them the more they run away [11]."

فَلَمْ يَزِدْهُمْ دُعَآءِيْٓ اِلَّا فِرَارًا ﴿۶﴾

11. From this dua emerge a few issues:

1. At the time of making the dua, Allah Almighty should be remembered with His Attributes of Mercy.
2. Use the medium of your good deeds.
3. If it is to be used adversely against someone, then lodge a complaint against him and give a reason to justify the curse.
4. To remain aloof from the company of the pious is a sign of deprivation i.e. depriving

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yourself from their blessings.
5. Obduracy on sin is an act of wretchedness.
6. To regard the Prophets and Saints as non-benefactors, and to oppose them with arrogance is the way of the infidels. Such people are always deprived of the blessings and mercy of Allah Almighty. When any beggar knocks on the door of a person, he always regards himself as poor and the owner of the house as rich. Observe, Allah Almighty says here: "And persisted and waxed great pride." The Wahabis need to take a lesson from this.

7."And whenever I called them that You may forgive [12] them, they put their fingers in their ears [13], covered themselves with their garments [14], and persisted and became arrogant [15]."

وَ اِنِّیۡ کُلَّمَا دَعَوۡتُهُمۡ لِتَغۡفِرَ لَهُمۡ جَعَلُوۡۤا اَصَابِعَهُمۡ فِیۡۤ اٰذَانِهِمۡ وَ اسۡتَغۡشَوۡا ثِیَابَهُمۡ وَ اَصَرُّوۡا وَ اسۡتَکۡبَرُوا اسۡتِکۡبَارًا ۚ﴿۷﴾

12. This means my calling them to the Path of Truth was not of any benefit to me, but only to benefit them.
13. So that my preaching would not reach their ears. Such is the nature of their reprobation.
14. So that they would not be able to see me, i.e. they are disgusted to even look at my face.

8. "Then I called them openly [16]."

16. From this we learn that propagation should be carried out privately and publicly. Thus, it is permissible to deliver a lecture on a loudspeaker,as this is equivalent to public propagation. To take out the procession (Juloos) of a pious person e.g. a Prophet or a Saint, too, is permissible as this also is a form of public propagation.

ثُمَّ اِنِّیۡ دَعَوۡتُهُمۡ جِهَارًا ۙ﴿۸﴾

9. "And then I preached to them in public and spoke to them in secret [17]."

17. I preached to each one separately. I did not leave any stone unturned in my propagation.

ثُمَّ اِنِّیۡۤ اَعۡلَنۡتُ لَهُمۡ وَ اَسۡرَرۡتُ لَهُمۡ اِسۡرَارًا ۙ﴿۹﴾

10. I said: "Ask forgiveness [18] of your Lord. Verily He is Most Forgiving."

18. After accepting the faith, because without accepting faith the recitation of Istighfaar is of no benefit.

فَقُلۡتُ اسۡتَغۡفِرُوۡا رَبَّکُمۡ ؕ اِنَّهٗ کَانَ غَفَّارًا ۙ﴿۱۰﴾

11. "He will send down upon you rain in torrents."

یُّرۡسِلِ السَّمَآءَ عَلَیۡکُمۡ مِّدۡرَارًا ۙ﴿۱۱﴾

12. "And He will strengthen [19] you with wealth and children, and will allocate for you Paradise and springs of water [20]."

وَّ یُمۡدِدۡکُمۡ بِاَمۡوَالٍ وَّ بَنِیۡنَ وَ یَجۡعَلۡ لَّکُمۡ جَنّٰتٍ وَّ یَجۡعَلۡ لَّکُمۡ اَنۡهٰرًا ؕ﴿۱۲﴾

It is true that the bat is afraid of the sun.
15. This means that they had regarded accepting faith as an insult to themselves. This tells us that to show arrogance in opposition to the Prophet keeps a person bereft of faith. May Allah Almighty protect us from this. Their companionship is a place of great honour.

19. Because through worship and Istighfaar one can achieve the blessings of this world and

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the Hereafter.

20. From this we understand that there are numerous benefits, worldly and religious, of reciting Istighfaar and repentance. The ideal time for reciting Istighfaar is the true dawn. Says Allah Almighty: "*In the last part of the night they used to seek forgiveness*" (S51:V18). Through its recitation Allah Almighty blesses the people with abundance of rain; there is a blessing in ones wealth and children, as has been reported by Hazrat Imam Hassan (May Allah be pleased with him). A few people came to him with the following complaints: one complained about the shortage of rain, another complained about not having children, another complained about shortage of the harvest. He ordered all of them to recite Istighfaar, basing this verse as a proof for it.

13. What happened to you? That you hope [21] not to achieve honour from Allah.

مَا لَكُمْ لَا تَرْجُوْنَ لِلّٰهِ وَقَارًا ﴿١٣﴾

21. That they do not declare faith in the Prophet of Allah, who can grant you honour, greatness and wealth.

14."And certainly He has created you in different forms [22] and conditions."

وَ قَدْ خَلَقَكُمْ اَطْوَارًا ﴿١٤﴾

22. Sometimes a sperm sometimes congealed blood, sometimes a lump of flesh. Thereafter a full-grown baby followed by youth, then old age. And sometimes wealth, sometimes poverty.

15. Do you not see how Allah has created the seven heavens in harmony one upon the other [23]?

اَلَمْ تَرَوْا كَيْفَ خَلَقَ اللّٰهُ سَبْعَ سَمٰوٰتٍ طِبَاقًا ﴿١٥﴾

23. One upon the other and in between a big distance. This does not necessarily mean that the skies are stuck to one another.

16. And placed the moon [24] therein as a light, and made the sun a lamp [25]?

وَّ جَعَلَ الْقَمَرَ فِيْهِنَّ نُوْرًا وَّ جَعَلَ الشَّمْسَ سِرَاجًا ﴿١٦﴾

24. The moon is in the first heaven. Its half part is illuminated and the other half is dark. Nonetheless all the heavens receive its light because all of them are transparent. Therefore, the pronoun "in them" is correctly used because the light of the moon is found in all the heavens.

25. It is full of light and has the ability to illuminate others. The moon and the stars are illuminated by it. For this reason the moon has been called light and the sun as the lamp, i.e. the provider of the light.

17.And Allah has caused you to grow out of the earth like vegetation [26].

وَ اللّٰهُ اَنْۢبَتَكُمْ مِّنَ الْاَرْضِ نَبَاتًا ﴿١٧﴾

26. Man has been compared to vegetation because it is constantly in need of being nurtured. Likewise, man too is dependent at all times on the protection of Allah Almighty. In addition, vegetation is dependent on heavenly assistance as well. Like rain, sunlight, etc. In the same manner man too is dependent on heavenly help in respect of his deeds in the form of Divine Mercy. Also, vegetation is faced with constant danger i.e. drought, hailstorm, etc. Similarly, man too is constantly faced with dangers.

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18. Then He will cause you to return [27] thereto, and bring you forth again [28].

ثُمَّ يُعِيدُكُمْ فِيهَا وَ يُخْرِجُكُمْ اِخْرَاجًا ﴿۱۸﴾

27. He will let the limbs of your body be eaten by the sand, whether through burial, or through burning to ash or through drowning or being devoured by the beasts. Thus, no objection can be raised against the verse. The souls will be made to reach their destination. In short, everything will reach its origin.

28. They will emerge on the Day of Judgement for the purpose of reward and punishment because placing in the earth after death and resurrecting from the earth are the same for Allah Almighty. Therefore, the pronoun "then" is not used here. Instead of the pronoun, the conjunction "*WA*"(and) is being used.

19.And Allah has made for you the earth, a wide carpet [29].

وَ اللّٰهُ جَعَلَ لَكُمُ الْاَرْضَ بِسَاطًا ﴿۱۹﴾ لِّ

29. While alive remain on it and after death in it. The earth is neither hard like iron nor soft like water.

20.That you walk through its wide ways [30].

لِّتَسْلُكُوْا مِنْهَا سُبُلًا فِجَاجًا ﴿۲۰﴾ ع

30. This means Allah Almighty has divided the earth into different parts. Then He has created paths for the purpose of movement so that through this you may gain the benefits of this world and the Hereafter, flourish trade, perform your Hajj, visit holy places and seek knowledge.

SECTION 2

21. Nuh said: "O my Lord! They have disobeyed [31] me and followed him whose wealth and children added nothing but his loss [32]."

قَالَ نُوْحٌ رَّبِّ اِنَّهُمْ عَصَوْنِيْ وَ اتَّبَعُوْا مَنْ لَّمْ يَزِدْهُ مَالُهٗ وَ وَلَدُهٗۤ اِلَّا خَسَارًا ﴿۲۱﴾ ج

31. The first thing Hazrat Nuh (On whom be peace) has mentioned is about disobedience to him, because defective beliefs and opposition to the Prophets is the foundation of sins. Shaitaan became the cursed one because of this. Also, worldly punishment does not come without the opposition to the Prophet. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). Obedience and loyalty to the Prophets is the origin of all good deeds and their opposition is the root of all evils. The devil became accursed because of it.

32. This means the wealthy people of my nation became rebellious to me because of their wealth and children, and the poor became likewise because of their loyalty to the wealthy. From this emerge two issues:

1. Due to the opposition to the Prophets ones' wealth and children became a source of punishment.
2. Obedience to the rebellious makes a person rebel.

22. And they have devised a plot [33] of great magnitude.

وَ مَكَرُوْا مَكْرًا كُبَّارًا ﴿۲۲﴾ ج

33. In order to harass me and to mislead the believers. Hazrat Nuh (On whom be peace) had to bear a great deal of hardship from his infidel nation.

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وَ قَالُوْا لَا تَذَرُنَّ اٰلِهَتَكُمْ وَ لَا تَذَرُنَّ وَدًّا وَّ لَا سُوَاعًا ۙ وَّ لَا يَغُوْثَ وَيَعُوْقَ وَنَسْرًا ﴿۲۳﴾

3.And said: "By no means leave [34] your gods, nor leave Wadd, nor Suwa nor Yaghuth and Yauq and Nasr [35] (idols of the pagans).

lion. Yauq - in the shape of a horse. Nasr - in the shape of a donkey.
The worship of these idols reached Arabia. Today the Hindus in India worship idols in the form of men, women, monkey, snake, etc. The origin of these, too, is based on the idols of the people of Nuh.

وَ قَدْ اَضَلُّوْا كَثِيْرًا ۚ وَ لَا تَزِدِ الظّٰلِمِيْنَ اِلَّا ضَلٰلًا ﴿۲۴﴾

24. Indeed they have led many astray [36]. So the unjust are left to increase in their error [37].

to accept faith as they had caused a great deal of trouble for me. This tells us that it is not a sin to pray for someone to die on infidelity. Hazrat Musa (On whom be peace) said regarding the people of the Pharaoh: "*O our Lord! Destroy their wealth and harden their hearts so that they may not believe until they see the painful torment*" (S10:V88).

مِمَّا خَطِيٰٓـٰٔتِهِمْ اُغْرِقُوْا فَاُدْخِلُوْا نَارًا ۙ فَلَمْ يَجِدُوْا لَهُمْ مِّنْ دُوْنِ اللّٰهِ اَنْصَارًا ﴿۲۵﴾

25. And because of their wrongdoings they were drowned, then made to enter the fire [38]. So they did not find any helpers [39], except Allah.

be peace) were drowned in the water, but they were given the punishment of the grave.
39. This tells us that there is no helper for the infidel. Says Allah Almighty: "*And the unjust have no helpers*" (S2:V270). However, Allah Almighty has appointed many helpers for the believers. Says Allah Almighty: "*Then undoubtedly Allah is their helper, and Jibraeel and the righteous believers and after that the angels are his helpers*" (S66:V4). Observe, the believers of the people of Nuh were saved through his help.

وَ قَالَ نُوْحٌ رَّبِّ لَا تَذَرْ عَلَى

26.And Nuh said: "O my Lord! Do not leave upon the earth a single

34. The wealthy said to the poor do not give up the worship of your idols because of Hazrat Nuh.
35. Although the people of Nuh had many idols, the following were accorded great respect:
Wadd - in the shape of a man. Suwa - in the shape of a woman. Yaghuth- in the shape of a

36. These idols or the leaders of infidelity caused many people to go astray. There apostasy spread like a contagious disease and will remain in future as well. From this we learn that all five idols of the people of Nuh were not from the pious because the pious do not lead you astray. They provide guidance and thus they cannot be called as heretics.
37. This means now do not give them guidance

38. This means the people of Nuh were taken from the water into the fire, in that their bodies remained in the deluge of Hazrat Nuh and their souls were in the fire of Hell. After the Day of Judgement their bodies too would be in Hell. Thus, there is no inconsistency in this verse. This verse serves as a proof for the punishment of the grave. We further learn that the punishment of the grave is not dependent on burial, because wherever the body of the deceased may be; the punishment of the grave will take place. The people of Nuh (On whom

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dweller from the infidels [40].”

لْاَرْضِ مِنَ الْكٰفِرِيْنَ دَيَّارًا ﴿۲۶﴾

40. No person on infidelity would be saved. Shaitaan and infidel jinns are excluded from this curse, because they do not inhabit the earth. He was fully aware that Shaitaan would

live until the Day of Judgement. In addition, he was not the Prophet of the Jinns. How then would he have included them in this curse? (Tafseer Azizi and Roohul Mu'ani).

27. “Undoubtedly, if You would have allowed them to live, they would lead astray your devotees, and will not give birth to none but the immoral and ungrateful [41] (children).”

اِنَّكَ اِنْ تَذَرْهُمْ يُضِلُّوْا عِبَادَكَ وَ لَا يَلِدُوْٓا اِلَّا فَاجِرًا كَفَّارًا ﴿۲۷﴾

41. This tells us that the Prophets, through the light of Prophethood, are able to see the wretchedness and piety of the future generations. Thus Hazrat Nuh (On whom be peace) had said that now no believers would be born from their generation. This is from the five special branches of knowledge, which Allah Almighty had granted him. If this is the case with Hazrat Nuh, than what can you say about the Holy Prophet صلى الله عليه وآله وسلم ?

28. “O my Lord! Forgive me and my parents and him who enters my house believing, and the believing men and the believing women [42], and do not increase the unjust except in destruction [43].”

رَبِّ اغْفِرْلِيْ وَلِوَالِدَيَّ وَ لِمَنْ دَخَلَ بَيْتِيَ مُؤْمِنًا وَّلِلْمُؤْمِنِيْنَ وَ الْمُؤْمِنٰتِ ؕ وَ لَا تَزِدِ الظّٰلِمِيْنَ اِلَّا تَبَارًا ﴿۲۸﴾ ع

42. From this emerge two issues:
1. The parents of Hazrat Nuh (On whom be peace) were believers, otherwise he would not have prayed for their forgiveness.
2. The house of the Prophet is the place of security. Thus, any believer who seeks refuge in him will be in the safety of Allah Almighty.

43. This tells us that the drowning of his son Kanaan, too, was due to this prayer e.g. all those tyrants and infidels who may be in my house, too, must be destroyed, like my wife Wahila and my son Kanaan.

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اياتها ٢٨ ٧٢ سُوْرَةُ الْجِنِّ مَكِّيَّةٌ ٤٠ ركوعاتها ٢

SURAH JINN (THE JINNS) Revealed Before Hijrah

2 Sections: 28Verses 250 Words , 870 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Please declare [1] (O dear Prophet): "It has been revealed to me that the party of the jinns listened [2],and they said: 'Undoubtedly, we have heard the wonderful Qur'aan [3].'"

قُلْ اُوْحِيَ اِلَيَّ اَنَّهُ اسْتَمَعَ نَفَرٌ مِّنَ الْجِنِّ فَقَالُوْٓا اِنَّا سَمِعْنَا قُرْاٰنًا عَجَبًا ۙ﴿١﴾

1. Say O My Beloved, to these infidels so that it would be known that you are the Prophet of the humans and the jinns, and that when non-human species like the jinns declare faith in you, then how regrettable it is about those people who do not accept faith in spite of being humans.

2. When going to the market place of Ukkaz at Nakhla, which is situated, between Makkah and Taif, the jinns of Nasebeen carefully listened to my recitation in Fajr Salaah.

3. They told their jinn associates with the intention of propagating Islam to them. From this verse we learn that these jinns neither met the Holy Prophet صلى الله عليه وآله وسلم nor did they hear any speech of his. They merely saw him and listened to his Quranic recitation, as a result of which they became believers and Companions of the Holy Prophet صلى الله عليه وآله وسلم . In fact, they became high calibre believers. Now imagine the position of those people who had enjoyed the companionship of the Prophet of Islam by being with him like a shadow. What will be the calibre of their faith and their mystical knowledge of Allah Almighty?

2. "Guiding [4] to the Right Way. So, we believe [5] in it and we do not commit polytheism [6], with our Lord."

يَّهْدِيْٓ اِلَى الرُّشْدِ فَاٰمَنَّا بِهٖ ؕ وَلَنْ نُّشْرِكَ بِرَبِّنَآ اَحَدًا ۙ﴿٢﴾

4. It provides guidance for the correction of beliefs as well as correction of deeds. Thus, guidance signifies guidance of both. This sentence has many meanings.

5. This means believe in the Holy Qur'aan, or through the Holy Qur'aan believe in the possessor of the Holy Qur'aan. In the Kalimah Tayyibah and the questions in the grave,only two articles of faith are reflected i.e. the Oneness of Allah Almighty (Tauheed) and the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم (Risaalat) and about the Day of Judgement, the Angels, etc. From this we learn that these two are the true basis of faith. If you declare belief in them the other articles would be included therein. It is possible in *BIHI* the letter *BA* may be one of cause, which may mean that through this Qur'aan, people have brought faith on the Holy Prophet صلى الله عليه وآله وسلم .

6. This means in future, too, we will remain believers. Hence, the same happened. The end

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of all of them was on faith. This tells us that the good opinion of the believer is always correct. We also learn that to say "If Allah wills" in ones heart at times is sufficient because they had not said "If Allah wills" verbally.

3. "And that exalted be the Highest Glory of our Lord, who has neither taken anyone as a wife, nor a son [7]."

وَّ اَنَّهٗ تَعٰلٰى جَدُّ رَبِّنَا مَا اتَّخَذَ صَاحِبَةً وَّ لَا وَلَدًا ۙ﴿۳﴾

7. This tells us that these jinns obtained the knowledge of the Personality and Attributes of Allah Almighty from just one glance at the Holy Prophet صلى الله عليه وآله وسلم . "*Accept thee the answer to each question from the pious, for their foreheads are like the Divine Tablet.*"

4. "And the foolish [8] amongst us used to forge senseless lies against [9]Allah."

وَّ اَنَّهٗ كَانَ يَقُوْلُ سَفِيْهُنَا عَلَى اللّٰهِ شَطَطًا ۙ﴿۴﴾

صلى الله عليه وآله وسلم .

8. From this we learn that all the jinns were not polytheists. Some were monotheists as well. Just as before the advent of Islam there were some people who were monotheists, like the parents and ancestors of the Holy Prophet

9. In that some jinns had been accepted as partners of Allah Almighty and some as His wives and children. Both these beliefs are false.

5. "And that we thought that human beings and jinns will never utter [10] a lie against Allah."

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ تَقُوْلَ الْاِنْسُ وَالْجِنُّ عَلَى اللّٰهِ كَذِبًا ۙ﴿۵﴾

10. This means we, too, were accepting the words of these polytheists thinking that they do not forge lies against Allah Almighty. This tells us that prior to accepting faith these jinns were polytheists.

6. "And the commoners from among the human beings [11] used to seek refuge [12] with persons from among the jinns, so they increased them in their pride [13]."

وَّ اَنَّهٗ كَانَ رِجَالٌ مِّنَ الْاِنْسِ يَعُوْذُوْنَ بِرِجَالٍ مِّنَ الْجِنِّ فَزَادُوْهُمْ رَهَقًا ۙ﴿۶﴾

11. It should be remembered that when the word *RIJAAL* (people) is used without any restriction it would denote male being. Male jinns cannot be regarded as *RIJAAL* without restriction. Hence, in this verse there is the restriction of "*from the jinn*". Thus in the following verse: "*And We sent not before you any but men and not jinn.*" Prophethood is specific to human beings because here *RIJAAL* is used without any restriction. It is important to remember this.

12. Thus, when he would stop during the journey at any dangerous place he would say that we are taking refuge in the leader of this jungle, and to ward off any sickness or an evil eye, he would cook the niaz of the jinns. In short he would seek protection from the jinns in many ways (*Tafseer Azizi*). From this we learn that it is unlawful to take refuge in the jinns as this would lead to increase in their rebellion. It is permissible to seek help from the Prophet or a Saint because this does not lead to any pride in these pious sages.

13. This means that another reason for the increase in pride and haughtiness of the jinns is that some human beings began to seek protection in them during their journey and settled state which led the jinns to think that

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y really have power, as even the most perior creation i.e. man too is dependent on

"And indeed they thought as you hink, that Allah will never raise any Messenger [14]."

4. After Hazrat Musa (On whom be peace) or Hazrat Isa (On whom be peace), although the

"And that we sought to reach the ky, but we found it filled with strong uards and flame [15] shooting stars."

5. This means our going now to the heavens o listen to the secret information of the angels. On these visits they would find the heavens illed with angels employed as guards and lamed cartridges and round objects, which locked their way. From this we learn that before the birth of the Holy Prophet صلى الله عليه وآله وسلم the jinns would enter the heavens unhindered and listen to the conversation of the angels. After the advent of the Holy Prophet صلى الله عليه وآله وسلم this movement of theirs came to an end. This tells us that before the advent

9. "And that we used to sit on the listening observatory ports thereof, to steal any heavenly [16] hearing, but who would (try to) listen would find a flame [17] shooting star lying in wait for him."

16. They would listen to the conversation of the angels and convey it to the astrologers; through these astrologers they were able to foretell events to the inhabitants of the earth.

17. From this we learn that after the advent of the Holy Prophet صلى الله عليه وآله وسلم the jinns

10. "Therefore we do not know whether it is evil meant for those who are on earth or whether their Lord wants to bring them guidance [18]."

18. By sending this Prophet and the Holy Qur'aan. We do not say, you must decide for yourselves. It is apparent that the Holy Prophet

them. These persons became the cause of increase in transgression of the jinns.

وَّاَنَّهُمْ ظَنُّوْا كَمَا ظَنَنْتُمْ اَنْ لَّنْ يَّبْعَثَ اللّٰهُ اَحَدًا ۙ﴿۷﴾

seal of the Prophets has come now.

وَّاَنَّا لَمَسْنَا السَّمَآءَ فَوَجَدْنٰهَا مُلِئَتْ حَرَسًا شَدِيْدًا وَّشُهُبًا ۙ﴿۸﴾

of the Holy Prophet صلى الله عليه وآله وسلم either there were no meteors at all i.e. the stars would not fall down at all and if they did , this was a rare occurrence; or that the movement of the devils had not been stopped. After the advent of the Holy Prophet صلى الله عليه وآله وسلم the jinns were barred from entering the heavens. His blessed advent revolutionized the world. The Holy Prophet صلى الله عليه وآله وسلم was sent as the emperor of the heavens and the earth.

وَّاَنَّا كُنَّا نَقْعُدُ مِنْهَا مَقَاعِدَ لِلسَّمْعِ ؕ فَمَنْ يَّسْتَمِعِ الْاٰنَ يَجِدْ لَهٗ شِهَابًا رَّصَدًا ۙ﴿۹﴾

were stopped from entering the heavens. As a result of this, the prophecies of the astrologers and the pundits began to prove totally wrong. Prior to this, some of their prophecies used to be correct, which the jinns had obtained from the angels.

وَّاَنَّا لَا نَدْرِيْٓ اَشَرٌّ اُرِيْدَ بِمَنْ فِي الْاَرْضِ اَمْ اَرَادَ بِهِمْ رَبُّهُمْ رَشَدًا ۙ﴿۱۰﴾

صلى الله عليه وآله وسلم is a mercy to those before him and those after him. Now, it is not necessary for anyone to bring unseen and

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prophetic information from the heavens. In the information of the jinns there was tremendous

11. "And that some of us are righteous and some of us are otherwise. We are thus sects following different [19] views."

19. The author of Tafseer Roohul Bayaan has said that prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم , the jinns comprised of infidels polytheists and monotheists. Now, they

12. "And we know that we cannot frustrate Allah in the earth, nor can we escape [20] him by flight."

20. From this we learn that to turn away from Allah Almighty is an evil act but to turn towards Him is an act of good. Says Allah Almighty: "*Therefore flee towards Allah*" (S51:V50). By running away from Allah Almighty means during times of difficulties one turns towards sins, or to the temple of idols or to devilish designs; while fleeing towards

13. "And that when we heard the call for guidance, we believed [21] in it. So, whosoever believes in his Lord, has neither fear [22] of loss nor of disgrace."

21. Thus, O friends you, too, should declare faith in us. We have seen the beauteous face of the Holy Prophet صلى الله عليه وآله وسلم and you may see us. We became Companions (SAHABI); you become our successors (TABAI). In short, the purpose of them describing their faith was for propagating Islam

14."And that some of us are Muslims and some of us are the deviators [23]. So, those who submit, find the Right [24] Way."

23. This means that among the jinns there are some who are monotheist believers and some are infidels because those who had returned after listening to the recitation from the Holy Prophet صلى الله عليه وآله وسلم had all accepted

mischief. Thus, their being barred from heaven is a mercy of Allah Almighty.

وَّ اَنَّا مِنَّا الصّٰلِحُوْنَ وَ مِنَّا دُوْنَ ذٰلِكَ ؕ
كُنَّا طَرَآئِقَ قِدَدًا ۙ﴿۱۱﴾

have among them Shias, Sunnis, Dissenters (Khawarij) oppressors, (Jabariyyah), naturists etc. like we find among human beings.

وَّ اَنَّا ظَنَنَّاۤ اَنْ لَّنْ نُّعْجِزَ اللّٰهَ فِی
الْاَرْضِ وَلَنْ نُّعْجِزَهٗ هَرَبًا ۙ﴿۱۲﴾

Allah Almighty would mean in times of difficulties turn towards piety, towards the mosques, towards the pious sages of Allah Almighty which, in reality, is fleeing towards Allah Almighty. Says Allah Almighty: "*And if when they do injustice unto their souls, O Beloved! They should come to you*" (S4:V64).

وَّ اَنَّا لَمَّا سَمِعْنَا الْهُدٰۤی اٰمَنَّا بِهٖ ؕ فَمَنْ
یُّؤْمِنْۢ بِرَبِّهٖ فَلَا یَخَافُ بَخْسًا وَّلَا
رَهَقًا ۙ﴿۱۳﴾

to them.

22. This means neither should the good deeds of the believer be confiscated nor should there be excess in the punishment of sins. But, in the case of the infidels let their good deeds be ruined and their sins be fully established. Praise be to Allah! What words of wisdom!

وَّ اَنَّا مِنَّا الْمُسْلِمُوْنَ وَ مِنَّا الْقٰسِطُوْنَ ؕ
فَمَنْ اَسْلَمَ فَاُولٰٓئِكَ تَحَرَّوْا رَشَدًا ﴿۱۴﴾

faith. None among them was an infidel. Thus the meaning of the verse is clear.

24. From this we learn that the believing jinns will not go to Paradise while the infidels among them will go into Hell, because in this verse

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here is no mention of Paradise for the believing inn. A full discussion on this has been given in Surah Ahqaaf.

15. And as to the deviators, they are the fuel [25] of Hell.

وَ اَمَّا الْقٰسِطُوْنَ فَكَانُوْا لِجَهَنَّمَ حَطَبًا ﴿۱۵﴾

25. This tells us that there is Hell fire for the infidel jinns and they will receive punishment through fire just as a human being through creation from clay does get hurt through sand and stones.

16.And that is they should keep to the Right [26] Way, we would certainly give them to drink abundant water.

وَّ اَنْ لَّوِ اسْتَقَامُوْا عَلَى الطَّرِيْقَةِ لَاَسْقَيْنٰهُمْ مَّآءً غَدَقًا ﴿۱۶﴾

26. This means O My Beloved! Say to them that if man becomes a believer and God-fearing they will receive in the world rain and abundant sustenance, because sustenance is dependent on rain. For this reason mention has been made of water.

17.That We might try [27] them thereby. And whosoever turns aside from the rememberance of the Lord, He will make such one enter into an increasing punishment [28] by Him.

لِّنَفْتِنَهُمْ فِيْهِ ؕ وَمَنْ يُّعْرِضْ عَنْ ذِكْرِ رَبِّهٖ يَسْلُكْهُ عَذَابًا صَعَدًا ﴿۱۷﴾

27. This means in giving abundance of wealth there should be a test for them of whether they would be grateful in the future or not.

28. Such punishments would be continuously on the increase. There will be no relenting in them. Like people in the world first feel the severity of difficulty then it becomes less.

18.All the Mosques as places of worship belong [29] to Allah. Therefore do not call [30] upon anyone besides Allah.

وَّ اَنَّ الْمَسٰجِدَ لِلّٰهِ فَلَا تَدْعُوْا مَعَ اللّٰهِ اَحَدًا ﴿۱۸﴾

29. Every Mosque, whether the Sacred Mosque in Makkah or any other Mosque. From this emerge three issues:

1. In matter of endowment and respect all the ordinances are the same, although in reward and compensation there will be a difference.
2. Mosque is not the property of any person, nor can it ever become the property of any person. It is the property of Allah Almighty alone.
3. Polytheism is a severe sin wherever it may be found, but if this is practised in a mosque it's severity is greater because this will be against the sanctity of the mosque.

30. This does not mean that it is prohibited to call out anyone. We read in Tashahud: Peace be upon you O Prophet. In this, extending a call to the Holy Prophet صلى الله عليه وآله وسلم . What it really means is worshipping anyone other than Allah Almighty is a sinful act, as was the practice of the polytheists of Arabia who were worshipping the idols in the Holy Ka'bah.

19. And when the devotee of Allah (Muhammad) stood [31] up to pray to Him, they crowded [32] him to suffocate him (in the Ka'bah).

وَّ اَنَّهٗ لَمَّا قَامَ عَبْدُ اللّٰهِ يَدْعُوْهُ كَادُوْا يَكُوْنُوْنَ عَلَيْهِ لِبَدًا ﴿۱۹﴾ ع ۱۹/۱۱

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31. This expression is either the statement of Allah Almighty i.e. this too has been revealed to one that when the special servant of Allah i.e. when the Holy Prophet صلى الله عليه وآله وسلم stood in Salaah then the nature of the enthusiasm of the jinns was such that they were near to crowd upon him. The reason for using the pronoun NEAR is to show that they did not crowd upon him because they were few in number. Or, firstly, the jinns were few and then their number increased. Or, that this incident took place when returning from Nakhla at a place called juhon when the jinns were more in number (*Tafseer Roohul Mu'ani*). Or, this is the statements of those jinns which were made to their people.

32. From this we learn that there is a special taste in making the Zikr of Allah Almighty. Just as there is taste on the physical nourishments, in the like manner it is in the spiritual nourishment as well. We further learn that this taste is experienced by human beings, the jinns, and in fact the animals as well. The trees and stones too feel its taste. This verse serves as the proof of the state of frenzy of the Sufis.

SECTION 2

20.Please declare (O Prophet): "I submit to my Lord alone, and I do not associate [33] anyone with Him."

قُلْ اِنَّمَآ اَدْعُوْا رَبِّيْ وَ لَآ اُشْرِكُ بِهٖٓ اَحَدًا ﴿۲۰﴾

33. The Holy Prophet صلى الله عليه وآله وسلم is the first worshipper of Allah Almighty, in His entire creation and although he came to the polytheists, he remained totally pure from polytheism, infidelity, sins and any other moral defects. This verse is in praise of the Holy Prophet صلى الله عليه وآله وسلم . This tells us that one declares his religion, faith and sincerity to the people so that they can act upon it. This has cut the very root of *TAQIYA* i.e. permissible subterfuges or statements to conceal ones true faith.

21. Please declare: "I do not control for you any harm nor benefit [34]."

قُلْ اِنِّيْ لَآ اَمْلِكُ لَكُمْ ضَرًّا وَّ لَا رَشَدًا ﴿۲۱﴾

34. In this verse the address is made to the polytheists (*Tafseer Roohul Mu'ani*). This means you are a polytheist. I am not responsible for your benefit and loss.

22. Please declare: "Certainly no one can protect one against Allah, nor can I find besides Him any place of refuge [35]."

قُلْ اِنِّيْ لَنْ يُّجِيْرَنِيْ مِنَ اللّٰهِ اَحَدٌ ۙ وَّلَنْ اَجِدَ مِنْ دُوْنِهٖ مُلْتَحَدًا ﴿۲۲﴾ ۙ

35. If in an impossible situation I were to disobey Allah Almighty (disobedience of Allah Almighty is totally impossible for the Holy Prophet صلى الله عليه وآله وسلم . The commentary of this verse is the following verse: "*Then who will save me against Him if I disobey Him*? (S11:V63). Otherwise, the Holy Prophet صلى الله عليه وآله وسلم is a sanctuary for millions of sinners like us.

23. "I only convey [36] the revelation from Allah as His Message. And whoever disobeys [37] command of Allah and His Messenger, he shall surely have the fire of Hell, to abide therein for a long, long time."

اِلَّا بَلٰغًا مِّنَ اللّٰهِ وَرِسٰلٰتِهٖ ؕ وَ مَنْ يَّعْصِ اللّٰهَ وَ رَسُوْلَهٗ فَاِنَّ لَهٗ نَارَ جَهَنَّمَ خٰلِدِيْنَ فِيْهَآ اَبَدًا ﴿۲۳﴾ ؕ

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36. This means propagation of Prophethood is my obligation. Or, it could mean if I engage myself in the propagation of Allah's orders, then most certainly this will be my means of obtaining Divine sanctuary and providing benefits for others (*Tafseer Roohul Mu'ani*).

37. This tells us that those who would be entitled for punishment are persons who disobey Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم . If only Allah Almighty is disobeyed, punishment does not come. Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). For this reason until such time that the laws of prophethood had not been conveyed to the person he cannot become entitled for Hell. The belief in the Oneness of Allah Almighty would be regarded as sufficient for his salvation. Therefore, the Pharaoh and the likes of him did not become transgressors of prophethood. It should also be known here disobedience means disobedience in matter of beliefs, because being bereft is concerning beliefs.

24. Until they see what they are promised. Soon shall they know who is weaker [38] in aid and poorer in number [39].

حَتّٰٓى اِذَا رَاَوْا مَا يُوْعَدُوْنَ فَسَيَعْلَمُوْنَ مَنْ اَضْعَفُ نَاصِرًا وَّ اَقَلُّ عَدَدًا ﴿٢٤﴾

38. Are the helpers of the infidels strong, or that of the believers?

39. Are the helpers of the infidels more than that of the believers? Without doubt the helpers of the believers are more because their helpers include the Prophets, the angels and the pious believers, while there are no helpers for the infidels at all. This tells us that Allah Almighty has appointed many helpers for the believers and many attendants for the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*Then undoubtedly Allah is their Helper, and Jibraeel and the righteous believers and after that the angels are his helpers*" (S66:V4).

25.Please declare: "I do not know whether that which you are promised is near [40] or whether my Lord has appointed for it a term 41?"

قُلْ اِنْ اَدْرِيْٓ اَقَرِيْبٌ مَّا تُوْعَدُوْنَ اَمْ يَجْعَلُ لَهٗ رَبِّيْٓ اَمَدًا ﴿٢٥﴾

40. This means without Divine education I do not know. Thus, this verse does not contradict the following verse: "*The Hour came near and the moon was split*"(S54:V1). Nor, is it against the Hadith in which the Holy Prophet صلى الله عليه وآله وسلم had said: "We and the Day of Judgement are like these two joined fingers."

41. Here, there is a negation of understanding and not of knowledge. By *DARAYAT* is meant to understand through firm analogy, i.e. this knowledge is obtained through revelation and not through determination and analogy. For this it is subsequently said: "*Except to His chosen Messengers*"(S72:V27). Says Allah Almighty: "*And I know not what shall be done with me and with you*"(S46:V9). He further says: "*You did not know the Book before it nor the details*"(S42:V52). In all these verses there is a negation of understanding. Sometimes these words are spoken to express displeasure at the question and sometimes they are used for not giving the information.

26.He is the Knower of the unseen. He does not reveal [42] His secrets to any.

عٰلِمُ الْغَيْبِ فَلَا يُظْهِرُ عَلٰى غَيْبِهٖٓ اَحَدًا ﴿٢٦﴾ لا

42. The objects of the world are the reflection of the attributes of Allah Almighty. But Allah Almighty illuminates some attributes on the entire creation like existence and life, but some are illuminated on the specific persons like dominion and knowledge while others are not

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reflected in anyone like eternity and being a creator. A mirror cannot become the sun by just reflecting its light. In a like manner, the servant cannot become Allah Almighty just by reflecting His Attributes.

27.Except to his chosen [43] Messenger. Certainly, He makes a guard [44] to march before him and behind him.

إِلَّا مَنِ ارْتَضٰى مِنْ رَّسُوْلٍ فَإِنَّهٗ يَسْلُكُ مِنْۢ بَيْنِ يَدَيْهِ وَ مِنْ خَلْفِهٖ رَصَدًا ﴿۲۷﴾

43. By providing them with information about specific unseen knowledge and manifestation of the highest order. Although some of the Saints of Allah Almighty are bestowed with unseen knowledge, but this is done through the medium of the Prophet. But the knowledge of the Prophet is superior to theirs.

44. This means when Allah Almighty sends revelation regarding unseen knowledge then there is a watch of angels around the Holy Prophet صلى الله عليه وآله وسلم and Hazrat Jibraeel (On whom be peace) so that the devils are kept at bay from listening to matters of the unseen, which they can convey to the soothsayers.

28. So that He may see that they have truly delivered [45] the Message of their Lord, and He encompasses whatever is with them, and He has kept count of all the things [46].

لِّيَعْلَمَ اَنْ قَدْ اَبْلَغُوْا رِسٰلٰتِ رَبِّهِمْ وَ اَحَاطَ بِمَا لَدَيْهِمْ وَاَحْصٰى كُلَّ شَيْءٍ عَدَدًا ﴿۲۸﴾

45. It means this watch is employed so that the Divine Revelation reaches its rightful place in perfect order i.e. to the Holy Prophet, without getting waylaid in between.

46. It means this watch is for the protection of this unseen information. Allah Almighty is All-Knowing and Omniscient, and all His angels and Messengers are most trustworthy. Their knowledge is due to the grant of the Almighty. From the word "numbers" we learn that things are proportionate and are able to be counted because all those things are limited.

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أياتها ٢٠ ٧٣ سُوْرَةُ الْمُزَّمِّلِ مَكِّيَّةٌ ٣ ركوعاتها ٢

SURAH AL-MUZAMMIL (THE ENWRAPPED ONE)

(MAKKAN) Revealed Before Hijrah

2 Sections : 20 Verses 285 Words , 838 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

يٰٓاَيُّهَا الْمُزَّمِّلُ ۙ﴿١﴾

1. O you enwrapped [1] one .

1. O the one enwrapped in a sheet. Once the Holy Prophet صلى الله عليه وآله وسلم was resting, enwrapped in a sheet. He was addressed in this condition and in this manner. From this emerge two issues:

1. While the Holy Qur'aan has addressed other Prophets by their names, our Beloved Prophet صلى الله عليه وآله وسلم has been addressed by his attributes.

2. The manner of the beloved too is beloved. The Sufi sages describe its meaning as: Oh the Beloved one going to the human being wearing the sheet of human nature. Or O the one who is covered in the dress of worship and austerity! (*Tafseer Azizi*)

قُمِ الَّيْلَ اِلَّا قَلِيْلًا ۙ﴿٢﴾

2. Remain arisen (to pray) in the night except some [2] portion thereof.

2. This means spend most of the time at night in the worship of Allah Almighty, do take some time to rest.

نِّصْفَهٗٓ اَوِ انْقُصْ مِنْهُ قَلِيْلًا ۙ﴿٣﴾

3. A half of it, or a little less [3].

3. Spend half the night in the worship of Allah Almighty or more or less or that time. This is left to your discretion. This tells us that perform Salatul Tahajjud with a great deal of fervour. It is left to the person to choose the number of raka'ats, which he wishes to perform. The minimum should be two raka'ats, while the maximum could be from eight-twelve raka'ats. It should be remembered that at the beginning of Islam Tahajjud Salaah was Wajib or Fard.

اَوْ زِدْ عَلَيْهِ وَرَتِّلِ الْقُرْاٰنَ تَرْتِيْلًا ۭ﴿٤﴾

4.Or a little more, and recite the Qur'aan in slow rhythmic tones [4].

4. This tells us that the Qur'aan in Salaah should be recited with a great deal of composure and ease so that each letter is correctly pronounced. It is obligatory to recite MADD, MUSHADDAD etc. correctly. It should be remembered that it is forbidden to complete the recitation of the Holy Qur'aan in just one night for that person who cannot recite it clearly and with it's proper pronunciation, or the one who recites lazily and without any desire.

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5. Certainly We are charging you with a heavy [5] word.

إِنَّا سَنُلْقِي عَلَيْكَ قَوْلًا ثَقِيلًا ۝٥

5. This means very soon We will reveal verses of reinforcing ordinances, which will prove heavy for the people. Therefore, you should make them accustomed to heavy and difficult ordinances.

6. Indeed, the rising [6] up by night is the firmest [7] way to subdue the soul and the best corrective (measure) for the words (of prayer).

إِنَّ نَاشِئَةَ اللَّيْلِ هِيَ أَشَدُّ وَطْئًا وَأَقْوَمُ قِيلًا ۝٦

6. This means waking up at night from sleep for performing Salaah is more unbearable than other Salaahs. This tells us that Salaatul Tahajjud should be performed after waking up from sleep.

7. The Tahajjud Salaah is very important and beneficial. The fear of Allah Almighty and humility that one obtains in this Salaah, is not achieved in other Salaahs.

7. Verily, you have in the daytime a long (schedule of) engagements [8].

إِنَّ لَكَ فِي النَّهَارِ سَبْحًا طَوِيلًا ۝٧

8. This means during the day there are many propagation activities for you. Therefore, night is the best time to communicate with Us.

8. And remember the Name [9] of your Lord and devote [10] yourself to Him with (exclusive) devotion.

وَاذْكُرِ اسْمَ رَبِّكَ وَتَبَتَّلْ إِلَيْهِ تَبْتِيلًا ۝٨

9. Before commencing the recitation of the Holy Qur'aan always read *BISMILLAH*. Or, besides Salaah recite the names of Allah Almighty at different times by reading glorification and declaration of the Unity of Allah Almighty *(TASBEEH and TAHLEEL)*.

10. This means that besides the Salaah, your blessed life should be such that even if you are physically involved in any activity, your heart should reflect nothing besides Allah Almighty. However, this verse does serve as a proof to cut oneself from the world, which Islam forbids.

9. He is the Lord of the East and the West [11]. There is none worthy of worship except He. Therefore, take Him as the Protector [12].

رَبُّ الْمَشْرِقِ وَالْمَغْرِبِ لَا إِلَٰهَ إِلَّا هُوَ فَاتَّخِذْهُ وَكِيلًا ۝٩

11. He is the Lord of the entire world, because everything is between East and West.
12. Act upon the provisions at your disposal, but place your trust in Allah Almighty alone.

Thus, having provisions is not against the concept of trust. Observe, Holy War (Jihad) was not obligatory before Hijrah, because there was no provision, causes and motives for it.

10.And bear patiently all that they say and go apart from them gracefully [13].

وَاصْبِرْ عَلَىٰ مَا يَقُولُونَ وَاهْجُرْهُمْ هَجْرًا جَمِيلًا ۝١٠

13. And do not declare war on them. Thus, this verse is abrogated from the command of Jihad

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(Holy War). Or, that distance yourselves from the infidels. Do not maintain any contact and do not keep friendly ties with them, in which case the verse is firm.

11. And leave to Me alone [14] those who belie faith as the lovers of ease [15] and comforts. But let them wait a little [16].

وَ ذَرْنِيْ وَالْمُكَذِّبِيْنَ اُولِي النَّعْمَةِ وَمَهِّلْهُمْ قَلِيْلًا ﴿١١﴾

14. This means leave the infidels to me. You must intercede for them. I Know my punishment for them. This tells us that the Holy Prophet صلى الله عليه وآله وسلم never abandons the believers, but keeps them under his protection.

15. In that I will wreak vengeance on them on your behalf. This tells us that it is mostly the wealthy who stand to oppose the Prophets, while the poor, in most instances, declare belief in them.

16. Until such time that the command for Jihad (Holy War) is not given, do not wreak vengeance on the infidels. In this condition this verse is abrogated. Or, until their death, give them time and allow them to remain in ease. But do not give respite to the believers. Command them with religious laws at all times.

12. Certainly, with Us are the heavy fetters and a flaming furnace.

13. And the food that chokes throats and a painful punishment [17].

اِنَّ لَدَيْنَآ اَنْكَالًا وَّجَحِيْمًا ﴿١٢﴾ وَّ طَعَامًا ذَا غُصَّةٍ وَّ عَذَابًا اَلِيْمًا ﴿١٣﴾

17. All this is for those wretches who O My Beloved, are your rejectors. If Allah wills, the sinful believers would be protected from these punishments.

14.And the day when the earth and the mountains shall quake, and the mountains shall become as heaps of sand let loose.

يَوْمَ تَرْجُفُ الْاَرْضُ وَالْجِبَالُ وَ كَانَتِ الْجِبَالُ كَثِيْبًا مَّهِيْلًا ﴿١٤﴾

15. Surely, We have sent to you [18] a Messenger [19], who is a witness [20] against you, as We sent a Messenger towards the Pharaoh [21].

اِنَّآ اَرْسَلْنَآ اِلَيْكُمْ رَسُوْلًا شَاهِدًا عَلَيْكُمْ كَمَآ اَرْسَلْنَآ اِلٰى فِرْعَوْنَ رَسُوْلًا ﴿١٥﴾

18. In the pronominal pronoun *4* (to them), the address is either made to the people of Makkah or to all the believers, or to all mankind, or to the entire creation. In all these instances there are amazing benefits in it. By Messenger is meant the Holy Prophet صلى الله عليه وآله وسلم who is the Prophet of all the Prophets. Says Allah Almighty: "*That he may be a warner to the entire world*" (S25:V1). Allah Almighty further says: "*And We sent you not, but as a mercy for all the worlds*" (S21:V107). He to whom Allah is the Lord, His Prophet is our Holy Prophet صلى الله عليه وآله وسلم

19. From this we learn that between us and the Prophet there is a difference, firstly from the time of creation i.e. we are all the creation of Allah Almighty, but the Holy Prophet صلى الله عليه وآله وسلم is created but he is sent as well. An example of this can be seen from the following, that if a citizen from one country goes to another country his status will not be the same as that of an ambassador or minister going to that country. We have come here on our own responsibility, but Allah Almighty has assumed the responsibility for the Holy Prophet

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between the king or president and the subjects.
20. The Arabic word SHAHID means a witness and one who is present, and a beloved and an observer in every situation it would mean refrain from sins and be bashful of your Beloved Prophet who is continuously observing your deeds and is your witness.
21. It is Hazrat Musa (On whom be peace) because Hazrat Harun (On whom be peace) was sent as his Minister.

فَعَصٰى فِرْعَوْنُ الرَّسُوْلَ فَاَخَذْنٰهُ اَخْذًا وَّبِيْلًا ﴿۱۶﴾

16. But Pharaoh disobeyed [22] that Messenger. So We seized him with a terrible penalty [23].

22. Disobedience of the Prophet is disobedience of Allah Almighty.
23. This tells us that mere disobedience of Allah Almighty does not bring down Divine punishment until such time that there is opposition to the Prophet. As it is Pharaoh was an infidel before Hazrat Musa (On whom be peace) came to preach to him, but punishment came to him after he had opposed Hazrat Musa (On whom be peace). Says Allah Almighty: "*And We are not to torment until We have sent a Messenger*" (S17:V15). We further learn that guidance is obtained through Divine help. The magicians of the Pharaoh accepted faith instantly, while he himself who had brought up Hazrat Musa (On whom be peace) remained an infidel and Bibi Asiya and Mushata became believers.

فَكَيْفَ تَتَّقُوْنَ اِنْ كَفَرْتُمْ يَوْمًا يَّجْعَلُ الْوِلْدَانَ شِيْبًا ﴿۱۷﴾

17. How then, if you disbelieved [24], will you become pious, on the day, which shall make children [25] greyheaded?

24. This means if you became an infidel then there is no way of escaping punishment on the Day of Judgement.
25. This means that had you been a child on that day you would have become old due to fear.

اَلسَّمَآءُ مُنْفَطِرٌ بِهٖ ؕ كَانَ وَعْدُهٗ مَفْعُوْلًا ﴿۱۸﴾

18. When the sky shall be rent asunder, thereby His promise is bound to be fulfilled.

اِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ سَبِيْلًا ﴿۱۹﴾

19. Indeed, this is a reminder [26]. Then let him, who wills so, take the way [27] to his Lord.

26. This tells us that the Holy Qur'aan is an advice to the negligent or a reminder about the past, a light to the intelligent, guidance to those gone astray, mercy to the believers and a cure for the ill. All these attributes are mentioned in the verses. These are the very attributes, which the Holy Qur'aan has mentioned about the Holy Prophet صلى الله عليه وآله وسلم , which are testified by its verses. A believer will only be successful when he seeks favours from the light of the Holy Qur'aan as well as light from Prophethood as one receives guidance from صلى الله عليه وآله وسلم. Therefore all his words and deeds are connected to Allah Almighty. We have learnt after coming into the world, while the Holy Prophet صلى الله عليه وآله وسلم came in the world fully taught by Allah Almighty. The Holy Prophet صلى الله عليه وآله وسلم is a medium to the Creator and the creation just as the medium of contact between the country to which he has come and the country to which he is sent, or like the minister of any country who is the medium of contact

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both the light of vision and light of the lamp.

27. Shariah,Tareeqah,Ma'rifah and Haqeeqah, all are the Paths towards Allah Almighty.

SECTION 2

إِنَّ رَبَّكَ يَعْلَمُ أَنَّكَ تَقُومُ أَدْنَىٰ مِن ثُلُثَيِ اللَّيْلِ وَنِصْفَهُ وَثُلُثَهُ وَطَائِفَةٌ مِّنَ الَّذِينَ مَعَكَ ۚ وَاللَّهُ يُقَدِّرُ اللَّيْلَ وَالنَّهَارَ ۚ عَلِمَ أَن لَّن تُحْصُوهُ فَتَابَ عَلَيْكُمْ فَاقْرَءُوا مَا تَيَسَّرَ مِنَ الْقُرْآنِ ۚ عَلِمَ أَن سَيَكُونُ مِنكُم مَّرْضَىٰ ۙ وَآخَرُونَ يَضْرِبُونَ فِي الْأَرْضِ يَبْتَغُونَ مِن فَضْلِ اللَّهِ ۙ وَآخَرُونَ يُقَاتِلُونَ فِي سَبِيلِ اللَّهِ ۖ فَاقْرَءُوا مَا تَيَسَّرَ مِنْهُ ۙ وَأَقِيمُوا الصَّلَاةَ وَآتُوا الزَّكَاةَ وَأَقْرِضُوا اللَّهَ قَرْضًا حَسَنًا ۚ وَمَا تُقَدِّمُوا لِأَنفُسِكُم مِّنْ خَيْرٍ تَجِدُوهُ عِندَ اللَّهِ هُوَ خَيْرًا وَأَعْظَمَ أَجْرًا ۚ وَاسْتَغْفِرُوا اللَّهَ ۚ إِنَّ اللَّهَ غَفُورٌ رَّحِيمٌ ﴿٢٠﴾ ع ٢

20.Verily, your Lord knows that you remain standing in devotion nearly two-thirds of the night, and sometimes half of it, and sometimes a third [28] of it, along with a party of your Companions [29] with you. And Allah measures [30] the night and the day. He knows that you [31] are not able to calculate it. So He has turned to you (mercifully.) Therefore, recite [32] how much is easy out of the Qur'aan. He knows that some of you will fall ill [33], and others will travel in the land seeking the Bounty of Allah, and others will fight [34] in the Path of Allah. Therefore, recite [35] as much of it as is easy (for you) and keep up Salaah and pay the Zakaah [36] and offer to Allah a good loan [37]. And whatever of good you send beforehand [38] for yourselves, you will find it with Allah, better and greater in reward. Certainly, Allah is Most Forgiving, Ever Merciful [39].

28. This means sometimes half the night, sometimes one third of the night, sometimes more or less than this.

29. This means O My Beloved! Your believing companions are two groups: one engages in worship like you for the duration of half, one third or two thirds of the night, while the second group engages in worship for the entire night, because at that time Tahajjud Salaah was obligatory upon everybody, but the fixing of time was left to their discretion. The purpose of this verse is not to show that one group of the believers performs the Tahajjud prayer with the Holy Prophet صلى الله عليه وآله وسلم and the second group neglects it. None of the Companions of the Holy Prophet صلى الله عليه وآله وسلم were ever negligent. This verse is quite clear.

30. This means Allah Almighty is fully aware of who worships Him at which part of the day and night. He will reward every one of them for their actual duty, as well as time.

31. Because at that time there were no watches, etc. For that reason some believers had engaged them in Salaah for the entire night so that the duration did not become less than half or one third of the night. The believers began to get inflammation in their feet. In response to this, these verses were revealed, which abrogated the previous verses.

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32. Then Allah Almighty excused the long standing in Salaah at night. Now, the minimum Qiraat in Salaah is obligatory consisting of one long verse or three small verses.

33. This means Tahajjud Salaah in future will be burdensome for the ill, the travellers and the Muslim soldiers. For this reason Allah Almighty abrogated the obligation of Tahajjud Salaah. But this does not mean that today no one becomes ill among you nor the travellers. Those great people would perform their Tahajjud Salaah under every condition. Nothing would stop them from performing their Salaah.

34. This means Allah Almighty abrogated the obligation of Tahajjud because He Knows that in future some believers will become ill, some will be commercial travellers, some worshippers will be travellers and the obligation of Tahajjud would place a burden on them.

35. In Salaatul Tahajjud recite only that much Qiraat which is easy for you. It should be remembered that from this verse the time of Qiyaam (standing in Salaah) became abrogated. Thereafter the actual obligation of Tahajjud Salaah was abrogated from the Five Daily Prayers (*Tafseer Khazainul Irfaan*).

36. This means when Zakaat becomes obligatory then give it, because Surah Muzammil is Makkan and Zakaat only became obligatory after Hijrah. This is like how Hazrat Isa (On whom be peace) had said after his birth: "*After reaching the age of puberty I was commanded to perform Salaah*" (*Ahmed Yaar Khan*).

37. By loan here is meant other voluntary charities besides the obligatory Zakaat. These charities should be given with joy and good intention so that you may get reward for it.

38. The good deeds that you perform in your lifetime which include Salaah, charities, extending hospitality, maintaining good relations with your family, etc.

39. This tells us that every person should offer a prayer for forgiveness. Every sinner should repent for his sins; the pious should seek forgiveness after doing good deeds. Allah Almighty is the Forgiver of our faults.

اٰیاتها ۵۶ ۷۴ سُوْرَةُ الْمُدَّثِّرِ مَكِّيَّةٌ ۴ رکوعاتها ۲

SURAH AL-MUDATTHIR (THE MANTLED ONE)

(MAKKAN) Revealed Before Hijra

2 Sections: 56 Verses 255 Words, 1010 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.O you who have enfolded [1] yourself within your mantle (of reforms).

يٰۤاَيُّهَا الْمُدَّثِّرُ ۙ﴿۱﴾

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1. Oh the one placing the sheet of mercy on the Ummah to conceal their faults.Or, Oh the one enfolded in the mantle piece. It should be remembered that Prophethood is the Holy Prophet's صلى الله عليه وآله وسلم outer garb, while Sainthood is his inner garb (habits).

2.Arise and warn [2].

قُمْ فَاَنْذِرْ ۙ﴿۲﴾

2. This means warn every person, in every period and in every way, because your Prophethood is common to everyone, for every period and for every place. From this we learn that Allah Almighty created the Holy Prophet صلى الله عليه وآله وسلم fully developed as all knowing and omniscient because up to that time the Holy Qur'aan had not mentioned about Hell, etc. but he said that to warn them. If the Holy Prophet صلى الله عليه وآله وسلم were not aware of these things, then how would he warn them? Therefore, the Holy Prophet صلى الله عليه وآله وسلم had said I am an unconcealed warner, i.e. I see the danger, and then warn.

3. And glorify the Dignity of your Lord.

وَ رَبَّكَ فَكَبِّرْ ۙ﴿۳﴾

4. And purify [3] your garments.

وَثِيَابَكَ فَطَهِّرْ ۙ﴿۴﴾

3. From this it is understood that do not wear impure clothes, even outside of Salaah, because although Salaah at that time had not been made obligatory, yet command had been given to wear pure and clean clothes.

5.And keep away from idols [4].

وَالرُّجْزَ فَاهْجُرْ ۙ﴿۵﴾

4. Do not respect and worship the idols.

Reason for its Revelation:

The Holy Prophet صلى الله عليه وآله وسلم says a voice called out to me at Mt. Hira, that Oh Beloved! You are the Messenger of Allah. I looked left and right, but I could not see the speaker. When I looked up, I saw the angel. I became over-awed and said to Hazrat Khadijah Kubra, place a sheet over me. At that point in time, this verse was revealed.

6. And do not bestow favours in expectation of returns [5].

وَ لَا تَمْنُنْ تَسْتَكْثِرُ ۙ﴿۶﴾

5. This means do not give anyone on the basis of free will. Whatever you bestow upon anyone, do so on the basis of benevolence. It should be remembered that it is permissible to give a gift out of one's own free will or as compensation. But, the Holy Prophet صلى الله عليه وآله وسلم was prohibited by Allah Almighty because of his very lofty status.

7. And be steadfast [6] in the path of your Lord.

وَ لِرَبِّكَ فَاصْبِرْ ۟﴿۷﴾

6. Remain firm on the Commandments of Allah Almighty or bear the torments and persecution of the infidels.

8. But when the trumpet is sounded [7].

فَاِذَا نُقِرَ فِی النَّاقُوْرِ ۙ﴿۸﴾

7. When the second trumpet will be blown, then all will be resurrected.

9. That day shall be a difficult day.

فَذٰلِكَ يَوْمَئِذٍ يَّوْمٌ عَسِيْرٌ ۙ﴿۹﴾

10.Not easy for the infidels [8].

عَلَى الْكٰفِرِيْنَ غَيْرُ يَسِيْرٍ ﴿۱۰﴾

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8. From this restriction one can understand that the Day of Judgement will be easy for the believers.

11. Leave him to Me, alone [9] whom I have created.

ذَرْنِيْ وَمَنْ خَلَقْتُ وَحِيْدًا ﴿۱۱﴾

9. **Reason for its Revelation:**
From the womb of the mother. At that point in time he had no wealth, nor any friends and helpers, nor any children. The people of Makkah would call Waleed bin Mugheerah with the name of Waheed, meaning unique. This verse was revealed regarding him. Or, by Waheed is meant an illegitimate, whose father was not known.

12. And gave him abundant [10] riches.

وَّجَعَلْتُ لَهٗ مَالًا مَّمْدُوْدًا ﴿۱۲﴾

10. Thus, Waleed was in possession of three hundred thousand dinars, owned a huge garden in Taif, which produced all kinds of fruit, which had lasted for the whole year (Tafseer Khazain and Tafseer Azizi).

13. And sons always present by his side [11].

وَّبَنِيْنَ شُهُوْدًا ﴿۱۳﴾

11. Waleed had ten sons who were not required to go out to seek employment, nor to sell merchandise. They remained with him all the time. From them, three accepted Islam: Khalid, Hisham and Ammarah or Waleed bin Waleed (Tafseer Roohul Mu'ani).

14. And I made for him numerous [12] preparations.

وَّمَهَّدْتُّ لَهٗ تَمْهِيْدًا ﴿۱۴﴾

12. Granted him state and honour. Thus, Waleed was the chief of his people. He would decide their cases and everybody looked upon him with respect.

15.And yet he (infidel) desires that I should add more.

ثُمَّ يَطْمَعُ اَنْ اَزِيْدَ ﴿۱۵﴾

16. No, not at [13] all, as indeed he is hostile to Our revelations.

كَلَّا ؕ اِنَّهٗ كَانَ لِاٰيٰتِنَا عَنِيْدًا ﴿۱۶﴾

13. This means Waleed is so greedy that he would not exercise patience on the wealth and status provided for him, but is always seeking means to increase this. He wishes that despite his ingratitude, he should receive greater prosperity. This will not take place. After the revelation of this verse, his wealth and respect began to decrease. Eventually, he died in utter poverty and disgrace (Tafseer Khazainul Irfaan and Roohul Mu'ani).

17.Soon I shall cause him to ascend [14] to the mountain of fire sand.

سَاُرْهِقُهٗ صَعُوْدًا ﴿۱۷﴾

14. Saood is a name of a mountain in Hell whose height is a distance of fifty years.

18. Indeed he has thought [15] out and has calculated.

اِنَّهٗ فَكَّرَ وَقَدَّرَ ﴿۱۸﴾

15. From this we learn that to ponder over the Na'at verses in praise of the Holy Prophet صلى الله عليه وآله وسلم and verses in praise of Allah Almighty is an act of faith and to ponder over our sins and the bounties of Allah Almighty is an act of worship. But, to think of

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faults, in those beloved to Allah Almighty and to produce baseless uneducated proofs about them is an act of infidelity. This type of thinking is that of an infidel, while the first type of thinking is pure, based on the thoughts of Hazrat Hassaan.

19. But he may be ruined as to how he calculated.

فَقُتِلَ كَيْفَ قَدَّرَ ﴿١٩﴾

20. Then again he accursed [16] how he calculated.

ثُمَّ قُتِلَ كَيْفَ قَدَّرَ ﴿٢٠﴾

16. Once, Waleed heard from the Holy Prophet صلى الله عليه وآله وسلم a few verses from Surah Hameem Sajdah and when he came to his people, he praised the Holy Qur'aan a great deal, which infuriated them. Abu Jahl said that he would put Waleed right. He went up to Waleed and said that the Quraish are saying that you are praising Muhammad صلى الله عليه وآله وسلم in the hope of gaining some wealth. The Quraish are ready to go on a collection drive for you. Waleed, on hearing this, became very angry and said that don't the people know how wealthy I am? In comparison, the Companions of the Holy Prophet صلى الله عليه وآله وسلم had never eaten a full meal. What can such people give me? He came to the Quraish with Abu Jahl and said to them: Is Muhammad صلى الله عليه وآله وسلم demented? They said: No. Is he a poet? They said: No. Is he a soothsayer? They replied: No. Is he a liar? They said: No. The people then asked him; you tell us what is he? Waleed replied; He is a magician through which he attracts the people towards him.

21.Then he looked [17] around.

ثُمَّ نَظَرَ ﴿٢١﴾

17. This tells us that to gaze at the Holy Prophet صلى الله عليه وآله وسلم with the vision of Hazrat Abu Bakr Siddiq, is an act of worship through which the status of a Companion is obtained, while gazing at him with the look of Abu Jahl is an act of infidelity. Observe! Here, Allah Almighty describes one of the acts of infidelity of Waleed by looking at the Holy Prophet صلى الله عليه وآله وسلم with an evil eye.

22.Then he frowned and became gloomy.

ثُمَّ عَبَسَ وَ بَسَرَ ﴿٢٢﴾

23. Then he turned back and became boastful.

ثُمَّ اَدْبَرَ وَاسْتَكْبَرَ ﴿٢٣﴾

24. And he said: "This (Qur'aan) is only a magic narrated (from the ancient).

فَقَالَ اِنْ هٰذَآ اِلَّا سِحْرٌ يُّؤْثَرُ ﴿٢٤﴾

25. This is only the speech of a person [18] (Muhammad).

اِنْ هٰذَآ اِلَّا قَوْلُ الْبَشَرِ ﴿٢٥﴾

18. This means that the Holy Prophet صلى الله عليه وآله وسلم had acquired the knowledge of magic from an unknown source. Then, through the power of this magic, he had composed such an eloquent and charming QUR'AAN, which instills such an effect in the heart. It should be remembered that Waleed himself was regarding himself to be false in this nonsensical prattle, because the Holy Prophet صلى الله عليه وآله وسلم had not stayed out of Makkah and there were no magicians in this holy city, nor was there any power of magic in it. In that

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case, from whom had the Messenger of Allah صلى الله عليه وآله وسلم acquired his knowledge and from where and when did he acquire it?

His very conscience was cursing him for saying such nonsense.

26. Soon I shall cast [19] such one into Hell.

سَاُصْلِيْهِ سَقَرَ ﴿۲۶﴾

19. This means Waleed became the inmate of Hell through this nonsense that he was uttering, and as soon as he died, he entered Hell. He will receive punishment in the grave and after the Day of Judgement; he will be pushed into Hell.

27. And what will make you realise what Hell is?

وَمَآ اَدْرٰىكَ مَا سَقَرُ ﴿۲۷﴾

28. It neither leaves [20], nor spares any.

لَا تُبْقِيْ وَلَا تَذَرُ ﴿۲۸﴾

20. This means that neither will Hell fire spare those who would be entitled to be in it, nor save the flesh and blood of its inmate. It will burn everything. It will then be re-created and burnt again. And this process will continue eternally.

29. It scorches the skin of persons.

لَوَّاحَةٌ لِّلْبَشَرِ ﴿۲۹﴾

30. Over it are nineteen [21] (gaurds).

عَلَيْهَا تِسْعَةَ عَشَرَ ﴿۳۰﴾

21. One leader and the rest of the eighteen sub-ordinates whose eyes can see like the flash of lightning. As there are twenty-four hours between the day and night, of which five are for the Five Daily Salaahs. This leaves nineteen hours. Therefore, these angels are nineteen. For every hour from these, there is a separate angel who will be meting out punishment.

31.And We have appointed angels [22], the wardens of the fire, and We have not fixed their numbers except as a trial for those who disbelieve [23], that those who have been given the Book [24] may become certain, and that the believers may increase in [25] faith. And those who have been given the Book as well, as all the believers may not be deceived [26]. Those in whose hearts is a disease [27], and the infidels, may say: "What does Allah mean [28] by this example?" Thus does Allah let him err whom He Pleases, and He may guide [29] whom He Pleases. And none knows [30] the forces of your Lord, but He

وَمَا جَعَلْنَآ اَصْحٰبَ النَّارِ اِلَّا مَلٰٓئِكَةً ۙ وَّمَا جَعَلْنَا عِدَّتَهُمْ اِلَّا فِتْنَةً لِّلَّذِيْنَ كَفَرُوْا ۙ لِيَسْتَيْقِنَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَيَزْدَادَ الَّذِيْنَ اٰمَنُوْٓا اِيْمَانًا وَّلَا يَرْتَابَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ وَالْمُؤْمِنُوْنَ ۙ وَلِيَقُوْلَ الَّذِيْنَ فِيْ قُلُوْبِهِمْ مَّرَضٌ وَّالْكٰفِرُوْنَ مَاذَآ اَرَادَ اللّٰهُ بِهٰذَا مَثَلًا ۭ كَذٰلِكَ يُضِلُّ اللّٰهُ مَنْ يَّشَآءُ وَيَهْدِيْ مَنْ يَّشَآءُ ۭ وَمَا

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يَعْلَمُ جُنُوْدَ رَبِّكَ اِلَّا هُوَ ؕ وَ مَا هِيَ اِلَّا ذِكْرٰى لِلْبَشَرِ ﴿٣١﴾ ع ١٥

himself. And this is only a reminder to man.

2. Neither a human nor a jinn, so that they do not show any mercy on the inmates of Hell, because every kind shows mercy upon its own kind.

3. When the previous verse was revealed, Abu Jahl jokingly said to his friends that the angels of Hell are nineteen. Ten of us will cling to each of them. Hearing this, Abul Asad said that I am alone enough for a few of them. You deal with the others. This means that these wretched people do not ponder over the wisdom behind this number nineteen. Instead, by mocking, they are further increasing their infidelity.

4. Because the number of these angels mentioned in the Tauraat and Injeel, too, is nineteen. By finding this verse in accordance with their books, they should accept the truth of the Holy Qur'aan.

5. In that the believer should declare the belief in those angels, without any hesitation and without getting involved in intellectual vagaries which will add firmness to their belief. The People of the Book on seeing the confirmation of this number in their books should accept the Holy Prophet صلى الله عليه وآله وسلم as a true Messenger; while the infidels should reject this through their intellectual vagaries and mock at it. This tells us that to declare belief in the statement of the Holy Prophet صلى الله عليه وآله وسلم without seeking proof, is the height of excellence. Here, stupidity is indeed true intellectualism. "May my entire faculty of wisdom be sacrificed on

the Holy Prophet صلى الله عليه وآله وسلم."

26. First, 'People of the Book' denote their scholars while the believers were people of absolute faith. Here, 'People of the Book' denote their common and ignorant people, while by 'believers' is meant the weak and aged believers. Thus, there is no repetition in the verse.

27. This means the hypocrites. In it there is a prophecy, i.e. after Hijrah, there will be hypocrites in Madina Munawwarah, because there were no hypocrites found in Makkah Mukarramah. Or, that believers were either sincere or concealed infidels. Even today, some who portray themselves as believers are concealed infidels, who mock at verses of this nature.

28. Why did He not appoint approximate angels for Hell? Why only nineteen?

29. This tells us that everyone does not obtain guidance from Quranic verses. Everyone does not receive light from the sun. The bat runs away from it. Those who mock at verses like these go astray, while those who believe in them, come on the path of guidance.

30. This means the categories of Allah Almighty's creation, or Allah Almighty alone knows the number of the creation or the number of the angels. It should be remembered that the biggest creation is that of the angels, while the smallest number are the human beings.

31. In the Quranic verse, or the conditions in Hell or the number of those angels are for the advice of the human beings.

SECTION 2

كَلَّا وَالْقَمَرِ ﴿٣٢﴾ لا

32. Indeed by the moon.

وَالَّيْلِ اِذْ اَدْبَرَ ﴿٣٣﴾ لا

33. And the night when it departs.

وَالصُّبْحِ اِذَآ اَسْفَرَ ﴿٣٤﴾ لا

34. And the daybreak [32] when it shines.

32. It should be remembered that the moon is an amazing creation of Allah Almighty, through which the order of the world is established. The last portion of the night is for sincere weeping of the true devotees of Allah Almighty; the morning is the time for

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repentance and seeking forgiveness. For this reason Allah Almighty has taken an oath on these three things. Or, by 'morn' is meant the Holy Prophet صلى الله عليه وآله وسلم and the passing of the night denotes the passing of the darkness of the baser self, and the coming of the morning denotes coming of faith in the heart. Both these things are the bounties of the Holy Prophet صلى الله عليه وآله وسلم .

35. Surely, it (hell) is one of the greatest misfortunes.

إِنَّهَا لَإِحْدَى الْكُبَرِ ﴿٣٥﴾

36. A warning [33] to man.

نَذِيرًا لِّلْبَشَرِ ﴿٣٦﴾

33. This means due to the fear of Hell, people strive to tread the path of faith, piety and obtaining mystical knowledge. It is this fear, which helps to straighten the human being.

37. Among you who wish to go forward [34] or remain behind [35].

لِمَن شَاءَ مِنكُمْ أَن يَتَقَدَّمَ أَوْ يَتَأَخَّرَ ﴿٣٧﴾

34. They came towards the path of faith and shunned infidelity, i.e. the discussion of Hell will be beneficial to them who have this attribute in them.

ges ahead in life through faith and good deeds or remains behind through infidelity and evil deeds. The Holy Qur'aan is continuously warning mankind. This tells us that man is free to decide his own actions.

35. This means the Holy Qur'aan is a warner to every human being, no matter whether he for

38. Every soul is held in pledge for what it earns.

كُلُّ نَفْسٍ بِمَا كَسَبَتْ رَهِينَةٌ ﴿٣٨﴾

39. Except the people of the right hand [36].

إِلَّا أَصْحَابَ الْيَمِينِ ﴿٣٩﴾

36. On the Day of Judgement every person will be imprisoned, due to his evil deeds in such a way like a mortgage is by a creditor,

besides those pious persons who are on the right side of the Throne of Allah Almighty, who will be completely free of these pressures.

40. In Paradise, they shall ask.

فِي جَنَّاتٍ يَتَسَاءَلُونَ ﴿٤٠﴾

41.From the culprits [37].

عَنِ الْمُجْرِمِينَ ﴿٤١﴾

37. From this we learn that all the faculties of the inmates of Paradise will become so strong that in spite of being so far from the inmates of Hell they would be able to see their conditions and would be speaking to them, just like how

some special devotees of Allah Almighty are able to see the entire world on the palm of their hand. Hazrat Sulaiman (On whom be peace) was able to listen to the sound of the ants from very far.

42. "What has brought [38] you into lower hell?"

مَا سَلَكَكُمْ فِي سَقَرَ ﴿٤٢﴾

38. This question would be to embarrass the inmates of Hell. Otherwise, the inmates of Paradise would be aware that these people are placed in Hell due to their infidelity. It should be remembered that the sinful believers who

will be placed in Hell, would not be asked this question by the inmates of Paradise. They would, in fact, be interceding for them and through the permission of Allah Almighty would be taking them out of Hell. Thus, the

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erse is very clear.

43. They will say: "We were not of those who established Salaah [39]."

قَالُوْا لَمْ نَكُ مِنَ الْمُصَلِّيْنَ ﴿٤٣﴾

39. From this we learn that the infidels, in terms of the punishment of the Hereafter are duty-bound to worship, i.e. they will be punished for not performing their Salaah and not giving Zakaat as well. In matters of Shariah they are not duty-bound to these. It is for this reason that there is no Qaza of Salaah on new converts to Islam, which they had missed in their days of infidelity. Or, it could mean that we were not from the group that was performing Salaah, i.e. we were not believers. However, the first meaning is more apparent.

44."And we did not feed the poor [40]."

وَ لَمْ نَكُ نُطْعِمُ الْمِسْكِيْنَ ﴿٤٤﴾

40. This means that they were not giving accepted charity. Otherwise, many infidels give large sums of money in charity, provide wayside stalls for free drinking water or milk and provide food kitchens. But, all this is in vain. Once, the root is cut off, it is useless watering the branches.

45. "And we used to enter into vain discourses with those who indulged [41] therein."

وَكُنَّا نَخُوْضُ مَعَ الْخَآئِضِيْنَ ﴿٤٥﴾

41. In collaboration with the infidels they were smearing defects on Islam and its founder صلى الله عليه وآله وسلم.

46."And we used to belie the Day of Judgement."

وَكُنَّا نُكَذِّبُ بِيَوْمِ الدِّيْنِ ﴿٤٦﴾

47."Till death [42] overtook us."

حَتّٰى اَتٰىنَا الْيَقِيْنُ ﴿٤٧﴾

42. This tells us that the end on faith has full credence. If a person is an infidel during all his life but dies with faith, he will be regarded as a believer.

48. So the intercession of the intercessors [43] shall not avail [44] them.

فَمَا تَنْفَعُهُمْ شَفَاعَةُ الشّٰفِعِيْنَ ﴿٤٨﴾

43. From this we learn that non-intercession is for the infidels. There will be intercession for the believers. Also, that there are many to provide intercession as can be seen from the plural form of intercessors. The Holy Prophet صلى الله عليه وآله وسلم is called the intercessor of the sinners, because he is the intercessor of the major sins.

44. It should be remembered that here the meaning of intercession would not be beneficial; means there will be no intercession for them at all. But, it does not mean that intercession will take place, but it will not be beneficial.

49. What is then the matter with them that they turn away from the admonition [45]?

فَمَا لَهُمْ عَنِ التَّذْكِرَةِ مُعْرِضِيْنَ ﴿٤٩﴾

45. In that they do not accept even after listening to the Holy Qur'aan and sermons from the Holy Prophet صلى الله عليه وآله وسلم. This tells us that those who have received propagation regarding prophethood are not included in this.

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كَاَنَّهُمْ حُمُرٌ مُّسْتَنْفِرَةٌ ﴿۵۰﴾ لا

50. As if they were frightened asses.

فَرَّتْ مِنْ قَسْوَرَةٍ ﴿۵۱﴾ ط

51.Which flee [46] from a lion.

46. This means that because of these infidels' stupidity and foolishness, they are like the donkey. They run away from the Holy Qur'aan and the Possessor of the Holy Qur'aan in such a way like how the donkey takes to flight out of fear for the lion in the jungle. From this verse, two benefits have been outlined:

1. Although human beings are similar in appearance, in nature they are different. Some are by nature like donkeys, some are like dogs, and some like lions and some possess a nature superior than that of the angels. The stones and animals would differentiate between Abu Jahl and the Holy Prophet صلى الله عليه وآله وسلم. Thus, anyone who regards all human beings as equal is far less intelligent than stones and animals.

2. Allah Almighty has equated these leaders of the Quraish with donkeys who had been regarded in the world as intelligent leaders. This tells us that intelligence through which one cannot find Allah and His Beloved Prophet, is not intelligence, but rather stupidity. All the respect and honour, which is showered on them, is, in reality, disgrace. The same is the condition of knowledge, wealth etc.

بَلْ يُرِيْدُ كُلُّ امْرِئٍ مِّنْهُمْ اَنْ يُّؤْتٰى صُحُفًا مُّنَشَّرَةً ﴿۵۲﴾ لا

52. Indeed, every one of them desires that he may be given scrolls of revelations [47] spread out (like Prophets).

47. **Reason for its Revelation:**
The infidels of Makkah had said to the Holy Prophet صلى الله عليه وآله وسلم that we will only believe in you when books of the unseen knowledge are revealed separately on our names, in which it should be written that O so and so, declare faith; and that the Holy Prophet is a true Prophet. In response to it, this verse was revealed.

كَلَّا ط بَلْ لَّا يَخَافُوْنَ الْاٰخِرَةَ ﴿۵۳﴾ ط

53. But by no means (can it be done so). Indeed, they do not fear [48] the Hereafter.

48. This means that there are cunning excuses of the infidels. Had they had fear in their heart, they would not have hesitated to declare faith in the Holy Prophet صلى الله عليه وآله وسلم. They had seen pebbles and stones recite the Kalimah, the moon split into two and the setting sun that had come back.

كَلَّآ اِنَّهٗ تَذْكِرَةٌ ﴿۵۴﴾ ج

54. No! It is surely an admonition [49].

49. At every place, at all times, for every person. This tells us that the grace and bounty of the Holy Qur'aan and the Holy Prophet صلى الله عليه وآله وسلم is unlimited.

فَمَنْ شَآءَ ذَكَرَهٗ ﴿۵۵﴾ ط

55. So let him who will be warned.

وَمَا يَذْكُرُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ط هُوَ اَهْلُ التَّقْوٰى وَاَهْلُ الْمَغْفِرَةِ ﴿۵۶﴾ ع

56. But they will not pay heed unless Allah [50] Wills. He alone is worthy to be feared [51] and worthy to forgive.

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0. Nobody can accept Islam and good counselling without Divine intention. Only when the mercy of Allah Almighty begins to send assistance, does man begin to respond to guidance. This does not necessarily mean that man is helpless, because he is independent and full of intent. However, his independence and intention are under Divine control. It is only when He wills that things will happen.

51. Here, the word 'fear' denotes fear of one worthy of worship and servitude. This fear can only be for Allah Almighty. The other types of fears can be for the creation as well. Thus, there can be no objection to the verse.

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ایاتها ۴۰ ۷۵ سُوْرَةُ الْقِيٰمَةِ مَكِّيَّةٌ ۳۱ رکوعاتها ۲

SURAH AL QIYAMAH (THE RESURRECTION)

(MAKKAN) Revealed Before Hijrah

2 Sections: 40 Verses 199 Words , 692 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. I swear By the Day of Resurrection [1].

لَآ اُقْسِمُ بِيَوْمِ الْقِيٰمَةِ ۙ﴿۱﴾

1. Because the Day of Judgement is extremely important on which there is no sovereignty besides that of Allah Almighty and on which the fate of the entire mankind will be decided, therefore the oath is taken on it for the expression of its importance.

2. And indeed swear by the reprehensive [2] soul.

وَلَآ اُقْسِمُ بِالنَّفْسِ اللَّوَّامَةِ ؕ﴿۲﴾

2. By this is meant either Hazrat Adam (On whom be peace) who was always remorseful at his error, or all those people who censure others for committing sins, like the Islamic scholar, the religious guide, a just king, a pious father, etc. or every person who censures himself, or the *NAFSE LAWWAMAH* (the name of the conscience of the accusing self), which is found in every person, which censures the *NAFSE AMMARAH* (the baser self).

3. Does the human being think that We shall not gather [3] his bones?

اَيَحْسَبُ الْاِنْسَانُ اَلَّنْ نَّجْمَعَ عِظَامَهٗ ؕ﴿۳﴾

3. Reason for its Revelation:
Adi bin Rabeeah had said to the Holy Prophet صلى الله عليه وآله وسلم , even if I were to witness the Day of Judgement, I will still not believe in it and will not declare faith in you. How can it be possible for totally disintegrated bones to be brought back together? In response to it, this verse was revealed (*Tafseer Khazainul Irfaan Roohul Mu'ani).* Thus, by 'man', here, is meant Adi or all those infidels who reject the Day of Judgement.

4.Yes, indeed! We are able to make complete his very fingertips [4].

بَلٰى قٰدِرِيْنَ عَلٰٓى اَنْ نُّسَوِّيَ بَنَانَهٗ ﴿۴﴾

4. This means that the infidels are expressing astonishment at the bones being brought together, yet We will bring together phalanges, every strand of hair, big or small, of every human being, let alone the bones.

5.But man desires to do wrong [5] before him.

بَلْ يُرِيْدُ الْاِنْسَانُ لِيَفْجُرَ اَمَامَهٗ ۚ﴿۵﴾

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5. This means these questions of the infidels are baseless, evil, immoral and wicked thoughts and not due to any doubts. There are numerous established proofs on the Holy Prophet's صلى الله عليه وآله وسلم Prophethood and the Day of Judgement. Or, the word 'evil' could denote to reject, while the word 'front' denotes the Day of Judgement. It means these people are deliberately rejecting resurrection (Qiyamah).

6.He asks: "When [6] is the Day of Resurrection?"

يَسْـَٔلُ اَيَّانَ يَوْمُ الْقِيٰمَةِ ۝٦

6. On which day, which date and in which month will the Day of Resurrection take place. The Holy Prophet (Peace be upon him) had informed the believers about all of this: that this day will take place on Friday the tenth of Muharram.

7.When the eyes are dazzled [7].

فَاِذَا بَرِقَ الْبَصَرُ ۝٧

7. When the eyes of the infidels and the transgressors will be dazzled at seeing Divine punishment.

8.And the moon is eclipsed [8].

وَخَسَفَ الْقَمَرُ ۝٨

8. In that it will become totally black.

9.And the sun and the moon will be joined [9] together.

وَجُمِعَ الشَّمْسُ وَالْقَمَرُ ۝٩

9. In that both will rise from the west after losing their light. The joining of the sun and moon will take place after they lose their light and when they rise from the west. This specific combination will only take at the time of the Day of Judgement.

10.Man will say on that day where is the place to escape [10]?

يَقُوْلُ الْاِنْسَانُ يَوْمَئِذٍ اَيْنَ الْمَفَرُّ ۝١٠

10. This means the infidel who is the rejecter of the Day of Judgement, would say where could I go to protect myself from the Divine punishment? The believer would be under the protective shelter of the Holy Prophet صلى الله عليه وآله وسلم.

11.But there will be no refuge [11].

كَلَّا لَا وَزَرَ ۝١١

11. This would be for the infidels because the shelter of the believers would be the mercy of Allah Almighty.

12.With your Lord on that day will be the destination [12]

اِلٰى رَبِّكَ يَوْمَئِذِ ِالْمُسْتَقَرُّ ۝١٢

12. On that day only Allah Almighty would not be subject to accountability. Everyone else would be standing in His court for accountability.

13.Man on that day shall be informed what he sent before and left behind [13].

يُنَبَّؤُا الْاِنْسَانُ يَوْمَئِذٍ بِمَا قَدَّمَ وَ اَخَّرَ ۝١٣

13. This means that those good deeds which were done in ones young days and those in ones old days. But the rewards of the deeds of the younger days are greater and those of the older days are less. Or, the wealth, which had been given in the path of Allah Almighty, and

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the wealth that is left behind. Or, the good deed done immediately at the first opportunity and that, which is done at a later stage and due to the delay, is sometimes not done at all.

14.But man is witness against himself 14.

بَلِ الْاِنْسَانُ عَلٰى نَفْسِهٖ بَصِيْرَةٌ ﴿۱۴﴾

14. This tells us that even in the world, most people are not aware of the sins they have committed, although in the Hereafter everything will be fully remembered.

15.Though he puts forth his excuses 15.

وَّ لَوْ اَلْقٰى مَعَاذِيْرَهٗ ﴿۱۵﴾

15. This means even though the infidels will try to deny their sins on the Day of Judgement or try to make excuses, but inwardly all will be acknowledging that they are sinful culprits. Everybody will naturally remember his bad deeds. The book of deeds would be placed before them. There would be the testimony of the angels, in fact, his own limbs would be testifying. All efforts of evasion will be in vain. Thus, it is important to refrain from making excuses. Instead, one should admit one's guilt.

16.Do not move (O Muhammad) your tongue [16] with it (Qur'aan) to make it (to be remembered).

لَا تُحَرِّكْ بِهٖ لِسَانَكَ لِتَعْجَلَ بِهٖ ﴿۱۶﴾

18. Reason for its Revelation:
At the time of the revelation of the Qur'aan, the Holy Prophet صلى الله عليه وآله وسلم would recite the verses in a state of full hearing due to the fear of forgetting, which was causing difficulty. At that point in time, this verse was revealed.

17.The collecting [17] of it and reciting of it is certainly on Us [18].

اِنَّ عَلَيْنَا جَمْعَهٗ وَ قُرْاٰنَهٗ ﴿۱۷﴾

17. From this, emerge two issues:
1. The true compiler of the Holy Qur'aan is Allah Almighty, by collating it sequentially in the heart of the Holy Prophet صلى الله عليه وآله وسلم.
2. The Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions are the manifestation of Divine qualities of Allah Almighty. Their work is indeed the work of Allah Almighty because the Holy Prophet صلى الله عليه وآله وسلم Allah Almighty.each Surah separately together in scrolls. Finally, Hazrat Uthman-e-Ghani collated these scrolls in the form of a book. But, all these deeds are referred to by Allah Almighty as His works. It should also be remembered that during the time of the Holy Prophet صلى الله عليه وآله وسلم each tribe was given the permission to recite the Holy Qur'aan according to their own conventional expression, because it was not possible to change the verbal expression of everyone at one time. During the period of Hazrat Uthman (May Allah be pleased with him) permission had remained for one form of recitation, because the difference in recitation had become the cause of mischief.
18. This means that first Allah Almighty gathered the Holy Qur'aan in the heart of the Holy Prophet صلى الله عليه وآله وسلم . Thereafter, its correct recitation became the responsibility of the Almighty. From this, emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is the Divinely inspired Hafiz, Qari, scholar, and possessor of secrets of the Holy Qur'aan from Allah Almighty and is not the student of anyone from the entire creation.
2. Hazrat Jibraeel is the medium between Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم , in conveying the message and he is not the tutor of the Holy Prophet صلى الله عليه وآله وسلم . For this reason he is the servant of the Holy Prophet صلى الله عليه وآله وسلم. In fact, due to his servitude to the Holy Prophet صلى الله عليه وآله وسلم , Hazrat Jibraeel (On whom be peace) has gained the superiority over all the angels.

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فَإِذَا قَرَأْنٰهُ فَاتَّبِعْ قُرْاٰنَهٗ ﴿١٨﴾

18.Therefore, when We have recited [19] it, follow [20] the recitation.

19. This means when We had recited it upon you. This tells us that the recitation of Hazrat Jibraeel is the recitation of Allah Almighty, because Hazrat Jibraeel would recite the Qur'aan before the Holy Prophet صلى الله عليه وآله وسلم, which Allah Almighty says; "*When We recite it.*"

20. At the time of its revelation acted upon the Qur'aan. Make your recitation in accordance with the recitation of Hazrat Jibraeel. This tells us that it is important to comply with the correct method of recitation of the Holy Qur'aan. You cannot invent your own method of vocalizing its letters.

ثُمَّ اِنَّ عَلَيْنَا بَيَانَهٗ ﴿١٩﴾

19. Then on Us is the explaining [21] of its minute detail.

21. From this, emerge a few issues:
1. The discussion of the Qur'aan can only take place after its revelation.
2. Hazrat Jibraeel (On whom be peace) was bringing down the words of the Qur'aan only, but its meaning, its laws and its secrets would be directly received from Allah Almighty.

3. The Holy Prophet صلى الله عليه وآله وسلم is a direct student of Allah Almighty. Thus, nobody in the entire world can ever become a scholar like him because everyone receives education from the creation, while the Holy Prophet صلى الله عليه وآله وسلم received his education from the Creator.

كَلَّا بَلْ تُحِبُّوْنَ الْعَاجِلَةَ ﴿٢٠﴾

20.No indeed! But you (people) love the present life.

وَتَذَرُوْنَ الْاٰخِرَةَ ﴿٢١﴾

21. And you neglect [22] the Hereafter.

22. Oh infidels! You have abandoned and forgotten the Hereafter due to your extreme love for the world. This tells us that love of the world is an evil act when it makes you forget the Hereafter.

وُجُوْهٌ يَّوْمَئِذٍ نَّاضِرَةٌ ﴿٢٢﴾

22.That day some of the faces shall be bright.

اِلٰى رَبِّهَا نَاظِرَةٌ ﴿٢٣﴾

23. Looking [23] towards their Lord.

23. From this, emerge two issues:
1. On the Day of Judgement the infidels and the believers would be identified from their faces.
2. The vision of Allah Almighty for the believers is certain, which will definitely be granted to them.This issue is conclusively proven from verses of the Holy Qur'aan and authentic Ahadith of the Holy Prophet صلى الله عليه وآله وسلم.

وَوُجُوْهٌ يَّوْمَئِذٍ بَاسِرَةٌ ﴿٢٤﴾

24.And (other) faces [24] on that day shall be gloomy.

24. The conditions of the black and ugly hearts will be revealed on their faces like how the diseases of the heart are identified from the faces.

تَظُنُّ اَنْ يُّفْعَلَ بِهَا فَاقِرَةٌ ﴿٢٥﴾

25.Thinking that a backbreaking [25] great calamity is to fall on them.

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25. Severe punishment and embarrassment. In short, immediately after the resurrection from the grave, everyone will become fully aware about his end. In fact, this will happen at the time of death.

26.But when the soul comes up to the throat [26].

كَلَّآ اِذَا بَلَغَتِ التَّرَاقِيَ ﴿٢٦﴾

26. It would be drawn from the rest of the body, because the departure of the soul begins from nails of the toes.

27. And will say: "Who is there magician [27]?" to blow.

وَ قِيْلَ مَنْ ۜ رَاقٍ ﴿٢٧﴾

27. So that the soul of the dying person can come out with ease, or that he may be cured. The second meaning has greater weight. From this we learn that blowing on the person while reading Darood Shareef, exorcism, etc. are all true.

28.He then will realise that it is the hour of parting [28] (death).

وَّ ظَنَّ اَنَّهُ الْفِرَاقُ ﴿٢٨﴾

28. This tells us that for the negligent person, death is a means of departure i.e. he departs from his family, children, property, etc. while for the intelligent person it is a means of meeting i.e. he meets the Holy Prophet صلى الله عليه وآله وسلم . It is for this reason that their days of death are called Urs or wedding. This can be compared to a train, which separates some and joins some.

29.And one leg will cling to the other leg [29].

وَالْتَفَّتِ السَّاقُ بِالسَّاقِ ﴿٢٩﴾

29. This means that after death, the feet will be wrapped up in the shroud. Or, at the time of death, there will be severity followed by more severity of the agonies of death and of permanent departure from the home and property. It should be remembered that some sincere devotees at the time of death are granted the beauteous vision of the Holy Prophet صلى الله عليه وآله وسلم due to which the dying person does not feel the agonies of death. An example of this is the Egyptian ladies who did not feel the pain on cutting their fingers upon seeing the handsome face of Hazrat Yusuf (On whom be peace). Or, the present day procedure of administering anaesthetic to the patient undergoing an operation, so that he does not feel the pain of the surgery. Thus, there is no inconsistency in the verses and the Ahadith.

30.To your Lord on that day shall be the drive [30].

اِلٰى رَبِّكَ يَوْمَئِذِ ِۨالْمَسَاقُ ﴿٣٠﴾

30. The infidels will be driven with utter disgrace and the believers will be driven with such honour, like how a beloved meets the beloved.

SECTION 2

31.But he did not accept the truth, nor did he offer Salaah [31].

فَلَا صَدَّقَ وَ لَا صَلّٰى ﴿٣١﴾

31. This means that the infidels will be given this punishment because they had neither accepted Islam while in the world, nor performed their Salaah. From this we learn that the infidels are duty-bound to the worship of Allah Almighty.

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وَ لٰكِنْ كَذَّبَ وَ تَوَلّٰى ﴿٣٢﴾ لا

32.Instead he called the truth a lie and turned [32] back.

32. From this we learn that to turn your face away from the Qur'aan and to show your back to it is the practice of the infidels and a sign of rejection of it. Every believer should guard against this.

ثُمَّ ذَهَبَ اِلٰٓى اَهْلِهٖ يَتَمَطّٰى ﴿٣٣﴾ ط

33.Then he went to his kinsmen, walking [33] away in arrogance.

33. By expressing arrogance at his infidelity and enmity. This tells us that arrogant behaviour is a sign of infidelity. Believers should abstain from it. One should make humility and lowliness one's mode of life. Says Allah Almighty: "*The bondsmen of the Most Affectionate are those who walk on the earth modestly*"(S25:V63).

اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٤﴾ لا

34.Woe to you, and woe again.

ثُمَّ اَوْلٰى لَكَ فَاَوْلٰى ﴿٣٥﴾ ط

35. Again woe to you, and woe again [34].

34. Thus in the Battle of Badr, Abu Jahl was killed by two boys in a most humiliating and disgraceful way. This tells us that Abu Jahl is a worse wretch than the Pharaoh because his wickedness is mentioned four times: death on infidelity, severity of punishment of the grave, apprehension of the Day of Judgement and disgrace and misery of Hell (*Tafseer Khazainul Irfaan*).

اَيَحْسَبُ الْاِنْسَانُ اَنْ يُّتْرَكَ سُدًى ﴿٣٦﴾ ط

36.Does man think he is to be left [35] to wander without being controlled?

35. From this you learn that all worldly relations are broken at the time of death, but the bond of servitude to Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم will never be broken in this world and the Hereafter. It is for this reason that the Holy Prophet صلى الله عليه وآله وسلم is presented in every person's grave and not the parents. After the death of our parents we say that so and so were our parents, but regarding the Holy Prophet صلى الله عليه وآله وسلم we say that he is our Messenger. Also, worldly laws come to an end after death, but those of the Holy Prophet صلى الله عليه وآله وسلم will continue eternally. Enshrouding the deceased, burial procedures, ghusal and Salatul Janazah are the laws of the Holy Prophet صلى الله عليه وآله وسلم, which are perpetuated after a person's death. This means man cannot become free from Our laws in this world and the Hereafter. Everywhere he is duty-bound to Divine laws.

اَلَمْ يَكُ نُطْفَةً مِّنْ مَّنِيٍّ يُّمْنٰى ﴿٣٧﴾ لا

37.Was he not a drop of semen spilled [36] forth?

36. This means that a human being has been created from impure, undignified and worthless fluid.

ثُمَّ كَانَ عَلَقَةً فَخَلَقَ فَسَوّٰى ﴿٣٨﴾ لا

38.Then he became a clot of blood. So He created, then made him perfect [37].

37. All his limbs were completed and the soul was breathed in it. Now, if it becomes good, it

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is pure, otherwise it will be impure as before.

فَجَعَلَ مِنْهُ الزَّوْجَيْنِ الذَّكَرَ وَالْاُنْثٰى ﴿٣٩﴾

39.Then He made of that two pairs, the male and the female.

اَلَيْسَ ذٰلِكَ بِقٰدِرٍ عَلٰٓى اَنْ يُّحْيِۦَ الْمَوْتٰى ﴿٤٠﴾

40.Has not such One [38] the power to raise the dead [39]?

38. That is the God who is so powerful will he not raise the dead bodies on the day of Qiyamah, certainly he will .

39. Having read this Ayat the beliver should say Bala i.e. why not.

اٰيٰتها ٣١ ٧٦ سُوْرَةُ الدَّهْرِ مَدَنِيَّةٌ ٩٨ رکوعاتها ٢

SURAH AL DAHR (THE TIME)

(MADANI) Revealed After Hijrah

2 Section: 31 Verses 240 Words , 1054 Letters

1. Surah Ad-Dahr is also named Surah Insaan.According to some scholars this Surah is Makkan, but according to the majority, it was revealed in Madina.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

In the Name of Allah, the Most Affectionate, the Merciful.

SECTION 1

هَلْ اَتٰى عَلَى الْاِنْسَانِ حِيْنٌ مِّنَ الدَّهْرِ لَمْ يَكُنْ شَيْـًٔا مَّذْكُوْرًا ﴿١﴾

1.Was there certainly not a time over the life of a human being [2] when he was a nothing [3] worth mentioning?

2. It means Hazrat Adam (On whom be peace) or every human being prior to his birth had at

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me stage experienced this time.

3. During the period of being in the womb of he mother, or even prior to this, he was not nown to anyone. It should be remembered hat our Holy Prophet صلى الله عليه وآله وسلم was nown from the beginning. Centuries prior to he Holy Prophet's صلى الله عليه وآله وسلم birth, Hazrat Isa (On whom be peace) had informed his people about this blessed Prophet, saying that his name is Ahmad and not that his name would be Ahmad. Hazrat Adam (On whom be peace) saw the Holy Prophet's صلى الله عليه وآله وسلم name inscribed on the Divine Throne and on every leaf of Paradise. He would pray to Allah Almighty, seeking his blessed medium. Hence, in this word, 'human being' the Holy Prophet صلى الله عليه وآله وسلم is not included.

2. Surely We have created man from a mingled drop of semen [4] so that We might try him so We made him hearing, seeing [5].

إِنَّا خَلَقْنَا الْإِنْسَانَ مِنْ نُّطْفَةٍ أَمْشَاجٍ ۖ نَّبْتَلِيهِ فَجَعَلْنَٰهُ سَمِيعًا بَصِيرًا ۝٢

4. Through the sperm of the parents. Through the sperm of the father bony structure is formed, while flesh, blood and hair are formed from the egg of the mother. Therefore, genealogy is perpetuated through the father and not through the mother. It should be remembered that Hazrat Isa and sayyeda Hawa are excluded from this natural phenomenon, because neither is born from the sperm of a father nor that of the mother. Law is one thing, but power is something else.

5. Almost all human beings can see and hear. The difference is that some listen to the devil and see him, while others listen to the Most Compassionate and behold His Beauty. Thus, the visual and auditory capacities of the human beings differ from one to another. The auditory and visual powers of the Prophets are so strong that they hear and see things from a long distance. Hazrat Sulaiman (On whom be peace) had heard the sound of ants from a distance of five miles. The Holy Prophet صلى الله عليه وآله وسلم saw Allah Almighty with his naked eye, but not an eyelash moved. Says Allah Almighty: "*The eye deviated not, nor crossed the limit*" (S53:V17). In short, hearing and seeing are different. Observe, the outer vision of some is strong, but others are weak. Then also, the collyrium (surma) to strengthen the outer vision is different to the medicinal root used for strengthening the inner sight.

3. Verily, We have shown [6] them the way; they may be grateful or ungrateful.

إِنَّا هَدَيْنَٰهُ السَّبِيلَ إِمَّا شَاكِرًا وَإِمَّا كَفُورًا ۝٣

6. By establishing intellectual reasons and proofs by sending the Prophets, He provided the route to reach Him. Some accepted this, others rejected it.

4. Surely, We have prepared for the infidels chains and shackles and a burning fire [7].

إِنَّا أَعْتَدْنَا لِلْكَٰفِرِينَ سَلَٰسِلَا۠ وَأَغْلَٰلًا وَسَعِيرًا ۝٤

7. From this reckoning one learns that those chains, iron collars and eternal stay in Hell is specifically for the infidels. Allah Almighty will protect the sinful believers from these. It should be remembered that these chains and iron collars would be put on the infidels at the time of being taken to Hell, (Tafseer Roohul Mu'ani) while tying of their hands on the field of Mahshar is separate from this.

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إِنَّ الْأَبْرَارَ يَشْرَبُونَ مِنْ كَأْسٍ كَانَ مِزَاجُهَا كَافُورًا ۝٥

5. Certainly, the righteous shall drink [8] from a cup, the mixture of which is camphor.

scholars are of the opinion that Surah Ad-Dahr was revealed in Madina because the prisoners were in Madina and not in Makkah. Some said that only these verses were revealed in Madina. It should be remembered that at the time of these fasts there was a great deal of hardship in the household of the Holy Prophet صلى الله عليه وآله وسلم . Each night whatever income came was equal to one bread per person. At the time of Iftaar, in the evening, when they sat to break their fast there would always be someone seeking food. In response each one would give their bread to the beggar and go to bed without eating.

8. These eighteen verses were revealed in honour of Hazrat Alli, Imam Hassan, Imam Husain, sayyeda Faatimah and their maid servant Fiddah, as these pious people had taken a vow of keeping three fasts at the time when Imam Hassan and Imam Husain became ill. They fulfilled this vow when they gained their health. But at the time of Iftaar, each evening, there was either a beggar, a destitute or a prisoner coming to their door, for whom whatever was cooked was given and they themselves slept without a morsel of food on all three nights. It is for this reason that Hazrat Alli (May Allah be pleased with him) is called the Prince of Generosity. The majority of the

عَيْنًا يَّشْرَبُ بِهَا عِبَادُ اللّٰهِ يُفَجِّرُوْنَهَا تَفْجِيْرًا ۝٦

6. A fountain from which the special devotees [9] of Allah shall drink, and make of it to flow a forceful gushing out in abundance wherever they would like in their places [10].

us their servitude.

9. Hazrat Alli, Imam Hassan, Imam Husain, sayedda Faatimah, Fiddah (May Allah be pleased with them) and through their medium their sinful servants. May Allah Almighty grant

10. This tells us that the rivers of Paradise will be under the control of the inmates. Wherever they want it, the rivers will flow there.

يُوْفُوْنَ بِالنَّذْرِ وَيَخَافُوْنَ يَوْمًا كَانَ شَرُّهٗ مُسْتَطِيْرًا ۝٧

7. They fulfil [11] their vows and fear a day the evil of which shall be spreading [12] far and wide.

they have taken implicitly.

11. By minnat is meant to give a lesser important worship a condition of obligation. It is Wajib (compulsory) to fulfill this promise (MINNAT). The purpose of this verse is to show that these pious persons in addition to fulfilling Divine obligation they fulfill vows

12. After performing so many good deeds they still display a high degree of fear for the Day of Judgement and Allah Almighty. They perform the good deeds after which they display fear.

وَ يُطْعِمُوْنَ الطَّعَامَ عَلٰى حُبِّهٖ مِسْكِيْنًا وَّيَتِيْمًا وَّاَسِيْرًا ۝٨

8.And they feed out of love [13] for Him to the needy and the orphan and the prisoners [14].

13. From this it is hinted that you should give in charity your favourite food. It is for this reason that the desirable food of the deceased is

distributed for Fateha. Also, they devote their life when healthy even when they themselves are in need of it. The charity given in the days

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of health is superior in virtue.

14. By "prisoner" is understood that this verse is Madinite because there was no Jihad prior to Hijrah (migration from Makkah to Madina), and you will not have prisoners without Jihad (Holy War). In Islam there is no life imprisonment for any criminal.

9.(Saying) we only feed you for Allah's pleasure, we desire from you neither any reward [15] nor thanks.

اِنَّمَا نُطْعِمُكُمْ لِوَجْهِ اللّٰهِ لَا نُرِيْدُ مِنْكُمْ جَزَآءً وَّلَا شُكُوْرًا ۝٩

15. On the basis of this, some cautious people do not ask the beggars to offer dua after giving them charity, thinking it may become a form of expressing gratitude. Some scholars and spiritual guides, too, do not seek any worldly rewards from their students and disciples saying that knowledge is spiritual nourishment and its charity too should be for gaining the pleasure of Allah Almighty alone. But the students and the disciples must express gratitude and render service. The reward of good is good.

10.Certainly, we fear from our Lord a stern distressful [16] day.

اِنَّا نَخَافُ مِنْ رَّبِّنَا يَوْمًا عَبُوْسًا قَمْطَرِيْرًا ۝١٠

16. We are giving you this charity on the basis that we do not expect any goodness from you, but from our Lord.

11. Therefore, Allah will guard them from the evil of that day, and cause them to meet with joy and happiness [17].

فَوَقٰىهُمُ اللّٰهُ شَرَّ ذٰلِكَ الْيَوْمِ وَلَقّٰىهُمْ نَضْرَةً وَّسُرُوْرًا ۝١١

17. From this we learn that Hazrat Alli, sayyeda Faatimah,Imam Hassan, Imam Husain and Fiddah (May Allah be pleased with them) are without a shadow of a doubt, inmates of Paradise.

12. And He will reward [18] them with gardens and silk robes and Paradises because they were steadfast.

وَجَزٰىهُمْ بِمَا صَبَرُوْا جَنَّةً وَّحَرِيْرًا ۝١٢

18. This tells us that patience is superior to gratitude because the Holy Qur'aan has established the reward of gratitude as an increase in bounties in the following words: "*If you will be grateful, then I shall give you more*" (S14:V7), while the reward of patience mentioned here is Paradise and things of Paradise. At another place it is said that Allah Almighty is with those who are patient. If Allah Almighty is with the person then what else will he need? It should be remembered that patience is of four types: patience on obedience, patience from sinful activities, patience at bereavement and patience at the time of calamities and hardships. All four categories of patience are amply found in the household of the Holy Prophet صلى الله عليه وآله وسلم . Imam Husain is indeed the Prince of the Patient.

13. To recline therein upon raised couches. They shall find there neither (the severe heat of) the sun nor intense cold [19].

مُّتَّكِـِٕيْنَ فِيْهَا عَلَى الْاَرَآئِكِ ۚ لَا يَرَوْنَ فِيْهَا شَمْسًا وَّلَا زَمْهَرِيْرًا ۝١٣

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19. In Paradise there will be no warm or cold seasons, neither the sun nor the moon, etc. The light of Paradise will be provided by Divine light.

14.And close down upon them (shall be) its shadows [20]. And its fruits shall be easy to reach [21].

20. The shadows of the trees of Paradise will be close-by.

21. So that the inmates of Paradise can break the bunches whether they are sitting or lying

15.And they shall be made to go round about them the vessels of silver and goblets of glass [22].

22. From this we learn that the inmates of Paradise would be sitting in circles to eat and drink. Says Allah Almighty: "*They will be on the thrones face to face" (*S37:V44). It is for this reason that the assembly of the Holy Prophet صلى الله عليه وآله وسلم would be in the form of a circle as those were heavenly gathe-

16. And crystal clear bottles of silver [23], they measure them accurately [24].

23. White and durable like silver, protected from breakage, transparent like glass. Things that outside would be fully visible inside. Allah be praised! This is because the glass of this world is made from sand while that glass will be made from heavenly ground, which is made of silver.

17. And they shall be made to drink therein a cup, the mixture which shall be flavoured with ginger [25].

25. In some drinks there will be a mixture of ginger and in some of camphor. Hence, there

18.(It will be from) a fountain therein which is named Salsabeel [26].

26. The water of this fountain would be superior in taste to all other drinks. The sincere devotees would be specifically drinking from it

Eternally the time experienced will be one of true dawn.

وَدَانِيَةً عَلَيْهِمْ ظِلٰلُهَا وَذُلِّلَتْ قُطُوْفُهَا تَذْلِيْلًا ﴿۱۴﴾

down. This tells us that the height of the trees of Paradise will be in accordance with the wishes of its inmates. Their bunches will be everlasting. They will never come to an end.

وَيُطَافُ عَلَيْهِمْ بِاٰنِيَةٍ مِّنْ فِضَّةٍ وَّ اَكْوَابٍ كَانَتْ قَوَارِيْرَا ﴿۱۵﴾

rings. Even today, the gatherings of Zikr, lectures, meals, should be in circle formation in order to imitate these pure gatherings. However, for Salaah there should be rows as it is in imitation of worshipping angels; the angels form rows to perform their Salaah.

قَوَارِيْرَا مِنْ فِضَّةٍ قَدَّرُوْهَا تَقْدِيْرًا ﴿۱۶﴾

24. The servants of Paradise would fill the glasses according to one's needs. The inmates of Paradise will have heavenly desires and their glasses would be filled according to these desires, so neither the desire would remain unfulfilled nor any extra would be thrown away.

وَ يُسْقَوْنَ فِيْهَا كَاْسًا كَانَ مِزَاجُهَا زَنْجَبِيْلًا ﴿۱۷﴾

is no inconsistency in the verses.

عَيْنًا فِيْهَا تُسَمّٰى سَلْسَبِيْلًا ﴿۱۸﴾

while in the drinks of the other inmates of Paradise there will be a mixture of it.

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وَيَطُوْفُ عَلَيْهِمْ وِلْدَانٌ مُّخَلَّدُوْنَ ۚ اِذَا رَاَيْتَهُمْ حَسِبْتَهُمْ لُؤْلُؤًا مَّنْثُوْرًا ﴿١٩﴾

19.And round about them shall go youths [27] never altering in age. When you see them you will think them to be scattered pearls [28].

27. Among these youths some are heavenly creation like the hoories (heavenly damsels) as well as those children of the infidels who had died as minors. But they themselves would not be able to do good deeds, nor would their parents be believers. Their childhood would be eternal. They will never grow to the prime of their youth. They would be rendering service inside and outside Paradise. This tells us that in the homes of Paradise, strange youths will not be allowed without a veil. Purdah will be practised in Paradise as well. Says Allah Almighty: "*There are hoories (heavenly damsels) confined in tents*" (S55:V72). The purdah of the world is the bounty of Paradise. Thus, being without a veil and shamelessness is the punishment of Hell.

28. This means these youths in the heavenly homes would be appearing walking and strolling in such a way like water pearls spread on a palm floor.

وَاِذَا رَاَيْتَ ثَمَّ رَاَيْتَ نَعِيْمًا وَّ مُلْكًا كَبِيْرًا ﴿٢٠﴾

20.And when you see there, you will see a blessing and a great dominion [29].

29. The bounties of Paradise are beyond one's imagination. The property of a common inmate of Paradise would be spread to cover the travelling distance of one thousand years. His servants therein will be the heavenly youths as well as the angels.

عٰلِيَهُمْ ثِيَابُ سُنْدُسٍ خُضْرٌ وَّاِسْتَبْرَقٌ ۫ وَّحُلُّوْٓا اَسَاوِرَ مِنْ فِضَّةٍ ۚ وَسَقٰىهُمْ رَبُّهُمْ شَرَابًا طَهُوْرًا ﴿٢١﴾

21. Upon them shall be garments of fine green silk and thick brocade [30]. And they shall be adorned [31] with bracelets of silver. And their Lord shall make them drink [32] a pure beverage.

30. SUNDOOS denotes fine silk while ISTABRAK denotes thick silk or brocade i.e. some dresses will be made of fine silk and others of brocade, or sometimes of fine silk and on others of brocade. It should be remembered that the heavenly dresses would not be to protect from the cold or heat because there will be no cold or heat. They will be for the purpose of covering and adornment and elegance.

31. This means that in the hands of every inmate of Paradise will be three bangles, one of gold, one of silver and the third of pearls. These bangles would be very beautiful and elegant. Thus, there is no inconsistency in the verses. It should be remembered that wars continue to take place in the world. Thus, here it is totally forbidden for men to wear jewellery made from gold and silver so that their lives become disciplined like the soldiers. There is no war in Paradise; therefore men will be allowed to wear jewellery there.

32. Ecstatic love for Allah Almighty in the world, too, is the pure drink of the heart as well as the vision of the pious, the water from their feet, etc. is pure drink because through these one obtains cure for one's physical and spiritual ills. In the Hereafter there will be a fountain of pure drink, which will be free of smell and intoxication.

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22. Verily, this is a reward [33] for you and your labour shall be appreciated [34].

اِنَّ هٰذَا كَانَ لَكُمْ جَزَآءً وَّكَانَ سَعْيُكُمْ مَّشْكُوْرًا ﴿۲۲﴾

33. This means all these bounties are the reward for your obedience in the world. These words will be addressed to them who will earn Paradise through their effort. Some will be granted Paradise out of Divine generosity like the children of the believers or those sinners who will receive Paradise through the blessings of the pious or that creation which has been created to fill Paradise.

34. In that We had accepted it and bestowed upon you Our Vision and conversation. It should be remembered that the beauteous vision of Allah Almighty would not be in reward for one's good deeds. It is a result of one's extreme devotion and love as well as out of Divine Grace.

SECTION 2

23. Undoubtedly, We ourselves have revealed the Qur'aan to you little by little [35].

اِنَّا نَحْنُ نَزَّلْنَا عَلَيْكَ الْقُرْاٰنَ تَنْزِيْلًا ﴿۲۳﴾

35. So that your conversation and communication are maintained for all times and the people are not burdened with the Divine laws at one time. Thus, the revelation of the Holy Qur'aan was completed in twenty-three years.

24. So be steadfast [36] for the Command of your Lord. But never obey from among them a sinner or an ungrateful [37] one.

فَاصْبِرْ لِحُكْمِ رَبِّكَ وَ لَا تُطِعْ مِنْهُمْ اٰثِمًا اَوْ كَفُوْرًا ﴿۲۴﴾

36. And continue to bear the hard work of propagation. And bear with patience the hardships sent from Allah Almighty. Or, be firm in the application of the laws of Islam. In short it is not necessary for this verse to be Makkan.

37. **Reason for its Revelation:**
Some scholars have said that once Waleed bin Mugheerah and Utbah bin Rabeeah presented themselves before the Holy Prophet صلى الله عليه وآله وسلم. Utbah said if you stop the propagation of Islam, I will give the hand of my daughter in marriage to you, without any dowry. Waleed said that I will give you so much wealth that you will be pleased with it. In response to it, this verse was revealed (Tafseer Khazainul Irfaan). On the basis of it, this verse is Makkan.

25.And remember the Name of your Lord morning and evening [38].

وَاذْكُرِ اسْمَ رَبِّكَ بُكْرَةً وَّاَصِيْلًا ﴿۲۵﴾

38. This means be punctual in the performance of Salaatul Fajr, Asr and Maghrib. Fajr comes in the morning and Asr and Maghrib covers the evening period. By Zikr is meant Salaah because in each Salaah Allah Almighty is being remembered.

26. And prostrate [39] to Him during part of the night and glorify Him for long through the night [40].

وَ مِنَ الَّيْلِ فَاسْجُدْ لَهٗ وَ سَبِّحْهُ لَيْلًا طَوِيْلًا ﴿۲۶﴾

39. Be punctual with Salaatul Maghrib and Esha. In these two sentences all the five Salaah

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are included.

40. This means besides the obligatory prayers perform the optional prayers as well. Tahajjud Salaah is included in the optional prayers (Nawafil)as well. Or, besides the Salaah, do remember Allah Almighty in other ways. In any case this command is not for the obligatory duties.

27.Certainly, they love this transitory life and neglect a heavy day [42].

إِنَّ هَٰؤُلَآءِ يُحِبُّونَ الْعَاجِلَةَ وَ يَذَرُونَ وَرَآءَهُمْ يَوْمًا ثَقِيلًا ﴿٢٧﴾

41. From this is understood that the love of the world is bad only if it is developed by abandoning religion, as this is the practice of the infidels. But if it is done as a means of propagation for the religion then it is good. The world is zero while the religion is numerical. Zero on its own is without any value, but once it is added to a number it increases its value tenfold. If the world is added to the religion in this way then, Allah be praised, like the wealth of Hazrat Uthman and the children of the Prophets.

42. By this is meant the Day of Judgement, which will be heavy on the infidels as they are unmindful about it.

28. We created them and made firm their joints [43] and when We please We shall bring in their place the likes of them by a change [44].

نَحْنُ خَلَقْنٰهُمْ وَ شَدَدْنَآ اَسْرَهُمْ ۚ وَ إِذَا شِئْنَا بَدَّلْنَآ اَمْثَالَهُمْ تَبْدِيلًا ﴿٢٨﴾

43. In that you were born weak then became strong and energetic through Our blessings.

44. That We will destroy you and establish others in your buildings. Thus, the leaders of the Quraish were killed in the battles and the believers settled in their homes.

29. Surely, this is a reminder [45]. So, whoever wishes may take a way [46] to his Lord.

إِنَّ هٰذِهٖ تَذْكِرَةٌ ۚ فَمَنْ شَآءَ اتَّخَذَ إِلٰى رَبِّهٖ سَبِيلًا ﴿٢٩﴾

45. This means the Holy Qur'aan is good advice for all times, at all places for everyone. Its quality of counselling is not restricted to time, place or people because the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم is universal and eternal.

46. The Path of Allah Almighty is those beliefs or physical and spiritual deeds by means of which Allah Almighty can be reached. The signs of this Path are the blessed Prophets and Saints. The religion in which saints of Allah Almighty are found is the Path of Allah Almighty. It is for this reason that the children of Hazrat Yaqub (On whom be peace) had said: "*We worship your Lord and the Lord of your forefathers Ebrahim, Ismail and Is'haaq.*" This path consists of two: one is open and straight; the other is made up of narrow lanes. The first is called Shariat and the other Tareeqat. Everyone can tread the path of Shariat with ease, but will reach his goal late while Tareeqat can only be understood through those who have the knowledge of it, who will quicken the reaching of your goal.

30. But you (O Muhammad) do not desire except what Allah Wills. Verily, Allah is Knowing, Wise [48].

وَ مَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ ۭ إِنَّ اللّٰهَ كَانَ عَلِيْمًا حَكِيْمًا ﴿٣٠﴾

47. From this emerge two issues: 1. Man is not helpless as the stone, for he is

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given power of decision and intention.
2. In his intention man is not totally firm and independent from Allah Almighty. His intention is subservient to Allah Almighty. Thus, it is not independent absolutely. The foundation of faith is based on this.
48. On intellectual basis there are four qualities of this mercy: piety in the worldly life; successful end at the time of death; success in the grave; and salvation on the Day of Judgement in the form of Paradise. Or, by mercy is meant obtaining the blessed sanctuary of the Holy Prophet صلى الله عليه وآله وسلم . In terms of the Sufis mercy means the love of Allah Almighty and His Beloved Prophet and their true devotion. Only he on whom there is special blessing, obtains this.

31.He causes whom He Wills to enter into His Mercy, and as for the unjust, He has prepared for them a painful punishment [49].

يُّدْخِلُ مَنْ يَّشَآءُ فِيْ رَحْمَتِهٖ ؕ وَالظّٰلِمِيْنَ اَعَدَّ لَهُمْ عَذَابًا اَلِيْمًا ﴿۳۱﴾

49. By unjust is meant the infidels and by painful torment is meant either eternal punishment or the punishment of disgrace and ignominy from which sinful believers would be protected.

اياتها ۵۰ ۷۷ سُوْرَةُ الْمُرْسَلٰتِ مَكِّيَّةٌ ۳۳ رکوعاتها ۲

SURAH AL-MURSALAAT (THE EMISSARIES)

(MAKKAN) Revealed Before Hijrah

2 Sections: 50 Verses 1 180 Words , 816 Letters

1. Surah Al-Mursalaat is Makkan. It contains two Rukus (sections), fifty verses, one hundred and eighty words and eight hundred and sixteen letters (*Tafseer Khazainul Irfaan*). This Surah was revealed in the mountainous cave of Mina. Today this cave is called Cave of Mursalaat. After its revelation, a snake came out. The Noble Companions tried to kill it but it hid away. The Holy Prophet صلى الله عليه وآله وسلم said: "It saved itself from you, and you from him"(*Tafseer Khazain, etc*).

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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SECTION 1

وَالْمُرْسَلٰتِ عُرْفًا ۙ﴿۱﴾

1. By those who are sent consecutively [2].

mighty destroy everything. Then they engage in Zikrullah inspirationally. Some have said that all these five qualities are that of angels. There are two more statements regarding this (Khazainul Irfaan). Some have said that these qualities are of the Quranic verses (Tafseer Azizi).

فَالْعٰصِفٰتِ عَصْفًا ۙ﴿۲﴾

2. And who push on with a force.

وَّالنّٰشِرٰتِ نَشْرًا ۙ﴿۳﴾

3. And then after stirring up, lifting[3].

3. This means they are the winds of mercy, which raise the clouds.

فَالْفٰرِقٰتِ فَرْقًا ۙ﴿۴﴾

4. Then separating fully the truth and untruth.

فَالْمُلْقِيٰتِ ذِكْرًا ۙ﴿۵﴾

5. Then by those bringing down the rememberance [4].

4. One probability is that if all these five qualities are of the angels then its meaning would be I take an oath of the angels who are continuously sent to you. Then they move so swiftly between you and your Lord like the gust of wind and they spread their wings before you in total respect. Then they bring the verses, which help to differentiate between Truth and falsehood. Thereafter these angels present Zikr of Allah on him. From this commentary a few benefits are derived:

1. The nature of the Holy Prophet صلى الله عليه وآله وسلم being the Beloved is such that Allah Almighty took an oath on the angels serving him.
2. If these angels have achieved such loftiness, that due to little service they became worthy of Divine Oath, then what about those Noble Companions who had been close to the Holy Prophet صلى الله عليه وآله وسلم like a shadow? What can one say about their greatness!

عُذْرًا اَوْ نُذْرًا ۙ﴿۶﴾

6. To end arguments or, or to warn [5].

5. This means the movement of the winds, or the bringing down of the Quranic verses by the angels is for the purpose of warning and completing Divine arguments and proofs. Thus, no one on the Day of Judgement can escape by playing ignorant.

اِنَّمَا تُوْعَدُوْنَ لَوَاقِعٌ ؕ﴿۷﴾

7. Certainly, what you are promised [6] must come to pass.

6. The Day of Judgement and the reward and punishment of that day of which the Holy Prophet صلى الله عليه وآله وسلم has provided full information.

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فَاِذَا النُّجُوْمُ طُمِسَتْ ۝٨

8. So (it will be) when stars [7] are made to lose their light.

7. They should be swept away after extinguishing their light. Hence, this verse is not in contradiction to the following verse: "*And when the stars fall off*" (S82:V2).

وَ اِذَا السَّمَآءُ فُرِجَتْ ۝٩

9.And when the sky is split [8].

8. There will be a crack and the sky split apart. Prior to this there was no crack in the sky. Says Allah Almighty: "*And there is no rift therein*" (S50:V6). Or, the doors of the heaven should open through which the angels should descend. Says Allah Almighty: "*And the sky shall be opened up and it will become as doors*" (S78:V19). The first explanation has greater strength.

وَ اِذَا الْجِبَالُ نُسِفَتْ ۝١٠

10.And when the mountains are blown away [9] as dust.

9. This means after becoming tiny particles they shall fly in such a way like the dust flies in the wind.

وَ اِذَا الرُّسُلُ اُقِّتَتْ ۝١١

11.And when the Messengers [10] are gathered at their appointed time.

10. And these pious servants shall be assembled to give testimony on their people.

لِاَيِّ يَوْمٍ اُجِّلَتْ ۝١٢

12. For what day they have been appointed [11].

11. It means these testimonies and decisions did not take place in the world, but were left in abeyance for the Day of Judgement. So all this will take place on that day.

لِيَوْمِ الْفَصْلِ ۝١٣

13. For the Day of Decision [12] making.

12. From this we learn that accountability; reward and punishment shall take place on the Day of Judgement and not in the world, because the punishments and rewards of Allah Almighty are eternal, while there is not eternity in the world. Also, in His punishment is genuine hardship and in His reward is genuine comfort. This is not possible in the world. The complete accountability of everyone is not possible in the world because everyone can never assemble at one time in the world. Some human rights and deeds are not yet fulfilled. When all the oppressors and the oppressed shall assemble and all the deeds have been performed, then that day will be the Day of Judgement.

وَمَآ اَدْرٰىكَ مَا يَوْمُ الْفَصْلِ ۝١٤

14. And what will make you understand what is the Day of Decision making [13]?

13. This means Oh the one who can hear the terrors and the horrors of the Day of Judgement are beyond your imagination.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٥

15.Woe on that day [14] to those who belied it (Qur'aan/Islam).

14. By those who falsify are meant the infidels, no matter whether they are rejectors of

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the Unity of Allah Almighty or of Prophethood or of any Islamic belief. From this we understand that total disgrace on that Day will be of the infidels. The sinful believers will not be subjected to this disgrace and dishonour. Their going into Hell is for the sake of purification from sins, like impure gold is placed into a furnace to become pure.

16.Did We not destroy the former generations?

اَلَمْ نُهْلِكِ الْاَوَّلِيْنَ ﴿١٦﴾

17.So We shall cause the later [15] ones to follow them.

ثُمَّ نُتْبِعُهُمُ الْاٰخِرِيْنَ ﴿١٧﴾

15. This means Oh infidels of Makkah! Even if worldly punishments of the previous people had not come to you, but in the Hereafter you and those infidels would be equal because you are equal in beliefs and deeds. From this we learn that the believers would be with those they had loved e.g. the Prophets, the Saints, and the Noble Companions.

18. Thus shall We deal with the culprits [16].

كَذٰلِكَ نَفْعَلُ بِالْمُجْرِمِيْنَ ﴿١٨﴾

16. We keep every species with its own kind.

19. Woe on that day [17] to those who belied it (the truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿١٩﴾

17. This means when the punishment comes in the world, then disgrace has fallen upon the infidels, in that they had not been given the time to repent. Hence this verse is not repetitive because at first it denoted the Day of Judgement, while it denotes the day of coming of the punishment of the world (*Tafseer Roohul Mu'ani*).

20.Did We not create you from mean water sprout?

اَلَمْ نَخْلُقْكُّمْ مِّنْ مَّآءٍ مَّهِيْنٍ ﴿٢٠﴾ لا

21. Then We placed it in a secure place (womb).

فَجَعَلْنٰهُ فِيْ قَرَارٍ مَّكِيْنٍ ﴿٢١﴾ لا

22.Till an appointed term [18].

اِلٰى قَدَرٍ مَّعْلُوْمٍ ﴿٢٢﴾ لا

18. This means after pondering over your previous belief in Our Power i.e. We had created you from an impure drop of semen and kept that drop in your mother's womb until the appointed time of more or less nine months.

23. Then We proportioned [19] it. How well are We at proportioning (things)?

فَقَدَرْنَا ۟ فَنِعْمَ الْقٰدِرُوْنَ ﴿٢٣﴾

19. Just as your stay in the mother's womb is for an estimated period, your stay in the world, too, is likewise which We have determined for you. No one can live a little more or a little less than this appointed time.

24.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٢٤﴾

25. Have We not made the earth a gathering [20] place?

اَلَمْ نَجْعَلِ الْاَرْضَ كِفَاتًا ﴿٢٥﴾ لا

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20. In that all types of human beings live and settle on the earth. The stay of Hazrat Isa (On whom be peace) in the heaven is of temporary nature. His true habitat is the earth.

26. Of the living and the dead [21]?

اَحۡيَآءً وَّاَمۡوَاتًا ۙ﴿۲۶﴾

21. In that the living are on the back of the earth and the dead are gathered in its stomach. Those corpses, which had not received burial, are on the earth and have never been separated from it. Thus, there is no objection that can be raised at the verse.

27.And We placed therein lofty anchors [22] and gave you [23] sweet water to drink [24].

وَّ جَعَلۡنَا فِيۡهَا رَوَاسِىَ شٰمِخٰتٍ وَّ اَسۡقَيۡنٰكُمۡ مَّآءً فُرَاتًا ؕ﴿۲۷﴾

22. From this we learn that the earth is stationary. It does not move, because the mountains have been compared to anchors, and anchors are used to stop the ships from moving.
23. O people! Whether subservient or disobedient, you have all received this benefit.
24. From the earth in that from it the fountains, the rivers and seas are created. It should be remembered that although the rain falls from the heaven, that water, too, is of the earth. Clouds are formed from the oceans but the oceans are on the land. Although the water of the ocean is salty, the water of the rain is sweet.

28.Woe on that day to those who belied it (truth).

وَيۡلٌ يَّوۡمَئِذٍ لِّلۡمُكَذِّبِيۡنَ ﴿۲۸﴾

29. Move on to that which you were belying [25].

اِنۡطَلِقُوۡۤا اِلٰى مَا كُنۡتُمۡ بِهٖ تُكَذِّبُوۡنَ ۚ﴿۲۹﴾

25. In that you had been rejecting Hell and the punishment of Hell. Now (on the Day of Judgement) see with your own eyes whether it is true or false.

30.Move on to the shadow of smoke having three branches [26].

اِنۡطَلِقُوۡۤا اِلٰى ظِلٍّ ذِىۡ ثَلٰثِ شُعَبٍ ۙ﴿۳۰﴾

26. That is, walk towards the smoke of Hell fire, which is so abundant that it spreads in three directions: to the top, the right side and the left side as is the case in the dispersement of large quantity of worldly smoke which spreads like hair on top, right and left. Then this smoke would be surrounding the infidels from the top, right and left sides. Therefore it has been called having three branches. From this, emerge two issues:
1. The smoke of Hell will reach the Field of Accountability where the infidels would be kept for the purpose of accountability just as the Fountain of Kauthar would be flowing for the believers. At this field where the believers would be quenching their thirst while being engaged in the process of giving account of their deeds. The apostates would be chased away from this fountain, about whom the Holy Prophet صلى الله عليه وآله وسلم would be saying sarcastically: "*These wretches were my companions.*"
2. The infidels obeying the orders of their baser self, the devil and their evil friends, utilized their hearts, tongues and other limbs to do evil deeds. Due to these criminal acts the smoke would be surrounding them from three sides.

31. Neither having (coolness of) the shade, nor protecting against the

لَا ظَلِيۡلٍ وَّ لَا يُغۡنِىۡ مِنَ اللَّهَبِ ؕ﴿۳۱﴾

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flame [27].

27. It means this shadow will neither protect the person on the Field of Accountability from the intense heat of the sun nor from the heat of the fire, because in itself there will be heat. It will not be like the shadow of the world in order to provide protection from the heat and cold.

إِنَّهَا تَرْمِي بِشَرَرٍ كَالْقَصْرِ ﴿٣٢﴾

32. Verily, the hell sends up sparks like lofty palaces [28].

28. Huge flames whose size is being described thereafter.

كَأَنَّهُ جِمَالَتٌ صُفْرٌ ﴿٣٣﴾

33. As if they were camels [29] of golden colour.

29. It means the shadows in height like the tall palaces and in colour like the yellow camels. The infidels of Makkah loved yellow camels and had become unmindful of religion due to their love for them. Thus, this punishment had been prescribed for them.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٤﴾

34.Woe on that day to those who Belied [30] it (truth).

30. That even on the Day of Judgement they would be depraved and after it too they would be in a state of disgrace as well as regret.

هَٰذَا يَوْمُ لَا يَنْطِقُونَ ﴿٣٥﴾

35.This is the day on which they shall not be able to speak [31].

31. They will not be able to utter such words on that day which will be able to benefit them, although they would be talking false nonsense. Or, after accountability their quibbling will come to an end.

وَلَا يُؤْذَنُ لَهُمْ فَيَعْتَذِرُونَ ﴿٣٦﴾

36.And permission shall not be given to them that they may get themselves excused [32].

32. Because they will never have true excuses. So they will make false pretenses, and after receiving full answers to these they would be sentenced. Thus, there are no inconsistencies in the verses. Their talking, screaming and pleading at another time will take another form, while remaining silent at other times will also be of another type. It should be remembered that the letter FA in FAYATAZIROON is to express emotion and not a response. Therefore the letter Nun had not fallen i.e. their maintaining of silence will be because they have no legitimate excuses.

وَيْلٌ يَوْمَئِذٍ لِلْمُكَذِّبِينَ ﴿٣٧﴾

37.Woe on that day to those who belied it (truth).

هَٰذَا يَوْمُ الْفَصْلِ جَمَعْنَاكُمْ وَالْأَوَّلِينَ ﴿٣٨﴾

38.This is the Day of Decision [33], on which We have to gather you and the ancients [34] together.

33. When Allah Almighty is going to pass judgement is passed in the world as well. Or, it is a day of Decision on which the infidels and practical judgement. Otherwise, verbal

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the believers would be separated from one another just as after the thrashing of the wheat, the chaff is separated from it.

34. In that all types of infidels are placed together with their own kind and the believer

with the believers. Or, all the former and the latter are gathered at one field. For this reason it is called the Day of Gathering and the Day of Resurrection.

39. So, if you have a plan, devise [35] to use it against Me.

فَاِنْ كَانَ لَكُمْ كَيْدٌ فَكِيْدُوْنِ ﴿۳۹﴾

35. And save yourselves from Divine punishment. This command is used for their expression of humility. Because in the world

these infidels had been using many tricks and strategies against the Prophets. Therefore this will be said to them.

40.Woe on that day to those who belie it (truth).

وَيْلٌ يَّوْمَىِٕذٍ لِّلْمُكَذِّبِيْنَ ﴿۴۰﴾ ع

SECTION 2

41.Verily, the righteous [36] shall be amidst shade and fountains.

اِنَّ الْمُتَّقِيْنَ فِيْ ظِلٰلٍ وَّ عُيُوْنٍ ﴿۴۱﴾ لا

36. The pious live in the world under the shelter of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and the Saints, at the time of death on the wings of the angels and the shelter of the hoories, in the grave under the shadow of the Holy Qur'aan and the Charity, on the Day of Judgement under the shadow of the Great Throne, at the Pulsiraat (the Narrow Bridge) under the shelter of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم prayer and in Paradise under the

shelter of repentance. Likewise, these people drink from the cups of Shariat at the hands of the scholars, and from the dazzling cups of Tareeqat (mystic way of life) from the hands of the spiritual guides, while in Paradise they will drink from Salsabeel (heavenly river) and Fountain of Kauthar from the hands of the youths (ghilmaan) and hoories (heavenly damsels).

42. And amidst fruits such as they desire [37].

وَّ فَوَاكِهَ مِمَّا يَشْتَهُوْنَ ﴿۴۲﴾ ط

37. In the world they did what their Lord required them to do and in the Hereafter their

Lord will give them what they desire. There will be no restrictions or prohibitions of any type.

43. Eat and drink pleasantly [38] because of what you did [39].

كُلُوْا وَاشْرَبُوْا هَنِيْٓـًٔا بِمَا كُنْتُمْ تَعْمَلُوْنَ ﴿۴۳﴾

38. Pleasant, tasty and digestive through which no harm can come to a person.

39. Reward of direct or indirect good deeds, because the minor children of the believers,

too, are inmates of heaven. From this we learn that no believer at any time becomes free from doing good deeds.

44. Certainly, thus do We reward [40] the righteous.

اِنَّا كَذٰلِكَ نَجْزِى الْمُحْسِنِيْنَ ﴿۴۴﴾

40. The reward of one would be ten or even more. From this there is a hint that everyone

will not receive the reward of good deeds. Only the kind will receive it, and the infidels are not

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in this category.

45.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٥﴾

46. Eat and enjoy [41] yourselves for a little. Surely, you are culprits [42].

كُلُوْا وَتَمَتَّعُوْا قَلِيْلًا اِنَّكُمْ مُّجْرِمُوْنَ ﴿٤٦﴾

41. It should be remembered that giving permission to eat in the world is like giving food to the obedient servant. Providing food for the believers in Paradise would be like entertaining the guests. Providing food for the infidels in the world is like giving food to the prisoner condemned to death, prior to the date of hanging i.e. his last meal before hanging.

42. From this we learn that the eating and drinking of the infidels, too, are criminal acts because while eating and drinking they are still on infidelity. Hence, the eating and drinking of the believers are pious acts because while consuming these, he engages in deeds of piety. Also, the believers are members of procession and the Holy Prophet صلى الله عليه وآله وسلم is the bridegroom. In a bridal procession the food and drinks for them is to entertain these guests, while the food of the stranger is like that for a thief.

47.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٧﴾

48. And when it is said to them: "perform Salaah," they do not perform [43].

وَ اِذَا قِيْلَ لَهُمُ ارْكَعُوْا لَا يَرْكَعُوْنَ ﴿٤٨﴾

43. This means when it is said to the infidels offer your Salaah by becoming a Muslim, they neither become Muslims nor pray their Salaah. Without accepting Islam an infidel is not given the order to offer Salaah. From this we learn Salaah is a very important act of worship. Its omission will subject even the infidel to punishment.

49.Woe on that day to those who belied it (truth).

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ﴿٤٩﴾

50. In what discourse (revelation) after it, will they believe [44]?

فَبِاَيِّ حَدِيْثٍۢ بَعْدَهٗ يُؤْمِنُوْنَ ﴿٥٠﴾ ع ٢ ١٠ ٢٢

44. From this emerge two issues:
1. There will be no Prophet coming after our Holy Prophet صلى الله عليه وآله وسلم .
2. There will be no heavenly book after the Holy QUR'AAN.

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اياتها ۴۰ ۷۸ سُوْرَةُ النَّبَا مَكِّيَّةٌ ۸۰ ركوعاتها ۲

SURAH NABA (THE NEWS)

(MAKKAN) Revealed Before Hijrah

2 Sections: 40 Verses 173 Words , 970 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

عَمَّ يَتَسَآءَلُوْنَ ۝١

1.About what do they question one another?

عَنِ النَّبَاِ الْعَظِيْمِ ۝٢

2.This is about the great news [1].

1. A very dangerous news, i.e. the news about the Day of Judgement. Or, very good news i.e. the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم . Or, truly grand news about the personality, attributes and the praises of the Holy Prophet صلى الله عليه وآله وسلم . The reason for saying the news of the Holy Prophet صلى الله عليه وآله وسلم to be truly grand is because The attributes of the Messenger of Allah صلى الله عليه وآله وسلم are neither restricted to place nor time. And Allah Almighty gave the news of the Holy Prophet's صلى الله عليه وآله وسلم attributes, and the entire creation sang his praises. Thus, any person who becomes the reciter of the Holy Prophet's صلى الله عليه وآله وسلم praises has achieved greatness.

الَّذِىْ هُمْ فِيْهِ مُخْتَلِفُوْنَ ۝٣

3.In which they have differences [2].

2. Some infidels call the Holy Prophet صلى الله عليه وآله وسلم a magician; others call him a poet, yet others call him insane. Some are rejectors of the Day of Judgement and some acknowledge it.

كَلَّا سَيَعْلَمُوْنَ ۝٤

4.Yes, soon they will know it.

ثُمَّ كَلَّا سَيَعْلَمُوْنَ ۝٥

5.Yes, indeed they will soon know it [3].

3. End result of their infidelity, either at the time of death, in the grave or on the Day of Judgement, or in the lifetime through defeat in battles.

اَلَمْ نَجْعَلِ الْاَرْضَ مِهٰدًا ۝٦

6.Have We not made the earth a bed?

وَّالْجِبَالَ اَوْتَادًا ۝٧

7.And the mountains as the pegs.

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8.And We have created you in pairs [4].

وَّخَلَقْنٰكُمْ اَزْوَاجًا ۙ﴿۸﴾

4. Man and women, infidel and a believer; a scholar and an ignorant, good fortunate and ill fortunate.

9.And We have made sleep for your rest [5].

وَّجَعَلْنَا نَوْمَكُمْ سُبَاتًا ۙ﴿۹﴾

5. For the common people sleep is comfort of the heart, for the special people it is the peace of the heart and soul as they join Allah Almighty in their sleep. Therefore, the sleep of the Prophet is a form of revelation. It should be remembered that in sleep there is a proof of the Day of Judgement. In sleep, a servant hands himself over to his Creator. Sleep throws the wrestler on his back. Sleep makes a great scholar forget his knowledge. Sleep shows the helplessness of man.

10.And We have made the night [6] as a covering.

وَّجَعَلْنَا الَّيْلَ لِبَاسًا ۙ﴿۱۰﴾

6. This tells us that there will be no sleep; day or night in Paradise and Hell because there is no tiredness in Paradise and no one is required to earn his livelihood. Thus, there is no need to rest. In Hell there is no worldly comfort.

11.And have made the day for seeking livelihood.

وَّجَعَلْنَا النَّهَارَ مَعَاشًا ۙ﴿۱۱﴾

12.And We have built above you seven strong layers [7] (firmaments).

وَّبَنَيْنَا فَوْقَكُمْ سَبْعًا شِدَادًا ۙ﴿۱۲﴾

7. Seven heavens, which neither break apart nor penetrate by force. The march of time has no effect on them.

13.And have set therein a glittering light (sun).

وَّجَعَلْنَا سِرَاجًا وَّهَّاجًا ۙ﴿۱۳﴾

14.And sent down from the clouds rain water pouring forcefully.

وَّاَنْزَلْنَا مِنَ الْمُعْصِرٰتِ مَآءً ثَجَّاجًا ۙ﴿۱۴﴾

15.To bring forth therewith grain and vegetation.

لِّنُخْرِجَ بِهٖ حَبًّا وَّنَبَاتًا ۙ﴿۱۵﴾

16.And lush gardens.

وَّجَنّٰتٍ اَلْفَافًا ؕ﴿۱۶﴾

17.Verily, the Day of Decision [8] has an appointed time [9].

اِنَّ يَوْمَ الْفَصْلِ كَانَ مِيْقَاتًا ۙ﴿۱۷﴾

8. By *FASL* means either decision or distance. The purpose of the first meaning is to show that on the Day of Judgement, decision will be passed on accepted and rejected good deeds, between forgiven and non-forgiven sins, and between beloved and reprobate persons. Presently in the world, there is no certainty about them. The purpose of the second meaning is that on that day those having physical relationships without relationships of

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faith will be separated. Says Allah Almighty: "*On that day man will flee from his brother, and from his mother and his father*" (S80: Vs34-35). And those with whom you have relations by faith, even if they had been separated in the world, there they will be brought together. It is stated in a Hadith: "*A person will be with him whom he loves.*" It should be remembered that this decision had already been made on the Day of the Covenant about which Allah Almighty and His Beloved servants have full knowledge. On the Day of Judgement this decision will be made apparent. The Holy Prophet صلى الله عليه وآله وسلم has already given information about many people and their deeds and the Holy Qur'aan has already proclaimed about some people being inmates of Paradise and Hell.

18.The day when the trumpet [10] shall be blown, and you will assemble in companies [11].

10. Here, the second blowing of the Trumpet is denoted at which everybody would be resurrected to appear before their Lord. The Day of Judgement will commence with the first blowing of the trumpet and its termination will be with the sending of the inmates of Paradise and Hell to their respective places. From this we learn that the blowing by the Saints on people is true as it is a means of obtaining their blessings. This is done when it is needed. Observe, Hazrat Jibraeel blew into the collar of

19.And the heaven shall be opened up converted as doors [12].

12. There are countless doors in the heavens of which some are special and some are common.There is a different door for each one's descent of sustenance and ascent of deeds, which is closed when he dies.There was a special door for the Holy Prophet صلى الله عليه وآله وسلم to enter the heavens on the Night of Me'raaj, which Hazrat Jibraeel (On whom be peace) had opened for him on that night. For this reason the guard at the door had enquired who are you? Which tells us that the Messenger of

9. The word *MEEQAT* (appointed time) has been derived from *WAQT* (time). Its meaning is appointed and pre-determined time in which there can be no alteration, nor can it be withdrawn. The withdrawal of the Day of Judgement or bringing it forward or a delay in it is impossible. Thus, it has been called appointed time. Other things, can, through prayer of the pious or good deeds, can be attained or altered. Therefore they are not called appointed time. Allah Almighty has given the knowledge of the Day of Judgement to His special servants. Says Allah Almighty: "*And We have kept everything counted in the Book*" (S78:V29). The Day of Judgement, too, is included in everything. Also, the recording of everything on the Divine Tablet is for the information of His Beloved servants.

يَّوْمَ يُنْفَخُ فِي الصُّوْرِ فَتَاْتُوْنَ اَفْوَاجًا ﴿١٨﴾

the garment of Sayaddah Mariam and Hazrat Isa (On whom be peace) blew on a person to raise him to life. Allah Almighty blew into Hazrat Adam (On whom be peace). Thus, blowing is very effective.

11. The believers would be appearing in separate groups with their leaders. The infidels would be appearing in different groups with different leaders. Says the Holy Qur'aan: "*The day when We shall call every people with their leaders*" (S17:V71).

وَّ فُتِحَتِ السَّمَآءُ فَكَانَتْ اَبْوَابًا ﴿١٩﴾

Allah صلى الله عليه وآله وسلم had entered through a new door. Common doors are of many kinds, like the Door of Repentance, which is left open at all times and will close just before the Day of Judgement. Here, by these doors is meant those doors, which would be specifically opened on the Day of Judgement from which the angels, who are responsible for management of the Day of Judgement, would be descending. People would become aware of these doors, therefore it is said: "*It will become*

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as doors."

20.And the mountains shall be removed as sandy mirage.

وَّ سُيِّرَتِ الْجِبَالُ فَكَانَتْ سَرَابًا ﴿٢٠﴾ ط

21. Verily, the hell [13] is waiting.

اِنَّ جَهَنَّمَ كَانَتْ مِرْصَادًا ﴿٢١﴾ لا

13. This means that Hell itself is waiting for the infidels. Or, the angels of Hell. From the first point it is proven, that Hell has discerning power. It recognizes those who are entitled for it from those who are not. In fact, every animal and inorganic thing in the world has intelligence. They can hear and speak. The Saints of Allah Almighty understand their speech. The Noble Companions themselves had heard the weeping and talking of the Pillar of Hananah. From the second point it is proven that the angels of Hell are aware of who would die as infidels and who as believers.The knowledge of the Holy Prophet صلى الله عليه وآله وسلم is much more than them. Thus, he too is fully aware of their destiny. From this it is proven that the inmates of Paradise and the hoories and the heavenly youth (ghilmaan) are awaiting the arrival of the believers, as is stated in the Hadith Shareef that when the wife of the inmate of Paradise fights with him, then the hoories of Paradise proclaim do not fight with him because he is a guest of Paradise by you, who will soon be coming to us.

22. As the destination for the rebelious [14].

لِّلطَّاغِيْنَ مَاٰبًا ﴿٢٢﴾ لا

14. It is made from disobedience, meaning transcending the limits. Shariah has established the limits for beliefs and deeds and whosoever goes beyond them is a rebel and a transgressor. The one who exceeds the limits in beliefs is an infidel and the one who exceeds the limits in deeds in a transgressor. Here, the first rebel is denoted i.e. an infidel as can be seen from the next verse. It should be remembered that sometimes exceeding the limits of good deeds is praiseworthy. Siddique Akbar gave his entire wealth for the pleasure of Allah Almighty. Also, those things on which Allah has not placed limits like praises of the Holy Prophet صلى الله عليه وآله وسلم . An excess in these would not be regarded as transgression, like the water of the ocean, the light of the sun etc. have no limits. Likewise, there is no limitation to the praiseworthy qualities of the Holy Prophet صلى الله عليه وآله وسلم .

23. To stay therein for ages [15].

لّٰبِثِيْنَ فِيْهَآ اَحْقَابًا ﴿٢٣﴾ ج

15. The word '*Ahqaab*' is derived from '*Haqab*', which means a lengthy period of time. The Arabs would use this word to show eternity, like it is said in Urdu that Paradise would remain for hundreds of thousands of years, meaning forever. Or, this word shows a period of seventy thousand years. A year is made up of twelve months, a month of thirty days. Because '*Ahqaab*' is the plural of '*Haqab*' it indicates infinity, reflecting a meaning of something everlasting. Or, this word is connected with fire to denote that these transgressors will stay at the hot place for ages, then they will be shifted to a cold place and this transfer would be continuous. In short, this verse does not contradict the verse: "*They will stay therein forever.*"

24. They will neither taste therein nor drink.

لَا يَذُوْقُوْنَ فِيْهَا بَرْدًا وَّ لَا شَرَابًا ﴿٢٤﴾ لا

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إِلَّا حَمِيمًا وَّ غَسَّاقًا ﴿۲۵﴾

25. Except boiling water and a stinking yellow liquid of Hell.

جَزَآءً وِّفَاقًا ﴿۲۶﴾

26.As a befitting retribution.

إِنَّهُمْ كَانُوا لَا يَرْجُونَ حِسَابًا ﴿۲۷﴾

27. Verily, they had no fear [16] of being accounted for.

mentioned punishments will only be for the infidels.

16. Because they were rejectors of the Day of Judgement. This tells us that the above-

وَكَذَّبُوا بِآيَاتِنَا كِذَّابًا ﴿۲۸﴾

28. And they totally denied Our Verses.

وَكُلَّ شَيْءٍ أَحْصَيْنَاهُ كِتَابًا ﴿۲۹﴾

29. But We have everything recorded [17] in a register.

linked with Allah Almighty, because writing in the book was the work of the angels and not of Allah Almighty, yet Allah Almighty says We wrote it. Also, just as we had been directed to the visible world so that we can trade in it, likewise those who wish to deal in the unseen world have been provided with the knowledge of that world by Allah Almighty. Without knowledge, no dealings can take place.

17. This means that everyone's good and evil deeds have been recorded on the Divine Tablet from beforehand. From this we learn that those pious servants whose eyes behold the Divine Tablet are fully aware of every condition of everyone. If Allah Almighty had not willed it so then those deeds would not have been recorded on the Divine Tablet. We further learn that the works of the pious servants become

فَذُوقُوا فَلَنْ نَّزِيدَكُمْ إِلَّا عَذَابًا ﴿۳۰﴾

30. So, now taste (the penalty). We shall not increase, except your punishment.

SECTION 2

إِنَّ لِلْمُتَّقِينَ مَفَازًا ﴿۳۱﴾

31.Verily, for those who fear Allah is a place of success [18].

remembered that physically pious is he who does good deeds. The discussion of it is the following verse: "*It is the guidance for the God-fearing, who believes without seeing*"(S2: V2-3). The pious by heart is he who in whose heart there is respect for the pious servants of Allah Almighty. This has been mentioned in these verses: "*And who respects the signs of Allah*" (S22:V32) and "*Undoubtedly those who lower their voices in the presence of the Messenger of Allah*"(S49:V3).

18. From this emerge a few issues:
1. The pious people are the owners of Paradise as is indicated by the letter *LAAM* of *LILMUTAQEEN*.
2. They are eternal owners as is understood from the nominal sentence.
3. On the pious are the owners of Paradise as is understood from placing "For the pious" at the beginning of the sentence.
4. Success is not the world but gaining Paradise. He is successful in the world who utilizes his efforts to earn Paradise. It should be

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2. Of gardens and grapes.

3.And the companions of equal young age [19].

19. Wives, the heavenly damsels, their worldly believing wives, and the believing wives of the infidels who would be in marriage to these

34. And overflowing cups.

35. They will not hear there any idle talk, nor a lie.

36.As a reward from your Lord, as a sufficient gift [20].

20. From this emerge a few issues:
1. The world is not the place of rewards. Its place is either Paradise or Hell.
2. Whosoever believes in Allah Almighty according to the understanding of the Holy Prophet صلى الله عليه وآله وسلم is destined for salvation.
3. A believer will be granted with rewards as well as bestowals. The infidels will receive reward only. For this reason the word agreement/concord is being used. Here, grant/bounty/bestowal is being mentioned. It

37.From Him Who is the Lord of the heavens and the earth and whatever is between them. He is the Most Affectionate. None shall have the power [21] to address Him.

21. In that he will not be able to speak

38.On that day when the Spirit (Jibraeel) and all angels will stand in rows [22], who will not be able to speak, except one whom the Most Affectionate permits, and who will speak only what is right [23].

22. From this emerge two issues:
1. Hazrat Jibraeel (On whom be peace) enjoys superiority among all the angels because of his

حَدَآئِقَ وَ اَعْنَابًا ﴿٣٢﴾ لا
وَّ كَوَاعِبَ اَتْرَابًا ﴿٣٣﴾ لا

inmates of Paradise. All of them would be of one age.

وَّ كَاْسًا دِهَاقًا ﴿٣٤﴾ ط

لَا يَسْمَعُوْنَ فِيْهَا لَغْوًا وَّ لَا كِذّٰبًا ﴿٣٥﴾ ج

جَزَآءً مِّنْ رَّبِّكَ عَطَآءً حِسَابًا ﴿٣٦﴾ لا

should be remembered that the bounties of Paradise would be visual rewards, which in reality would be the grants and bestowals of Allah Almighty, just as we give some on same pretext. Or, that some bounties are in the form of rewards like the granting of heavenly damsels and palaces, etc. and some bounties are in the form of bestowal, e.g. the Beauteous Vision of Allah Almighty, forgiveness, etc. or that the reward of one deed is multiplied by a thousand which is excess in Divine grant.

رَّبِّ السَّمٰوٰتِ وَ الْاَرْضِ وَ مَا بَيْنَهُمَا
الرَّحْمٰنِ لَا يَمْلِكُوْنَ مِنْهُ خِطَابًا ﴿٣٧﴾ ج

without the permission of Allah Almighty.

يَوْمَ يَقُوْمُ الرُّوْحُ وَ الْمَلٰٓئِكَةُ صَفًّا ۙ لا لَّا
يَتَكَلَّمُوْنَ اِلَّا مَنْ اَذِنَ لَهُ الرَّحْمٰنُ وَ
قَالَ صَوَابًا ﴿٣٨﴾

service rendered to all the Prophets. This is shown by mentioning him separately from the angels.

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2. The rows of Salaah are similar to the rows of the angels; they too would be standing in rows before their Lord.
23. This means they would have the honour of speaking to Allah Almighty who in the world spoke about piety, reciting Praises of Allah Almighty (*HAMD*) and the Holy Prophet (*NAAT*) and today they would be receiving permission for it.

39.That is the day sure [24] to come. Who wants to should adopt a way to his Lord.

ذٰلِكَ الْيَوْمُ الْحَقُّ ۚ فَمَنْ شَآءَ اتَّخَذَ اِلٰى رَبِّهٖ مَاٰبًا ﴿۳۹﴾

24. Coming of which is a certainty and on that day every work will be true and not false.

40.Certainly, We warn you of a punishment which is nearby; the day when man will see whatever his hands have sent forward [25], and every infidel will say: "Would that I were mere dust [26]."

اِنَّاۤ اَنْذَرْنٰكُمْ عَذَابًا قَرِيْبًا ۖ يَّوْمَ يَنْظُرُ الْمَرْءُ مَا قَدَّمَتْ يَدٰهُ وَ يَقُوْلُ الْكٰفِرُ يٰلَيْتَنِىْ كُنْتُ تُرٰبًا ﴿۴۰﴾

25. Either they will be seeing the writing of their book of deeds because on that day no one will be illiterate. Everybody's language will be Arabic. Or, they would be seeing their deeds in their form as it has been stated in the Hadith Shareef, and like today, too, future situations are seen in dreams in their form.
26. When the infidels would see animals turned to dust after compensating for another, they would also wish that they were turned into dust and thereby escape punishment.

سُوْرَةُ النّٰزِعٰتِ مَكِّيَّةٌ ۸۱ ۷۹ اٰیاتها ۴۶ رکوعاتها ۲

SURAH NAZIAAT (THE EXTRACTORS)

(MAKKAN) Revealed Before Hijrah

2 Sections: 46Verses 197 Words , 753 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.By those who extract (life) forcefully

وَ النّٰزِعٰتِ غَرْقًا ﴿۱﴾

2.And by those who open knots [1] (take life of the pious) smoothly

وَّالنّٰشِطٰتِ نَشْطًا ﴿۲﴾

1. This means I swear on the angels who take out the souls, who take out the life of the infidels with severity and that of the believers gently. It means the believer does not feel the

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severity of the pangs of death because he is shown the beauteous vision of the Holy Prophet صلى الله عليه وآله وسلم , in the same way when the ladies of Egypt saw the handsome face of Hazrat Yusuf (On whom be peace) they did not feel the pain of cutting their fingers. Or, it is so ordained that the life of the believer should be taken out with care. Nevertheless, the pangs of death of some believers are severe due to some sins so that they can save themselves in this way from the punishment of the Hereafter. Thus, there can be no objection raised against the verse.

3. By those who glide speedily.

وَّالسّٰبِحٰتِ سَبْحًا ۙ﴿۳﴾

4.Then they (advance to others) reach so quickly [2].

فَالسّٰبِقٰتِ سَبْقًا ۙ﴿۴﴾

2. It means the oath on these angels whose quality is such that the service to which they are appointed to render come there instantly. From this we learn that angels are loved by Allah Almighty because they hasten to obey Him. There are a few aspects to this haste like never question the order that is given to them, do not waste time in unnecessary discussion and debate, place obedience to Allah Almighty above everything else and carrying out the orders of Allah Almighty with a great deal of fervour and enthusiasm without regarding it as a burden. Some human beings, too, are endowed with this quality like the blessed Prophets and the great Saints of Allah Almighty. Observe, the incidents of Hazrat Ebrahim (On whom be peace) are actions of the heart and their fervent performance is its spirit. Fewer deeds performed cheerfully are better than many deeds performed out of disgust and frustration.

5.Then they administer [3] the Command (of Allah).

فَالْمُدَبِّرٰتِ اَمْرًا ۙ﴿۵﴾

3. From this emerge a few issues:
1. The administrators of the world are superior to mere worshippers because the trusted angels engage themselves in Divine worship as well as manage the affairs of the world entrusted to them. But in status they are greater because Allah Almighty has taken an oath on them.
2. The Power of Allah Almighty is such that He can have any big or small task done by His order without requiring any mediation, but His law is that every task should be performed through a medium. This is because every task of the world is assigned to the angels managing the affairs. The saints vested with powers of establishment are taking care of the management of these affairs of the world like these angels.
3. Some names are common between Allah and the creation like Alli, Samee, Baseer from these is Mudabbir (manager) i.e. Allah Almighty is Mudabbir, so are the angels who are Mudabbir ul Amr (manager of affairs). Thus it is permissible to say that the Prophets are governors and masters.

6.On the day the blast (of the Trumpet) will convulse (creation).

يَوْمَ تَرْجُفُ الرَّاجِفَةُ ۙ﴿۶﴾

7.Followed by similar ones (blasts).

تَتْبَعُهَا الرَّادِفَةُ ؕ﴿۷﴾

8. How hearts will tremble [4] on that day.

قُلُوْبٌ يَّوْمَئِذٍ وَّاجِفَةٌ ۙ﴿۸﴾

4. On the Day of Judgement the hearts of the infidels would be beating fast out of fear. The

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hearts of the believers would be at ease.

أَبْصَارُهَا خَاشِعَةٌ ۝٩

9.Their eyes will remain cast down.

يَقُولُونَ أَإِنَّا لَمَرْدُودُونَ فِي الْحَافِرَةِ ۝١٠

10.They (infidels) say: "Shall we really be restored to our former state?"

أَإِذَا كُنَّا عِظَامًا نَّخِرَةً ۝١١

11."What! Even when we shall be rotten bones?"

قَالُوا تِلْكَ إِذًا كَرَّةٌ خَاسِرَةٌ ۝١٢

12.They say: "That return [5] back will be a total loss."

5. Or, that again we have to earn the world there, or that we are rejectors of the Day of Judgement here, but if it were to be established then we would be punished. In any case this nonsensical prattle was in the form of jest; but what they uttered was true. Without doubt the Day of Judgement for them is a means of regret. Or, their objective was to show that if they were resurrected on the Day of Judgement, they would once again have to go through the process of childhood, prime of life and old age.

فَإِنَّمَا هِيَ زَجْرَةٌ وَاحِدَةٌ ۝١٣

13.But surely, that will be a single cry.

فَإِذَا هُم بِالسَّاهِرَةِ ۝١٤

14.And behold they shall all come out in the open [6].

6. From one trumpet of Hazrat Israfeel (On whom be peace), which would be like browbeating or scolding. The dead will be resurrected from their graves and reach the place of accountability, the land of Syria.

هَلْ أَتَاكَ حَدِيثُ مُوسَىٰ ۝١٥

15.Has the tradition about Musa [7] reached you?

7. The story of Hazrat Musa (On whom be peace) has some resemblance to the Day of Judgement in that he too would transform his walking stick into a snake. After the blowing of the trumpet every being will suddenly come to life. Also, after seeing this miracle the Pharaoh did not accept faith. Even today if the miracle of raising the dead to life were to be shown, the infidels of Makkah would not accept Islam Thus, through this the blessed heart of the Holy Prophet صلى الله عليه وآله وسلم is provided with reassurance and comfort, and the believers are provided with inner satisfaction. In it either the Holy Prophet صلى الله عليه وآله وسلم is addressed and the word *"HAL"* (have you) is used to mean most certainly, or to the believers or the rejectors of the Day of Judgement.From it emerge a few issues: 1. The Holy Prophet صلى الله عليه وآله وسلم is such a Beloved of Allah Almighty that in order to comfort him He reveals historical incidents of the previous Prophets.

2. Through the discussion of the pious servants of Allah Almighty, grief and sorrow are removed and joy and comfort are attained.

3. Knowledge of history is beneficial provided it is authentic.

4. Opposition to the Prophet is a cause of destruction. A tyrannical king like the Pharaoh was destroyed because of his opposition to Hazrat Musa.(On whom be peace)Wealthy ministers are afraid of lightning because it is linked with the powerhouse.Similarly,the Prophet is

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connected with Allah Almighty. Therefore fear to oppose them

16.When his Lord called him to the Valley of Tuwa saying:

اِذْ نَادٰىهُ رَبُّهٗ بِالْوَادِ الْمُقَدَّسِ طُوًى ﴿١٦﴾

17.You go to the Pharaoh, who has rebelled.

اِذْهَبْ اِلٰى فِرْعَوْنَ اِنَّهٗ طَغٰى ﴿١٧﴾

18.And say to him: "Would you get ourselves purified?"

فَقُلْ هَلْ لَّكَ اِلٰٓى اَنْ تَزَكّٰى ﴿١٨﴾

19."And I guide you to your Lord so that you may fear [8] Him."

وَ اَهْدِيَكَ اِلٰى رَبِّكَ فَتَخْشٰى ﴿١٩﴾

tutored by any person. Everything is taught to them by Allah Almighty Himself. Observe, Allah Almighty had taught Hazrat Musa (On whom be peace) nuances of propagation and lecturing. He had bestowed upon him complete knowledge instantly.

5. Fear of Allah is His greatest bounty, which is attained through complete faith as can be understood from "You may fear him."

6. Whatever Allah Almighty bestows upon anyone. He does so through the medium of the Prophets as is understood from: "And say to him."

20.He (Musa) showed [9] him a great sign.

فَاَرٰىهُ الْاٰيَةَ الْكُبْرٰى ﴿٢٠﴾

(On whom be peace) would sleep, at night it would become bright like a torch, it would assist in caring for the goats, when falling on a stone it would gush out water like a fountain and it would split the water of the sea by coming into contact with it(Tafseer Azizi).

21.But he (Pharaoh) denied it and disobeyed.

فَكَذَّبَ وَ عَصٰى ﴿٢١﴾

22.Then he turned away to strive against him.

ثُمَّ اَدْبَرَ يَسْعٰى ﴿٢٢﴾

23. He gathered (his people) and proclaimed.

فَحَشَرَ فَنَادٰى ﴿٢٣﴾

24."I am your lord, the highest [10] one."

فَقَالَ اَنَا رَبُّكُمُ الْاَعْلٰى ﴿٢٤﴾

worshipping, are small deities and I am the

8. From it emerge a few issues:
1. There should be many prophecies and glad-tidings so as to turn the hearts of the people towards obedience.
2. The biggest criminal and transgressor should not despair at the mercy of Allah Almighty. A king like the Pharaoh too was invited to repent.
3. To guide man towards Allah Almighty is indeed the work of a Prophet as is ascertained from the words: "I should guide you."
4. The blessed Prophets in matters of knowledge of Shariah and propagation are not

9. It means the walking stick through which Hazrat Musa (On whom be peace) had shown many miracles: it would turn into a snake, was serving as a bucket and rope to draw water from the well, elongate according to the depth, it would act as the guard when Hazrat Musa

10. It means the idols, which are made for your

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largest from them, because they are my copies and I am the original. The Lord about whom Musa (On whom be peace) is talking, if He really exists, then He is a small Lord because I am the big lord. Observe, the representative of Allah, Musa (On whom be peace) is a destitute while my representatives like Hamaan etc. are all men of splendour.

25.But Allah seized [11] him as an example for the present (world) and for the Hereafter.

فَاَخَذَهُ اللّٰهُ نَكَالَ الْاٰخِرَةِ وَالْاُوْلٰى ﴿۲۵﴾

11. In that Allah Almighty inflicted upon him many punishments in the world like blood, lice, huge frogs, etc. as well as caused him to drown. In the Hereafter he would be thrown into Hell, because that punishment, too, is a certainty for him. As such, that has been interpreted in the past tense.

26. Verily, there is a lesson in it for those who fear [12].

اِنَّ فِیْ ذٰلِكَ لَعِبْرَةً لِّمَنْ یَّخْشٰى ﴿۲۶﴾

12. This tells us that it is very important to take a lesson from the hardship and calamities experienced by the previous people. This will help to instill fear of Allah Almighty in you.

SECTION 2

27.What! Is your creation more difficult than the sky He created?

ءَاَنْتُمْ اَشَدُّ خَلْقًا اَمِ السَّمَآءُ ؕ بَنٰىهَا ﴿۲۷﴾

28.He has raised its canopy high and perfected it.

رَفَعَ سَمْكَهَا فَسَوّٰىهَا ﴿۲۸﴾

29.And He made its night dark [13] and its morning bright.

وَاَغْطَشَ لَیْلَهَا وَاَخْرَجَ ضُحٰىهَا ﴿۲۹﴾

13. From it, a few benefits have been obtained:
1. Although night is the name given to the shadow of the earth, but that shadow is obtained from the sun and the sun is in the heaven. Therefore night, too, is from heaven.
2. The heaven, the moon and the sun are providing you with benefits, although they are a million miles away from the earth as your lives are linked with them. Likewise, the Prophets and Saints, too, are providing you with benefits from far.
3. The radiance of the sun provides benefit for you. When it rises it gives you day, when it sets it provides you with the night. Similarly, the Prophets and Saints provide you with benefits in their lifetime as well as after their departure from the world. The Messenger of Allah صلى الله عليه وآله وسلم is that radiant sun of the heaven of Prophethood, which had never set, nor will it ever set.

30.And after that He spread [14] out the earth.

وَالْاَرْضَ بَعْدَ ذٰلِكَ دَحٰىهَا ﴿۳۰﴾

14. It should be remembered that although the earth was created before the sky, it was spread after the creation of the sky. Thus, there is no inconsistency in the verses.

31.He produces water and pasture therewith.

اَخْرَجَ مِنْهَا مَآءَهَا وَمَرْعٰىهَا ﴿۳۱﴾

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وَالْجِبَالَ اَرْسٰهَا ﴿٣٢﴾

32. And He has fixed the mountains firmly.

مَتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ﴿٣٣﴾

33. For your benefit and for that of your cattle.

فَاِذَا جَآءَتِ الطَّآمَّةُ الْكُبْرٰى ﴿٣٤﴾

34. Then when the greatest disaster will come.

يَوْمَ يَتَذَكَّرُ الْاِنْسَانُ مَا سَعٰى ﴿٣٥﴾

35.On that day man will remember [15] all that he struggled for.

15. From this we learn that on the Day of Judgement everyone would be fully aware of all his deeds. Thus, this statement of the Prophets "*We have no knowledge*" will be for the sake of respect and not out of lack of knowledge. An example of this is the reply of the Holy Prophet's صلى الله عليه وآله وسلم enquiry about the day: "*Allah and His Prophet knows best.*"

وَبُرِّزَتِ الْجَحِيْمُ لِمَنْ يَّرٰى ﴿٣٦﴾

36.And the hell will be in full view [16] to those who see.

16. In that every believer and the infidel would be seeing Hell. From this we learn that the vision there would be so powerful that from the place of accountability Hell would be visible to all, although it would be very far from it. But the seeing of it by the believers will be out of joy i.e. to say I am safe from it while that of the infidel would be out of sorrow, as he has to go into it. This is just like when the prisoner sees the jail and when the Minister of prisons sees it or when the law abiding citizens see it. In fact, all those to whom piety is dear are inmates of Paradise, while those who hold evil and evil deeds dear to them are inmates of Hell.

فَاَمَّا مَنْ طَغٰى ﴿٣٧﴾

37. Then as for those who rebelled.

وَاٰثَرَ الْحَيٰوةَ الدُّنْيَا ﴿٣٨﴾

38.And preferred the life of this world.

فَاِنَّ الْجَحِيْمَ هِىَ الْمَاْوٰى ﴿٣٩﴾

39.Surely, Hell will be their destination [17].

17. It means any person who turns away from the obedience of the Prophets and gives preference to the worldly life above that of the Hereafter in his day-to-day living is an eternal inmate of Hell, because he is an infidel. It should be remembered that the life of the world is that which is spent on satisfying personal desires, while the life that is spent on the preparation for the Hereafter is not worldly life,although it is spent in the world. The life of the world is totally different to the life of the Hereafter. The life of the world is temporary, but the life, which is spent in the world for the Hereafter, has no end. As is confirmed by the Holy Qur'aan: "*But they are alive by their Lord*" (S3:V169).

وَاَمَّا مَنْ خَافَ مَقَامَ رَبِّهٖ وَنَهَى النَّفْسَ عَنِ الْهَوٰى ﴿٤٠﴾

40.But as for those who fear Allah, to stand before their Lord and restrain themselves from lust.

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فَاِنَّ الْجَنَّةَ هِیَ الْمَاْوٰی ﴿۴۱﴾

the Day of Judgement controls his baser self from indulging in evil desires is an inmate of Paradise. The word *HAWA* means having unlawful desires.

41.Verily Paradise [18] is their destination.

18. It means those who begin to commit sins in the world and thereafter, out of fear of standing before Allah Almighty for the purpose of accountability, turn away from the sins are inmates of Paradise. Or, anyone out of fear of

يَسْـَٔلُوْنَكَ عَنِ السَّاعَةِ اَيَّانَ مُرْسٰىهَا ﴿۴۲﴾

42.They ask you about the Hour, when it is to come [19]?

19. Reason for its Revelation:
The infidels of Makkah would out of sheer jest and amusement ask about the Day of Judgement, its date, etc. This verse was revealed regarding them from which the Holy Prophet صلی اللہ علیہ وآلہ وسلم was stopped from

revealing it to them. Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم has provided the believers with full information about its day, date and month i.e. it would take place on Friday, 10th of Muharram

فِیْمَ اَنْتَ مِنْ ذِكْرٰىهَا ﴿۴۳﴾

43. But what concern [20] do you have to declare it?

20. One meaning given of it is: "As to what they are asking, you have nothing to do with its mentioning or answering it." Of what importance is this question of theirs? You, O My Beloved, are there to remind them of the Day of Judgement as you have come as the Final Prophet. Now, only the Day of Judgement is left to come. From this emerge two issues:
1. You are not duty-bound to answer every question and that every question should not be answered. Allah Almighty did not give a reply to those who were asking for the date of the Day of Judgement.
2. Putting a question to Allah Almighty is the same as asking it from the Holy Prophet صلی اللہ علیہ وآلہ وسلم because these infidels had put the question to the Holy Prophet صلی اللہ علیہ وآلہ وسلم but its reply was given by Allah Almighty.

اِلٰی رَبِّكَ مُنْتَهٰىهَا ﴿۴۴﴾

44.With your Lord is its fixed time limit [21].

21. That without knowledge provided by Allah Almighty no one can reveal information

about the Day of Judgement from mere supposition and personal calculation.

اِنَّمَاۤ اَنْتَ مُنْذِرُ مَنْ یَّخْشٰىهَا ﴿۴۵﴾

45.You are only a warner to such ones who fear it [22].

22. It means to fear the Day of Judgement is your official obligation, but to reveal about it is not obligatory upon you because only the believers derive the benefit about its warning

Hence, mention has been made of them. Otherwise, the Holy Prophet صلی اللہ علیہ وآلہ وسلم is a warner for the entire universe.

كَاَنَّهُمْ یَوْمَ یَرَوْنَهَا لَمْ یَلْبَثُوْۤا اِلَّا عَشِیَّةً اَوْ ضُحٰىهَا ﴿۴۶﴾

46.On the day when they will see it will be as if they had stayed just for an evening or up to the morning [23].

23. It means after witnessing the Day of Judgement the life of the world would be felt like a period of just one night, like to a person

who is inflicted by hardships, the period of comfort seems just like a dream.

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اياتها ۴۲ ۸۰ سُوْرَةُ عَبَسَ مَكِّيَّةٌ ۲۴ ركوعها ۱

SURAH ABASA – THE FROWNING

MAKKAN Revealed Before Hijrah

1Section : 42 Verses 130 Words , 533 letters

I begin in the Name of Allah, the Most Compassionate, the Merciful

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

عَبَسَ وَ تَوَلّٰٓى ۙ﴿۱﴾

1. He frowned and turned aside [1].

1. The purpose of using the form of the absent is for expression of intense love. There is Our one Beloved who has become displeased with his one servant. It should be remembered that here the shortcoming was that of Hazrat Abdullah bin Umm Maktoom who had asked a question during the conversation which was against the etiquette of respect. The Holy Prophet's صلى الله عليه وآله وسلم expression of grief was totally correct. Therefore he called him a blind person i.e. he who is blind in overstepping the etiquette of respect for his love for the Holy Prophet صلى الله عليه وآله وسلم. Allah Almighty, here, supports the love of the Holy Prophet صلى الله عليه وآله وسلم . In it too there is the expression of the Holy Prophet's صلى الله عليه وآله وسلم lofty status i.e. the shortcomings of his true devotees are pardoned.

اَنْ جَآءَهُ الْاَعْمٰى ؕ﴿۲﴾

2. Because the blind [2] man came to him.

2. It means his coming to you is an act of worship, and you should be happy about worship and not displeased. Also, that blind person reached you with much difficulty. He had no eyes so he was unable to obtain your address from anyone, otherwise the infidels would have told him. Also, because of his blindness he was unable to see the signs of anger on your illuminated face. Also, the one who has become blind out of intense love for you is fully pardoned about the etiquettes of gathering, talking without seeking permission, etc. Rules are for those who are intelligent, not for those who have lost their intellect in love. The Egyptian women cut their fingers on seeing the beautiful face of Hazrat Yusuf (On whom be peace), which was not regarded as sinful.

وَ مَا يُدْرِيْكَ لَعَلَّهٗ يَزَّكّٰٓى ۙ﴿۳﴾

3. But what could convince you that he may be seeking to purify himself.

اَوْ يَذَّكَّرُ فَتَنْفَعَهُ الذِّكْرٰى ؕ﴿۴﴾

4. Or, be reminded of the remembrance of Allah, may benefit [3] him.

3. Reason for its Revelation:
Once the Holy Prophet صلى الله عليه وآله وسلم was inviting the leaders of the Quraish towards Islam. At this point in time, Hazrat Abdullah bin Umm Maktoom (May Allah be Pleased with him), the blind Companion arrived. He repeatedly called upon the Holy Prophet صلى الله عليه وآله وسلم to teach him what was taught to him by Allah Almighty. This interruption of

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Hazrat Abdullah displeased the Holy Prophet صلى الله عليه وآله وسلم so much that its signs appeared on his blessed countenance and the Messenger of Allah صلى الله عليه وآله وسلم went to his house without giving any reply to Hazrat Abdullah. On that occasion these verses were revealed.

5. As to he who is careless [4].

أَمَّا مَنِ اسْتَغْنَىٰ ۝٥

4. From this we learn that to regard oneself totally independent of the Holy Prophet is the worst form of infidelity. Everyone is in need of the Holy Prophet . These infidels had regarded themselves as independent from Allah Almighty, and indifferent to the Holy Prophet صلى الله عليه وآله وسلم . This has been censured by Allah Almighty. It means. Why should you, Oh My Beloved Prophet صلى الله عليه وآله وسلم care about these leaders of the Quraish who are so careless and indifferent to you? You should care about these poor devotees who always regard themselves as your obedient servants.

6. You pay to him attention.

فَأَنتَ لَهُ تَصَدَّىٰ ۝٦

7. You are not liable if such a person is not purified [5].

وَمَا عَلَيْكَ أَلَّا يَزَّكَّىٰ ۝٧

5. It means that from his faith is benefit for him. If nobody believes in you, it will not harm you at all.

8. But as for he who came to you running.

وَأَمَّا مَن جَاءَكَ يَسْعَىٰ ۝٨

9. And fearing [6].

وَهُوَ يَخْشَىٰ ۝٩

6. This tells us that to come to the Holy Prophet صلى الله عليه وآله وسلم , to undergo inconvenience in doing this, and having fear in the heart are major acts of worship.

10.You become neglectful about him.

فَأَنتَ عَنْهُ تَلَهَّىٰ ۝١٠

11.No, indeed it (QUR'AAN) is just guidance [7].

كَلَّا إِنَّهَا تَذْكِرَةٌ ۝١١

7. It means these QUR'AANIC verses serve as a reminder about previous promises or future incidents. Or, they are a means of counselling. All three are meaning of admonition. By counselling is meant solitude. Man acts without hesitation on the advice of his well-wisher, like the advice of the doctor or the parents. A servant should also obey the orders of Allah Almighty without delay.

12.Whoso desires, let such one remember [8].

فَمَن شَاءَ ذَكَرَهُ ۝١٢

8. It means whoever desires can remember the former and latter issues and discourses of the Holy QUR'AAN. Or, whosoever desires can take its advice, or whoever desires may memorize it. The great Sufi sages say that only that person, whom Allah Almighty wants to derive guidance, will be guided by the Holy QUR'AAN.

13. These honoured scriptures.

فِي صُحُفٍ مُّكَرَّمَةٍ ۝١٣

14. Exalted, purified [9].

مَّرْفُوعَةٍ مُّطَهَّرَةٍ ۝١٤

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9. By this is meant those angels who copy the Holy QUR'AAN from the Divine Tablet on sheets and pages. Allah Almighty had praised them. From this we learn that those papers on which the QUR'AAN is written, the pens with which it is written and the people who write it, are all sacred. Furthermore, place the Holy QUR'AAN on the highest level. Do not turn your feet or backs towards it. An impure person should not touch it as is understood from *honoured*, *exalted* and *purified*. Also, that all the Noble companions are pious because they are the bearers of the Holy QUR'AAN. Allah Almighty calls the bearers noble and virtuous.

15.Scribed by hands.

16. Of the noble and the virtuous [10].

بِاَيْدِیْ سَفَرَةٍ ﴿۱۵﴾ لا
كِرَامٍ بَرَرَةٍ ﴿۱۶﴾ ط

10. The noble Sufi Sages say that the paper is the place on which the words of the QUR'AAN are inscribed, the tongue and the ears are the place of the words of the QUR'AAN, the brain is the place of meaning of the QUR'AAN, the intellect is the place of the mysteries of the QUR'AAN while the heart of the Sufis is the passion of the QUR'AAN. Thus, these honoured sheets are the hearts of the friends of Allah Almighty, which hold the treasures of the mysteries of the QUR'AAN. Just as the paper of the QUR'AAN, its volume, its covering are all honourable and worthy of the highest respect, so are the hearts of the Saints of Allah Almighty, their graves, etc. all sacred and exalted as they are the honoured sheets, the coverings, etc. of the QUR'AAN.

17. Human beings may perish as to what makes him disbelieve.

18. From what staff He creates him.

قُتِلَ الْاِنْسَانُ مَآ اَكْفَرَهٗ ﴿۱۷﴾ ط
مِنْ اَیِّ شَیْءٍ خَلَقَهٗ ﴿۱۸﴾ ط

19. (He creates) from a drop of semen, creates and proportions [11] (to service).

مِنْ نُّطْفَةٍ ط خَلَقَهٗ فَقَدَّرَهٗ ﴿۱۹﴾ لا

11. In that the limbs of the body, their strengths are granted according to proper estimation. Then the estimation of sustenance, life, death, wealth, honour, etc. had been established and granted these to each person proportionately.

20.Then He makes a way easy [12].

ثُمَّ السَّبِیْلَ یَسَّرَهٗ ﴿۲۰﴾ لا

12. The nourishment to come out from the mother's womb. Or, that He made guidance for the believer easy in his life.

21.Then He causes him to die [13], and assigns him a grave [14].

ثُمَّ اَمَاتَهٗ فَاَقْبَرَهٗ ﴿۲۱﴾ لا

13. The death of the believer, too, is a bounty of Allah Almighty because through it he frees himself from the hardships of the world to obtain the union with Allah Almighty. The death of the believer is the day of liberation from worldly hardships, while the death of the infidel is the day of his captivity.

14. It should be remembered that the very first murder was that of Habil at the hands of Qabil. Allah Almighty taught him the burial procedure through a crow. Then, after the death of Hazrat Adam (On whom be peace), the angels came to his children with heavenly camphor and gave him a bath and burial in their presence in order to teach them these procedures. It should be remembered that to bury the dead body in a grave is a means of honour for the deceased because man's beginning is from dust so his

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end should also be in the sand. Also, bad things are burnt, while the grave perpetuates the memory of the deceased. A good thing is buried in the ground as a trust. People drive benefit from it. Roots of the trees are in the ground and their branches are above it. The foundation of a house is in the ground but the structure is above it. Likewise, the deceased believers are in the ground and the living are above it. In cremating the corpse all these benefits are lost, as such, burying the deceased is counted among Divine bounties.

22. Then when He Wills raises him again.

ثُمَّ اِذَا شَآءَ اَنْشَرَهٗ ؕ﴿۲۲﴾

23. By no means he accomplishes what He Commanded.

كَلَّا لَمَّا يَقْضِ مَآ اَمَرَهٗ ؕ﴿۲۳﴾

24.Then let the human being look at his food [15].

فَلْيَنْظُرِ الْاِنْسَانُ اِلٰى طَعَامِهٖۤ ۙ﴿۲۴﴾

15. In "Let man look" the command is for obligation or for permissibility. Sight also means to see with the eye as well as for contemplation and reflection. Only that sight of the eye is beneficial which is accompanied by contemplation. By 'man' is meant man in general whether a believer or an infidel, a sinner or a pious. This type of sight helps the infidel to obtain faith and the mystical knowledge for the believers. One moment of sincere contemplation is better than a thousand years of mere verbal Zikr. In the word "food" all types of foods are included whether cooked food or fruit. When we praise the cook we should include the praise of the Creator of the food.

25. Surely We pour [16] down water abundantly.

اَنَّا صَبَبْنَا الْمَآءَ صَبًّا ۙ﴿۲۵﴾

16. The freshness and mellowness, which is provided by the rain, cannot be provided by the water from a well, because the water of the rain is distilled water which comes from the distant ocean and falls from above but neither the grain from the earth can come on top nor does it create cavities. In the same manner, your good deeds will not prove beneficial until there is no blessing of Sainthood and Prophethood attached with it. Reflect on the physical nourishment as well as on the spiritual nourishment. Our deeds are the grain and the bounties of Prophethood are the rain of mercy.

26.Then We split the earth [17] into fragments. (Soil)

ثُمَّ شَقَقْنَا الْاَرْضَ شَقًّا ۙ﴿۲۶﴾

17. Through which the weak sapling of the grain appears. If Allah Almighty does not split the earth then how would the weak shoot come to the surface?

27. And We cause to grow grain.

فَاَنْۢبَتْنَا فِيْهَا حَبًّا ۙ﴿۲۷﴾

28. And grapes and vegetables.

وَّ عِنَبًا وَّ قَضْبًا ۙ﴿۲۸﴾

29. And olives and dates.

وَّ زَيْتُوْنًا وَّ نَخْلًا ۙ﴿۲۹﴾

30. And the lofty and the thick gardens.

وَّ حَدَآئِقَ غُلْبًا ۙ﴿۳۰﴾

31. And fruit and fodder [18].

وَّ فَاكِهَةً وَّ اَبًّا ۙ﴿۳۱﴾

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18. It should be remembered that fodder is called by both Qazab and Abb (grasses) but Qazab is that fodder whose roots are eaten by man and its leaves by the animals like sweet potato, carrots etc. But Abb is that fodder whose roots and leaves are both eaten by the animals.

32. As provision for you and your cattle [19].

مَّتَاعًا لَّكُمْ وَلِاَنْعَامِكُمْ ؕ ﴿۳۲﴾

19. The purpose of the verse is to show that since Allah Almighty has made everything for man then it becomes his duty to do something for Him as well.

33. But when the deafening shout sounds.

فَاِذَا جَآءَتِ الصَّآخَّةُ ﴿۳۳﴾

34. That day man will flee from his own brother.

يَوْمَ يَفِرُّ الْمَرْءُ مِنْ اَخِيْهِ ﴿۳۴﴾

35. And from his mother and father.

وَاُمِّهٖ وَاَبِيْهِ ﴿۳۵﴾

36. And from his wife (husband) and his children [20].

وَصَاحِبَتِهٖ وَبَنِيْهِ ﴿۳۶﴾

20. At the beginning of the Day of Judgement everyone would be caught in his own affairs and will not ask anyone.The Prophets when approached will say "each for himself".When the Holy Prophetصلى الله عليه وآله وسلمwill open the door of intercession after which every believer will enquire about the next person, until such time that the minor children would be interceding for their parents. Here, mention is being made of the initial time of the Day of Judgement. Hence, there is no inconsistency in the verse.

37.For every man, that day, shall be occupied for himself.

لِكُلِّ امْرِئٍ مِّنْهُمْ يَوْمَئِذٍ شَاْنٌ يُّغْنِيْهِ ؕ ﴿۳۷﴾

38.Some faces on that day shall be bright [21].

وُجُوْهٌ يَّوْمَئِذٍ مُّسْفِرَةٌ ۙ ﴿۳۸﴾

21. Like the sickness of the world, anger, tranquility, wealth, poverty, amazement, perplexity, etc. can be seen from the faces. In the same manner faith, infidelity, piety, sinfulness too would be revealed from the faces on the Day of Judgement. In fact, there will be a difference in the faces of the common believers, Prophets and Saints. A face is the book of Allah Almighty. It is for this reason that it has been prohibited to hit a person in the face or disfigure the face.

39. Laughing, rejoicing [22].

ضَاحِكَةٌ مُّسْتَبْشِرَةٌ ۚ ﴿۳۹﴾

22. It means due to the previous good deeds their faces would be radiant and on the basis of the present bestowal of honour would be laughing and would be celebrating at the thought of the subsequent comforts they would be receiving. This laughter would not be of negligence.

40.And faces of many on that day shall be dust stained [23].

وَوُجُوْهٌ يَّوْمَئِذٍ عَلَيْهَا غَبَرَةٌ ۙ ﴿۴۰﴾

23. This disgrace is for the infidels, as Allah Almighty will not blacken the faces of the believers.

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تَرْهَقُهَا قَتَرَةٌ ﴿۴۱﴾

أُولَٰئِكَ هُمُ الْكَفَرَةُ الْفَجَرَةُ ﴿۴۲﴾

41. Darkness will cover them.

42. Such will be the fate of the infidels, the wicked [24].

Those who had made begging as their routine will have no meat on their faces.

3. Those who had not been just in the treatment between wives will have one side of theirs cut off.

4. Every person on the Day of Judgement will be able to recognize the other from the impressions of the faces. Thus, he who says that the Holy Prophet صلى الله عليه وآله وسلم will not distinguish a believer from an infidel is rejecting this verse.

24. On the Day of Judgement there will be blackness on the faces of the infidels due to their infidelity and dust due to their wretched deeds. From this, emerge four issues:

1. Although the infidels are not duty-bound to the acts of worship in the world, but in the Hereafter they would be seized for their disobedience. Says Allah Almighty: "*They said, We used not to offer prayer*"(S74:V43).

2. Like faith and infidelity, good and bad deeds too would be revealed on the faces.

SURAH TAKWEER – THE FOLDING UP

(MAKKAN) Revealed Before Hijrah

1 Section: 29 Verses 104 Words , 530 letter

أياتها ۲۹ ۸۱ سُوْرَةُ التَّكْوِيْرِ مَكِّيَّةٌ ۷ ركوعها ۱

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

إِذَا الشَّمْسُ كُوِّرَتْ ﴿۱﴾

1. When the sunshine is folded up [2].

1. The Holy Prophet صلى الله عليه وآله وسلم said anyone who wishes to see the Day of Judgement today, should recite Surah Al-Takweer.

2. In that there will be no light left in the sun but its heat will be increased tremendously.

وَإِذَا النُّجُومُ انكَدَرَتْ ﴿۲﴾

2. And when the stars fall off.

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3. And when the mountains are made to move.

وَ اِذَا الْجِبَالُ سُيِّرَتْ ۝٣

4. And when the pregnant she-camels are abandoned [3].

وَ اِذَا الْعِشَارُ عُطِّلَتْ ۝٤

3. It means the condition of the horror and terror of the Day of Judgement is such that the Arabs would become totally unaware and unconcerned about their milk bearing she-camels. The Arabs would show a great deal of love for these milk bearing she-camels.

5. And when the savage beasts [4] are gathered together.

وَ اِذَا الْوُحُوْشُ حُشِرَتْ ۝٥

4. So that the oppressive animals would be destroyed for their oppression against the oppressed animals.

6. And when the seas are kindled [5].

وَ اِذَا الْبِحَارُ سُجِّرَتْ ۝٦

5. Oceans would be ablaze with fire and water would be burned and destroyed. This will take place when the Day of Judgement is established. Today, too, We have become ready for this if oceans are set ablaze.

7. And when the human souls are paired [6].

وَ اِذَا النُّفُوْسُ زُوِّجَتْ ۝٧

6. In that the pious servant could be joined with the pious and the evil people with the evil. Or, that the souls could become joined with the bodies. Or, that the inmates of Paradise could be married to the heavenly damsels (hoories).

8. And when the female child buried alive is questioned [7] about.

وَ اِذَا الْمَوْءٗدَةُ سُئِلَتْ ۝٨

7. So that the one who is going to bury her should be sentenced to death. And if he is a polytheist then he should be given the punishment of both murder and polytheism. That, which is stated in the Hadith that both *WAAIDA* and *MAUOODA* will be sent into Hell. *WAAIDA* is that lady who throws herself in the fire willfully, and *MAUOODA* is that lady who is thrown into the fire in accordance with a custom, as was the case in India where the Hindu wife, after the death of her husband she was burnt alive with him. This does not denote minor daughter. Thus, there is no inconsistency between the verses and the Hadith.

9. For what crime was she killed [8]?

بِاَیِّ ذَنْۢبٍ قُتِلَتْ ۝٩

8. It means those minor daughters of the infidels of Arabia whom they would bury alive out of poverty or for polytheistic worship will be questioned for what crime had your parents killed you? From this emerge a few issues:
1. It is forbidden to kill minor children of the infidels if the infidels are combatants.
2. On that day, Allah Almighty will grant minor children such intelligence that they would be able to testify against their guiltless and innocent killing.
3. When life is put in the foetus, aborting it is totally forbidden as this is equal to murder.
4. Hazrat Abdullah ibn Abbas (May Allah be Pleased with him) had deduced from this verse that the minor children of the infidels would not be sent into Hell because since their killing was unlawful, then how would Allah Almighty

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send them into Hell?

5. Even though the infidels may be the people of FATRAT (period when Divine guidance had been stopped in this case between the time of Hazrat Isa and the advent of the Prophetic mission of our Holy Prophet صلی اللہ علیہ وآلہ وسلم, they will be punished for their cruelty, in the same manner as the oppressive animals would be avenged for their cruelty perpetrated on the oppressed animals.

10. And when the sheets of (accounts) are opened.

وَاِذَا الصُّحُفُ نُشِرَتْ ﴿۱۰﴾

11.And when the sky is laid bare.

وَاِذَا السَّمَآءُ كُشِطَتْ ﴿۱۱﴾

12. And when the hell is caused to blaze up [9].

وَاِذَا الْجَحِيْمُ سُعِّرَتْ ﴿۱۲﴾

9. That its blaze should be increased and make it ready to burn the infidels. Otherwise, the fire of Hell is blazing even today.

13. And when Paradise is brought [10] near.

وَاِذَا الْجَنَّةُ اُزْلِفَتْ ﴿۱۳﴾

10. In that the inmates of Paradise should be sent next to Paradise. Just as the traveller as he is coming near the destination says that the destination is near i.e. I am near my destination. Otherwise, Paradise will remain in its place. It will not be brought forward.

14.Then each soul shall know [11] what it has brought forward.

عَلِمَتْ نَفْسٌ مَّآ اَحْضَرَتْ ﴿۱۴﴾

11. It means at that time everyone will remember all his deeds.

15. I swear by receding planets.

فَلَآ اُقْسِمُ بِالْخُنَّسِ ﴿۱۵﴾

16. That move straight and then disappear [12].

الْجَوَارِ الْكُنَّسِ ﴿۱۶﴾

12. Hazrat Alli Murtaza (May Allah be Pleased with him) says by this are meant those five stars, which are called The Amazing Five: Saturn, Jupiter, Mars, Venus and Mercury. Sometimes they appear to be in front in their speed due to their spherical movement, sometimes they appear to be stationary and at other times as if they are going backward, as is understood by the astrologists. Allah Almighty refers to their speeds in this verse.

17. And by the night when it is over.

وَالَّيْلِ اِذَا عَسْعَسَ ﴿۱۷﴾

18. And by the morning when it starts [13] breathing.

وَالصُّبْحِ اِذَا تَنَفَّسَ ﴿۱۸﴾

13. In the last portion of the night, and by morning is meant either every night or daybreak, which are times for the weeping, the devotional prayer and seeking from the Lord of the pious servants of Allah Almighty. They are beloved and their weeping is beloved. Hence, these times too are beloved. From this we learn that those places and times which are linked to the beloved servants of Allah Almighty, become beloved as well. The Sacred Makkah, the hills of Safa and Marwa and Maqaame Ebrahim are beloved because they are linked with beloved servants. Or, by night is meant the night of Me'raaj and by morning is meant of

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the birth of the Holy Prophet صلى الله عليه وآله وسلم in that great events have taken place in them. For this reason the 27th night of Rajab and 12th Rabi-ul-Awwal will always be regarded as if taking an oath on them. The night of Qadr and the month of Ramadaan have achieved greatness for all times. Or, day and night refers to the conditions of the human soul. Night symbolizes negligence; the day is his wakeful state. Apostasy represents night and guidance the day. Disobedience of Allah Almighty is night, His worship is day. Because these conditions reflect the absolute power of Allah Almighty, oaths on them have been ordained.

19. That certainly this is the recitation by the Noble [14] Messenger.

إِنَّهُ لَقَوْلُ رَسُوْلٍ كَرِيْمٍ ﴿١٩﴾

14. It means the Holy QUR'AAN was not revealed in the written form like the Injeel and Tauraat, but in a recitation form i.e. Hazrat Jibraeel (On whom be peace) came and recited to the Holy Prophet صلى الله عليه وآله وسلم . For this reason it is called the QUR'AAN, i.e. a recited book. It should be remembered that the Holy QUR'AAN was first recited by Jibraeel (On whom be peace) and the Holy Prophet صلى الله عليه وآله وسلم was the very first to act upon it. This QUR'AAN is the work of Allah Almighty, recited by Hazrat Jibraeel and acted upon by the Holy Prophet صلى الله عليه وآله وسلم and the believers. It should be remembered that Hazrat Jibraeel (On whom be peace) is the Messenger of Allah Almighty, so too is the Holy Prophet صلى الله عليه وآله وسلم , but there are many differences in them:

1. Hazrat Jibraeel (On whom be peace) is the messenger for the Prophets only, while the Holy Prophet صلى الله عليه وآله وسلم is for the entire creation.
2. The Messengership of Jibraeel came to an end after the demise of the Holy Prophet, while that of the Holy Prophet صلى الله عليه وآله وسلم is for eternity.
3. The Holy Prophet صلى الله عليه وآله وسلم is a Messenger with full authority while Hazrat Jibraeel (On whom be peace) is without any authority like the postman and the envoy. Therefore Hazrat Jibraeel (On whom be peace) is from the followers of the Holy Prophet صلى الله عليه وآله وسلم and not opposite to this.

20. Who is powerfully [15] established in the presence of the Owner of Highest Authority [16].

ذِيْ قُوَّةٍ عِنْدَ ذِي الْعَرْشِ مَكِيْنٍ ﴿٢٠﴾

15. In "who is powerful" Allah Almighty has synoptically mentioned all the powers of Hazrat Jibraeel (On whom be peace) i.e. he possesses physical powers as well as spiritual powers. His memory is so strong that he would never forget one word of the QUR'AAN. His verbal power is such that he conveys every word with immaculate articulation. Also, he had full recognition of every man because he never brought a message to a non-Prophet. Thus, through this "who is powerful" the safety of the QUR'AAN is declared. From this we learn that Allah Almighty had created the Holy Prophet صلى الله عليه وآله وسلم a man of super power as well, because he conveyed the Message as he had heard it from Jibraeel (On whom be peace). Just as Jibraeel had known every man, the Holy Prophet صلى الله عليه وآله وسلم too knows every angel. Thus, at the time of receiving the first revelation the Holy Prophet صلى الله عليه وآله وسلم did not ask Jibraeel who he was, although this was their first meeting. If he had not recognized him then the verse "Iqra" (Read) would have been doubtful to the Holy Prophet صلى الله عليه وآله وسلم and this is not possible.

16. From this we learn that Hazrat Jibraeel is the most superior angel and most dignified and honourable among all the angels. Therefore he is the servant of all the Prophets, especially the Holy Prophet صلى الله عليه وآله وسلم. It tells us that the Noble Companions are superior to all

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the believers and Hazrat Abu Bakr Siddique (May Allah be Pleased with him) is more superior among all the Noble Companions, in fact, he is more superior among all mankind after the Prophets and a special servant of the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that respect and love are both acquired as well as inherent. Your obedient and faithful servant is well liked by you and your son too, is dear to you. But the respect for the is acquired while the love for the son is inherent. A naturally worshipping believer is beloved in the acquired sense. The Noble Prophets, special Saints are beloved from birth. Also, everything of the beloved is naturally beloved. The clothes of your children and their friends are well liked by you. Hazrat Jibraeel (On whom be peace) is dear to Allah Almighty because he is the servant of His Beloved Prophets.

21. He is Obeyed and is the trustworthy [17].

مُّطَاعٍ ثَمَّ اَمِيْنٍ ﴿٢١﴾

17. It means, all the angels obey Hazrat Jibraeel (On whom be peace) and he is entrusted with Divine Revelation. From this we learn that for the safety of the Holy QUR'AAN, Hazrat Jibraeel's trustworthiness is very important so that there is no possibility of any addition to the QUR'AAN from his side. Likewise, the Prophets too have to be trustworthy. Then those Companions who had compiled and gathered the QUR'AAN, too, had to be trustworthy because as the revelation of the QUR'AAN from the heaven had been proven accurate so too is its keeping on the earth accurate and without any blemish. Thus, any person who does not regard any Noble Companion to be trustworthy is regarding this verse to be doubtful, which has been received from this Noble Companion. Some commentators of the Holy QUR'AAN have said that all these are attributes of the Holy Prophet صلى الله عليه وآله وسلم . The Holy Prophet صلى الله عليه وآله وسلم is a Prophet for all times and at all places. The Holy Prophet صلى الله عليه وآله وسلم is very generous with money and affairs. He is strong in everything as in his blessed eyes, ears, hands, feet etc. is Divine Power as it is reported in the Hadith. In the court of Allah Almighty he enjoys such honour and respect that if anyone becomes his sincere devotee, he too will enjoy respect by Allah Almighty and one worthy of obedience. Allah Almighty listens to them and the entire creation is under his command. He is the trustee of the trusts of Allah Almighty. When the Scripture was recited through his blessed tongue, it became the QUR'AAN. How excellent is the tongue, which turns the Scripture into a QUR'AAN!

22. And your companion is not at all mad [18].

وَ مَا صَاحِبُكُمْ بِمَجْنُوْنٍ ﴿٢٢﴾

18. This tells us that Prophets remain safeguarded from insanity. Dumbness, deafness and insanity are hindrances for propagation. Furthermore, any objections raised against the Holy Prophet صلى الله عليه وآله وسلم are being replied by Allah Almighty, and any objections raised against Allah Almighty are being answered by the Holy Prophet صلى الله عليه وآله وسلم. There, the command SAY is ordained. Because the Holy Prophet صلى الله عليه وآله وسلم is the witness of Allah Almighty and Allah Almighty is the witness of the Holy Prophet صلى الله عليه وآله وسلم . The witness is fully aware and responsible for the claim.

23.And verily he (Muhammad) saw His sign on the clear horizon [19].

وَ لَقَدْ رَاٰهُ بِالْاُفُقِ الْمُبِيْنِ ﴿٢٣﴾

19. It means the Holy Prophet صلى الله عليه وآله وسلم saw Hazrat Jibraeel (On whom be peace) in his original form at the corner of the eastern horizon as is reported in the Hadith.

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24. And he (Muhammad) is not a miser [20] as to the disclosing of the unseen.

وَ مَا هُوَ عَلَى الْغَيْبِ بِضَنِيْنٍ ﴿۲۴﴾

20. From it, emerge two issues:
1. The Holy Prophet صلى الله عليه وآله وسلم has been given the knowledge of the Unseen.
2. The Holy Prophet صلى الله عليه وآله وسلم has revealed much from it. It is apparent that being a miser or generous can only be the quality of that person who possesses the thing and he continues giving it to people.

By unseen is meant issues of Shariah (Islamic Laws), which had come from Allah Almighty, the Knower of the unseen. Or, it could mean the unseen affairs of the past and future periods. Or, the information of the unseen world. In the first condition two benefits could be obtained:
1. A scholar of Religion should not conceal issues of Shariah (Islamic Laws).
2. The Holy Prophet صلى الله عليه وآله وسلم did not conceal any religious issue. Those people who raise objections regarding *Hadith e Qirtaas* makes it an obligatory issue that the Holy Prophet صلى الله عليه وآله وسلم did not complete his propagation mission. Also, that the Holy Prophet صلى الله عليه وآله وسلم stated some issues under pressure of some of his Noble Companions. This type of belief is contrary to this verse as well as the following verse: "*O Messenger! Communicate that which has been sent down to you from your Lord*"(S5:V67). This would then mean that the religion was not fully conveyed, although Allah Almighty says: "*Today I have completed for you your Religion*"(S5:V3). We learn from the second explanation that Allah Almighty had bestowed the knowledge of the unseen upon the Holy Prophet صلى الله عليه وآله وسلم and he informed his Noble Companions about them.

25.And it is the QUR'AAN and not the word of any cursed [21] Satan.

وَ مَا هُوَ بِقَوْلِ شَيْطٰنٍ رَّجِيْمٍ ﴿۲۵﴾

21. **Reason for its Revelation:**
Sometimes the infidels would say that some Jinn or the devil recites this book to the Holy Prophet صلى الله عليه وآله وسلم . In refutation of their claim, this verse was revealed.

26.Where, then, are you going?

فَاَيْنَ تَذْهَبُوْنَ ﴿۲۶﴾

27.This is but a guidance for the entire universe [22].

اِنْ هُوَ اِلَّا ذِكْرٌ لِّلْعٰلَمِيْنَ ﴿۲۷﴾

22. The Holy Prophet صلى الله عليه وآله وسلم is the benefactor of the entire creation. Or, the reminder of everyone's respect or past and future affairs or the Holy QUR'AAN. Thus, this verse could be interpreted in ten different ways.

28. For such amongst you, who desire to go straight [23].

لِمَنْ شَآءَ مِنْكُمْ اَنْ يَّسْتَقِيْمَ ﴿۲۸﴾

23. Only that person can obtain benefit from the Holy Prophet صلى الله عليه وآله وسلم . The rain is a mercy to the entire world, but only fertile ground can derive benefit from it.

29.But you cannot desire so, except only that Allah [24], the Lord of the Universe [25] Wills so.

وَ مَا تَشَآءُوْنَ اِلَّآ اَنْ يَّشَآءَ اللّٰهُ رَبُّ الْعٰلَمِيْنَ ﴿۲۹﴾ ع ۱ ۱

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24. This means you can never love anything without the wish of Allah Almighty. Your desires and intentions are subservient to the wishes and intentions of Allah Almighty. It should be remembered that there is a big difference between intention, will and order.

25. From this verse emerge a few issues:

1. A human being has a free will in matters within his power as is understood from the qualifying statement of "*Only this that Allah desires.*"

2. Man's authority is not permanent but it is subservient to Allah Almighty's wishes.

3. Every affair of the world is in accordance with the wishes and intention of Allah Almighty but not in accordance with His command and liking.

4. Allah Almighty states the intention of every work of man but he does not incline him or give him bad advice towards doing evil deeds. In fact, He stops him from doing evil. The desire for doing evil deeds is encouraged by Iblees.

اٰیاتها ۱۹ ۸۲ سُوْرَةُ الْاِنْفِطَارِ مَكِّيَّةٌ ۸۲ رکوعها ۱

SURAH INFITAAR – THE CLEAVING

(MAKKAN) Revealed Before Hijrah

1Section: 19 Verses 80 Words , 127 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. When the sky is split open.

اِذَا السَّمَآءُ انْفَطَرَتْ ۙ﴿۱﴾

2. And when the stars fall scattering.

وَ اِذَا الْكَوَاكِبُ انْتَثَرَتْ ۙ﴿۲﴾

3. And when the seas are flowed [1] away.

وَ اِذَا الْبِحَارُ فُجِّرَتْ ۙ﴿۳﴾

1. Salty and sweet, all oceans would mix, which will take place on the Day of Judgement.

4. And when the graves are dug [2] out.

وَ اِذَا الْقُبُوْرُ بُعْثِرَتْ ۙ﴿۴﴾

2. And the dead would be resurrected to emerge from their graves.

5. Each human soul then knows what it forwarded and what it left behind[3]

عَلِمَتْ نَفْسٌ مَّا قَدَّمَتْ وَ اَخَّرَتْ ؕ﴿۵﴾

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3. It means whatever charities they had given and went ahead, and whatever accumulated wealth they had left behind as inheritance. This knowledge will become known to him by reading his book of deeds, or that every soul will remember their deeds. Says Allah Almighty: "*Read your book*"(S17:V14).

6.O man! What has deceived you with regard to your Noble Lord?

يٰٓاَيُّهَا الْاِنْسَانُ مَا غَرَّكَ بِرَبِّكَ الْكَرِيْمِ ۙ﴿٦﴾

7. Who created you, then perfected [4] your shape, then proportioned you right.

الَّذِيْ خَلَقَكَ فَسَوّٰىكَ فَعَدَلَكَ ۙ﴿٧﴾

4. We have placed your limbs in the body where they were supposed to be i.e. no limb would be out of place.

8.Into whatever form He willed, He moulded [5] you.

فِيْٓ اَيِّ صُوْرَةٍ مَّا شَآءَ رَكَّبَكَ ؕ﴿٨﴾

5. Some are black, some are white, some are tall, some are dwarfish, some are women and some are men.

9. No, but indeed you belie the administering [6] of judgement.

كَلَّا بَلْ تُكَذِّبُوْنَ بِالدِّيْنِ ۙ﴿٩﴾

6. It means, O infidels! You are rejecting the Prophet simply because you do not have firm belief in the Day of Judgement. Had you believed in it then you would have certainly believed in the Prophet.

10.And surely, guardians [7] have been appointed over you.

وَ اِنَّ عَلَيْكُمْ لَحٰفِظِيْنَ ۙ﴿١٠﴾

7. From this emerge a few issues:
1. Angels have been appointed for the protection of lives and deeds of the people. For the protection of lives there are sixty, for the deeds there are four, two are for the day and two are or the night.
2. These angels are appointed for people only and not for the other creations; Therefore "upon you" have been stated before.
3. Allah Almighty's works can be linked to His servants because Protector and Helper is Allah Almighty, yet it is said that angels are protecting you. Thus, it is permissible to say that the Holy Prophetصلى الله عليه وآله وسلم protects us, and saves us from hardships and calamities.
4. A person should not go to an evil place so that because of our sake these pure angels don't have to go there.

11. The honoured recorders [8].

كِرَامًا كَاتِبِيْنَ ۙ﴿١١﴾

8. From this emerge two issues:
1. In the court of Allah Almighty angels enjoy a great deal of honour and respect.
2. All our deeds whether apparent or hidden are revealed to them. That is why they are able to record all our deeds accurately. It should be remembered that the plural of *KIRAAM* (Noble) and *KARAM* (kindness) is *KARIEM* (generous). Or, it is derived from *KARAMAT or KARAM* i.e. to be noble by Allah Almighty. Or, O believers they are so kind to you that they do not appear before you, otherwise you would not have done any clandestine work. They do not reveal your sins on anyone else; they write ten rewards for one pious deed, but one sin for one evil deed committed by you. They record your pious thoughts but not your evil thoughts.

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12. Who know what you do [9].

يَعْلَمُوْنَ مَا تَفْعَلُوْنَ ﴿۱۲﴾

9. In doing this, the heart, the soul and the mind are all included in the actions of the limbs. If only the work of the heart was denoted then how would those angels record our good and evil intentions, good thoughts, the zikr of the heart and breath, faith of the believer, the enmity of the hypocrite? These angels record all these. It could also mean that whatever you do or would be doing, they are fully aware of that as is being revealed by the revered translator (Ala Hazrat R.A.). These angels keep an eye on what is recorded on the Divine Tablet. They complete the daily diary in accordance with what appears on the Divine Tablet. From this we learn that Allah Almighty has provided these angels with extensive unseen knowledge about us, while the unseen knowledge of our Holy Prophet صلى الله عليه وآله وسلم is much more than theirs.

13. Surely, the virtuous will be in delight [10].

اِنَّ الْاَبْرَارَ لَفِیْ نَعِیْمٍ ﴿۱۳﴾

10. This leaves the sinful believers. Their fate is dependent on Allah Almighty; He could punish them or forgive them. The minor children of the pious people will be included among the pious due to the piety of their parents. Thus, there is no inconsistency in the verses. Observe, the child of the believer is a believer due to the father

14. And indeed, the wicked shall be in Hell [11].

وَ اِنَّ الْفُجَّارَ لَفِیْ جَحِیْمٍ ﴿۱۴﴾

11. Through this it is hinted that the minor children of the infidels, if Allah Almighty wills, will not become inmates of Hell, because these children are not evildoers. Allah Almighty and His Prophet صلى الله عليه وآله وسلم know best!

15.Therein they shall be burnt on the Day of Judgement [12].

یَّصْلَوْنَهَا یَوْمَ الدِّیْنِ ﴿۱۵﴾

12. From this we learn that physical entry into Paradise and Hell for the purpose of reward and punishment will only take place after the Day of Judgement. The souls of the martyrs after their martyrdom go to Paradise, not their bodies. Hazrat Adam (On whom be peace) had not stayed in Paradise for the purpose of reward but for the purpose of training.

16. And they will never be allowed absence there from.

وَ مَا هُمْ عَنْهَا بِغَآئِبِیْنَ ﴿۱۶﴾

17.And what do you know about the Day of Judgement [13]?

وَ مَاۤ اَدْرٰىكَ مَا یَوْمُ الدِّیْنِ ﴿۱۷﴾

13. O Man! What do you know what the Day of Judgement is? Even if you were to ponder over it a million times you will not come to terms with its true fear and terror. Or, O Prophet! You will not be able to understand through your intelligence and opinion what the Day of Judgement is. This has been made known to you through Our revelations and the visual stories about it you had seen on the Night of Me'raaj. It should be remembered that the vision of the Prophet صلى الله عليه وآله وسلم sees everything past and future, present and absent.

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ثُمَّ مَآ اَدْرٰىكَ مَا يَوْمُ الدِّيْنِ ﴿١٨﴾

18. Again, what do you know what the Day of Award is?

يَوْمَ لَا تَمْلِكُ نَفْسٌ لِّنَفْسٍ شَيْـًٔا ؕ وَالْاَمْرُ يَوْمَئِذٍ لِّلّٰهِ ﴿١٩﴾ ع ١٩

19. (It is) a Day when nobody shall have power [14] to help anybody. And the entire command on that day shall belong to Allah [15].

14. It means that no infidel would be able to intercede for anyone (Tafseer Khazain) or, that no believer would be able to fulfill the needs of any infidel. Thus, this verse does not negate intercession. Intercession will take place through the Permission of Allah Almighty. It could also be said that the authority of command is Allah Almighty alone. The Prophets and Messengers are not the commanders but the intercessors in the Court of the Divine Commander. The attorneys and the witnesses have no authority over the outcome of the case. In this verse there is a negation of ownership.

15. It means, in the world some people are metaphorically speaking commanding authority inwardly or outwardly, but on the Day of Judgement even metaphorically speaking there will be no commanding authority besides Allah Almighty. Therefore out of fear for that day, do good deeds.

اٰياتها ٣٦ ٨٣ سُوْرَةُ الْمُطَفِّفِيْنَ مَكِّيَّةٌ ٨٦ رکوعها ١

SURAH AL MUTAFFIEFFN - MEASURING SHORT

(MAKKAN) Revealed Before Hijrah

1Section: 36 Verses169 Words , 730 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَيْلٌ لِّلْمُطَفِّفِيْنَ ﴿١﴾ لا

1. Curse be on those who measure [1] short.

1. This Surah could be Makkan or Madinite, or it was revealed on the way during Hijrah from Makkah to Madina.
Reason for its Revelation:

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The Arab merchants adopted different scales, one for receiving, and one for paying, which was less as was the case of Abu Jahniyyah,

regarding whom these verses were revealed (*Khazainul Irfaan*).

2. They are those who when they take from others take it full [2].

الَّذِيْنَ اِذَا اكْتَالُوْا عَلَى النَّاسِ يَسْتَوْفُوْنَ ۖ﴿۲﴾

2. In the world as well as in the Hereafter. In the world it results in having to listen to the abusive words of the people, he loses his credibility by weighing less the business will not make any progress, there is no prosperity in the sustenance, this sin of his will not be forgiven in the Hereafter because he infringed human rights. Also, through unlawful sustenance the heart is blackened, it gives rise to evil thoughts and good deeds are destroyed. From this we learn that the trader who weighs less is worse than a thief and a dacoit because he is stealing through the abuse of the scale, although Allah Almighty had sent down the scale for the purpose of justice. In other words, such a person is a noble scoundrel. A concealed criminal is more dangerous than an open criminal.

3. But when they give by measure or by weight to others they reduce it [3].

وَّاِذَا كَالُوْهُمْ اَوْ وَّزَنُوْهُمْ يُخْسِرُوْنَ ؕ﴿۳﴾

3. From this we learn that due to evil intentions a good deed is regarded as a sinful deed because it is not a sin to give the buyer his full right. But because this is obtained with the intention of weighing less in the future, this too has been considered among the sinful deed. It is sinful to come to the Mosque with the intention of stealing.

4. Don't they imagine that they are to be raised [4] up?

اَلَا يَظُنُّ اُولٰٓئِكَ اَنَّهُمْ مَّبْعُوْثُوْنَ ۙ﴿۴﴾

4. Or, that they keep less weight. Or, that they weigh less i.e. they give short weight, or that they keep something in one scale to balance the other i.e. keep something in the bottom scale and weight in the other scale. This scale includes all these discrepancies.

5. On a mighty [5] Day.

لِيَوْمٍ عَظِيْمٍ ۙ﴿۵﴾

5. This means they have firm belief in the Day of Judgement because in it mention is made of those believers who had been in the habit of weighing less before the revelation of this injunction. Or, about the Jews and the Christians, or about the polytheists who had acknowledged about the Day of Judgement and had believed in the idols as their intercessors. Thus, there is no objection against the verse because this question is for negation.

6. The day when mankind shall stand before the Lord of the Universe [6].

يَّوْمَ يَقُوْمُ النَّاسُ لِرَبِّ الْعٰلَمِيْنَ ؕ﴿۶﴾

6. They would be resurrected from their graves to present themselves before their Lord, some in the form of criminals, some as witnesses and some as attorneys. There will be difference in the nature and particular of the Day of Judgement.

7. Then the recorded accounts of the lawbreakers are in the Sijjeen (lowest place.)

كَلَّآ اِنَّ كِتٰبَ الْفُجَّارِ لَفِىْ سِجِّيْنٍ ؕ﴿۷﴾

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8. And what do you know what Sijjeen [7] is?

وَمَآ اَدْرٰىكَ مَا سِجِّيْنٌ ۝٨

7. It means it is an extremely frightening place under the ground of the seventh region of the earth. There the office of Iblees and his soldiers is found. This tells us that the books of deeds of evil persons are kept in a messy place even though their paper and ink are all from Allah Almighty. The pages of the Holy QUR'AAN are worthy of respect whiles pages of novels and theatres are worthy of burning.

9. It is a booked record under seal.

كِتٰبٌ مَّرْقُوْمٌ ۝٩

10. Cursed are those on that day who belie.

وَيْلٌ يَّوْمَئِذٍ لِّلْمُكَذِّبِيْنَ ۝١٠

11. They are those who belie the Day of Judgement [8].

الَّذِيْنَ يُكَذِّبُوْنَ بِيَوْمِ الدِّيْنِ ۝١١

8. It means complete destruction is of those people who commit sins by rejecting the Day of Judgement, while lesser destruction is also of those who have firm beliefs about the Day of Judgement but still commit sins as believers. The gist of the matter is that a sinful infidel is in total ruin as he will never be relieved from the punishment while a sinful believer is in lesser ruin because they will be freed after serving their punishment.

12. And none will belie it but a transgressor, a sinner [9].

وَمَا يُكَذِّبُ بِهٖٓ اِلَّا كُلُّ مُعْتَدٍ اَثِيْمٍ ۝١٢

9. A contumacious person is of defective belief while sin is linked with evil action because of the rejection of the Day of Judgement. He is the rejecter of the justice of Allah Almighty, His eternal sovereignty and His power. Or, the contumacious person is a tyrant and the atheem (sinner) is the omitter of worships. From this we learn that the rejection of any religious belief is for the fulfillment of sensual desires. These infidels have been committing sins for the sake of rejecting the Day of Judgement. The present day Wahabis are rejecting the Unseen knowledge of the Holy Prophet صلى الله عليه وآله وسلم because he is exposing their hollowness, as he has said that a devilish sect would emerge from Najd. Some free thinkers are enemies of the Islamic scholars because they are an obstacle for their sensual and personal desires.

13.Who when Our Verses are recited to them he says: "(these are) stories of the ancients" [10].

اِذَا تُتْلٰى عَلَيْهِ اٰيٰتُنَا قَالَ اَسَاطِيْرُ الْاَوَّلِيْنَ ۝١٣

10. For this reason the Holy QUR'AAN does not create an effect in our hearts. It is not important to believe in fairy tales like the common stories, storybooks. This tells us that the words of the QUR'AAN are understood from the ear and the mysteries of the QUR'AAN through the faith.

14. Indeed no! Rather what they have earned [11] has rusted their hearts.

كَلَّا بَلْ ۜ رَانَ عَلٰى قُلُوْبِهِمْ مَّا كَانُوْا يَكْسِبُوْنَ ۝١٤

11. From this we understand that sins tarnish the heart. Increase in sins cause the heart to become rusty, while pious deeds; especially being in the company of the pious is the means of purifying the heart.

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كَلَّآ إِنَّهُمْ عَنْ رَّبِّهِمْ يَوْمَئِذٍ لَّمَحْجُوبُونَ ﴿١٥﴾

15. Indeed they will certainly be deprived [12] from seeing their Lord that day.

12. On the Day of Judgement the infidels would be deprived of beholding the vision of Allah Almighty. This tells us that believers would be blessed with the vision of Allah Almighty because the deprivation of the Divine vision is the punishment for the infidels. From this emerge three issues:

1. On the Day of Judgement it would be the desire of everyone for the love of Allah Almighty and His Beauteous Vision. Therefore, being deprived of it would be a severe punishment.

2. The believers will see the Beauteous Vision of Allah Almighty but this will not be in compensation of any good deed but only out of Divine Bounty. To obtain this bounty one should be regular with one's Fajr and Asr Salaah.

3. Only he would be able to behold the Beauteous Vision of Allah Almighty who has seen the beauty of the Holy Prophet صلى الله عليه وآله وسلم with his inner eye in the world, i.e. the true devotees of the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that Allah Almighty will speak to everybody but with the believers it would be words of mercy and with the infidels words of wrath. However, the Divine Vision will only be for the believers. Thereafter Allah Almighty will not be veiled from the infidels but the infidels will be veiled from Him.

ثُمَّ إِنَّهُمْ لَصَالُوا الْجَحِيمِ ﴿١٦﴾

16.Then surely they will be roasted in Hell.

ثُمَّ يُقَالُ هَٰذَا الَّذِي كُنتُم بِهِ تُكَذِّبُونَ ﴿١٧﴾

17.Then it shall be said to them: "This is what you used to belie."

كَلَّآ إِنَّ كِتَٰبَ الْأَبْرَارِ لَفِي عِلِّيِّينَ ﴿١٨﴾

18. Then certainly the record accounts of the virtuous are in the highest palace, the Illiyeen [13].

13. It means the names of the pious are written in the *Illiyeen* (the highest place), or the books of deeds of the pious are kept in the *Illiyeen*. By *Illiyeen* is meant the office of lofty dignity and status. This tells us that the books in which the names of the Beloved of Allah Almighty are written, lofty in status. *Illiyeen* is a place found above the seventh heaven, below the Throne of Allah Almighty.

وَمَآ أَدْرَىٰكَ مَا عِلِّيُّونَ ﴿١٩﴾

19. And what do you know what Illiyeen is?

كِتَٰبٌ مَّرْقُومٌ ﴿٢٠﴾

20. It is a booked record under seal .

يَشْهَدُهُ الْمُقَرَّبُونَ ﴿٢١﴾

21. Which the chosen [14] ones will witness [15].

14. The word YASH-HADU (He sees) is derived from either SHUHOOD (omnipresent) or from MUSHAHIDAH (to see) i.e. the favourite angels are always present at the *Illiyeen* for the sake of protection or for worship. This tells us that there is a great status for worshipping at blessed places. Or, on the Day of Judgement the angels would present themselves there with great respect so that they appear in the Court of Allah Almighty very

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respectfully. Or, the angels would be testifying on them, or that the favourite servants of Allah Almighty are seeing this *Illiyeen*. They arefully aware of every believer therein and his/her status.

15. By the chosen ones is meant either the chosen angels who are engaged in the worship of Allah Almighty at all times or the chosen people who enjoy the nearness of Allah Almighty i.e. the chosen people are seeing Illiyeen. They have detailed information of the inmates of Paradise and Hell. It is stated in *Tafseer Azizi* that the souls of some pious persons are in the Illiyeen. Souls of some are in Zam-Zam and some are between the heavens and the earth.

22. Verily, the virtuous persons will be in delight.

إِنَّ الْأَبْرَارَ لَفِي نَعِيمٍ ﴿٢٢﴾

23. Who will see [16] on reclining couches.

عَلَى الْأَرَائِكِ يَنظُرُونَ ﴿٢٣﴾

16. Seeing their entire wealth, or the Beauteous Vision of Allah Almighty, or the Holy Prophet صلى الله عليه وآله وسلم and the Noble Companions, or the inmates of Hell and their punishments, despite the fact that Hell is below the seven earths and Paradise being above the seven heavens. This tells us that the visions and strengths of the inmates of Paradise will be extremely sharp. Thus, what is so difficult to understand of the chosen servants of Allah Almighty who have been overpowered by Him to see the entire world?

24.You will recognize [17] the freshness of delight on their faces.

تَعْرِفُ فِي وُجُوهِهِمْ نَضْرَةَ النَّعِيمِ ﴿٢٤﴾

17. O believer! You will recognize the freshness and beauty of Divine bounties on the faces of the inmates of Paradise at the time of their death, or on the Day of Judgement or in Paradise. Or, Oh My Beloved! You are in full recognition of the beauty of these bounties on the faces of the inmates of Paradise. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is seeing the faces of the inmates of Paradise from the time of Hazrat Adam (On whom be peace) till the last inmate to be born and he recognizes each of them. The Holy Prophet صلى الله عليه وآله وسلم personally had seen Paradise during the Night of Me'raaj and in the Prayer of the Solar Eclipse.

25. They will be given pure sealed beverage [18] to drink.

يُسْقَوْنَ مِن رَّحِيقٍ مَّخْتُومٍ ﴿٢٥﴾

18. The pure sealed wine is different to other pure drinks, which has been sealed in bottles. It will flow from the river of pure drink. This pure drink would be in compensation for abstaining from alcohol in the world. This drink will be as a reward for drinking deeply the love of Allah Almighty and His Beloved Prophet . The true devotees had drunk this in the world, and there, too, they would be provided with this sealed drink.

26. Its seal emits best flavour and for this let the aspirants aspire

27. And its mixture is with the water of Tasneem [19].

خِتَامُهُ مِسْكٌ ۚ وَفِي ذَٰلِكَ فَلْيَتَنَافَسِ الْمُتَنَافِسُونَ ﴿٢٦﴾

وَمِزَاجُهُ مِن تَسْنِيمٍ ﴿٢٧﴾

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19. From this we learn that there would be three types of drinks provided in Paradise: SHARABAN TAHOORAH whose canal will flow in every home in Paradise; RAHEEQ MAKTHOOM which will be packed in bottles and TASNEEM in which a few drops of RAHEEQ MAKTHOOM would be mixed to give it fragrance. Only the pious would be provided this drink while the chosen ones would drink the pure TASNEEM.

28. A spring of which the chosen [20] ones will drink.

عَيْنًا يَّشْرَبُ بِهَا الْمُقَرَّبُوْنَ ﴿٢٨﴾

20. It means the general inmates of Paradise would be given TAHOORAH and RAHEEQ mixed with a few drops of TASNEEM, but the chosen servants would be drinking pure TASNEEM all the time because in their homes there would be fountains of TASNEEM. The taste and fragrance of TASNEEM is beyond the imagination of the creation. If Allah Wills, you will come to know it after drinking it. May Allah Almighty bless us with it!

29. Undoubtedly the culprits used to laugh at the believers.

30. That when they pass by them, they wink at each other.

31. And when they return to their families they pass by joking [21].

اِنَّ الَّذِيْنَ اَجْرَمُوْا كَانُوْا مِنَ الَّذِيْنَ اٰمَنُوْا يَضْحَكُوْنَ ﴿٢٩﴾ وَ اِذَا مَرُّوْا بِهِمْ يَتَغَامَزُوْنَ ﴿٣٠﴾ وَاِذَا انْقَلَبُوْٓا اِلٰٓى اَهْلِهِمُ انْقَلَبُوْا فَكِهِيْنَ ﴿٣١﴾

21. It means the infidels were committing three major crimes in the world:
1. Making fun of the believers
2. Winking and making evil suggestions on seeing the believers.
3. And expressing joy on committing sins.
From this we learn that backbiting is not done verbally only but through evil suggestions of the eye, etc. as well. We further learn that the infidels are duty bound to keep their affairs straight even if they are not duty bound to acts of worship. Also, that expressing joy at sins is an act of sin and the way of the infidels.

32. And when they see them (believers) they say: "Surely they are the ones gone astray" [22].

وَ اِذَا رَاَوْهُمْ قَالُوْٓا اِنَّ هٰٓؤُلَآءِ لَضَآلُّوْنَ ﴿٣٢﴾

22. From this we learn that calling the Noble Companions as misguided is the work of the infidels and to make fun of them is an act of infidelity. .

33. Yet they are not sent as guards [23] over them.

وَمَآ اُرْسِلُوْا عَلَيْهِمْ حٰفِظِيْنَ ﴿٣٣﴾

23. Thus, man should make it his duty to worry about himself and not become negligent of his own fate by worrying about others.

34. Thus, today the believers will laugh at the infidels

فَالْيَوْمَ الَّذِيْنَ اٰمَنُوْا مِنَ الْكُفَّارِ يَضْحَكُوْنَ ﴿٣٤﴾

35. While they look on, seated [24] on couches.

عَلَى الْاَرَآئِكِ يَنْظُرُوْنَ ﴿٣٥﴾

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24. It means the inmates of Paradise would be seeing the infidels from the comfort of their thrones and laugh at them. This will be in retaliation for their laughter at the believers in the world. From this emerge two issues:

1. The inmate of Paradise will have no liking for the inmate of Hell, nor feel compassion for him. The father in Paradise will not cry at seeing his infidel son in Hell, but instead will rejoice at it.

2. That Paradise is above the seven heavens and Hell is below the seven regions of the earth, which is millions of miles deep. Despite this distance, the inmates of Paradise will be seeing everything thereof while sitting on their beds. Thus, if the Holy Prophet صلى الله عليه وآله وسلم is seeing the entire world from the comfort of the blessed Green Dome, then what is wrong with that?

36. How the infidels have been retributed for their doings [25].

هَلْ ثُوِّبَ الْكُفَّارُ مَا كَانُوْا يَفْعَلُوْنَ ﴿٣٦﴾ ع ١ ٢٤ ٨

25. It means the infidels would be told that did they receive full compensation for what they had done or not? Recall your evil deeds of the world and see the punishment for them here then start their reckoning.

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ایاتها ۲۵ ۸۴ سُوْرَةُ الْاِنْشِقَاقِ مَكِّيَّةٌ ۸۳ رکوعہا ۱

SURAH INSHIQAAQ (THE RENDING)
(MAKKAN) Revealed Before Hijrah
1 Section : 25 Verses 107 Words 430 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.When the sky is burst into pieces [1].

اِذَا السَّمَآءُ انْشَقَّتْ ۙ﴿۱﴾

1. Of rending asunder, and immediately rent asunder.

2. And it listens to the Lord, being dutiful.

وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْ ۙ﴿۲﴾

3.And when the earth is stretched [2] out.

وَ اِذَا الْاَرْضُ مُدَّتْ ۙ﴿۳﴾

2. In that every declivity and activity will be made equal and all the buildings and the mountains, etc. would reduce to ruins.

4. And casts [3] out what is in it, and becomes hollow.

وَ اَلْقَتْ مَا فِيْهَا وَ تَخَلَّتْ ۙ﴿۴﴾

3. In that it would throw out all dead in it, as well as all its treasures and things buried therein, all the mines, etc. If this verse is recited on molasses and fed to the woman in labour she will give birth without much difficulty. If Allah wills.

5.And it listens to its Lord, being dutiful [4].

وَ اَذِنَتْ لِرَبِّهَا وَ حُقَّتْ ۵

4. By this order is meant taking out the things inside it, thus there is no repetition in the verse.

6. O man, surely, you are toiling [5] towards your Lord, with hard labour. Then you are going to meet Him.

يٰۤاَيُّهَا الْاِنْسَانُ اِنَّكَ كَادِحٌ اِلٰى رَبِّكَ كَدْحًا فَمُلٰقِيْهِ ۚ﴿۶﴾

5. Getting up from the graves and running to the Field of Accountability. Or, O man! Your breath is taking you nearer to your death and closer to Allah Almighty. Or, O man! You have been created to be in a state of motion and to toil hard until your death and until meeting your Lord. It is not easy to meet your Lord. It requires a great deal of effort to achieve this,

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just like meeting your worldly beloved too is achieved through much effort. Remember that Allah Almighty is the True Beloved.

فَاَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ بِیَمِیْنِهٖ ۙ﴿۷﴾

7. Then as to him who will be given his record in his right hand.

فَسَوْفَ یُحَاسَبُ حِسَابًا یَّسِیْرًا ۙ﴿۸﴾

8. He will soon receive an easy reckoning [6].

6. It means those who would be given the Books of deeds in their right hands, their accountability would be done with ease i.e. just presentation of their deeds on which they will be granted salvation. Those who will not be given the books of deeds would be sent to Paradise without any accountability, i.e. the favourite servants of Allah Almighty about whom mention has been made earlier. It should also be remembered that the deeds of minor children, the demented persons, etc. are not recorded. Similarly, the deeds of true devotees of Allah Almighty who are deeply submerged in the love of Allah Almighty, etc. are not recorded. Also, deeds of some favourite servants of Allah are not recorded. Thus, giving the books of deeds is not for all the people. It will be for the majority of them but some will be excluded from it. Likewise the weight of the deeds has a particular nature. From this we learn that by Allah the right hand is superior to the left hand.

وَّ یَنْقَلِبُ اِلٰۤی اَهْلِهٖ مَسْرُوْرًا ؕ﴿۹﴾

9. And he will return to his family joyfully [7].

7. It should be remembered at the time of accountability the person's household members, his friends and dear ones will not be with him so as not to be informed about his sins, but they will be at the Field of Accountability. After giving account for his deeds he will join them in a state of merrymaking to express his success.

وَ اَمَّا مَنْ اُوْتِیَ كِتٰبَهٗ وَرَآءَ ظَهْرِهٖ ۙ﴿۱۰﴾

10.And as to him who will be given his record from behind his back [8].

8. In that the hands of the infidels would be tied and their books of deeds would be given in their left hand from behind. This is because the right hand is used for good deeds and bad deeds are done with the left hand. Food is eaten with the right hand and the left hand is used in the toilet for cleaning oneself. Because the book of deeds of the infidels has their evil deeds recorded in them, therefore they are not worthy to be carried in their right hands. Also, the infidels had done evil deeds in the world, hence their books of deeds, too, would be given from the inverted way i.e. they would be given from behind their backs.

فَسَوْفَ یَدْعُوْا ثُبُوْرًا ۙ﴿۱۱﴾

11. He will soon call for his death [9].

9. This means he would be praying for death or call for death or express a desire for death so that he could obtain punishment by means of death. The infidel in the world lives in fear of death and tries to protect himself from it but there he will wish for death.

وَّ یَصْلٰی سَعِیْرًا ؕ﴿۱۲﴾

12.And he shall burn in the blazing fire [10].

10. It means in Hell. From this we learn that the sinful believer and those monotheists would not be given their books of deeds in their left hand as this is set aside for the infidels.

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13. Verily, he remained happy in his family [11].

إِنَّهُ كَانَ فِيٓ أَهۡلِهِۦ مَسۡرُورًا ١٣

11. From this we learn that arrogance and boasting are forbidden. To express joy at opposing Islam is an act of infidelity. Both these joys are denoted here. To express joy at obtaining the mercy of Allah Almighty is permissible and an act of worship.

14.He certainly imagined not to return [12] (to Allah).

إِنَّهُۥ ظَنَّ أَن لَّن يَحُورَ ١٤

12. It means that the infidels reject the Day of Judgement and the accountability there. For this reason they do not prepare for the Hereafter.

15.But undoubtedly his Lord is seeing him well.

بَلَىٰٓ إِنَّ رَبَّهُۥ كَانَ بِهِۦ بَصِيرًا ١٥

16. Indeed, I swear by the twilight of the evening.

فَلَآ أُقۡسِمُ بِٱلشَّفَقِ ١٦

17.And by the night and what it envelopes [13] everything in it.

وَٱلَّيۡلِ وَمَا وَسَقَ ١٧

13. It means an oath is taken on the evening time. They read and engross themselves in the rememberance of Allah Almighty. Also, an oath is taken on the night which is the time of loving talk between Allah Almighty and His beloved servants and an oath is taken on those pious deeds which are performed during the darkness of the night e.g. Tahajjud Salaah, weeping to the Lord, expressing lamentation, offering repentance, etc. because these are beloved to Allah Almighty, their times too are beloved to Him. May Allah Almighty make this statement a practical aspect of our lives!

18.And by the moon when it becomes full [14].

وَٱلۡقَمَرِ إِذَا ٱتَّسَقَ ١٨

14. According to Islamic scholars the apparent or outer meanings of these three are meant here because during these times believers in general engage themselves in doing lofty deeds. Hence, Allah Almighty has taken an oath on them. According to the great Sufis these three things are conditions after death. For days after death, the soul of the deceased is linked with this world, and from that side as well as though it is evening twilight. Thereafter, it is cut off from the people and is concentrated on that side which is like night. The time of getting up from the grave would be the time of revelation of the deeds, which is like time of the full moon (*Tafseer Azizi*).

19.You will certainly [15] march by one stage to another.

لَتَرۡكَبُنَّ طَبَقًا عَن طَبَقٖ ١٩

15. In it the address is made either to the Holy Prophet صلى الله عليه وآله وسلم i.e. O My Beloved, you would always be attaining higher status and there will in no way be a limit to your spiritual progress. And why not? The Holy Prophet صلى الله عليه وآله وسلم is the highest reflection of Allah Almighty's Personality and Attributes. And this is the very Attribute of Allah Almighty i.e. "*Everyday He is in new splendour*" (S55:V29). Thus, it is the attribute of the Holy Prophet صلى الله عليه وآله وسلم that he too is passing through changing

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atus each day. Although the reflection of the m is the mirror of the sun and reflecting its ttributes, it is not the sun. Or, it could be ddressed to the Companions that before you

have passed these stages and in future too you would accomplish the stages of death, the grave, resurrection, etc.

فَمَا لَهُمْ لَا يُؤْمِنُوْنَ ﴿٢٠﴾

20.What is it to them that they do not believe?

وَاِذَا قُرِئَ عَلَيْهِمُ الْقُرْاٰنُ لَا يَسْجُدُوْنَ ﴿٢١﴾ السجدة

21.And when the Qur'aan is recited to them they do not prostrate [16]. (He who recites or listens to this verb must perform Sajdah-e-Tilawat)

16. Reason for its Revelation:
Once the Holy Prophet صلى الله عليه وآله وسلم recited Surah Alaq. He and all the Companions offered Sajdah e Tilawat. Those polytheists who were present there at that time remained sitting as they were. In response to it, this verse was revealed. From this emerge two issues:
1. Sajdah e Tilawat is obligatory and not just Sunnat because one is censured at the omission of an obligatory act (Hanafi School).
2. Acts of worship are obligatory upon the infidels as well; that they should accept Islam and perform acts of worship. They will be censured or punished for not performing the acts of worship. Here, Allah Almighty had censured them for not offering the Sajdah e Tilawat.

بَلِ الَّذِيْنَ كَفَرُوْا يُكَذِّبُوْنَ ﴿٢٢﴾

22.But on the other hand the infidels deny [17] (it).

17. By falsifying Allah Almighty, the Holy Qur'aan, the Holy Prophet صلى الله عليه وآله وسلم . The third point is strong because by falsifying the Holy Prophet صلى الله عليه وآله وسلم makes the falsifying of the other two obligatory.

وَاللّٰهُ اَعْلَمُ بِمَا يُوْعُوْنَ ﴿٢٣﴾

23. And Allah knows best what is hidden 18 (in their hearts).

18. Instead, envy and animosity because the insults of the Holy Prophet صلى الله عليه وآله وسلم is uttered through the very tongue of the infidel in which is concealed thousands of mischiefs and whose inner behaviour and dealing is extremely bad. The rejection of the Holy Prophet's صلى الله عليه وآله وسلم excellent attribute is the expression of your own evil, like rejection of the sun is the acknowledgement of one's own blindness.

فَبَشِّرْهُمْ بِعَذَابٍ اَلِيْمٍ ﴿٢٤﴾

24. So give them the news [19] of a painful punishment.

19. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of everyone's end i.e. who is going into Hell and who would be an inmate of Paradise because without this knowledge he would not be able to warn or give glad tidings to respective people.

اِلَّا الَّذِيْنَ اٰمَنُوْا وَعَمِلُوا الصّٰلِحٰتِ لَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ﴿٢٥﴾ ع ١٥

25. But those who believe and do good deeds for them is a continuous reward [20].

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20. It means that the believers would be given eternal rewards in Paradise. This tells us that Paradise and its bounties are eternal. There is no end to them. Or, that the believers are given reward in this world until the Day of Judgement. Through their acts of continuous charities people continue to derive benefits. Their children and other believers continue to pray and do ESALE *SAWAAB* for them.

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اٰیاتها ٢٢ ٨٥ سُوْرَةُ الْبُرُوْجِ مَكِّيَّةٌ ٢٧ رکوعها ١

SURAH BURUJ (CONSTELLATIONS)

(MAKKAN) Revealed Before Hijrah

1 Section : 22 Verses 190 Words , 465 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the most Compassionate, the Merciful.

SECTION 1

وَالسَّمَآءِ ذَاتِ الْبُرُوْجِ ۙ﴿١﴾

1. By the sky in which are constellations [1]. (Cluster of stars)

1. It means there are twelve Zodiac signs. Since the heavens and the towers, zodiac signs are the means of upholding the existence of the world like the changing seasons, growth of the grain and fruit. The sun is linked to the passing through these towers or zodiac signs; therefore Allah Almighty has taken an oath on them.

وَالْيَوْمِ الْمَوْعُوْدِ ۙ﴿٢﴾

2. And by the promised day [2].

2. The day of promise, or the Day of Judgement, or the day of everyone's death. On the Day of Judgement the world order would be in total disarray, or the order of the world on that day would be linked with faith. People out of fear of that day accept faith and do pious deeds. For that reason Allah Almighty has taken an oath on that Day. The promise of the Day of Judgement has been made by Allah Almighty with His entire servants and by all the Prophets with their entire followers, therefore it is called the Promised Day. In addition, Allah Almighty has made the promise of Paradise for the believers, of the major intercession to the Holy Prophet صلى الله عليه وآله وسلم as well as that of the Lofty Praiseworthy place, etc. of His nearness to the pious servants, of the punishment to the infidels and the transgressors on the Day of Judgment. As a result of these promises it is called the Promised Day.

وَشَاهِدٍ وَّ مَشْهُوْدٍ ؕ﴿٣﴾

3.And by the witnessing and the witnessed [3].

3. There are about thirteen explanations given of this verse: "And by the day which is a witness, and by the day they are presented," because this word is derived either from witnessed or from witness. If it is from witnessed then the word "Shaheed" denotes present and "Mashhood" is that place worthy of being presented. The Day of Friday is Shaheed, which presents itself to the believers. The Day of Arafat is Mashhood where all the pilgrims present themselves on the 9th day of Zil-Hajj. If it is from Shahadat then Shaheed would mean a witness and Mashhood would mean the thing about which testimony is given. The Holy Prophet صلى الله عليه وآله وسلم is a Shaheed (the witness) and all the other Prophets and their followers are Mashhood-about whom he will bear testimony. Or, our limbs are Shaheed and we are Mashhood.The Holy Ka'bah,the Black Stone,the Holy month of Ramadaan, the Holy Qur'aan,are all Shaheed and we are the Mashhood as these things would be our

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witnesses on the Day of Judgement or would be testifying against us. If it is derived from Mooshahida then Shaheed will mean the observer and Mashhood would be the thing that is being observed. The Holy Prophet صلى الله عليه وآله وسلم is a Shaheed as on the Night of Me'raaj he saw the Personality and the Beauteous Splendour of Allah Almighty while the Vision and Attributes of Allah Almighty are Mashhood. In short, there are many commentaries about this verse.

4. Perish the flowers of the ditch.

قُتِلَ اَصۡحٰبُ الۡاُخۡدُوۡدِ ۙ﴿۴﴾

5.In the blazing fire.

النَّارِ ذَاتِ الۡوَقُوۡدِ ۙ﴿۵﴾

6. When they will be seated over it [4].

اِذۡهُمۡ عَلَيۡهَا قُعُوۡدٌ ۙ﴿۶﴾

4. Many years prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم there lived a very cruel king in Syria whose kingdom was established and maintained on the strength and power of a magician. When this magician became old he told the king that his death is close. Therefore send a youth by me to whom I can teach this magic so that after my death your kingdom will not experience any decline. The king then appointed one youth who would go to the magician to learn the tricks of magic. On the way to this magician lived a Christian priest. While passing there the boy would sit with him. Due to the blessing of the company of this devoted priest, the youth's heart soon became illuminated with Divine Light. One day, while on his way he came across a huge snake that had barred his path. On seeing this, the boy threw a stone at the snake saying: "Oh Allah if the religion of this Priest is true then destroy this snake. As soon as the stone hit the snake it died. This miracle brought tremendous fame to this boy and he became such a means of acceptance of dua that any person afflicted with sickness who went to him would gain cure through his dua and declare faith in Hazrat Isa (On whom be peace). When the king's Prime Minister became blind he gained his sight through the prayer of this youth, after which the Prime Minister became a devoted believer. When the Minister reached the court of the king, he asked him the means of his cure. To this the Minister replied: "My Lord cured me." Hearing this the king retorted: "Who is your Lord besides me, and from whom did you learn this religion?" The Minister informed the king about the address of this boy. Through the boy he came to know about this Priest. The king had the Minister and the Priest cut into two through a handsaw because they refused to give up their faith. He then tried to influence the youth to give up Islam but the youth refused. Thereafter he sent the boy with some guards with the instruction of throwing him down from a peak of the mountain. On reaching there the boy prayed to Allah Almighty with the effect of which the mountain began to tremble. This trembling caused the destruction of all the guards, while the boy remained fully protected. When this failed, the king ordered the boy to be drowned. When the ship with the guards reached the middle of the sea, the boy offered a dua through which all the guards sank to the bottom of the sea while the boy remained unharmed. Eventually the boy explained to the king that I will never die through any of your evil designs. If you want to kill me then assemble all the people, then in the presence of the entire crowd crucify me on a palm stick and ask then to shoot an arrow at me with these words: "In the Name of Allah, the Lord of this servant." Thus he did as was told. That arrow struck his right temple. The boy then placed his right hand on the right temple and gave his life. On seeing this, all those present declared faith, which infuriated the king so much that he ordered the guards to dig deep trenches and set them alight with the instruction to burn all those in this blazing fire who had refused to give up their faith. But no one flinched from their faith. Among those who were martyred was a lady carrying a baby. The love and pity

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for the child made her hesitant, but her infant cried out: "O my mother, do not hesitate because you are on the Path of Truth. This is not fire, it is light." These words of the baby let a huge flame rise from the fire, which burnt the king and his men to cinders. Mention is being made of the above incident in this verse. (*Sahih Muslim, Tafseer Azizi, Khazain etc*). From the above incident the following benefits emerge:

1. The miracles of the Saints of Allah Almighty are true.
2. Sainthood is not dependent on good deeds alone. Small children too can be bestowed with it. Bibi Mariam was a saint before her birth.
3. The blessings of the company of the pious are greater than an act of worship.
4. The existence of the Saints is the proof of the protection of the religion of Allah Almighty. The religion in which there are no saints is false. There are no saints among the Christians today and it is abrogated. Likewise, the Wahabis, Rafzis and Qadyanis have no saints among them because they are false sects.
5. Feigning piety or concealing truth for the sake of convenience is forbidden.
6. Even after their death one can obtain guidance from the Saints of Allah Almighty.

7.And will themselves witness [5] what they did with the believers.

وَّهُمْ عَلٰى مَا يَفْعَلُوْنَ بِالْمُؤْمِنِيْنَ شُهُوْدٌ ۝٧

5. It means on the Day of Judgement all the infidels would be testifying against one another. From this one learns committing sins openly is harmful to oneself.

8. And they hated them (the believers) for no reason except that they believe in Allah, the Honourable, the All-Praiseworthy [6].

وَمَا نَقَمُوْا مِنْهُمْ اِلَّآ اَنْ يُّؤْمِنُوْا بِاللّٰهِ الْعَزِيْزِ الْحَمِيْدِ ۝٨

6. From this emerge three issues:
1. The infidels are enemies of the believers on account of their faith. Any believer who is a believer in the true sense of the word cannot make an infidel happy. Says Allah Almighty: "*And never will the Jews be pleased with you*"(S2:V120).
2. The believers should acquire such lofty morals that the infidels should not get an opportunity to point a finger at their morals; they should remain enemies on the basis of faith.
3. The sign of the believer is that the infidels should remain unhappy with him while the believers would be happy with him. One with who the infidel is happy is not a perfect believer, but rather a hindrance in faith.

9. Who, is the Supreme Ruler of the heavens and the earth. And Allah is a witness [7] on everything.

الَّذِيْ لَهٗ مُلْكُ السَّمٰوٰتِ وَ الْاَرْضِ ؕ وَ اللّٰهُ عَلٰى كُلِّ شَيْءٍ شَهِيْدٌ ۝٩

7. It means Allah Almighty is looking at every object, just like an eyewitness looks at the full incident due to his presence. Thus, nothing is hidden from him. It should be remembered that Allah Almighty presented the testimony before His creation about His Oneness and the Prophethood of the Holy Prophet صلى الله عليه وآله وسلم . Regarding His Oneness, He said: "*Allah bore witness that none is to be worshipped, save He*"(S3:V18) and regarding the Prophethood of His Beloved He said: "*And sufficient is Allah as Witness*"(S48:V28). Allah be praised! He is the Claimant, He is the Witness and He is the object of desire of all.

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إِنَّ الَّذِينَ فَتَنُوا الْمُؤْمِنِينَ وَ
الْمُؤْمِنٰتِ ثُمَّ لَمْ يَتُوبُوا فَلَهُمْ عَذَابُ
جَهَنَّمَ وَ لَهُمْ عَذَابُ الْحَرِيقِ ﴿۱۰﴾

10. Verily, those who persecute believing men and believing women and then do not repent, for them is a punishment of hell, and for them is punishment of burning [8].

8. It means for those diggers of the trenches who had burnt these believers, for them the fire of the trenches is their punishment in the world and Hell is their punishment in the Hereafter. Or, those infidels who are troubling the believers today, for them is the punishment of fire in the grave and punishment of Hell in the Hereafter. Or, those who spread mischief among the believers in future, for them are these punishments. From this emerge two issues:

1. There is repentance for murder as well. If an infidel, during war, kills a believer, and subsequently accepts Islam then there is no Qisaas (capital punishment) for him nor is payment of blood money obligatory on him. If a believer kills another believer out of oppression then for him to obtain repentance, capital punishment or payment of blood money is necessary.

2. The one who spreads mischief among believers is a terrible criminal. It is important for the Islamic scholar not to describe such irrelevant issues, which could become a cause for mischief. After the reconstruction of the Ka'bah the Holy Prophet صلى الله عليه وآله وسلم included every leader of the Quraish to carry the Black Stone to its place so as to avoid a possible mischief.

إِنَّ الَّذِينَ اٰمَنُوا وَ عَمِلُوا الصّٰلِحٰتِ
لَهُمْ جَنّٰتٌ تَجْرِي مِنْ تَحْتِهَا الْاَنْهٰرُ ؕ
ذٰلِكَ الْفَوْزُ الْكَبِيرُ ﴿۱۱﴾

11. Surely, those who believe and do righteous deeds, for them is Paradise, beneath which flow streams. This is the greatest triumph [9].

9. From this emerge three issues:

1. Faith has priority over deeds, like Wudhu is done before Salaah.

2. After declaration, everyone is in need of good deeds.

3. Obtaining Paradise by the pious is not merely due to their pious deeds but it is because of the bounty of Allah Almighty. But Hell for the sinners is due to their evil deeds and not due to any Divine injustice, because in the previous verse He has said: "*For them is the torment of Hell.*" The letter FA in the word is used as retribution while in the second word no use is made of letter *FA* on *LAHUM* (for them).

إِنَّ بَطْشَ رَبِّكَ لَشَدِيدٌ ﴿۱۲﴾

12. Verily, the seizing [10] by your Lord is very severe.

10. Due to its seizure the criminal will not be able to gain freedom by any means be it through force, wealth, intercession, death, etc. There is only one way to obtain freedom from it and that is to seek the medium of His Beloved Rasool and weep in his court.

إِنَّهُ هُوَ يُبْدِئُ وَيُعِيدُ ﴿۱۳﴾

13. Certainly it is He who originates (the creation) and then repeats [11].

11. It means Allah Almighty keeps His servants alive in the world for doing their deeds and in the Hereafter, for reward and punishment. Or, that He will continue punishment

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in Hell. Or, that He will give the inmates of Hell initial punishment. Thereafter He will make their bodies repeatedly, twice, thrice to inflict punishment on it as it is reported in Hadith Shareef.

14.And He is the Most Forgiving, the Most Loving [12].

وَهُوَ الْغَفُوْرُ الْوَدُوْدُ ﴿١٤﴾

12. The word *WADOOD* is used as a case of exaggeration i.e. exaggeration of the subject or of the object. That is, Allah Almighty is the Beloved of His creation, as the entire creation loves Him. But the love of some is evident and clear like that of the believers, while the love of some is suppressed e.g. that of the infidels. Or, that Allah Almighty loves His creation eternal-lly. For that reason He provides them with sustenance, and had sent Prophets for their guidance.

15. The Owner of the Glorious Authority.

ذُوالْعَرْشِ الْمَجِيْدُ ﴿١٥﴾

16. The Doer of whatever He wills.

فَعَّالٌ لِّمَا يُرِيْدُ ﴿١٦﴾

17. Have you received the words of the hosts? [13]

هَلْ اَتٰىكَ حَدِيْثُ الْجُنُوْدِ ﴿١٧﴾

13. It means O Prophet, or O believer reciting the Qur'aan, or O infidels of Makkah! From this emerge a few issues:

1. To obtain authentic historical data in order to take lessons from them is not only permissible, but a means of obtaining reward.
2. Since it is rewardable to obtain information regarding the punishment of the infidels, then reading, reciting for others, listening and making others to listen about the historical events of the Prophets and Saints of Allah Almighty too is a means of obtaining rewards, so as to inculcate love for the worship of Allah Almighty by treading on their footsteps. This is the very purpose of holding gatherings of Urs, Meelad, etc. during which the audience is provided authentic information about these august personalities.

18. Of the Pharaoh and Thamud [14].

فِرْعَوْنَ وَثَمُوْدَ ﴿١٨﴾

14. Allah Almighty had bestowed many bounties on the Pharaoh and the people of Thamud, but they had disobeyed their Lord. The Pharaoh was destroyed through drowning and the people of Thamud through cyclonic winds. This tells us that the wealth and honour, which gives guidance towards the worship of Allah Almighty, is mercy and that which becomes a means of rebellion is punishment.

19.But the infidels are busy in falsifications [15].

بَلِ الَّذِيْنَ كَفَرُوْا فِيْ تَكْذِيْبٍ ﴿١٩﴾

15. It is for this reason that they do not gain benefit from these verses and from the previous historical events. This tells us that only those can reap benefits from the Holy Qur'aan and all the tenets of faith in whose heart there is love and verification for the Holy Prophet صلى الله عليه وآله وسلم. The light of the Prophet صلى الله عليه وآله وسلم enters first into the heart, thereafter the Holy Qur'aan will begin to take effect, The Holy Qur'aan is the rain of mercy and only that seed will grow from rain which had been sown in the ground.

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20. And Allah has encircled [16] them from behind.

وَّ اللّٰهُ مِنْ وَّرَآىِٕهِمْ مُّحِيْطٌ ﴿٢٠﴾

16. It means if the infidels of Makkah do not have belief in the Quranic verses, then they should first reflect on their lives, which are profoundly besieged by the power of Allah Almighty. They can neither sleep nor be awake nor eat or drink without His Will. It should be remembered that the Mercy of Allah Almighty encircles the believers while the infidel is encircled by His Wrath and Anger.

21. Indeed [17] it is a Glorious Qur'aan [18].

بَلْ هُوَ قُرْاٰنٌ مَّجِيْدٌ ﴿٢١﴾

17. It means the words of this Book are not magic, poetry, fairytale nor the words of man but it is the Holy Qur'aan, full of honour, found in the Divine Tablet.

18. Here, three attributes are mentioned of the Divine Book. It being the Qur'aan, it being Glorious and it being in the Divine Tablet. The meaning of the Qur'aan is one that links, i.e. it links man with his Creator, the follower with the Prophet, man to his fellow man and the living to the dead, because the Qur'aan has created a universal brotherhood. Or, the Qur'aan could mean an acquaintance. This beloved friend remains with the believer during his life, his death, in his grave, and on the Day of Judgement. All will part but not the Qur'aan. The meaning of Glorious is one of honour, so honourable that without Ghusal its recitation is forbidden, without Wudhu it is forbidden to touch it. It is forbidden to turn your back and shoes towards it. It provides such honour to others that the angel who brought it down is superior to all other angels. The month, the night and the place where it was revealed i.e. Ramadaan, the Night of Power, and Arabia are superior to all the months, the nights and the countries. The Prophet on whom it was revealed is superior to all the other Prophets. The language in which it was revealed is superior to all the other languages. The mind and heart in which it stays are superior to all the other hearts and tongues. Now, if anyone who regards the Holy Prophet صلى الله عليه وآله وسلم like him, is an infidel.

22. Inscribed in the Preserved Tablet [19].

فِيْ لَوْحٍ مَّحْفُوْظٍ ﴿٢٢﴾

19. It should be remembered that the Holy Qur'aan was first found in the Divine Tablet then it found it's place in the blessed chest of the Holy Prophet صلى الله عليه وآله وسلم which is like the Divine Tablet which Allah Almighty has protected from malice, intention of sin, forgetfulness, error, etc. Thereafter this Qur'aan has been made to remain protected in the hearts of the HUFFAAZ (persons who have memorized it) and in the minds of the Islamic scholars until the Day of Judgement. No heavenly book has been memorized like the Holy Qur'aan.

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اياتها ١٧ ٨٦ سُوْرَةُ الطَّارِقِ مَكِّيَّةٌ ٣٦ ركوعها ١

SURAH AT-TARIQ (THE COMET)

(MAKKAN) Revealed Before Hijrah

1 Section : 17 Verses 61 Words , 239 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. By the sky 1 and the comet [2]. (Early morning star)

وَ السَّمَآءِ وَ الطَّارِقِ ۙ﴿۱﴾

1. Reason for its Revelation:
Once Hazrat Abu Talib brought some gifts to the Holy Prophet صلى الله عليه وآله وسلم In return the Messenger of Allah صلى الله عليه وآله وسلم gave bread and milk. While he was eating it a star came down through which the entire environment became illuminated. Out of fear, Abu Talib asked the Holy Prophet صلى الله عليه وآله وسلم what this was? The reply was that it was a sign of Divine Power. This is that star with which the devils are put to death. Abu Talib was astonished at this. In verification of the Holy Prophet صلى الله عليه وآله وسلم , this verse was revealed.

2. It means an oath on the stars in the heavens, which twinkle at night. By "*night comer*" is meant that people can see it. Since the heavens and the stars are from the reflective powers of Allah Almighty, an oath is taken on them. The sky is the treasure of human sustenance, and the place from where Divine Laws are promulgated. It is free from all impurities like polytheism, infidelity, transgression, etc. Therefore an oath is taken on the heaven. The stars provide light, tell about time and direction create colour and juice in the fruit. Therefore an oath is taken on them. In short, their oath is to reveal their status (*Tafseer Azizi*). According to Sufi exposition the Holy Prophet صلى الله عليه وآله وسلم is the heaven, for like the heaven he is providing the world with various benefits. His Prophethood and mercy have, like the heaven, encircled every creation. And like the water of the heaven, all the good deeds of everyone are suspended in front of his kind gaze. By "*night comer*" is meant the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم who are guides like the stars, to the creation and the means of preservation of the earth, as is outlined in Hadith Shareef.

2. And what makes you understand what is the comet?

وَ مَاۤ اَدْرٰىكَ مَا الطَّارِقُ ۙ﴿۲﴾

3.(It is) the bright shining [3] .star.

النَّجْمُ الثَّاقِبُ ۙ﴿۳﴾

3. Because the light of the stars shatters through the heavens to reach the earth. From it, emerge meteors, which shatter the devils like a bullet. Likewise, the light of the Noble Companions reaches the dungeons and dark rooms to illuminate the hearts. No one possesses true knowledge of their actual status.

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إِنْ كُلُّ نَفْسٍ لَّمَّا عَلَيْهَا حَافِظٌ ۝٤

4.There is no soul without a guardian [4] over it.

4. In that in the world of souls the angels had been taking care of us, and in the world too they take care of our life and body from the mother's womb until we reach the grave. They take care of our life, our deeds, and the words that are uttered by the mouth, and after death until the Day of Judgement. Likewise, the Prophets and the Saints are the protectors of our faith and pious deeds. Thus, due to their blessings the good deeds reach their destination safely, otherwise on the way these could be snatched away. In short, these angels and favourite servants of Allah Almighty are our protectors. From this, emerge three issues:

1. Even though Allah Almighty has absolute power Who can take care of everyone by Himself, but the law is that these duties should be performed by His servants.

2. Allah's attributive names can be given to His servants. Observe, one of the names of Allah Almighty is *HAFIZ*, yet here the angels are called *HAFIZ*. Thus, we can say that Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم are our protectors and helpers.

3. The Prophets, Saints and the angels are repellers of calamities and removers of difficulties, because they are protectors who stop the calamities from coming, who ease the difficulties. The state provides its protectors with ammunition. Allah Almighty, too, has provided His protectors with ammunition. Allah Almighty, too, has provided His protectors with great strength.

فَلْيَنْظُرِ الْإِنْسَانُ مِمَّ خُلِقَ ۝٥

5. So let man consider from what they are created? [5]

5. For those who reject the Day of Judgement. There were two doubts about the Day of Judgement:

1. After the limbs of countless human beings, which had spread in the oceans and on land to bring them together and to select them in such a manner, that no persons' limbs get mixed with one another is impossible.

2. To give these limbs human form again is not possible. Both these doubts have been described in this verse that your botanical and animal limbs from which the sperm was made, then your bodies were formed, were different species in the world. We brought these together and gave human shape. The grain, the vegetation or the meat from which a person's sperm was to be made could not get into the stomach of another person. Likewise, in future you would be created the second time.

خُلِقَ مِنْ مَّآءٍ دَافِقٍ ۝٦

6. They are created from gushing water.

يَّخْرُجُ مِنْۢ بَيْنِ الصُّلْبِ وَ التَّرَآئِبِ ۝٧

7. Which comes out from between [6] the back and the breastbones.

6. It means the sperm, which is being formed from the loins of the men and the chest bones of the women, yet the walls of these bones cannot stop this drop of water. Otherwise a sperm emanates from every limb of the body, and from every limb of the parents all the limbs of the child are formed. Thus, research study is not against this verse.

إِنَّهٗ عَلٰى رَجْعِهٖ لَقَادِرٌ ۝٨

8. Certainly, He has the power to restore [7] man. (To life)

7. The word *RAJ'A* denotes to go back to the original form i.e. on the Day of Judgement Allah Almighty will grant each person his worldly shape. Or, in the grave where you will

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be reduced to dust, Or, in the world He continues to change the wealthy to paupers, the strong to weak, the handsome to ugly, the learned to ignorant and vice versa. Thus, do not despair. Or, that you have fallen from the world of light to the world of darkness. Thus, He has the power to take you there, which you cannot reach on your own.

9. On the day when secrets shall be disclosed [8].

يَوْمَ تُبْلَى السَّرَآئِرُ ۙ﴿٩﴾

8. It means all the pious and evil beliefs, good and bad deeds and intentions and desires, the colour of the faces, the hands being loose or tied, the giving of the books of deeds in the right or left hand. Then through the announcement of the angels you will be presented before all the former and latter people. Then enquiry would be made into everyone. It should be remembered that a calamity is called misfortune and a test is called a trial, because through them the sincere are revealed from the insincere and the genuine from the false.

10. Then they (human beings) will neither have strength nor helper [9].

فَمَا لَهٗ مِنْ قُوَّةٍ وَّلَا نَاصِرٍ ﴿١٠﴾ ؕ

9. It means an infidel on the Day of Judgement will neither have any power nor any helper because when he was in the world, he had possessed physical, economic or political power which had come to an end. They had not possessed spiritual and religious powers. The powers of the believers would increase there. His strength, his speed, his speech, his vision and his auditory power will increase so that he would cross the extremely narrow bridge instantly. Despite the huge distance he would be seeing the condition of the inmates of Hell from Paradise and listen to their conversation and speak to them. This is the very condition of the helpers. The helpers of the believers are the Prophets, the Saints, the minor children, the month of Ramadaan, the Holy Qur'aan, etc. In short, the power and help whose foundation was on religion would remain while those whose foundation was on the world that would perish.

11. By the sky (clouds), which pour [10]. (Rain)

وَ السَّمَآءِ ذَاتِ الرَّجْعِ ۙ﴿١١﴾

10. In that the water of the ocean turns into vapour then comes down from the sky as rain. Or the angels go skywards, or the souls and deeds of the people are taken thereto. Or, an oath is taken on the sky of Prophethood, Hazrat Muhammad Mustapha صلى الله عليه وآله وسلم towards whom the deeds of people and even the people return. It should be remembered just as the sky has encircled the entire earth and is higher than the entire earth; likewise the Holy Prophet صلى الله عليه وآله وسلم is loftier and superior to the entire creation. Bounties and blessings are being constantly received from him. Just as the earth is always dependent on the sky i.e. without the light of the sun and the rainwater it is unable to grow vegetation, in the same manner the entire world is dependent on the Holy Prophet صلى الله عليه وآله وسلم that without his blessed gaze no deed is acceptable in the Court of Allah Almighty. Everything and everyone has to return to Him.

12. And by the earth [11] that brings out herbs.

وَ الْاَرْضِ ذَاتِ الصَّدْعِ ۙ﴿١٢﴾

11. At time of taking the grain, sprouting the vegetation, giving the mines and treasures, taking the dead body in it and resurrecting the dead on the Day of Judgement. In short, on this

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opening of the earth is dependent the life and death of earthly creation. Or, the hearts of the believers which blossom with joy at the time of receiving bounties from the sky of Prophethood, in which the gardens of faith, mystical knowledge, etc. are laid out.

13. Verily, it (Qur'aan) is a decisive [12] discourse.

إِنَّهُ لَقَوْلٌ فَصْلٌ ﴿١٣﴾

12. Here, the word *FASL* is used to denote distance or decision, i.e. a decisive statement between truth and falsehood. Or, the book that separates the infidels from the believers. It should be remembered that Allah Almighty has described the truth about the Holy Qur'aan by taking an oath on the heaven and the earth, and regarding the Prophethood of His beloved Prophet صلى الله عليه وآله وسلم , He has taken the oath in the Qur'aan in Surah Yaseen: "*Yaseen. By the Wise Qur'aan. No doubt, you have been sent on the Straight Path.*"(S36: Vs1-4). Likewise, He called the Holy Qur'aan as decisive and the Holy Prophet صلى الله عليه وآله وسلم as the absolute judge. Says the Holy Qur'aan: "*Until they make you judge in all disputes among themselves*"(S5:V65). This tells us that just as physical sustenance is obtained through the help of the heaven and the earth, likewise the spiritual sustenance is obtained through the help of the Holy Qur'aan and the Holy Prophet صلى الله عليه وآله وسلم . Just as medicine is practised through the help of the doctor and the legal system through the judicial system so are issues decided from the Qur'aan, through the help of the Holy Prophet صلى الله عليه وآله وسلم .

14. And it is not (at all) useless.

وَّمَا هُوَ بِالْهَزْلِ ﴿١٤﴾

15. Surely, they (infidels) are devising their own plan.

إِنَّهُمْ يَكِيْدُوْنَ كَيْدًا ﴿١٥﴾

16. And We have Our own secret [13] plan.

وَّ اَكِيْدُ كَيْدًا ﴿١٦﴾

13. Thus, the infidels made plans against Islam, the Holy Qur'aan and the Holy Prophet صلى الله عليه وآله وسلم verbally, financially, physically and through information. But, all their plans proved to the cause of success and progress of Islam. They raised objections and Allah Almighty in reply provided them with the praiseworthy attributes of the Holy Prophet صلى الله عليه وآله وسلم and proofs about the Day of Judgement, etc. Their objections became non-existent, but the verses of praise of the Holy Prophet صلى الله عليه وآله وسلم will sparkle brightly until the Day of Judgement. The defeat of the infidels in the battles became a living proof of the truth of Islam.

17. So give time to the infidels, only for a little while [14].

فَمَهِّلِ الْكٰفِرِيْنَ اَمْهِلْهُمْ رُوَيْدًا ﴿١٧﴾

14. In that do not declare Holy War on them. Thus, after fourteen years of the advent of Islam no battle was declared on the infidels. Only verbal explanations were given. This verse is abrogated from the verse of Jihad (holy war).

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اياتها ١٩ ٨٧ سُوْرَةُ الْاَعْلٰى مَكِّيَّةٌ ٨ ركوعها ١

SURAH A'LAA

(MAKKAN) Revealed Before Hijrah

1 Section : 19 Verses 72 Words , 291 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Most Merciful.

SECTION 1

سَبِّحِ اسْمَ رَبِّكَ الْاَعْلَى ۙ﴿١﴾

1. Glory [1] be to the Name of your Lord, the Most High [2].

1. The meaning of the word TASBEEH is to purify, speak pure and think pure. If there is address to the Holy Prophet صلى الله عليه وآله وسلم in it then its meaning would be O My Beloved! The infidels and the polytheists have defiled My Name by forging children to me, and associating partners with Me. You must remove these stains. The Holy Prophet صلى الله عليه وآله وسلم purified the Holy *Ka'bah* from its idols, Hazrat Sayyadah Mariam from all impure accusations, Hazrat Isa and Hazrat Sulaiman (On them be peace) from all types of fabricated accusations, the pure name of Allah Almighty from the defects levelled by the infidels and the polytheists. In the same manner our hearts, minds, faith and deeds will obtain its purity from the Holy Prophet صلى الله عليه وآله وسلم . And if the address is made to man in general then it would mean that regard Allah Almighty pure from all types of defects and orally talk about Him being totally faultless.

2. It should be remembered that the order of *Tasbeeh* (glorifying Allah Almighty) is without restriction. Thus, it is correct to recite it in whatever manner you like, vocally like *SUBHANAKA ALLAHUMA*, or softly like *SUBHANA RABBI YAL ALA*. Similarly, in Darood the words *SALLOO* and *SALLIMOO* are absolute and independent. Hence all kinds of Daroods are correct but he recited it vocally or softly, just as the order regarding eating and drinking is absolute "*Eat and Drink.*"

الَّذِىْ خَلَقَ فَسَوّٰى ۖ﴿٢﴾

2. Who creates the creature and perfects [3]. (It)

3. From this emerge two issues:
1. Allah Almighty is the Creator of everything good and evil, big and small.
2. In the creation of everything there is Divine wisdom. Infidelity and transgression, disobedience and the devil are all evil by themselves but their creation is not bad. There are hundreds of wisdoms in it.

وَالَّذِىْ قَدَّرَ فَهَدٰى ۖ﴿٣﴾

3. And Who determines [4] and guides [5]. (Human beings)

4. In that our limbs, conditions, attributes, sustenance, life and death have been measured properly. Those measures, which have been recorded on the Divine Tablet, are for this world. However, the bounties of Paradise would be immeasurable and innumerable and

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without limits. Says Allah Almighty: "*No doubt Allah gives whomsoever without measure*"(S3:V37). Because the world is a place of trade and Paradise is a place of entertainment. There is no measure or limit for the entertainment of the guest. Thus, there is no inconsistency in the verses.

5. Creational and natural guidance by means of which each recognizes his food, medicine and the way of life. Some animals build such homes, which astonishes a human being. The minor child of a human being carelessly calls the mother while crying. Animals in the care of Prophets are well guided, i.e. through their blessings people obtain guidance. Observe, Hazrat Sulaiman's (On whom be peace) Hud-Hud (bird) was the means of guidance of the people of Yemen. Thus, if anyone does not accept the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم as providers of guidance, is very foolish. Or, it could mean that Allah Almighty has provided every angel with the full knowledge about this determined measure, which is linked to the particular angel. Thus, Hazrat Izraeel (On whom be peace) is fully aware of each person's life span Hazrat Mikaeel (On whom be peace) is fully aware of the measure of each person's sustenance. Otherwise, the order of the world would be in total chaos. The Holy Prophet صلى الله عليه وآله وسلم on the other hand is far more learned than the entire creation. Hence, he is made fully aware of these measures as is reported in many *Ahadith*. Or, it could mean to estimate regarding the grave and the Hereafter i.e. so many are inmates of heaven and so many are inmates of Hell. Then each one is guided towards that path for which He is created. Or, the worship and *Tasbeeh* of each creation is determined differently. Thereafter he gave them guidance towards the recitation of His Tasbeeh (glorification) and acts of worship. It should be remembered that the acts of worship of the plants and the animals, too, is different and their effects too are separate from one another. Or, that kept the guidance and apostasy of the human beings in different measures, then inclined the hearts of everyone towards it for which he was created.

4. And Who brings to growth the fodder.

وَالَّذِيْٓ اَخْرَجَ الْمَرْعٰى ۝٤

5. Then turns it dry black [6].

فَجَعَلَهٗ غُثَآءً اَحْوٰى ۝٥

6. This is the very condition of the world and its bounties. They are beautiful and charming like the green plants but would soon be destroyed.

6. We teach [7] you (the Qur'aan), which you never forget.

سَنُقْرِئُكَ فَلَا تَنْسٰٓى ۝٦

7. The words of the Holy Qur'aan, its topics, laws and its divine secrets, which are boundless. From this emerge a few issues:

1. Knowledge is the greatest bounty of Allah Almighty, because Allah Almighty did not mention about providing worldly wealth, but mention is being made about His Kindness of providing knowledge. Due to this knowledge Hazrat Adam (On whom be peace) became the object of prostration of the angels.

2. The Holy Prophet صلى الله عليه وآله وسلم is the loftiest and most superior in the entire creation of Allah Almighty because he was tutored by Allah Almighty Himself. From the Teacher of the highest calibre only pupils of that calibre would be tutored.

3. Hazrat Jibraeel is not the teacher of the Holy Prophet صلى الله عليه وآله وسلم but only a servant to bring messages to him from Allah Almighty. For this reason Hazrat Jibraeel (On whom be peace) accorded the highest respect for the Holy Prophet صلى الله عليه وآله وسلم .

4. The knowledge of the Holy Prophet صلى الله عليه وآله وسلم is far above that of the entire creation. When the student is perfect, the Teacher is very lofty and the Book is perfection

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par excellence, then what defect will that knowledge have?

5. There can be no scholar like the Holy Prophet صلى الله عليه وآله وسلم because he is the student of Allah Almighty Himself and the entire creation is the student of the Holy Prophet صلى الله عليه وآله وسلم . Says Allah Almighty: "*And he teaches the Book and wisdom*"(S3:V164).

6. The errors and forgetfulness are from Allah Almighty as well in which there are thousands of wisdoms. The appearance of the entire world is through the blessing of one unwitting error of Hazrat Adam (On whom be peace). Thus, there is a huge difference between our errors and theirs. Our error is sensual or devilish while their error is the Mercy of the Most Merciful. In the *Hadith* of *ANSA* in which the Holy Prophet صلى الله عليه وآله وسلم had said: "I do not forget on my own, but I am made to forget" the ambiguity is regarding forgetfulness only.

7. Except what Allah Wills [8]. Surely He knows what is open and what is secret [9].

إِلَّا مَا شَآءَ اللّٰهُ ؕ اِنَّهٗ يَعْلَمُ الْجَهْرَ وَ مَا يَخْفٰى ۝

8. It means he does forget on the basis of his weakness. If Allah Almighty so Wills he will forget. But Allah Almighty did not desire this. Thus, he did not forget (Tafseer Khazain and Khazainul Irfaan). Says Allah Almighty: "*Undoubtedly it is upon Us to preserve it and recite it*"(S75:V17). And how will the Holy Prophet صلى الله عليه وآله وسلم forget? If the Hadith of a narrator with a weak memory were not reliable, then how would the narration of the Holy Qur'aan be reliable? Also, the Holy Prophet صلى الله عليه وآله وسلم had prayed for Hazrat Abu Huraira (May Allah be Pleased with him) as a result of which he never forgot. The one who can eliminate the forgetfulness of others cannot forget himself. Wherever forgetfulness of the Holy Prophet صلى الله عليه وآله وسلم is proven in Salaah, etc. is apparent forgetfulness and is in accordance with Divine Will in which there are thousands of wisdoms.
Otherwise, the Holy Prophet صلى الله عليه وآله وسلم is totally free from weakness of memory and illness of forgetfulness.

9. For the deeds and intentions of man, or apparent and concealed deeds. Or, O My Beloved! For your apparent and concealed attributes which is beyond access to any human intelligence. From the first explanation we learn that a person should rectify his outer and inner life. The physical life will only be established in a proper manner if the heart and mind are both in correct order. The life of faith is dependent on the correctness of form and character. From the second explanation one learns that the believer should perform some deeds openly and some deeds secretly. Perform the Friday Salaah and Eid Salaah openly, but Tahajjud Salaah secretly. From the third explanation one understands that the personality of the Holy Prophet صلى الله عليه وآله وسلم is apparent to all, but the reality of the Holy Prophet صلى الله عليه وآله وسلم is not known to anyone besides Allah Almighty. If to this day no one has understood that from which power is the light of the sun, then who can understand the underlying power of the Holy Prophet صلى الله عليه وآله وسلم ?

8. And We make things easy [10] for you.

وَ نُيَسِّرُكَ لِلْيُسْرٰى ۝

10. In that all your worldly work will become easy. The result of this case was that the Holy Prophet صلى الله عليه وآله وسلم performed his works without any apparent provision in such an excellent manner, which is beyond our imagination. Or, O My Beloved! Through your blessings we will make the problems of the creation easy. Thus, the Noble Companions in all their difficulties would seek the help of the Holy Prophet صلى الله عليه وآله وسلم and would obtain remedy through the blessings of the Holy Prophet صلى الله عليه وآله وسلم . Even on the Day of Judgement the entire creation will seek the assistance of the Holy Prophet

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صلی اللہ علیہ وآلہ وسلم for solving their difficulty in the form of his intercession. From the shirt of Hazrat Yusuf (On whom be peace) his father Hazrat Yaqub (On whom be peace) regained his sight. Through the relics of Hazrat Musa and Hazrat Harun (On them be peace) the Israelites would gain victories over their enemies in the battles. The water from the heel of Hazrat Ayub (On whom be peace) provided cure. All these things are mentioned in the Holy Qur'aan. Through the heel of Hazrat Ismaeel (On whom be peace) the water of Zam-Zam came into being, which is also the provider of cure. In short, the relics of the Beloved Servants of Allah Almighty are removers of difficulties and the manifestations of "And We shall make for you the things easy."

9. Therefore adopt guidance [11], as guidance is profitable [12].

فَذَكِّرْ اِنْ نَّفَعَتِ الذِّكْرٰى ۝٩

11. The word ZUKKIRA is made from TAZKEER and the meaning of *Tazkeer* is make it to remember, to give a reminder, a beneficial counselling. It means O My Beloved! You should make your followers remember all the religious laws and beliefs. Or, remind them about the promises of the Day of the Covenant, the incidents of the past and future until the Day of Judgement. Or, only he can give a reminder who is fully aware of things himself. Or, do good for the creation. It should be remembered in the word ZAKKARA there is no restriction of time, place or any specific creation. So, it will mean remind everyone, at all times and at all places. Until the Day of Judgement the succession of the Holy Prophet's صلی اللہ علیہ وآلہ وسلم making the people remember will continue. The lectures of the Islamic scholars are the reminders of the Holy Prophetصلی اللہ علیہ وآلہ وسلم .Also, the reminders of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are verbal as well as practical. The Holy Prophet صلی اللہ علیہ وآلہ وسلم had given order for the commemoration of the events of the pious. The fast of Ashurah (10th of Muharram), the basic principles of Hajj, Qurbani, are indeed the commemorations of the pious. This tells us that Meelad celebrations, Me'raaj and Urs are all auspicious things as they are all forms of reminders.

12. Surely counselling will prove beneficial. You will be rewarded with it; the listeners will receive guidance from it. Therefore do counsel them. It should be remembered that to keep an existing condition pending is for the purpose of emphasis, like "If you are my son, then become an Alim." Says Allah Almighty: "*We'll tell you if this Qur'aan is from Allah and yet you reject it....*"(S41:V52). And the witness of Hazrat Yusuf had said: "*And if his shirt is torn from behind*"(S12:V27). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "If there emerge saints from my followers then Hazrat Umar (May Allah be Pleased with him) will be from them." It means there will be saints for certain, and Umar will be from them. Thus, there is no objection that can be raised against the verse. One should continue with propagation.

10. Soon he who fears [13] (Allah) will accept it.

سَيَذَّكَّرُ مَنْ يَّخْشٰى ۝١٠

13. It means among the infidels of Makkah there are some in whose hearts the seed of fear of Allah Almighty is there. Soon they would be declaring faith in the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Some are eternal wretches who would be dying on infidelity. It happened as described. From this, emerge a few issues:

1. KHASHIYAT is that fear of Allah Almighty, which can inculcate a desire of obedience. This is the very basis of faith.
2. Everyone does not obtain guidance from any preaching e.g. not everyone obtains light from the sun.
3. The identity of a pious person is that his heart is inclined to the Holy Prophet صلی اللہ علیہ وآلہ وسلم even if he may be a sinner.

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Anyone who has deprived himself from the court of the Holy Prophet صلى الله عليه وآله وسلم is indeed a terrible wretch. He will never obtain guidance and Allah Almighty has called him

11. But the wretched [14] one will shun it.

14. Reason for its Revelation:
The commentator of (*Tafseer Roohul Bayaan* says that this verse was revealed in praise of Hazrat Uthman (May Allah be Pleased with him) and to express the weakness of one hypocrite. The actual incident was as follows:
An Ansari lodged a complaint about his neighbour to the Holy Prophet صلى الله عليه وآله وسلم that although he is my neighbour, but a branch of his tree is right in my house. If the fruit of this branch happens to fall in my house, he

12. Who will be roasted in the great [15] fire.

15. In the fire of Hell, which is far intense than the worldly fire. Or, in the fire of *HAWIYA* which is more intense than this fire of the upper most strata of Hell in which the hypocrites, people like the Pharaoh and the people of Maidah would be kept. It should be remembered that the fire of Hell is one but not the same in all the sections. In some it is

13. Who will neither die therein nor live [16].

16. Comfortable living. Otherwise there is no death in Hell. This is a difficult state other than

14.Certainly, he attains success who gets purified.

15. And who remembers the names [17] of his Lord and offers Salaah [18].

17. From this we learn that the affect of reciting the name of Allah Almighty through the purity of the heart is something special. There is a huge difference between the Zikrullah of the Saints of Allah and that of the common believers. For this reason entreat the pious to blow on you and make dua for you, for the purity of heart that they have achieved is

unfortunate. Thus, there is no objection against the verse that the fear of Allah Almighty is obtained through counselling and not vice versa, as has been stated by Dayanandan.

وَ يَتَجَنَّبُهَا الْاَشْقَى ﴿۱۱﴾

picks it in an angry manner. The Holy Prophet صلى الله عليه وآله وسلم called for him and said that sell this tree to me and in its place you would be granted a tree in Paradise. But he turned down the offer. Hazrat Uthman e Ghani bought a garden and exchanged it for that tree which he then gave to the Ansari. In response to this, this verse was revealed. Under this circumstance this verse would be Madinite. Allah and His Rasool know best!

الَّذِیْ یَصْلَی النَّارَ الْكُبْرٰی ﴿۱۲﴾

intense and severe, in some it is less intense. This is like the heat of the sun, which varies in degree in time and place. Or, fire whose heat differs in degree in different wood e.g. acacia. According to the great Sufi sages this fire is the fire of negligence in the world and in the Hereafter it is the fire of deprivation of Divine intimacy.

ثُمَّ لَا یَمُوْتُ فِیْهَا وَ لَا یَحْیٰی ﴿۱۳﴾

life and death.

قَدْ اَفْلَحَ مَنْ تَزَكّٰی ﴿۱۴﴾

وَ ذَكَرَ اسْمَ رَبِّهٖ فَصَلّٰی ﴿۱۵﴾

not attained by us. The bullet certainly does the damage provided it is fired from a good rifle.
18. It means he gave the Sadaqatul *Fitrah*, then walked to the Eidgah reciting *Takbeer*, then performed his Eid Salaah there. In this event it is a Madinite verse because Eid Salaah was introduced after *Hijrah*. Or, purified the body and place properly, then recites *Takbeer*e

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Tahrima (i.e. the first Takbeer to start the Salaah) then performed the Salaah. From this we learn that it is not sufficient to recite Allahu *Akbar* in *Takbeere Tahrima* only. It is permissible to add any other pure name of Allah Almighty. Furthermore, that Takbeer e Tahrima is a condition for Salaah but not one of the fundamentals of Salaah, because Salaah is joined through Takbeer. According to the Sufis the purity of the heart should be the means of purifying defective beliefs, evil thoughts and thoughts of anyone other than Allah Almighty. Purity of the heart is either inherent, or acquired, or bestowed. The inherent purity is from birth; the acquired is through one's good deeds while bestowed purity is through the gaze of some pious person. Just as clouds and the sun purify the impure earth although they are so far away from them, likewise the blessed gaze of the pious too purify the hearts of people from a distance.

16. But you prefer [19] the life of this world.

بَلْ تُؤْثِرُوْنَ الْحَيٰوةَ الدُّنْيَا ﴿۱۶﴾

19. It should be remembered that the life of the world is of four types: sinful, devilish, sensual and one of faith. The sinful life is one that is spent in the disobedience of Allah Almighty and His Beloved Prophet e.g. the life of the Pharaoh and Abu Jahl. The sensual and devilish life is that which is spent in nurturing the baser self (*Nafs e Ammarah*) and negligence from Allah Almighty e.g. the life of common negligent people who are indifferent to the laws of Shariah. The life of faith is that which is spent in the preparation of the Hereafter e.g. the life of the Noble Companions. Here, the first two types are denoted. The worldly life is like a zero. If it remains by itself it is empty. If it is joined to a number it increases not just by ten but upto seven hundred times. May Allah Almighty bestow this life upon us. Ameen.

17. Whereas the Hereafter is better and everlasting [20].

وَ الْاٰخِرَةُ خَيْرٌ وَّ اَبْقٰى ﴿۱۷﴾

20. By Hereafter is meant the final life which commences after the resurrection from the grave and which has no end. It is superior to the previous three lives i.e. life prior to coming into this world, life spent in the world and the life in the grave. Here, the life of the Hereafter is declared to be superior for two reasons:

1. And the Hereafter is better and eternal. It is better because its comforts are free from any discomfort. In all the bounties there is no master, a doctor or an Aalim to cause any hindrance or prohibition and there is no fear of any displeasure of Allah Almighty.

2. It is eternal because there is no end to it. The thing, which terminates i.e. death, too will be destroyed there. The piety, which becomes linked with the Hereafter, becomes eternal.

18. Verily, this is taught in the earlier [21] scriptures.

اِنَّ هٰذَا لَفِي الصُّحُفِ الْاُوْلٰى ﴿۱۸﴾

21. In Arabic language *SAHEEFAH* is referred to those pages on which the words of Allah Almighty are written. In technical terminology it is the heavenly message, which had been revealed to the Prophets in the form of a booklet. There are four hundred heavenly *SAHEEFAHS* in total of which ten were revealed to Hazrat Adam (On whom be peace), fifty on Hazrat Sheeth (On whom be peace) and ten on Hazrat Ebrahim (On whom be peace)(*Tafseer Azizi*). It is stated in the marginal notes of *KASHAAF* that the total number of *SAHEEFAHS* are one hundred and ten from which ten were revealed to Hazrat Musa. Thus, Hazrat Musa (On whom be peace) was given the Tauraat as well as ten *SAHEEFAHS*. By the first Mosaic *SOHAF* denotes the Tauraat Shareef.

19. The scriptures of Ibraheem and Musa.

صُحُفِ اِبْرٰهِيْمَ وَ مُوْسٰى ﴿۱۹﴾

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آیاتها ٢٦ ٨٨ سُوْرَةُ الْغَاشِيَةِ مَكِّيَّةٌ ٦٨ رکوعہا ١

SURAH AL-GHASHIYAH: (THE OVERWHELMING)

(MAKKAN) Revealed Before Hijrah

1 Section: 26Verses 92 Words, 381 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Has there come to you the news [1] of the calamity that shall overwhelm? [2]

هَلْ اَتٰىكَ حَدِيْثُ الْغَاشِيَةِ ۝١

1. O My Beloved Prophet صلى الله عليه وآله وسلم the information about the Day of Judgement has already come to you, because the Holy Prophet صلى الله عليه وآله وسلم was made fully aware of the Islamic beliefs prior to the advent of Islam. Among these is the Day of Judgement as well.

2. Faces [3] (of sinners) on that day shall be down cast.

وُجُوْهٌ يَّوْمَئِذٍ خَاشِعَةٌ ۝٢

2. On the Day of Judgement there will be fainting in the hearts of the infidels and blackness will be spread on their faces. On the other hand, the hearts of the believers will be full of joy and brightness will be spread over their faces.

3. Toiling, tired [4].

عَامِلَةٌ نَّاصِبَةٌ ۝٣

3. Those who had been displaying arrogance before the pious persons of Allah Almighty in the world would be disgraced there in every possible way. They will be resurrected from the graves and made to walk on their bellies to the Plain of Accountability. There their faces will be blackened, both their hands will be tied, there will be iron chains in their necks, and in this way they would be begging at every door but would be turned away. They would be cursing one another.

4. On the Day of Judgement, in that until the completion of this day mountains of fire would be raising and falling. Says Allah Almighty: "*Soon I shall cause him to ascend to the mountain of fire sand*"(S74:V17). Their gold and silver would be made into metal sheets and branded on their ribs and foreheads. Their animals would pierce them with their horns and trample them with their hooves. Or, until the time of his death in the world he should be engrossed in worldly affairs to such an extent that he has no time to remember Allah Almigty Or, in the world he will perform good deeds that are evident but will not obtain its rewards in the Hereafter like the relinquishing of the world by the Hindu ascetics and undergoing these hardships or like the fasts, Salaah and writing books, etc. of those irreligious Muslims whose eventual end is misery and disgrace because they are not linked to the protection of the Holy Prophet صلى الله عليه وآله وسلم . Without the power the mere electrical fitting is useless, without the soul the body is useless, and without the love of the Prophet صلى الله عليه وآله وسلم

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all acts of worship will be in ruin.

4. To be thrown in a scorching fire [5].

5. Because they did not bear in the world the heat and uneasiness of the fasts of Ramadaan, the Hajj during the midst of summer and Holy

تَصْلٰى نَارًا حَامِيَةً ۙ﴿٤﴾

War. So now they must bear the heat of his fire, which is seventy times severer than any worldly fire.

5.And made to drink from a fiercely boiling spring [6].

6. Because they did not bear the religious restrictions regarding water. They consumed alcohol. They drank all types of drinks indiscriminately, without considering whether they were lawful or forbidden for them, in gold and silver goblets. They drank water in standing

تُسْقٰى مِنْ عَيْنٍ اٰنِيَةٍ ؕ﴿٥﴾

posture, hold the glass in the left hand. They drank sweet drinks during the day in Ramadaan. Thus, today it is the turn of those who had sacrificed water in the world for the love and pleasure of Allah Almighty.

6.They will have no food, except a bitter thorny plant [7].

7. *DAREE'* is a type of grass which grows in Arabia. It is thorny and poisonous. When eaten by animals it can cause fiery effects in their bellies. It is extremely unpalatable and harmful. Thus, its translation of thorns of fire is very appropriate i.e. thorns that will set the belly on fire. It should be remembered that the reckoning in this verse is additional, i.e. the food for the people of this strata is only *Daree'*. The food of the inmates of other status would

لَيْسَ لَهُمْ طَعَامٌ اِلَّا مِنْ ضَرِيْعٍ ۙ﴿٦﴾

be *Zaqqum*, which is salinity and pus. Thus, there is no inconsistency in the verses. Because the infidels did not care about unlawful earnings in the world from interest, gambling, pork, etc. they would be given these to eat. By placing "*for them*" before food is understood that only the infidels would be fed with these. Although the sinful believer would be sent into Hell temporarily, but if Allah Almighty wills, he will be safeguarded for these foods.

7.That neither nourishes nor satisfies hunger [8].

8. Because the infidels consumed devilish and sensual foods and did not eat spiritual and faith-inspiring foods, therefore they were given this punishment for it. Devilish foods, which is eaten to commit sins, sensual food which is eaten like animal to develop sensual desires. Says Allah Almighty: "*And eat like cattle eat*"

لَّا يُسْمِنُ وَلَا يُغْنِيْ مِنْ جُوْعٍ ؕ﴿٧﴾

(S47:V12). Or, the faith-inspiring lawful food, which is eaten for the sake of worshipping Allah Almighty. Eating such food, too, is an act of worship. It is for this reason that having Sehri and Iftaar in Ramadaan, the nourishment of the Islamic soldiers are all acts of worship.

8.Faces [9] (of the pious) on that day shall be delighted.

9. Here by "*faces*" is meant people of the faces i.e. man. It means on the Day of Judgement the pious believers would be in peace and tranquility. Neither the heat of the sun would be causing discomfort to them nor the uneasiness of the earth. Neither will they

وُجُوْهٌ يَّوْمَئِذٍ نَّاعِمَةٌ ۙ﴿٨﴾

experience fear nor grief, nor the censure of their Lord, nor the taunts and curses of the angels nor the anxiety of the Day of Judgement. Since they had been restless in the world. The restlessness of the fear of Allah Almighty will become their means of obtaining peace on the Day of Judgement.

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لِّسَعْيِهَا رَاضِيَةٌ ۝٩

9. Pleased with their efforts [10].

10. From this it is hinted that the believer in the world is not pleased or proud of his good deeds because he is not aware of his end. On the Day of Resurrection when he will see the certificate of their acceptance he will express his pleasure. And those who did not get the opportunity of doing good deeds in the world would express debt of gratitude to Allah Almighty and at the intercession of the Holy Prophet صلى الله عليه وآله وسلم . Or, it could mean that the good deeds of the believers would be accompanying them in good forms whose sight would fill them with joy.

فِي جَنَّةٍ عَالِيَةٍ ۝١٠

10.In a lofty Paradise [11].

11. It means in Paradise, which is lofty, considering its status and higher with regard to home and place. Because the believers lived in the world in abject humility, remained aloof from conceit and arrogance. In exchange to that Allah Almighty will grant them with exalted status.

لَّا تَسْمَعُ فِيهَا لَاغِيَةً ۝١١

11.Where they will hear no vain talk [12].

12. Neither did they listen to anything unlawful, like lies, backbiting, etc. nor caused hardship to anyone like taunting a person, nor engaged in worthless talk, nor made a hue and cry about the inmates of Hell which would disturb the enjoyment. Because the inmates of Paradise would remain aloof from song and music, they received this bounty in exchange for it.

فِيهَا عَيْنٌ جَارِيَةٌ ۝١٢

12. Therein is a running fountain [13].

13. Of water, of honey, of milk, of the pure drink. Here, the word spring denotes spring in the material sense, Thus, this is neither contrary to "*In them two fountains run*"(S55:V50) not to "*Beneath which flows streams* "(S98:V8). It should be remembered that these flowing springs are the reward of the Sadaqah e Jariyah (continuous rewards of charities) of the inmates of Paradise like constructing mosques, wells, leaving behind pious children, etc.

فِيهَا سُرُرٌ مَّرْفُوعَةٌ ۝١٣

13. Wherein are elevated couches [14].

14. Whose height is approximately one hundred and twenty feet, but when the inmates of Paradise would be wishing to sit on them or get down from them they would be able to do so on their own accord (*Tafseer Roohul Mu'ani, etc*).

وَّ اَكْوَابٌ مَّوْضُوْعَةٌ ۝١٤

14. And best selected goblets.

وَّ نَمَارِقُ مَصْفُوْفَةٌ ۝١٥

15.And cushions set symmetrically [15].

15. The goblets would be arranged at the edge of the springs and the carpets would be laid out in the homes, which are extremely comfortable and attractive.

وَّ زَرَابِيُّ مَبْثُوْثَةٌ ۝١٦

16. With (beautifully) spread carpets.

اَفَلَا يَنْظُرُوْنَ اِلَى الْاِبِلِ كَيْفَ خُلِقَتْ ۝١٧

17. Do they not look at the camel [16], how it is created? [17]

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16. Reason for its Revelation:
After listening to the descriptions of Paradise and Hell the infidels of Makkah said that after eating poisonous grain, the inmates of Hell would not be able to live and since Paradise is so old then how has its thing not become bad and desolate? In reply to their question this verse was revealed

17. Camels are an astonishing miracle of the Hand of Providence. A few things in them are really incredible. Firstly, animals are grown for the purpose of adornment or for agricultural needs, or for carrying the weight, or for transport, or for providing milk and meat. In a camel all these six uses are found. Secondly, it is the ship of the desert, which lives on thorns and ordinary grass. It can survive without food and water for fifteen days. Thirdly, a camel displays an excellent degree of obedience and love. Thus, just a young boy can lead it to wherever he so desires. In a fit of love it can carry a load exceeding its strength for a long distance. Fourthly, it is an instrument of Hajj and the transport of Prophets. Fifthly, it's urine; milk and woolly hair are a cure for many illnesses (*Tafseer Azizi, Khazain,* etc). The great Sufi sages say that learn obedience and love from a camel as both these virtues are found fully in it. Anyone who cannot surge into a fit of passion for his beloved, and he who is not obedient to every devotee of the Holy Prophet صلى الله عليه وآله وسلم is worse than a camel. Thus, every believer and an infidel can obtain a lesson from a camel, and is a very beneficial animal.

18. And the sky how it has been raised high? [18]

وَ اِلَى السَّمَآءِ كَيْفَ رُفِعَتْ ﴿١٨﴾ وقفة

18. That the stars in the sky move so swiftly, yet no star separates from it. Likewise, the couches of the inmates too would be moving swiftly but their goblets would not fall. The great Sufi sages say that in spite of the sky being very far from us, yet thousands of bounties are coming down for us. In the same manner although Madina Shareef is very far from us yet all the bounties for us are coming to us. The sun is a million miles away from the earth yet it is able to purify the earth. In the same way the Sun of Madina صلى الله عليه وآله وسلم is purifying our dirty hearts. Or, just as you are unable to reach the sky, likewise no one can reach the status and greatness of the Holy Prophet صلى الله عليه وآله وسلم . Or, just as the stars in the sky give guidance to the travellers on dry land or at the sea, likewise, the stars of the sky of Prophethood i.e. the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم provide guidance for the travellers of the Hereafter. Also, just as no person can fly to reach the sky, in the same manner no worshipper or devotee can reach the status of the Prophet through his worship. Also, no person can come down from the canopy of the sky, likewise no person in his life, in the grave, on the Field of Accountability cannot go past the mercy and Prophethood of the Holy Prophet صلى الله عليه وآله وسلم . Just as Allah Almighty is the Lord of the worlds so is the Holy Prophet صلى الله عليه وآله وسلم a mercy unto the worlds.

19.And the mountains [19], how these are set up?

وَ اِلَى الْجِبَالِ كَيْفَ نُصِبَتْ ﴿١٩﴾ وقفة

19. Which can neither fly by means of the wind, nor fall by the means of the earthquake. They do not allow the earth to move. From them are extracted rubies, diamonds, sea salt etc. Thousands of things come out from them. The great Sufis say that the Saints of Allah Almighty are spiritual mountains that never waver or digress from the path of faith. They maintain their devotees resolutely. They are the fountains of faith and mystical knowledge and experiences whose chain will continue to the Day of Judgement.

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20. And the earth, how it has been spread out? [20]

وَ اِلَى الْاَرْضِ كَيْفَ سُطِحَتْ ﴿٢٠﴾

20. Although the earth is round, it is spread out due to its largeness i.e. it seems as if it is laid out. Visibly the entire earth is equal but its qualities and substances are different. The earth of Bengal is different to that of Punjab. From some we obtain gold and from others some

different ores. From some we obtain large deposits of oil. Likewise, human beings too seem outwardly the same but in reality they are different. From the hearts of some pour out dirt while from the others flow out fountains of the mystical knowledge of Allah Almighty.

21.Yes (O Prophet) convey [21] to them (My) guidance as you are surely a guide [22].

فَذَكِّرْ ؕ اِنَّمَاۤ اَنْتَ مُذَكِّرٌ ﴿٢١﴾

21. It means O My beloved! The things of the world are the Book of Divine mystical knowledge and you are its teacher because through your medium people should think and reflect on these things and come to know Allah Almighty. It should be remembered that a teacher can teach without a book but the book cannot teach without the teacher. Observe! Allah Almighty has called the Holy Qur'aan a Book, but the Holy Prophet صلى الله عليه وآله وسلم as Light because the Book without the Light is not beneficial. However, the Light is beneficial even without the Book. Many people believed in the Holy Prophet صلى الله عليه وآله وسلم prior to the revelation of the Holy Qur'aan e.g. the parents of the Holy Prophet صلى الله عليه وآله وسلم. Baheera, the priest, etc. Or, those Noble Companions who had believed in the Holy Prophet صلى الله عليه وآله وسلم after seeing him and were martyred immediately. But you will not find any person who had become a believer without the medium of the Holy Prophet صلى الله عليه وآله وسلم merely through the Holy Qur'aan.

22. *MUZAKKIR*-The Admonisher, is one of the names of the Holy Prophet صلى الله عليه وآله وسلم.

MUZAKKIR is derived from Zikr, which means to admonish, to remind, to discuss, well wishing, honour, greatness and respect. From every possible meaning the Holy Prophet صلى الله عليه وآله وسلم is an admonisher i.e. MUZAK-KIR The Holy Prophet صلى الله عليه وآله وسلم would remind the people of the Personality and Attributes of Allah Almighty, would remind the people of their forgotten promise of the Day of the Covenant, provides reminder for the previous Prophets and their followers. The Holy Prophet صلى الله عليه وآله وسلم is the true well-wisher of the entire creation and every deed and instruction of his counselling for the entire creation. Through the blessings of the Holy Prophet صلى الله عليه وآله وسلم all the Prophets, all the Saints, all the believers, those closely connected to him, in fact every particle of the Holy Cities of Makkah and Madina. In short, time and place, all received their dignity and greatness. It should also be remembered that there is no restriction of time and nature of things because the Holy Prophet صلى الله عليه وآله وسلم is an admonisher for everyone at all times and in every way.

22.But you are not a superintendent [23] to compel them.

لَسْتَ عَلَيْهِمْ بِمُصَيْطِرٍ ﴿٢٢﴾

23. Every action of the Holy Prophet صلى الله عليه وآله وسلم is propagation i.e. he is responsible for their guidance. If everyone is an infidel it will not harm him in any way. If someone does not try and obtain light from the sun, does not try to derive benefit from the clouds, will it in any way cause harm to the sun or the clouds? Or, it could mean the Holy Prophet صلى الله عليه وآله وسلم should not force them to accept Islam.

23. But whoever turns away and disbelieves [24].

اِلَّا مَنْ تَوَلّٰى وَ كَفَرَ ﴿٢٣﴾

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24. By rejecting the Personality of Allah Almighty, or His Attributes or His Laws, or by rejecting the revelation of the Holy Qur'aan, or His eternal preservation or His Laws, or by rejecting the Personality of the Holy Prophet صلى الله عليه وآله وسلم or his attributes or turning away from his instructions. From this emerge two issues:

24. Allah will punish such a person with the greatest punishment [25].

25. The eternal punishment of Hell. It should be remembered that there are five types of punishments for the infidels: worldly punishments, the time of death, the grave, the Day of Reckoning and the punishments of Hell. Of these the most severe are the punishments of Hell, while the other four are less severe, because the punishment of Hell is permanent. In Hell there will be disgrace as well. Its punishments are of all types concerning eating, drinking, staying, poisonous animals etc. Because of these it has been called a severe punishment. From this emerge a few issues:

1. The obedience of the Holy Prophet

25. Surely to us is your return [26].

26. Either at the time of death, or on reaching the grave or on the Day of Judgement when they too would become certain that no one is their helper besides Allah Almighty. Otherwise, even at the present time, too, they under the control of their Lord. It should be remembered that everyone has to appear in front of Allah Almighty. Some will go happily

26.Then undoubtedly, We are to take their account [27] .

27. Here, by reckoning is meant the reckoning of the Day of Judgement which would be concerning beliefs and deeds. In the grave the reckoning is regarding faith only, for this reason the adverb "*them*" is being used that reckoning would be taking much after death, being in the grave, after resurrection. From "*upon us*" is understood reckoning on the Day of Judgement by Allah Almighty is His Law. If

1. The obedience of the Holy Prophet is obligatory upon everybody because the pronoun "*who*" is being mentioned without any condition.
2. It is prohibited to sit with your back towards the Holy Qur'aan or towards pious people, as this too is the obvious condition of turning your back. One should abstain from this as well.

فَيُعَذِّبُهُ اللّٰهُ الْعَذَابَ الْاَكْبَرَ ﴿٢٤﴾

صلى الله عليه وآله وسلم is obligatory upon everyone, rejection of obedience is infidelity because the pronoun "who" is unconditional.
2. The minor children of the infidels will not be in Hell, because they did not commit the infidelity of turning their faces.
3. The parents of the Holy Prophet صلى الله عليه وآله وسلم are inmates of Paradise because the one who commits infidelity and curses the orthodox caliphs are inmates of Hell. They did not commit these.
4. Infidelity is worse than all other sins for which there will be the greatest punishment.

اِنَّ اِلَيْنَآ اِيَابَهُمْ ﴿٢٥﴾ لا

like the groom proceeds with the groom's party to his in-law's place. Others will go despairingly like how the prisoner condemned to death feels at the time of his arrest. Here, the second example is denoted because the object of address is the infidel who would be inflicted with severe punishment.

ثُمَّ اِنَّ عَلَيْنَا حِسَابَهُمْ ﴿٢٦﴾ ع

He shows kindness He can forgive any person without reckoning. Thus, this verse is in no way in contradiction of the verse mentioning no reckoning. It should be remembered that for the purpose of this reckoning the Day of Judgement has been chosen. This has not been taken in the world or in the grave because this reckoning would be regarding everything. While in the world the person continues to

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perform his deeds until his death. Also, every person at times is good, at other times bad.
Hence, full reckoning cannot be taken in the world, otherwise deeds performed after the reckoning would be left unchecked. Even in the grave the believer continues to earn rewards of continuous charities and the benefits from the deeds of the living whose rewards are conveyed to the deceased until the Day of Judgement. In addition, compensation has to be awarded to those whose rights had been infringedor those from whom compensation has to be meted out who are still alive. Thus, full reckoning cannot be taken in the grave as well. Therefore this reckoning would be taken on the Day of Judgement only. For full discussion on the topic refer to Tafseer Azizi.

اياتها ٣٠ ٨٩ سُوْرَةُ الْفَجْرِ مَكِّيَّةٌ ١٠ ركوعها ١

SURAH AL-FAJR (THE DAWN)

(MAKKAN) Revealed Before Hijrah

1 Section: 30Verses 139 Words , 597 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

وَالْفَجْرِ ۙ﴿١﴾

1. By the dawn [1].

1. By "dawn" is meant Salaatul Fajr because the angels of the day and night assemble at that time. Or, it denotes the time of early dawn in which the entire creation of Allah Almighty is engrossed in His Rememberance. Also, that morning time is a sample of the Day of Judgement. All those sleeping are awake. Or, it is the morning of 1st Muharram which marks the beginning of the new year, or the morning of 1st Zil-Hajj, or the morning of the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم on which the sun of Makkah shone on the sky of Prophethood through the blessing of which infidelity turned to night and the sun of faith appeared on the horizon. This tells us that the time, which becomes connected with the pious servants of Allah Almighty, obtains greatness, because Allah Almighty had taken an oath on it. The great Sufis say that night is the cause of man's negligence, which is the true state of his baser self. Day is the time for him to turn to Allah Almighty, which takes place through the attention of the sun of Madina Shareef. It should be remembered that night is the shadow

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absorption in the service of Allah Almighty is day or the dawn. In short, there are six possible interpretations of dawn, four are intellectual and two are spiritual.

وَلَيَالٍ عَشْرٍ ۙ﴿٢﴾

cast by the earth itself while the day is the light of the sun. Or, the involvement of the Saints of Allah Almighty in the world is a form of costiveness, which so to say is night while their

2. And by the ten nights [2].

about the Prophets of Allah Almighty had taken place. From this we learn that Allah Almighty too likes specific times of worship and so are the nights linked with His Beloved servants.

2. The first ten nights of Zil-Hajj, as during that time the fundamental rites of Hajj are being performed. Or, the last ten nights of Ramadaan in which I'tikaaf for the Night of Power (*Lailatul Qadr*) takes place. Or, the first ten nights of Muharram in which major incidents

وَّالشَّفْعِ وَالْوَتْرِ ۙ﴿٣﴾

3. And by the even and the odd [3].

even and Salaatul Maghrib and Witr have an odd number of raka'ats. Thus, this verse is in praise of Allah Almighty (*HAMD*) as well as in praise of the Holy Prophet صلى الله عليه وآله وسلم (*NA'AT SHAREEF*). It should be remembered that Allah Almighty in Personality, Attributes and action is Alone, we are even and the Holy Prophet صلى الله عليه وآله وسلم in personality and attributes is even but in his pure deeds is unique and individual i.e. he only performs good deeds.

3. This means an oath is taken on the even and the odds i.e. the pairs and the single things. In the creation we find pairs. Allah Almighty is One. The attributes of the creation reflect pairs e.g. knowledge and ignorance, strength and weakness, sin and piety, life and death, etc. But the attributes of Allah Almighty are pure and lofty only. Or, the deeds of man are good and evil while the deeds of the Holy Prophet صلى الله عليه وآله وسلم are all based on piety, as commitment of sin from him is totally impossible. Or, four of the daily Salaahs are

وَالَّيْلِ اِذَا يَسْرِ ۚ﴿٤﴾

4. And by the night when it departs [4].

in which there was the descent of Divine Mercy. Or, the night that the pilgrims spend at Muzdalifah in the rememberance of Allah Almighty after they proceed to Mina or all nights in general in which people get up to perform Salaatul Tahajjud.

4. By this night is either meant the Night of Me'raaj, which was full of darkness, as well as Prophets and angels had been walking in it. The Holy Prophet صلى الله عليه وآله وسلم had gone above the seven heavens. Or, it could mean the Night of Power (*LAILATUL QADR*)

هَلْ فِيْ ذٰلِكَ قَسَمٌ لِّذِيْ حِجْرٍ ؕ﴿٥﴾

5.Indeed in them is an evidence for the persons of understanding [5].

are those times which are spent in the rememberance of Allah Almighty or in the company of the pious.

5. It means those who are intelligent know that these above mentioned times have a connection with the pious servants. For this reason an oath has been taken on them. This tells us that blessed

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِعَادٍ ۙ﴿٦﴾

6. Did you not see how your Lord dealt with the Aad [6]?

صلى الله عليه وآله وسلم is seeing all the present and past events. The Holy Prophet صلى الله عليه وآله وسلم

6. O Beloved! صلى الله عليه وآله وسلم . This tells us that the gaze of the Holy Prophet

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on the Night of Me'raaj saw those people who would be punished, but were not yet born.

7. And with the people of the exclusively tall buildings of Iram [7]?

إِرَمَ ذَاتِ الْعِمَادِ ۝٧

7. It should be remembered that the people of Aad are two in number: The First Aad and the latter Aad. Aad bin Aus, bin Iram, bin Saam, bin Nuh are the children of Hazrat Nuh (On whom be peace). They are also known as Aad Iram. They were residing near Aden. The latter Aad were residing in Ahqaaf, near Hadramut. Their Prophet was Hazrat Hud (On whom be peace). The collective story of the first Aad has been mentioned in the Holy Qur'aan at two places only in *Surah Al Najm* and in this Surah. Shaddad was from this Aad who was the king of the world. He had his paradise made near Aden, which took three hundred years to complete. Shaddad had lived for nine hundred years.

8.The like of whom have never [8] been created in any cities.

الَّتِي لَمْ يُخْلَقْ مِثْلُهَا فِي الْبِلَادِ ۝٨

8. Who were tall and handsome. The smallest among them were 36 feet tall. Or, no settlement had been made like the paradise of Iram, which was constructed with the bricks of gold and silver and kneaded clay of musk and ambergris. The pillars were made of rubies and topaz. Rivers were made to flow of pure gems. Instead of stones lustrous gems and refulgent rubies had been laid out.

9. And dealt with Thamud who cut out rocks in the valley [9]?

وَثَمُودَ الَّذِينَ جَابُوا الصَّخْرَ بِالْوَادِ ۝٩

9. The People of Thamud were the maternal cousins of the people of Aad. They had established themselves between Arabia and Syria. They had established seventeen hundred large cities between Hijr and the Valley of Qura. They were expert sculptors, very tall and wealthy. Hazrat Saleh (On whom be peace) was sent as a Prophet to them. Due to their opposition and disobedience to Hazrat Saleh (On whom be peace) they were destroyed by Allah Almighty.

10. And dealt with the Pharaoh, the owner of large camps [10]?

وَفِرْعَوْنَ ذِي الْأَوْتَادِ ۝١٠

10. The Pharaoh had four believers pilloried, i.e. he had them laid on the scorching earth with their hands and feet spread out in the burning sun, thumping nails into their palms and feet. Among these was Hazrat Asiya and her waiting maid, the wife of Kharbeel who was pilloried and her three children were slaughtered on her chest. For this reason the Pharaoh has been called the one who pilloried.

11. Who transgressed in the cities [11].

الَّذِينَ طَغَوْا فِي الْبِلَادِ ۝١١

11. The people of Aad and Thamud had breached the boundary of Tauheed (Oneness of Allah) and began to indulge in polytheism, and the Pharaoh broke the barrier of servitude and declared himself as god. By *TAGHA* is meant to exceed the limits. For this reason floods are called overflowing water.

12. And then spread disorder [12], therein.

فَأَكْثَرُوا فِيهَا الْفَسَادَ ۝١٢

12. By mischief is meant misleading others, while by excessive mischief is meant either

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causing mischief over a long period or to establish and create many types of mischiefs. This tells us that Allah Almighty does not mete out punishment for a sin immediately. It should be remembered that the baser self first creates in a person a desire for wealth and luxury, then to obtain honour, then to disgrace others. These three things are the roots of

13. Therefore, your Lord inflicted upon them the whip of punishment with force [13].

13. From this emerge two issues:
1. No matter how severe the worldly punishment may be, but in comparison to the punishment of the Hereafter it is insignificant.
2. These punishments would not be deducted

14. Undoubtedly, nothing is absent from the sight of your Lord.

15. But for man [14], when his Lord tries him and honours him, and bestows favours on him, he says: "My Lord has honoured me [15]."

14. In the Holy Qur'aan man sometimes denotes the personality of man, sometimes a Prophet, sometimes a Saint, sometimes a negligent person, sometimes an infidel. In this verse it either means a negligent person or an infidel who is always impatient and ungrateful as is evident from the subject that follows. This type of man has no connection with the

16.But when He tries him and straitens for him provisions, he says: "My Lord has humiliated [16] me."

16. He complains about his Lord to everyone. Also, he conceals the favours of his Lord. He cries out of agitation at the difficulties sent by Allah Almighty. Or, it could mean that he regards poverty as a form of disgrace for him, although at times this could be in the form of a

17. Indeed, you do not honour [17] the orphan.

17. Reason for its Revelation:

mischief. Shariah has commanded to pay Zakaat and charity in order to curb the desire in the heart for wealth, made it obligatory to perform the Salaah in congregation in order to obviate an arrogance from the heart by standing shoulder to shoulder with the poor in the worship of Allah Almighty, by rubbing the forehead on the ground.

فَصَبَّ عَلَيْهِمْ رَبُّكَ سَوْطَ عَذَابٍ ﴿١٣﴾

from the punishments of the Hereafter for the infidels, because Allah Almighty has not called punishments as punishment, instead has called it the whip of the punishment which is not of any reckoning.

إِنَّ رَبَّكَ لَبِالْمِرْصَادِ ﴿١٤﴾

فَأَمَّا الْإِنسَانُ إِذَا مَا ابْتَلَاهُ رَبُّهُ فَأَكْرَمَهُ وَنَعَّمَهُ فَيَقُولُ رَبِّي أَكْرَمَنِ ﴿١٥﴾

Prophet or a Saint.
15. On the basis of my personal fine skills i.e. he does not do so to express gratitude but says it out of arrogance. Or, now this honour has become my property and would not be separated from me. If it were said out of gratitude, it would not have been mentioned in a form of a censure.

وَأَمَّا إِذَا مَا ابْتَلَاهُ فَقَدَرَ عَلَيْهِ رِزْقَهُ فَيَقُولُ رَبِّي أَهَانَنِ ﴿١٦﴾

punishment. Majority of the Prophets, Saints and Ulama (Islamic scholars) had been poor. It should be remembered that the word *QADR* reflects power, estimation, honour and hardship.

كَلَّا بَل لَّا تُكْرِمُونَ الْيَتِيمَ ﴿١٧﴾

Qadama bin Mazoon was an orphan by

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Umayyah bin Khalaf, who did not fulfill his rights, nor did he treat him with any kindness. These verses were revealed regarding him (*Roohul Mu'ani and Khazainul Irfaan*). From this, emerge two issues:

1. The upbringing of an orphan, giving him good education and correct training is the highest form of worship and a religious and social obligation.
2. The infidels too are duty bound for the upbringing of the orphans because Umayyah bin Khalaf was censured for this indiscretion.

18.Nor do you urge each other to feed the needy [18].

وَ لَا تَحٰٓضُّوْنَ عَلٰى طَعَامِ الْمِسْكِيْنِ ﴿۱۸﴾

18. It means that neither do you donate food, nor create desire in others for it; in fact you stop them from this charity. From this emerge a few issues:

1. Generosity is a praiseworthy attribute, but miserliness is a vice.
2. Donations of edible things is superior to other charities as it helps to save lives, so much so, that feeding animals, too, is an act of reward, and feeding a hungry human being is indeed a praiseworthy act.
3. Halting charities under some pretext, to stop the giving of charity are ways of the infidels. The present day Wahabis should take a lesson from this.
4. Even the infidels are duty bound to generosity as they had been censured for their miserliness. But this hardship is not of religious nature. For this reason they are not duty-bound to pay their Zakaat which they had not paid prior to accepting Islam.

19. And you devour [19] the inheritance of others greedily.

وَ تَاْكُلُوْنَ التُّرَاثَ اَكْلًا لَّمًّا ﴿۱۹﴾

19. "To devour greedily" denotes accumulative and by incorrect food is meant utilizing them. This means you lay your hands on the wealth of your relatives and the bequest of the deceased without differentiating between what is lawful and what is unlawful, by not paying the debts and trusts of the deceased, you do not execute his will, you do not separate the unlawful wealth in his possession accrued from gambling, stealing, etc, you do not give his wife and daughters their share due to them. In short, without any careful consideration you want to lay your hands on the legacy. From this verse emerge three benefits:

1. Before the advent of Islam the distribution of legacy was in vogue in Arabia according to the law of Hazrat Ebrahim (On whom be peace) in which they would commit malpractices. Otherwise, this verse is Makkan while the laws pertaining to inheritance were revealed in Madina.
2. The legacy of the Holy Prophet صلى الله عليه وآله وسلم is not for distribution, otherwise it would become obligatory that during his Caliphate Hazrat Alli (May Allah be Pleased with him) had wrongfully seized the legacy by taking over Holy Prophet صلى الله عليه وآله وسلم territory owned by him without giving to his rightful heirs, and the conquered territories of Hazrat Abu Bakr, Hazrat Umar and Hazrat Uthman (May Allah be pleased with them) were not handed to their heirs. Thus, Hazrat Alli, too, would be adversely affected by this verse. May Allah protect us!
3. The wrong distribution of the legacy, to deprive the daughter of her share, etc. is the practice of the infidels and a means of severe punishment. From it those Muslims should take a lesson who are afraid to pay the daughters their share from the legacy.

20. And you love the riches exceedingly [20].

وَّ تُحِبُّوْنَ الْمَالَ حُبًّا جَمًّا ﴿۲۰﴾

20. From this we learn that love for wealth is not a bad thing. What is evil is to have an insatiable love for it. This is based on three factors:

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1. To hoard the wealth without spending it.
2. To be engrossed in the ways and means of earning wealth day and night.
3. To become heedless and indifferent about the Day of Judgement due to concentration on accumulation of wealth, be heedless about Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم and earning wealth by lawful and unlawful means. It should be remembered that love for wealth is permissible within its limit, exceeding its limits is evil. However, love for Allah Almighty and His Rasool is permissible within but exceeding its limit is an act of excellence and a lofty virtue. In fact, there is no limit to it.

21. Indeed, then the earth shall be completely rent into pieces [21].

كَلَّآ إِذَا دُكَّتِ الْأَرْضُ دَكًّا دَكًّا ﴿٢١﴾

21. In that the earth would fly in pieces, no buildings, mountains, caves, etc. will remain on it. This will take place after the first blowing of the trumpet. At the sounding of the second trumpet the earth will become solid like iron and fatty and clean like the dough of bread. Says Allah Almighty: "*The day when the earth shall be changed other than this earth*" (S15:V48).

22.And the Command [22] of your Lord shall come, as well as the angels shall come in row after row [23].

وَّجَآءَ رَبُّكَ وَالْمَلَكُ صَفًّا صَفًّا ﴿٢٢﴾

22. By coming of Allah Almighty is meant the coming of His Laws because Allah Almighty is free from physical movement and not governed by space. By ordinance is meant the orders concerning matters pertaining to reckoning and the decisions of the people, and not concerning the laws of Shariah.
23. On the Field of Reckoning the angels of the heavens would be in separate rows. Or, the rows of angels of the different regions of Hell and Paradise would be separate. Or, the favourite angels close to Allah Almighty, or those angels executing duties would all be in separate rows for the purpose of managing the affairs there, bearing testimony, to welcome the inmates of Paradise, to sing the praises of the Holy Prophet صلى الله عليه وآله وسلم . In short, it would be amazing, awe-inspiring and a pleasant occasion.

23.And Hell [24] shall be brought near on that day. On that day man will remember, but how can such rememberance [25] avail anything?

وَجِايْٓءَ يَوْمَئِذٍۭ بِجَهَنَّمَ ۙ يَوْمَئِذٍ يَّتَذَكَّرُ الْإِنسَانُ وَأَنّٰى لَهُ الذِّكْرٰى ﴿٢٣﴾

24. It means Hell would be placed before the people on the Field of Reckoning. Or, it would be removed from its place and brought near the Field of Reckoning on the right hand side of the Divine Throne. Seeing everyone would be calling out each one for himself, besides our Holy Prophet صلى الله عليه وآله وسلم who would be calling out my followers, my followers! It is reported in one Hadith that there will be seventy thousand sounds emanating from Hell. At every call there would be seventy thousand angels who would be dragging the culprits there. This tells us that Paradise will remain at its place. Or, that Hell would be remaining at its stipulated place but the people of Reckoning would be seeing it nearer from the field.
25. It means the infidel on that day will be reflecting on his previous deeds and expressing regrets. He would be offering repentance. They would be acknowledging the counselling of their Prophets offered to them when they were in the world i.e. they had spoken the truth and if they are given another opportunity they would start doing good deeds. But, at that time

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neither will their repentance prove beneficial nor acknowledging the counselling would be of any help to them, because the time for that had passed. The field cultivated out of time will not bear any harvest. That place is not for doing deeds but for receiving the rewards or punishment of the deeds.

24.He will say: "Alas! Had I sent forward some virtues in my life [26]."

يَقُوْلُ يٰلَيْتَنِيْ قَدَّمْتُ لِحَيَاتِيْ ﴿٢٤﴾

26. Here, life denotes the worldly life or the life of the Hereafter. In terms of the first life the meaning of the verse would be: I wish during my worldly life I had done some good deeds and sent them for the Hereafter. In the second instance it would mean: I wish I had sent some good deeds for this permanent life. I had wasted my time in accumulating wealth for the temporary life. It should be remembered that even this expression of regret for the infidels would be a means of punishment. The expression of remorse for not doing good deeds in the world by the believer is a means of obtaining elevation of status for him. The expression of remorse is an act of repentance for the sinful believer while the expression of regret by the infidel on the Day of Judgement is a mere punishment for him.

25.So none can penalize like His punishment [27] on that day.

فَيَوْمَئِذٍ لَّا يُعَذِّبُ عَذَابَهٗٓ اَحَدٌ ﴿٢٥﴾

27. It means that on the Day of Judgement no one would be inflicting punishment on the infidels like Allah Almighty because the angels would be providing him with physical punishment with fire, snakes, scorpions, etc. while Allah Almighty will plunge him into grievous and spiritual punishment, as his heart will experience fear and his soul will experience extreme anxiety. In one form of recitation the verbs *YUAZZIBU* (none torments) and *YUTHAQU* (none binds) is used as passive voice, i.e. on the Day of Judgement none will be punished and imprisoned like the infidels. Under this condition two benefits would be obtained from the verse:

1. The punishment of the extremely sinful believer would be lighter than that of the dutiful infidel, because the infidel is a rebel while the sinful believer is a culprit.
2. The infidel on the Day of Judgement would be inflicted with a much severer punishment than the punishments of the world, just as the believer would be provided with greater comfort than the worldly comforts. For this reason this world is a paradise for the infidel and a prison for the believer even if the infidel may be in hardship here and the believer may be in comfort.

26.Nor can anyone bind like His binding.

وَّلَا يُوْثِقُ وَثَاقَهٗٓ اَحَدٌ ﴿٢٦﴾

27. O you contented human soul [28].

يٰٓاَيَّتُهَا النَّفْسُ الْمُطْمَئِنَّةُ ﴿٢٧﴾

28. **Reason for its Revelation:**
This verse was revealed in praise of Hazrat Abu Bakr Siddique, or Hazrat Uthman e Ghani or Hazrat Habib bin Adi (May Allah be pleased with them). But truly speaking, this is a general verse (*Tafseer Khazain*). By soul is either meant the heat or life or man himself. *MUTMAINNA* is life full of peace, tranquility and calmness and opposite to agitation. Hazrat Abdullah ibn Abbas (May Allah be pleased with him) says that by this is meant every believing soul. Hazrat Hassan says that the contented soul is that which in addition to faith has obtained certainty in matters of faith as well. Hazrat Mujahid says that the contented soul is that which accedes to the inevitable. Hazrat Ibn Ata says that the contented soul is that which is unable to exercise patience without the vision of the beloved. Others have

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said that the contented soul is that which becomes totally relieved from the anxieties and grief of the world and beyond it by remaining completely engrossed in the rememberance of Allah Almighty (*Tafseer Saawi*).

28. Return [29] to your Lord, so pleased with Him, as He is Pleased with you [30].

ارْجِعِيْٓ اِلٰى رَبِّكِ رَاضِيَةً مَّرْضِيَّةً ﴿٢٨﴾

29. This would be spoken to a sincere believer at the time of his death, or at the time of resurrection or after the completion of accountability when he would be going into Paradise (*Tafseer Madarik*). It should be remembered that it denotes the act of returning to the Lord, entering His Mercy and nearness. There are three stages of the human soul:
NAFSE AMMARAH: Baser self, which instills in man the desire to commit evil.
NAFSE LAWWAMAH: The Conscience self which censures the person on committing a sin and creates in him the desire to repent;
NAFSE MUTMAINNAH: The contented self which becomes the means of the pious sages engaging themselves in the rememberance of Allah Almighty and on the Day of Judgement obtaining for him the vision of the Beloved through which he would obtain peace and tranquility (*Tafseer Azizi*).
30. He lived in the world full of patience to bear the hardships sent by Allah Almighty, and full of gratitude at the comforts provided by Him. Thus, in prosperity and adversity he accepted the Divine Will. In spite of your sins your Lord is pleased with you and will grant you great reward for your lesser worship.

29. So you enter among My chosen devotees [31].

فَادْخُلِيْ فِيْ عِبٰدِيْ ﴿٢٩﴾

31. While in the world be in the gatherings of Zikrullah conducted by the pious servants of Allah Almighty. Or, accept that way of life practised by the pious servants of Allah Almighty. Or, after death join the group of the Truthful, the Martyrs and the pious because you had love for them, for everyone would be with those who were beloved to them. Or, after coming out of the grave join the group of the pious to proceed to the Field of Accountability. Or, after completing your accountability go with the pious servants of Allah Almighty into Paradise. From this we learn that gaining the company of the pious is a great bounty of Allah, which is obtained by those who are fortunate. Observe, Allah Almighty has mentioned this bounty before that of Paradise. Through the support of wood iron is kept fresh, by being with the flowers the grass gets a place of honour, the dog of the Companions of the Cave had obtained eternal life and greatness by being in the company of the saints of Allah Almighty.

30. And you enter My Paradise.

وَادْخُلِيْ جَنَّتِيْ ﴿٣٠﴾

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اياتها ٢٠ ٩٠ سُوْرَةُ الْبَلَدِ مَكِّيَّةٌ ٣٥ ركوعها ١

SURAH AL-BALAD (THE CITY)

(MAKKAN) Revealed Before Hijrah

1 Section: 20 Verses 82 Words , 320 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

لَآ اُقْسِمُ بِهٰذَا الْبَلَدِ ۙ﴿۱﴾

1.Indeed, I swear by this city [1] (Makkah).

1. That is, of the holy city of Makkah which is the most ancient city established by Hazrat Ebrahim (On whom be peace). In it are found the Holy Ka'bah, Maqaame Ebrahim, etc. From ancient times Hajj has been taking place here. In it there is peace and security for every living creature. It is the place of birth of the leader of the Prophets صلى الله عليه وآله وسلم . This tells us that due to its connection with the Holy Prophet صلى الله عليه وآله وسلم every street and market place of Makkah gained such sanctity that Allah Almighty took an oath on it. Then what about those Noble Companions who had lived with the Holy Prophet صلى الله عليه وآله وسلم like a shadow, how lofty will be their dignity?

وَاَنْتَ حِلٌّۢ بِهٰذَا الْبَلَدِ ۙ﴿۲﴾

2. As (O Beloved Prophet) you dwell [2] in this city.

2. The word HIL is derived either from *HULOOL* or *HALAAL* i.e. O My Beloved! Your stay in the sacred city is a temporary one; otherwise you would not have been kept here, so that you may not be visited because of the Holy Ka'bah. Or, in future, you would be coming back here in regal splendour. Or, that after dwelling you would be returning back to Makkah, on the day of the Conquest of Makkah. It should be remembered that at that point in time an oath was taken on the sacred city of Makkah because it is the place of residence of the Holy Prophet صلى الله عليه وآله وسلم. Now, because Madina Munawwarah is the permanent place of residence of the Holy Prophet صلى الله عليه وآله وسلم it is a place of great honour. The great Sufi sages say that the heart and soul of the devotees of the Holy Prophet صلى الله عليه وآله وسلم is that place in which he is residing. In it the vision of the beloved is on display where one can purchase the love of the Holy Prophet صلى الله عليه وآله وسلم . Thus, an oath is taken on him. It should be remembered, just as different markets are found in different places, likewise in some hearts there is a market of infidelity and transgression, in some there is a market of faith and mystical knowledge of Allah Almighty, in some is a market of the love of the Holy Prophet صلى الله عليه وآله وسلم . Here, there is an oath about these hearts wherein there is the market of love. Also remember, that just as the light of the sun can pour into millions of bottles at one time, likewise the light of the Holy Prophet صلى الله عليه وآله وسلم too is found in many hearts at the same time. Furthermore, just as the light of the lamp shines in every corner of the house accompanied by the colour of the chimney, likewise, wherever there is light of Allah, there is light of the Holy Prophet صلى الله عليه وآله وسلم . Where there is no light of the Holy Prophet صلى الله عليه وآله وسلم that place is bereft of the light of Allah Almighty. Thus, it is said: *"And O beloved! You are*

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dwelling in this city" i.e. you are manifested in these hearts. From this we learn that the Holy Prophet صلى الله عليه وآله وسلم is the greatest Beloved of Allah Almighty. Anything that becomes connected with the Holy Prophet صلى الله عليه وآله وسلم becomes the Beloved of Allah Almighty as well. Thus, the hearts of the Saints are beloved to Allah Almighty as an oath is taken on them.

3.And by your father [3] and his progeny.

وَوَالِدٍ وَّمَا وَلَدَ ۙ﴿۳﴾

3. Here, the word father signifies Hazrat Adam (On whom be peace) and child denotes his progeny. In this circumstance two issues emerge from it:

1. Man is the noblest in the entire creation because Allah Almighty has taken oath on him.
2. The status of the father is greater than that of the mother because Allah Almighty took an oath on the father and not on the mother.

Or, by father is meant Hazrat Ebrahim (On whom be peace) and by children is meant the Holy Prophet صلى الله عليه وآله وسلم . From this we learn that in the group of Prophets, Habeebullah صلى الله عليه وآله وسلم the Beloved of Allah Almighty is most superior, followed by Khaleelullah (Hazrat Ebrahim)-the Friend of Allah Almighty. Or, by father is meant the Holy Prophet صلى الله عليه وآله وسلم and by children is denoted his followers. Just as the father is the origin of the children, likewise, the Holy Prophet صلى الله عليه وآله وسلم is the origin of the entire Ummah. Just as the father is the one who trains, teaches and looks after the children, likewise the Holy Prophet صلى الله عليه وآله وسلم too is the cherisher and instructor of his followers. Just as the son cannot become equal to the father in any state, likewise, the follower cannot become equal to the Prophet. Just as the relationship of the father does not terminate even after death, likewise the follower too after death remains a follower. Just as all the kinsmen of the father are dear to him i.e. father's mother (granny), and father's brother (uncle), likewise the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم his family members, the Saints and the scholars of Islam are a source of respect and pride for us. Just as the father generates brotherhood among his children even if they are black or white, learned or ignorant, likewise the Holy Prophet صلى الله عليه وآله وسلم too made all the believers as brothers. The Holy Prophet صلى الله عليه وآله وسلم has brought about a universal brotherhood of man. In this way a few issues emerge from this verse:

1. Prophets are spiritual fathers of the followers, not brothers. Therefore their wives are not the sister-in-laws of the followers, but their mothers, and as such marriage with them is totally forbidden.
2. To claim equality with them is an act of infidelity. It is essential to remain mere devotees of them, totally subservient to them.

4. Surely, We have created man to work hard [4].

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْ كَبَدٍ ؕ﴿۴﴾

4. In that man has been surrounded with such creational and religious problems like water is in the container i.e. He had created man without knowledge, inflicted thousands of diseases on him, earning his sustenance has been made his responsibility, made him needy of food, clothes and home. This burden has not been placed on the angels, jinns and animals. In addition, millions of responsibilities of the world and the Hereafter have been placed on man. Also, pangs of death, fear of the grave, fear of accountability on the Day of Judgement too are placed on him. May Allah Almighty let all these pass successfully. It should be remembered that in these numerous hardships and difficulties there are countless Divine wisdoms. Our baser self is like a wild horse. If the rein of these hardships is not placed in its mouth to keep it in check, it will most certainly destroy us. Despite these hardships, it is man

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who has claimed divinity. It is man who became false prophets. Oppression, brutality and blood is shed by man. The souls of the beloved servants of Allah Almighty are not base or evil. For them these hardships are a means of obtaining higher status. In short, we are that impure iron which melts in the furnace and with the beating of the hammer is made pure. But the pious servants are pure gold, which is melted in the furnace to gain the nearness of the Beloved like owners of the jewellery. It should be remembered that for all these hardships the best remedy is the rememberance of Allah Almighty. The administration of anesthetic does not let the patient feel the pain of the operation. Through the injection of the remembrance of Allah Almighty no pain of these hardships is felt. When the ladies of Egypt became deeply absorbed in the beauty of Hazrat Yusuf (On whom be peace) they did not feel the pain of their fingers being cut.

5. Does he think that nobody can overpower [5] him?

أَيَحْسَبُ أَنْ لَّنْ يَّقْدِرَ عَلَيْهِ أَحَدٌ ۝٥

5. **Reason for its Revelation:**
This verse was revealed concerning Usaid bin Kaleedah who was a well-known wrestler. He was so strong that if he were to press a skin under his foot ten people would not be able to free it. The skin would tear into pieces but not get freed from under his feet. The Holy Prophet صلى الله عليه وآله وسلم preached Islam to him, gave him glad-tidings about Paradise, instilled in him fear about Hell. On hearing this he said that the angels of Hell could do no harm to him. As a single man I am enough for them. In response to it this verse was revealed (*Tafseer Roohul Mu'ani, Khazainul Irfaan*). It should be remembered that Allah Almighty had physically kept man under the control of the parents, then the teacher, then the state so that the powers of all of them can become the proof of the power of Allah Almighty. Likewise, spiritually He has kept us under the control of the religious guide, the scholar, the saints, the angels and the Holy Prophet صلى الله عليه وآله وسلم so that these powers can become the proof of Allah's powers and our helplessness. Those who reject the powers of the Prophets, the Saints, and the angels are in reality keeping the faith of infidels. Since for our physical upbringing we are totally dependant on human beings, then for our spiritual development too we are dependant on the pious servants of Allah Almighty.

6.He says: "I have spent an enormous wealth"[6].

يَقُوْلُ أَهْلَكْتُ مَالًا لُّبَدًا ۝٦

6. **Reason for its Revelation:**
This verse was revealed regarding either Walid bin Mugheerah who became the enemy of the Holy Prophet صلى الله عليه وآله وسلم and gave people bribes to stop them from accepting Islam. But he could not stop the progress of Islam. Eventually he regretfully expressed these words: "*I have wasted heaps of wealth.*" From it we can understand that only that wealth is the mercy of Allah Almighty, which is spent on good things. Spending it on evil things can become the means of regret in the world and disgrace in the Hereafter. From this those people should take a lesson who spend extravagantly to obtain membership of social organizations and ministerial posts, as well as irreligious customs during weddings. Or, this verse is revealed regarding Usaid bin Kaleedah who had arrogantly said to the Holy Prophet صلى الله عليه وآله وسلم that he had spent a large sum of money in service of man; that he is generous and benevolent. Under such circumstances this verse can prove beneficial that any charity whose object is not to obtain the pleasure of Allah Almighty but for name and fame and to maintain irreligious customs is in reality destruction of that wealth. Observe, Allah Almighty has called this spending destruction of the wealth, an exercise in futility.

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7.Does he think that none sees [7] him?

7. It means, does the infidel think that Allah Almighty is not looking at his deeds, intentions and desires? From this we learn that when spending wealth, one should consider its expenditures and the intention i.e. it should be

أَيَحْسَبُ أَنْ لَّمْ يَرَهٗٓ أَحَدٌ ۝٧

spent with good intentions on good things. The good expenditure for charity is like the fertile ground for the seed while the good intention is like providing water for the seed. The seed will grow through the help of both these things.

8. Have We not given him two eyes [8]?

8. Although animals too have been provided with eyes, their utility with man is different to that of the animals. Man obtains forgiveness for the sins by shedding tears from the eyes. He becomes a Hajee by seeing the Holy Ka'bah with it and a Companion by seeing the Holy Prophet صلى الله عليه وآله وسلم with it. He uses the eye to look at the mother, daughter, wife, friend and enemy with a different gaze. In these very eyes are stored the heavens, the earth, the oceans. Light of the sight is neither warmed by the fire nor cooled by ice. It passes through glass. It instantly travels through the heavens, the east and west. By reflecting upon it we can solve thousands of issues concerning beliefs, like the issue of Me'raaj, or the omnipresence and omniscience of the Holy Prophet صلى الله عليه وآله وسلم or the miracles of the Saints of Allah Almighty, covering the earth in the wink of an eye, etc. The Sufi sages say that by two eyes is meant the eyes of the heart and the mind. In the eye of the mind is outer vision while the eye of the heart reflects inner vision. Through the eye of the mind is seen the visual world while through the eye of the heart can be seen the unseen world. Through

أَلَمْ نَجْعَلْ لَّهٗ عَيْنَيْنِ ۝٨ لا

the physical sight one can see the words of the Holy Qur'aan while the inner sight acquaints you with its mystical meanings. The outer vision enables you to see the human form of the Holy Prophet صلى الله عليه وآله وسلم while the inner vision helps you to see the resplendent light of the Holy Prophet صلى الله عليه وآله وسلم. Outer vision can be strengthened through worldly collyrium while the inner vision gains its strength through the sacred dust of the Beloveds of Allah Almighty. When the light of the outer vision is pulverized with the inner vision then this outer vision travels the entire world, just as by connecting an electrical wire we are able to hear the sound which emanates from thousands of miles as in the case of telecommunication. The outer vision without the help of the inner vision can enable you to reach infidelity and atheism, but when it joins with the inner vision it will reveal to the person incredible wonders: "*As long as intellect is under the control of the dictates of Allah Almighty it is Divine (Good). As soon as it assumes its freedom, it is devilish. (Evil).*" In the light of this discussion, now read the verse: "Have We not made his two eyes?"

9.And a tongue and two lips [9]?

9. It should be remembered that the eye looks at someone else but not himself, while the tongue describes his own condition, not of someone else's. There is an encounter between them. Other outer limbs are in pairs, but the tongue is one, so that man can talk less and work more. Also, he should maintain one tongue i.e. be a man of his word. A person of double tongue is a hypocrite. Also, just as the outer tongue is one, the tongue of the heart i.e.

وَلِسَانًا وَّ شَفَتَيْنِ ۝٩ لا

the inner tongue too should be one. Therefore it is important that the tongue and the heart should be one. The tongue is placed in captivity between the two lips. Thirty-two teeth have been placed as guards over it so that it can be understood that the looseness of the tongue is not good. An uncontrolled tongue distances a person from the Creator and the creation. It should further be remembered that on some people's tongue the baser self speaks,

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while on the tongue of some the devil speaks, while on the tongue of some the angels speak and on others Allah Almighty speaks. In short, the human tongue is the absolute manifestation of Divine power. It is for this reason that it has been mentioned among His special bounties. The Quranic verses and all the prayers are like bullets while the tongue is the rifle. A good rifle is able to fire the bullet more effectively. The recitation of the Qur'aan and the prayers uttered from the pure tongue will have more effect. Thus keep the tongue pure so that you can see the light of the Holy Qur'aan. According to the Sufi sages the tongue of Islam and guidance is the Holy Qur'aan while the actions and sayings of the Holy Prophet صلى الله عليه وآله وسلم are the two lips. Just as the tongue cannot reveal the secret of the heart without the help of the lips, likewise without the actions and utterances of the Holy Prophet صلى الله عليه وآله وسلم the secrets of the Holy Qur'aan cannot be unfolded.

10.And We have guided him to the two [10] paths (good and evil).

وَهَدَيْنٰهُ النَّجْدَيْنِ ﴿١٠﴾

10. It means of the milk-laden breasts of the mother, which had taught the child to suckle it and to draw the attention of the mother by crying when hungry. This tells us that you should seek mercy by weeping, and never to despair from the mercy of Allah Almighty. When He has provided us with sustenance at this helpless state according to our need, will He not provide it now? Most certainly He will! Or, that Allah Almighty has taught man

different ways of good and evil. Showed him to follow the path of goodness to safeguard him from the path of evil. Or, made man aware of the paths of Shariah (laws of Islam) and Tareeqat (mystic way of life). Shariah is connected with physical purity while Tareeqat purifies the heart. Both these paths are there to reach Allah Almighty. This tells us that religion is correct which is inclusive of Shariah and Tareeqat.

11.But he did not attempt to steep [11] high.

فَلَا اقْتَحَمَ الْعَقَبَةَ ﴿١١﴾

11. It means that man did not perform those pious deeds out of gratitude for receiving these above-mentioned bounties, which are unbearable on the soul. Their discussion follows later, yet he takes a salary from the king to accomplish his heavy duties. Here, Allah Almighty is lodging a complaint about

man's unfaithfulness and ingratitude to His Beloved Prophet صلى الله عليه وآله وسلم. From this we learn that one should make haste in doing good deeds as is understood from the word "*hurried*", and that pious deeds are narrow and difficult paths of achieving Paradise as is understood from the word "*steep valley*".

12. And what do you know what [12] is steeping high?

وَمَآ اَدْرٰىكَ مَا الْعَقَبَةُ ﴿١٢﴾

12. It means O believer! What do you know about that difficult path to Paradise? This tells us that the things of the Hereafter cannot be understood through one's personal intellect and understanding without the guidance of Divine revelation. Intellect is a worldly commodity, which can only understand the world and matters relating to it. Or, *O My beloved! What do you understand by that deep valley*? In that case this sentence or expression is to show the

importance of the subject matter that follows and not for the negation of the Holy Prophet's صلى الله عليه وآله وسلم knowledge, because the Holy Prophet صلى الله عليه وآله وسلم was fully active on these issues prior to Prophethood which is being mentioned in the discussion that is to follow. That which Allah Almighty has declared as steep and difficult cannot be kept beyond the knowledge of the Holy Prophet صلى الله عليه وآله وسلم.

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13.It is freeing of a person in bondage [13].

فَكُّ رَقَبَةٍ ﴿١٣﴾

13. To free one's slave, or to emancipate the slaves of others, or to free the schools in exchange of writings, or free the debtor of his debt, or free the oppressed prisoner from captivity, or relieve the afflicted person of his hardships. All these are included in it. The Sufi sages say that to free the heart from the captivity of the baser self, to distance oneself from the complications of the world, freeing oneself from the fire of Hell by doing pious deeds, too, is included in this. If fasts and Salaah, etc. have been left under the responsibility of the deceased believer, then freeing him from the captivity of the Hereafter by paying compensation for them is included in it. In fact, this is a highly recommended act of relieving the deceased from its responsibility instead of keeping it in a state of helplessness. This verse provides an excellent proof for Esaale Sawaab i.e. conveying the rewards of a good deed to the souls of the deceased, Khatam Shareef, Fateha Shareef, performing third day rites, ten day rites, forty day rites for the deceased, etc. for all these activities entail in relieving the yoke of burden from the neck of the deceased, and a means of granting the deceased freedom from the punishment of Allah Almighty.

14. Or, feeding on a day of hunger [14].

اَوْ اِطْعٰمٌ فِيْ يَوْمٍ ذِيْ مَسْغَبَةٍ ﴿١٤﴾

14. By days of hunger is meant the period of famine during which even we have a great desire and need for food, the needy people experience hardship with food. This tells us that at the time of need to distribute things dear to oneself is the means of obtaining great rewards. Or, it denotes the holy month of Ramadaan. This tells us that to distribute food to the needy in the holy month of Ramadaan is an act of tremendous reward.

15. The orphans and the kinsmen [15].

يَّتِيْمًا ذَا مَقْرَبَةٍ ﴿١٥﴾

15. Among the human beings that child is an orphan whose father is deceased. Among the animals that offspring is orphan whose mother is deceased. A pearl is an orphan, which is alone in the oyster. You will only obtain good fruit whose seed is good, is sowed timeously, and is nurtured in fertile ground. Lawful food is from pure seed. The period of drought, the appropriate season for cultivation, etc. are closely linked to fertile ground. There are many rewards for this charity. Kinship is general whether on family basis or on basis of in-laws'.

16.Or, the poor person, lying in the dust [16].

اَوْ مِسْكِيْنًا ذَا مَتْرَبَةٍ ﴿١٦﴾

16. It means one who is extremely destitute who neither has a house to stay nor any bedding and spends his life on an open ground whose carpet is sand. In it there is a proof of Hazrat Imam Abu Hanifa (May Allah be pleased with him) that a destitute is that person who owns nothing, while a beggar is he who possesses wealth less than the minimum wealth on which Zakaat becomes obligatory. Or, by one lying in the dust means an Islamic soldier or a poor man without any material resources, or that beggar who does not beg by concealing his poverty and giving charity for them is an act of excellence.

17.Then he should be such who believes [17] and counsels (each other)

ثُمَّ كَانَ مِنَ الَّذِيْنَ اٰمَنُوْا وَ تَوَاصَوْا

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to be steadfast [18] and counsel to remain merciful [19].

بِالصَّبْرِ وَ تَوَاصَوْا بِالْمَرْحَمَةِ ﴿١٧﴾

17. In that he should be beforehand from the group of believers, the pious because faith is the condition for pious deeds and condition precedes the conditional. For this reason the verb "*should be*" is being used here. Or, it means that any infidel performs the above-mentioned pious deeds in his period of infidelity thereafter he accepts Islam his pious deeds would become beneficial for him. In the first instance the adverb "*them*" is for maintaining narrative order while in the second instance it is for factual order. From this verse we learn that every believer should remain steadfast on the path of Islam and not adopt a separate way. He should regard himself as one from the Muslim community and not regard himself as a person of pomp and splendour. He should perform his religious duties with the rest of the believers as congregational worship has greater chance of acceptance as is understood "*from those*".

18. The list of patience is beyond enumeration because the worldly hardships are beyond limits. On every hardship there is a different form of patience. However, patience is of three types: patience relating to the observance of religious duties, to worship at all times and to bear the severity of worship. To exercise patience at committing sins i.e. in spite of the demands of the baser self-sins are committed. To exercise patience during adversity and hardship by not showing signs of fear. Bravery, generosity and austerity too are forms of patience. Patience is an excellent virtue, therefore its command is given before that of Salaah by saying: "*O believers! Seek help with patience and Salaah.*"(S2:V153). The reward of patience is Allah Almighty Himself as is evident from "*Allah is with those who are patient*" (S2:V153). "And counsel them towards patience" is mentioned in this verse in respect of action. This tells us that every believer should be a propagator and should do propagation according to his ability.

19. To violate someone's full or partial right is an act of cruelty. To give all his rights is an act of justice. To give more than what is due to a person and to give without claim is an act of mercy. Having mercy on oneself means to save oneself from the fire of Hell by doing heavenly deeds. Having mercy on one's children entails teaching them successful life for this world and the Hereafter. Having mercy on kinsmen and friends means admonish them to do good and refrain them from doing evil. Mercy on your personal enemies entails granting them pardon. Having mercy on national and religious enemies means to protect the world from their evil and mischief by annihilating their enmity or even themselves. Uprooting oppression and weeds from the tillage field is an act of mercy. In short, there is a great amplitude or loftiness in showing mercy and kindness.

18.They are the people of the right hand [20].

أُولَٰئِكَ أَصْحَابُ الْمَيْمَنَةِ ﴿١٨﴾

20. Those who were on the right hand side of Hazrat Adam (On whom be peace) on the Day of the Covenant, or those who will be on the right side of the Divine Throne on the Day of Judgement, or those who would be given their book of deeds in the right hand, or those who will be in Paradise which is on the right side of the Throne. Or, the People of right means people of good fortune and ampleness. The meaning of *BARAKAT* (an eternal benefit of a bounty), and as such its meaning would be that these people due to their pious deeds will always reap benefits in the world, at the time of death, in the grave and at the Field of Accountability. In short, wherever they will be. Or, through their good deeds the entire creation will reap the benefit. Or, the blessing and bounty is fully aware of each step of theirs. From them some are a means of blessings to their family, some to their nation, some to their

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country and some to the entire creation. In short, there are many explanations of this verse.

19. But those who disbelieve Our Verses; they are the people of the left hand [21].

وَ الَّذِيْنَ كَفَرُوْا بِاٰيٰتِنَاهُمْ اَصْحٰبُ الْمَشْئَمَةِ ﴿١٩﴾

21. The number of explanations which have provided for *MAIMANAH*, in contrast to them explanations here would be provided for *MASHAMAH* i.e. receivers of books of deeds in the left hand, those who would be standing on the left hand side of the Divine Throne, etc. Or, these are those inauspicious people, who did not value their worldly lives, or who had not taken full benefit from their good deeds in the Hereafter. This tells us that infidelity is inauspiciousness while faith is a blessing. It should be remembered that some deeds, too, are inauspicious, like going to bed before performing Esha Salaah, to sleep at the time of Fajr Salaah, disobedience of parents, sweeping after eating, to burn the outer parts of the onions, etc.

20.Over them is fire, closed from above [22].

عَلَيْهِمْ نَارٌ مُّؤْصَدَةٌ ﴿٢٠﴾ ع

22. In that in the ceiling of Hell there is neither a ventilator nor any holes through which light or air could filter from outside. Or, that the smoke from inside would come outside.

ایاتها ١٥ ٩١ سُوْرَةُ الشَّمْسِ مَكِّيَّةٌ ٢٦ رکوعها ١

SURAH AS-SHAMS (THE SUN)

(MAKKAN) Revealed Before Hijrah

1 Section: 15 Verses 54 Words, 247 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. (I swear) by the sun and its brightness [1].

وَ الشَّمْسِ وَ ضُحٰهَا ﴿١﴾

1. In this Surah there are seven oaths mentioned. Firstly, the oath of the sun and its light; because the sun maintains the order of the world like the age of the animals, agricultural;

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fields, the gardens, the grain and the ripening of the fruit are connected to it. It is for this reason that the sun has been mentioned first. To the Sufi sages the Holy Prophet صلى الله عليه وآله وسلم is the sun, while Shariah and Tareeqat are the lights emanating from him. It should be remembered that the Holy Prophet صلى الله عليه وآله وسلم has been called a sun for several reasons. One the entire world benefits from the sun at all times, during the day the benefit is direct while during the night the benefit is indirect through the moon and the stars. Likewise, the bounty and blessings of the Holy Prophet صلى الله عليه وآله وسلم have always remained in the world and will always remain. Before his advent it was received through the previous Prophets and after his worldly demise it will continue to be received through the pious scholars and the Saints. The Holy Prophet صلى الله عليه وآله وسلم is the sun while the other Prophets are stars and the scholars of the Ummah are the particles.

Secondly, the moon and the stars, generator, electricity, etc. can provide light during the night but they cannot remove the night, whereas the sun removes the night, to bring about the day. Likewise, the night of infidelity from the heart is removed through the Holy Prophet صلى الله عليه وآله وسلم . No matter how many thousands of pious deeds the infidels may perform, they cannot become believers. Thirdly, in spite of being a million miles away from the earth the sun dries the impure earth to make it pure. Similarly, the Holy Prophet صلى الله عليه وآله وسلم is purifying our impure hearts from a distance of thousands of miles. "*And he purifies them*," says the Holy Qur'aan. Fourthly, the sun melts and flows the ice and dew of the entire night. Likewise, the blessed gaze of the Holy Prophet صلى الله عليه وآله وسلم uproots from far the ice of sin and negligence from our hearts. It is the Holy Prophet صلى الله عليه وآله وسلم who had the idols thrown out of the Holy Ka'bah and it is him who cleanses the Ka'bah of the heart of all its idols. Fifthly, after the sun has risen the negligence of every person is removed; everybody is safe from the harm of the robbers. In any heart in which there is the light of the Holy Prophet صلى الله عليه وآله وسلم there is no room for any negligence or the fear of the devil.

Sixthly, every king or a commoner, wealthy or the poor needs the sun. Likewise, every Prophet, saint, the pious and the sinner, is in need of the Holy Prophet صلى الله عليه وآله وسلم. Seventhly, while the stars receive their light from the sun, the sun has directly received the light from Allah Almighty. Similarly, everyone obtains bounties from the Holy Prophet صلى الله عليه وآله وسلم while the Holy Prophet صلى الله عليه وآله وسلم has received everything from Allah Almighty. Eighthly, although the basic light of the sun is one yet it enables different colours to be reflected from different stars. Likewise, the resplendent light of the Holy Prophet صلى الله عليه وآله وسلم is sparkling different hues of this light in the hearts of the Qadiris, Chishtis, Soharwardis, Naqshbandis, etc. It should be remembered that the refulgence of the Holy Prophet صلى الله عليه وآله وسلم is of two types: the outer and the inner. The name of the outer or apparent refulgence is Shariat, which help to rectify and purify our bodies. The inner refulgence and manifestation is called Tareeqat, which safeguards our hearts. The words "*and it's brightness*" points towards both these manifestations. Or, either the sun denotes the spirit and soul of man, while brightness and light refer to its effects in the body of man.

2. And by the moon when it follows [2] (the sun).

وَ الْقَمَرِ اِذَا تَلٰىهَا ۙ﴿۲﴾

2. In that when the sun sets, the moon comes out, like on the night of the fourteenth night. Or, after the sun has risen, the moon should rise; and after it sets should rise again; like on the first of the month. This rise and fall of the moon is telling us about the rise and decline of man and nations. Or, by sun is meant the Holy Prophet صلى الله عليه وآله وسلم and by moon is meant Hazrat Abu Bakr Siddiq, because after the Prophets he is the most superior being; like the moon is after the sun.

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صلی اللہ علیہ وآلہ وسلم which has encompassed the Holy Prophet صلی اللہ علیہ وآلہ وسلم . Or, by '*sun*' is meant the human soul and by '*grace*' is meant his heart on which the light of the soul falls, which helps to inculcate faith, mystical knowledge, etc. in the heart; i.e. I take an oath on the heart of the believer when it is linked with the soul and not following the dictates of the baser self (*Nafs e Ammarah*) and Shaitaan. The heart is like the ground; sometimes it is controlled by the soul and sometimes the baser self.

In addition, he is the successor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم without separation and after his demise would be buried next to the Holy Prophet صلی اللہ علیہ وآلہ وسلم . The meaning of '*coming after*' is to show the excellence of Hazrat Abu Bakr Siddiq and to prove his Caliphate without separation. Or, by '*sun*' is meant the Holy Prophet صلی اللہ علیہ وآلہ وسلم and by '*moon*' is meant the pious saints and the scholars of the Ummah of the Holy Prophet صلی اللہ علیہ وآلہ وسلم who will continue until the Day of Judgement to convey the light

3. And by the day when it displays its (sun's) brightness [3].

وَ النَّهَارِ اِذَا جَلّٰىهَا ۫ۙ﴿۳﴾

3. It means it should make the sun visible, in that after looking at the light of true dawn, people should understand that sunrise is close, and after seeing sunshine should understand that the sun has risen. In external existence the sun is the cause of the day. Thus, you cannot raise this objection that the day shines because of the sun, nor does the sun shine because of the day.

4.And by the night when it is covered [4] (in darkness).

وَ الَّيْلِ اِذَا يَغْشٰىهَا ۫ۙ﴿۴﴾

4. It should be remembered that days and nights cause termination of ones age. It is they that bring about revolution in the world. They are the means to understand death and resurrection. It is through them that one understands that man would experience good health, sickness, prosperity and adversity from time to time. For this reason Allah Almighty has taken an oath on the day and night. The Sufi sages say that time which is spent in the rememberance of Allah Almighty is day, while that which is spent in negligence is night. On the saints of Allah Almighty, the time of expansion is day and the time of seizure is night. But, an oath is taken of that day which connects the sun, i.e. the Noor of the Holy Prophet صلی اللہ علیہ وآلہ وسلم to shine on the heart. The worship of the infidels and the Hindu deities is not connected with day, while the worship of the believer is the day. There is a difference between the Holy Prophet's صلی اللہ علیہ وآلہ وسلم generosity and worship. That good deed which is performed through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم is an act of worship for which there is reward. Without this, it is mere habit, for which there is no reward.

5. And by the sky [5] and Him Who made it.

وَالسَّمَآءِ وَ مَا بَنٰىهَا ۫ۙ﴿۵﴾

5. Since the sky has encompassed the earth, and since all the bounties on the earth in the form of rain, sunlight, etc. come from the sky, it is therefore the reflection of Divine Power and blessings. For this reason an oath is taken on it. Or, by sky is meant the Prophethood of the Holy Prophet entire creation from eternity to eternity, and since all the bounties and blessings of Allah Almighty reach His servants through the medium of the Holy Prophet صلی اللہ علیہ وآلہ وسلم and since every creation, at all times, is dependent on the Holy Prophet صلی اللہ علیہ وآلہ وسلم , it is, thus, being called the sky (*Tafseer Azizi*).

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6.And by the earth and Him Who spread [6] it.

وَالْاَرْضِ وَمَا طَحٰىهَا ۙ﴿۶﴾

6. The earth is the reflection of the powers of Allah Almighty, therefore an oath is taken on it, because man, animals, vegetation, etc. are visible manifestations of it, while mines, gemstones and sand fountains of oil etc. emerge from within it. Also, in outer form, all forms of the earth are equal, but its hidden effects are different. In addition, the earth is also the fundamental dwelling place of the Prophets and Saints. On the basis of this, it is superior to the sky. Furthermore, it is providing harvest for thousands of years without rejecting to produce. It is full of humility and modesty; therefore, gardens and crops. Fire is arrogant; therefore it is deprived of these. Also, from one rainfall it reflects many effects. In some places it forms rivers; at other places it sprouts vegetation, etc. The Sufi sages say that the hearts of the believers are like the earth, which are continuously deriving bounties and blessings from the Holy Prophet صلى الله عليه وآله وسلم . In them are found all the above-mentioned attributes of the earth.

7. And by the soul and Him Who perfected [7] it.

وَنَفْسٍ وَّمَا سَوّٰىهَا ۙ﴿۷﴾

7. By *'soul'* is either meant the soul of Hazrat Adam (On whom be peace) or the soul of the entire mankind. Man is the noblest in creation; therefore an oath is taken on him. In Arabic, the word *'soul'* is used for person, soul, heart, life, blood, breath, etc. Here, either heart is denoted, or life or personality. Because the human form is better than all the other forms, hence an oath is taken on it. Or, the human soul which initially is bereft of excellence, but which is worthy of countless virtues. Or, the human heart, which is like a blank page, whatever type of writer finds it; he makes an impression on it. Or, it can be the baser self of man, or the conscious self or the contented self. Thus, an oath is taken on these things. It should be remembered that whatever meanings can be given to the soul, the same will be given to the word "*perfected it*".

8. Then inspired (the human soul) with all the wickedness and piety [8].

فَاَلْهَمَهَا فُجُوْرَهَا وَتَقْوٰىهَا ۙ﴿۸﴾

8. It means He informed the noble Prophets in a natural way about piety and evil. Therefore, these noble persons are innocent, prior to their Prophethood. Or, He made every person aware of piety through the medium of the Prophets, so that they can do pious deeds and abstain from all sinful activities. Or, that He persuaded some hearts to do evil and some towards piety, so that they could act according to their power.

9.Certainly he prospers who purifies [9] it (the soul).

قَدْ اَفْلَحَ مَنْ زَكّٰىهَا ۙ﴿۹﴾

9. The word *'to purify'* in Arabic grammatical terminology is from "*Baabe Tafeel*", which means excessively purified, and had always been engaged in purification. There are numerous defects of the soul, but all of them are of three types: defective beliefs, defective actions and negligence. Purify the soul of all these defects and keep it pure from them. The defective beliefs can be purified through correct beliefs, defective actions can be straightened through repentance and pious deeds and the correction of negligence can be achieved through the rememberance of your sins, visiting the graves and being in the company of the pious. It should be remembered that in other religions to obtain the purity of the soul, they are taught to cut off links with the material world, i.e. by becoming

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a hermit, on which everyone is not able to act. However, those who do accept this secluded life, are trapped in the life of sin, instead of purifying their souls. Not using the power

10. And he is miserable who corrupts [10] it (soul).

10. In matters of infidelity and sin, the devil first frees the person from Mustahab (*desirable*) acts, then the Sunnat acts, then the Wajib (*obligatory*) acts, then Fard (*compulsory*) acts and then correct beliefs. Stop the thief at the door. Do not allow your enemy to cross the border. Punish the child when he steals a few cents. It should be remembered that man makes an effort to purify his baser self and he succeeds in this through the bounty of the Holy Prophet صلى الله عليه وآله وسلم.Allah Almighty is the Creator of purification.Or, at times this purification is

11.The Thamud denied (truth) for their rebellion [11].

11. For Hazrat Saleh bin Ubaid (On whom be peace). These people were from the children of Thamud bin Amir bin Iram bin Saam bin Nuh (On whom be peace). They had

12. When the most wretched [12] of them rose.

12. His name was Qaidar bin Salif who had destroyed the she-camel through the help of eight people. Qaidar was in love with a woman named Uzza and he did this despicable deed at her instigation. From these, emerge a few issues:

1. Woman is a huge form of mischief. The first murder, that of Qabil, was perpetrated on account of a woman.
2. In transgression, the infidels are different, some are severe transgressors, and others are of a lesser nature.
3. These animals, which are linked to Allah Almighty, are full of greatness and causing harm to them is an act of utter wretchedness and ill luck. The calf of Saamari was entitled to contempt and destruction, as it was linked to the infidels. But, for this she-

provided by nature is in fact, defying nature. Thus, the education provided by Islam is a superior quality.

وَقَدْ خَابَ مَنْ دَسّٰىهَا ﴿۱۰﴾

achieved through ones own efforts, or sometimes through the favourable and bountiful gaze of the pious and sometimes purely through the bounty of Allah Almighty For this reason the process of purification in this verse is linked to man. In other verses it is linked to the Holy Prophet صلى الله عليه وآله وسلم : "*And he purifies them*"; and sometimes it is linked to Allah Almighty: "*Nay, it is Allah Who purifies whomsoever He pleases*" (S4: V49). These three connections are with regard to three things. Thus, there is neither any objection on the verses, nor any inconsistency.

كَذَّبَتْ ثَمُوْدُ بِطَغْوٰىهَآ ﴿۱۱﴾

seventeen hundred settlements, which were found between Saudia and Syria and spread, from the Valley of Qura to Hijr (*Tafseer Azizi*).

اِذِ انْۢبَعَثَ اَشْقٰىهَا ﴿۱۲﴾

camel, veneration was obligatory. The Holy Prophet صلى الله عليه وآله وسلم told Hazrat Alli (May Allah be pleased with him) that in the previous people, the killer of the she-camel of Hazrat Saleh (On whom be peace) was the most despicable wretch, and in my Ummah, your murderer is the most despicable wretch (*Tafseer Saawi, Azizi*); because that she-camel was the visible manifestation of the Prophethood of Hazrat Saleh, while Hazrat Alli is the visible manifestation of the Holy Prophet's صلى الله عليه وآله وسلم Prophethood. Because the baby of the she-camel was also destroyed, Divine punishment had been inflicted on those people. But the progeny of Hazrat Alli will remain until the Day of Judgement, for this reason the present is not destroyed. The Sayyeds are a means of safety for the world (*Tafseer Azizi*).

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فَقَالَ لَهُمْ رَسُوْلُ اللّٰهِ نَاقَةَ اللّٰهِ وَ سُقْيٰهَا ﴿١٣﴾

13.The Messenger of Allah said: "Leave alone the she-camel of Allah, and keep her drinking day [13]."

13. This means, do not usurp its turn for water by killing it. From this, a few issues emerge:
1. By prohibiting a lawful thing, it becomes unlawful. The camel is lawful, but the she-camel became unlawful.
2. Abstention from harmful things becomes obligatory, even if it is lawful. To hunt animals and chop wood from the jungles of some pious sages had proven harmful. Muslims stay away from them. The proof for it is this verse.
3. To deprive the animal of its right and inflict cruelty on it is a criminal act.
4. The she-camel of Hazrat Saleh is sacred as it is called the she-camel of Allah Almighty, as it was not the property of any person. It was not serving any person, just as the Holy Ka'bah and a mosque are called the house of Allah Almighty. Also, that its birth was against the natural laws of birth. Just as Hazrat Isa (On whom be peace) is called the Spirit of Allah Almighty. Thus, if on any believer's heart there is no control of the devil, the baser self or the world and it is not inclined to anything other than Allah Almighty, then such a heart is the heart of Allah Almighty. In fact, any person becomes a true devotee of Allah Almighty, and then his hands, feet, eyes and ears become that of Allah Almighty as Divine power is reflected from them. Says Allah Almighty: "*But Allah threw*" (the dust) (S8:V17). It is further said: "*The hand of Allah is above their hands*" (S48:V10). The scholars of Islam have stated that the she-camel of Hazrat Saleh (On whom be peace) would enter Paradise like the dog of the Companions of the Cave and the donkey of our Beloved Prophet صلى الله عليه وآله وسلم.

فَعَقَرُوْهَا فَدَمْدَمَ عَلَيْهِمْ رَبُّهُمْ بِذَنْۢبِهِمْ فَسَوّٰىهَا ﴿١٤﴾

14.But they denied it, and hamstrung [14] her. So their Lord destroyed them for their sin, which completely swept the town [15].

14. Although there was only one person involved in the cutting of the hamstrings, i.e. Qaidar, but because the others were either assisting him or had approved of his deed, all had been stated as cutters of the hamstrings. From this we understand that to commit sin, to have the sins committed and to approve of the sins, are all criminal acts, just as performing a pious deed, to persuade others to do these pious acts and to show pleasure at these acts, are all worthy of reward. It should be remembered that the she-camel was the reflection of Divine power, but because it was in the shape of a she-camel, it was possible for one person to slaughter it. These are regulations of prohibition. It is like the Noor (*light*) of our Beloved Prophet صلى الله عليه وآله وسلم in human form, so that he is able to eat and drink. Or, the walking stick of Hazrat Musa (On whom be peace) would eat and drink when assuming the form of a snake. Or, Harut and Marut were angels, but when they appeared in human form, they were able to eat and drink, in fact, they would indulge in sexual intercourse. For that reason, mistakes were committed by them.
15. And destroy all the children, the aged, the animals and the buildings; because the human is original and everything else is subservient to him. Thus, when he himself was destroyed, then everything else, too, was destroyed. From this we understand that some of the innocent, too, are inflicted with hardship due to the evils of the sinners. But, this will not happen in the Hereafter.

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15.And He feared not for the consequence thereof [16].

وَ لَا يَخَافُ عُقْبٰهَا ﴿۱۵﴾

16. It means that there is no fear upon Allah Almighty to take retaliatory measures against them. Or, now Hazrat Saleh (On whom be peace) had no fear of any vengeance because all the infidels had been destroyed. This tells us that a Prophet has no fear of the creation; it is the creation that is dependent on them.

ایاتها ۲۱ ۹۲ سُوْرَةُ الَّيْلِ مَكِّيَّةٌ ۹ رکوعها ۱

SURAH AL-LAIL (THE NIGHT)

(MAKKAN) Revealed Before Hijrah

1 Section: 21 Verses 71 Words, 310 Letters

Reason for its Revelation:

This Surah was revealed regarding Hazrat Abu Bakr Siddique who had purchased Hazrat Bilal from Umayyah bin Khalf by paying a large sum of money to emancipate him from this cruel Jew. It should be remembered that Hazrat Abu Bakr Siddique (May Allah be pleased with him) had freed seven male and female slaves who were true, sincere believers and who were being severely persecuted by the infidels. Among these Hazrat Bilal and Hazrat Malik bin Faheera were perfect saints and persons of great stature (May Allah be pleased with them). The land for Masjide Nabawi too had been purchased by the Holy Prophet صلى الله عليه وآله وسلم from the wealth of Hazrat Abu Bakr who spent forty thousand Ashrafis (gold pieces) on the Holy Prophet صلى الله عليه وآله وسلم and in service of Islam after which he chose to wear clothes made from sheets he had sewn with thorns (*Tafseer Azizi*).

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. By the night when it overcomes.

وَ الَّيْلِ اِذَا يَغْشٰى ﴿۱﴾

2.And by the day when it brightens [1].

وَالنَّهَارِ اِذَا تَجَلّٰى ﴿۲﴾

1. Here, the oath is either on day and night in general because night is reminder of death and day is the reminder of the Day of Judgement. Furthermore, the nights conceal man's knowledge, senses, strengths and power from which one learns that these are not our own things. Also, that reveals who is a transgressor, a pious person, a negligent person and who

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engrosses himself in the remembrance of Allah Almighty. It is during the night that, burglars, adulterers and immoral roguish persons engage themselves in these criminal activities, while the true devotees engage themselves in Tahajjud Prayer, weeping to their Lord. Since the night precedes the day and is superior to it, it is mentioned before the day followed by that of the day. Or, by night and day is meant those days and nights of Hazrat Bilal, which he spent at the home of Umayyah bin Khalf in sincere remembrance of Allah under those severe adverse conditions. Since everything of the beloved is dear, therefore oath is taken on those nights and days of Hazrat Bilal. Or, by night and day is meant the nights and days of the true devotees, because their nights are spent in the thinking of their True Friend and the days are spent in the remembrance of the Friend. Therefore, oath is taken on them. Or, by night is meant the moments of negligence of the believer in which he commits errors, while by day is meant the moments of wakefulness in which he repents and weeps to his Lord. Since the sin of the believer is his means of shedding tears, seeking repentance and expressing remorse, therefore oath is taken on them as well. The sin which brings about repentance is superior to worship which leads to pride. The eating of wheat by Hazrat Adam (On whom be peace) is superior to the entire worship of Shaitaan.

3. And by Him Who created the male and the female [2].

وَمَا خَلَقَ الذَّكَرَ وَالْأُنْثَىٰ ﴿٣﴾

2. In the human beings, or in all the animals, or in the entire creation. But the creator is pure and free from being in pairs and the creation is in pairs. From this we learn that the hermaphrodite form, in actuality, is either male or female and not a separate thing. Likewise, the mule too is either male or female because Allah Almighty has created two genders only i.e. male or female. There is no third gender.

4.Certainly your strivings [3] are diverse [4].

إِنَّ سَعْيَكُمْ لَشَتَّىٰ ﴿٤﴾

3. "O Abu Bakr Siddique and Umayyah bin Khalf. Or, O reciters of the Qur'aan. Or O mankind." The first meaning is more suitable because these verses have been revealed as mercy on Hazrat Abu Bakr and as a reprimand for Umayyah bin Khalf. From this verse emerge a few issues:

1. Hazrat Abu Bakr Siddique is a believer of truth personified, a noble Companion and man of outstanding piety, because Allah almighty has declared him different to the infidels.
2. A person should not remain idle but continue to make an effort. He should let the machine of the body be rendered ineffective.
3. All the people are not the same: Among them are believers and infidels, pious and transgressors. Religious people are of differing quality; they differ in deeds and efforts. Anyone who tries to group them as one is in direct confrontation with nature. Differences had always existed among them and will always continue to exist.

4. The effort of Hazrat Abu Bakr Siddique is totally different to that of Umayyah bin Khalaf. The effort based on intelligence is different to that of the spiritual effort. Everything is endeavoring to return to its original. The abode of the baser self (Nafs-e-Ammarah) is fire, while that of the spirit is the garden of Paradise. It should be remembered that man does countless deeds, which are physical and monetary, but these are of three types: purely good, purely evil, partially good and, partially evil. If the deed is good then the intention of the doer should be good as well, his belief should be good then only will the action or deed turn out to be good. An example of this is the action of Hazrat Abu Bakr Siddique to free Hazrat Bilal, regarding whom these verses are revealed.

5. Then as for him who gave (in charity) and feared Allah.

فَأَمَّا مَنْ أَعْطَىٰ وَاتَّقَىٰ ﴿٥﴾

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6. And testified to the virtues.

وَ صَدَّقَ بِالْحُسْنٰى ۙ﴿۶﴾

7. We shall provide him with ease [5].

فَسَنُيَسِّرُهٗ لِلْيُسْرٰى ؕ﴿۷﴾

5. It means that Abu Bakr who gave his pure wealth in the path of Allah Almighty (e.g. for emancipation of slaves) and became a man of piety from the first day, that after coming in the world too he did not commit a sin and who accepted every word and deed of the Holy Prophet صلى الله عليه وآله وسلم as true by his own word, action and belief, for which he will grant him ease in the world, at the time of death, in the grave, on the Day of Judgement, in fact, through his mediation We will relieve the world of its difficulties. After the demise of the Holy Prophet صلى الله عليه وآله وسلم the hardships of Islam and the believers had been relieved through Hazrat Abu Bakr Siddique. Or, it could mean that any person who gives every type of wealth to the rightful owners and safeguards himself from showing off, making taunting remarks and causing harm, acknowledge all the articles of faith, will obtain ease in the world, at the time of death, in the grave and on the Day of Judgement. In short, this verse is very comprehensive. It should be remembered that charity could be of wealth and of deeds as well. Thus, this verse is not just for the wealthy but is for both the wealthy and the poor. For this reason Allah Almighty has declared the verb "*gave*" as independent without the restriction of wealth.

8. And those who became misers [6] and independent [7].

وَ اَمَّا مَنْۢ بَخِلَ وَ اسْتَغْنٰى ۙ﴿۸﴾

6. Umayyah bin Khalaf who always spent his wealth to oppose Islam. This tells us that to spend on forbidden things is not generosity. In fact, it is miserliness of the highest order.

7. He regarded himself independent from the Holy Prophet صلى الله عليه وآله وسلم . From it we learn that to regard oneself independent of the Holy Prophet صلى الله عليه وآله وسلم is the way of Umayyah bin Khalf, while to regard oneself dependent on the Holy Prophet at all times is the way of Hazrat Abu Bakr Siddique. Even the Sacred Ka'bah is dependent on him because the very Qibla came into existence to please the Holy Prophet صلى الله عليه وآله وسلم and it became purified of its idols at the hands of the Holy Prophet صلى الله عليه وآله وسلم .

9. And belied the virtues.

وَ كَذَّبَ بِالْحُسْنٰى ۙ﴿۹﴾

10.We shall soon provide them with distress [8].

فَسَنُيَسِّرُهٗ لِلْعُسْرٰى ؕ﴿۱۰﴾

8. During ones lifetime, i.e. desires would be inculcated in him to perform such deeds, which are a means towards Hell. Life would be spent in total negligence; he would experience grief at the time of death of leaving behind his home and the grief of subsequent stages of the grave and the Day of Judgement. In the grave too, because he would find difficulty in answering the questions in the grave, the grave would be made narrow for him, at the time of resurrection, in his accountability as his reckoning will be very severe. May Allah Almighty protect us from it.

11. And their riches will not assist [9] them when they perish.

وَ مَا يُغْنِىْ عَنْهُ مَالُهٗۤ اِذَا تَرَدّٰى ؕ﴿۱۱﴾

9. Thus Umayyah bin Khalf was killed in the Battle of Badr in total helplessness. From this emerge a few issues:

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1. The death of an ordinary believer is called *WAFAAT* and that of the special believer is called URS (time of uniting with Allah Almighty), while the death of the infidel and a negligent person is called destruction. A believer dies after fulfilling the goals of his life, like the dedicated worker retires with good reputation receiving a good pension, but the infidel dies without fulfilling his goals of life in such a way like an inefficient and dishonest worker is fired from his job and sent to jail for his dishonesty.
2. The wealth of the infidel and the negligent will not be of any help to him at the time of death, but the wealth of the believer, his children, etc. will all be of help to him, because receiving no help out of the wealth is the punishment for the infidels.

12.Undoubtedly, upon Us rests the guidance [10].

إِنَّ عَلَيْنَا لَلْهُدٰى ﴿١٢﴾

10. It means Our responsibility is to show you the right and wrong path and not to compel you to become good. Otherwise, like the angels, man too would not be entitled for reward and compensation. As example, Allah Almighty has provided eyes, ears, nose, tongue to guide a person in matters of worldly good and evil through which one can differentiate between a rose and a thorn, sweet and sour, hot and cold. Then He provided guidelines of the light of the sun through the indigenous system of medicine based on ancient Greek science. Likewise, to understand and differentiate between spiritual good and evil He has provided a sound mind and created Prophets, Saints and Islamic scholars.

13. And verily, to Us belongs [11] the Hereafter and the present life.

وَ إِنَّ لَنَا لَلْاٰخِرَةَ وَالْاُوْلٰى ﴿١٣﴾

11. Thus, seek the world too through Us, as well as the Hereafter. Some only seek the world, some only the Hereafter and some seek both. People in the first group are wretches, in the third group are the pious and in the second are those inbetween. As one desires to keep both worlds prosperous there Allah Almighty has created the wretches and the pious. It should be remembered that seeking the world and the Hereafter from the Prophets and the Saints is like seeking medical treatment from worldly physicians and this is neither polytheism nor sin, but it is in accordance with Divine command. The Hereafter is superior to the world because it is eternal while the world is transitory, the Hereafter is the goal, and the world is a means to obtaining this goal. In the Hereafter there will be no one disobedient while there are millions of disobedient wretches in the world. There are thousands who reject the Hereafter, but no one rejects the world. Due to these reasons the Hereafter has been mentioned first and the world thereafter. The life in the world is for laying out gardens, to erect homes, to raise children, to acquire education, which is spent in striving while the Hereafter is the time for eating the fruit, to rest. There, there will be peace and comfort, if Allah wills!

14. So We warn them of the flaming fire [12].

فَاَنْذَرْتُكُمْ نَارًا تَلَظّٰى ﴿١٤﴾

12. This fire is specially prepared for Umayyah bin Khalf as is understood from the subsequent reckoning. Or, the fire of *HAWIYAH* from which the other regions of Hell are seeking refuge. In it will be those worse types of infidels pulling them from the distance of twenty-two years. (22)

15. None shall enter it except the most wicked [13].

لَا يَصْلٰىهَآ اِلَّا الْاَشْقَى ﴿١٥﴾

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13. Umayyah bin Khalf, who is truly wretched because after seeing the miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم he did not accept faith. Just as those believers who had seen the Holy Prophet are very fortunate, likewise those who had seen the Holy Prophet صلی اللہ علیہ وآلہ وسلم and yet remained infidels are unfortunate wretches, or

16. Who deny the truth and turn their back [14].

14. It means Islamic laws, or the Holy Qur'aan, or to regard the Holy Prophet صلی اللہ علیہ وآلہ وسلم inwardly as false and oppose him through his own action. In short, he became an offender through body and soul. From this emerge three issues:
1. A sinful believer is not entitled to a severe fire, because his heart is not a negator.

17.He shall be kept [15] far away from it who is most pious [16].

15. In these verses many praises and good qualities of Hazrat Abu Bakr Siddique are being described.
1. That he has been kept far away from Hell.
2. Or, that he never committed or will never commit a sin in the world.
3. In the grave and on the field of reckoning there will be such a distance of Hell that let alone its heat, not even its sound will reach him. Says Allah Almighty: "*They will not hear the faintest sound of it*"(S21:V102).
4. Or, that his children, in fact all those who believe and accept him until the Day of Judgement would be saved from Hell.
16. This is another praiseworthy quality of Hazrat Abu Bakr Siddique. From this emerge a few issues:
1. Hazrat Abu Bakr Siddique is the most noblest and pious person in the entire Ummah

18.Who gives wealth to become purified [17].

17. From this a few benefits are accrued:
1. All the charities and donations of Hazrat Abu Bakr Siddique are accepted in the court of Allah Almighty because here; "*who gives*" is

that he had caused harm to such a saintly person like Hazrat Bilal. Allah Almighty has issued a declaration of war against the enemies of His Saints (Hadith). Thus, he is really a terrible wretch. This tells us that the enemy of a saint is extremely wretched and unfortunate, even if he has in his possession a large stock of good deeds and wealth.

الَّذِیْ كَذَّبَ وَ تَوَلّٰىۗ(۱۶)

2. The minor children of the infidels will not be inmates of hell because they did not commit transgressions of both body and heart.
3. It is not permissible to sit with your back towards the Holy Qur'aan and the pious persons, as this too is included in "*turned his face.*"

وَسَیُجَنَّبُهَا الْاَتْقَىۙ(۱۷)

of the Holy Prophet صلی اللہ علیہ وآلہ وسلم because "*most pious*" is used in the superlative.
2. That Hazrat Abu Bakr is the most noblest after the Prophets and his being personification of piety and most superior to the pious are both proven from the Holy Qur'aan. Thus, the excellence of Abu Bakr Siddique is absolutely categorical. Its rejecter is a heretic. For this reason Allah Almighty had called him "Possessor of highest excellence." *And swear not those among you who are men of excellence and of means*"(S24:V22). In addition, the Holy Prophet صلی اللہ علیہ وآلہ وسلم had appointed him as his deputy to lead Salaah during his illness.
3. Any person or historians who describe defects of Hazrat Abu Bakr are false and baseless, as this would be contradicting the Holy Qur'aan.

الَّذِیْ یُؤْتِیْ مَالَهٗ یَتَزَكّٰىۚ(۱۸)

used as an aorist tense, which seeks eternal freshness. Hazrat Siddique Akbar on the occasion of the Battle of Tabuk gave his entire wealth for the pleasure of Allah Almighty. The

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Holy Prophet صلى الله عليه وآله وسلم would spend his wealth like how a father spends the wealth of an obedient son without any hesitation. The land for Masjide Nabawi was endowed by Hazrat Abu Bakr Siddique on which stands today the Green Dome, the garden of Paradise, the Pulpit of the Holy Prophet صلى الله عليه وآله وسلم etc. He freed Hazrat Bilal and many other slaves.

2. In every charity of Hazrat Abu Bakr Siddique is found a high degree of sincerity, which is being testified by Allah Almighty

19.And he owes no favours to anyone for recompense [18].

18. **Reason for its Revelation:**
Some infidels of Makkah had said that perhaps Hazrat Bilal or Umayyah bin Khalf were indebted to Hazrat Abu Bakr Siddique in some ways, in exchange for which he had freed Hazrat Bilal by paying such a large sum of money. To refute their claim this verse was revealed in which it is being said that there is no obligation of any of you or Hazrat Bilal on Hazrat Abu Bakr Siddique. This does not mean that he is not obligated to Allah Almighty or the Holy Prophet صلى الله عليه وآله وسلم about

20.But only the righteous seeks the pleasure of his Lord, the Most High [19].

19. It means that Hazrat Abu Bakr Siddique freed Hazrat Bilal in search of gaining the pleasure of Allah. From this emerge a few issues:
1. The sublime status of Hazrat Abu Bakr Siddique is such that Allah Almighty is the witness about his sincerity and beauty of intention.
2. Good deeds should not be done with the

21. And soon He will be well-pleased [20] (with him).

20. It means, very soon Allah Almighty would be pleased with Abu Bakr Siddique. This does not mean that He is displeased with him at this point in time. But He will reveal His pleasure upon the creation. Observe, today He has granted Hazrat Siddique Akbar place in close

Himself.
3. One achieves purity of the heart through charity because here; "*to become purified*" does not refer to the obligatory Zakaat, as it only became Fard (obligatory) after Hijrah while this Surah is Makkan. It thus refers to the purity of the heart and abundance in excellence. In fact, the wealth, water, eating bread given by the pious sages are a means of achieving brightness of the heart. The water of the Holy Prophet صلى الله عليه وآله وسلم is the means of obtaining cure.

وَمَا لِاَحَدٍ عِنْدَهٗ مِنْ نِّعْمَةٍ تُجْزٰٓى ﴿١٩﴾

which there is a hint, and it is that which is denoted here. From it, emerge a few issues:
1. To decrease the virtues of the pious is the way of the infidels, as is the custom of the present day Qadyanis and Deobandis.
2. Describing their greatness after removing all taunting remarks about them is the way of Allah Almighty
3. By giving an expense in the path of Allah Almighty is no loss, but profit of the highest order.

اِلَّا ابْتِغَآءَ وَجْهِ رَبِّهِ الْاَعْلٰى ﴿٢٠﴾

intention of obtaining Paradise or saving one-self from Hell but should be done for gaining the sole pleasure of Allah Almighty. Once He is pleased with you, then everything is achieved.
3. A person should bear in mind that just as he makes an effort to seek his sustenance, he should seek the pleasure of Allah Almighty more. Just as the doors of sustenance are different, so are the doors of Divine pleasure.

وَلَسَوْفَ يَرْضٰى ﴿٢١﴾ ع ١ ٢١ ١٧

proximity of His Beloved and tomorrow his reckoning on the Day of Judgement would be with the Holy Prophet صلى الله عليه وآله وسلم. He will be granted closeness of the Holy Prophet صلى الله عليه وآله وسلم in Paradise. Or, it means, very soon Hazrat Abu Bakr Siddique

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would be pleased with his Lord. He will bestow so many bounties upon him that he will be extremely pleased. This does not mean that Hazrat Abu Bakr Siddique is not pleased with Allah Almighty today. Allah be praised! For His Beloved He said: "*And undoubtedly, soon your Lord shall give you so much*"(S93:V5). And for Abu Bakr he said: "*And undoubtedly, soon he will be pleased* (S92:V21). The manner of speech with both beloveds is the same.

اٰیاتها ۱۱ ۹۳ سُوْرَةُ الضُّحٰی مَكِّيَّةٌ ۱۱ رکوعها ۱

SURAH ADH-DHUHA: (The Forenoon)

(MAKKAN) Revealed Before Hijrah

1 Section : 11 Verses 40 Words , 172 Lettes

The reason for revelation of this Surah is that once the process of revelation had stopped for a few days. At this, some evil-minded infidels said that Allah Almighty has abandoned Hazrat Muhammad صلى الله عليه وآله وسلم and has disliked him. In reply to these infidels, the following Surah was revealed (*Tafseer Khazainul Irfaan*, Roohul Mu'ani, etc). In Surah Al-Lail taunting remarks from Hazrat Abu Bakr Siddique were removed, and in this Surah they are removed from the Holy Prophet صلى الله عليه وآله وسلم . In short, that was Siddiqui Surah and this is Muhammadi Surah (*Tafseer Azizi*).

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1:

وَالضُّحٰى ۙ﴿۱﴾

1. (I swear) by the brightness of the forenoon.

وَالَّيْلِ اِذَا سَجٰى ۙ﴿۲﴾

2. and by the night when it is dark [1]

1. Either by CHAASHT (mid-morning) is meant mid-morning in general, and by "*the night when it covers*" is meant the last portion of the night because during these times Chaasht and Tahajjud Salaah are offered. Furthermore, the first preaching of Hazrat Musa (On whom be peace), victory over the magicians, liberation of the Israelites from the clutches of the Pharaoh, the Holy Prophet's صلى الله عليه وآله وسلم prophethood, took place at Chaasht time. Allah Almighty spoke to Hazrat Musa (On whom be peace) at Mt. Tur, and the Me'raaj of

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the Holy Prophet صلى الله عليه وآله وسلم took place at night. For this reason an oath is taken at these two times. Or, by Chaasht is meant the bright and charming countenance of the Holy Prophet صلى الله عليه وآله وسلم , which sparkled the hearts of people and by night, is meant his blessed jet-black, sweet smelling hair, through whose blessings the faults of the sinful believers would be covered. Or, Chaasht denotes the external incidents and events of the Holy Prophet صلى الله عليه وآله وسلم , which are visible to everyone like the bright sun, and by night is meant the concealed mystical events of the Holy Prophet صلى الله عليه وآله وسلم about which only Allah Almighty is aware. Or, Chaasht denotes the period of the Holy Prophet صلى الله عليه وآله وسلم when the sun of prophethood was shining brightly, and by night is meant the period after the Holy Prophet صلى الله عليه وآله وسلم . The nights of the period of the Khulafa e Rashideen were starry nights after which is bleak nights in which the torches of the saints and the Islamic scholars are providing light. Or, by Chaasht is meant the period of the rise of Islam to the pinnacle of glory and night denotes the period of the decline of the Muslims, which will be closer to the Day of Judgement.

3. Your Lord has not forsaken [2] you, nor is He displeased [3] with you

مَا وَدَّعَكَ رَبُّكَ وَمَا قَلٰى ۝٣

2. It means that during the previous period the link of Divine Mercy was always with you because the verb "*not forsaken you*" is in the past indefinite tense. From this, emerge two issues:

1. That is the Holy Prophet صلى الله عليه وآله وسلم is a Prophet prior to his advent in the world although Prophethood became manifest to the world at the age of forty.

2. That the Holy Prophet صلى الله عليه وآله وسلم possesses Divine powers because he is connected at all times to Allah Almighty, like a machine is connected to the electric power. Just as electric current runs in the machine, in the like manner Divine knowledge and power is running through the Holy Prophet صلى الله عليه وآله وسلم Many Quranic verses and Ahadith testify this. Sufi sages say that the Holy Prophet صلى الله عليه وآله وسلم is connected to Allah Almighty in such a manner like the light of the lamp is linked with the powerhouse. Wherever the light of the lamp falls, the colour of the chimney will be there. Hence, he who is connected to the Holy Prophet صلى الله عليه وآله وسلم is linked to Allah Almighty, and he who disconnects himself from the Holy Prophet صلى الله عليه وآله وسلم is disconnected with Allah Almighty.

3. It means Allah Almighty never became displeased with him. This tells us that at no time did the Holy Prophet صلى الله عليه وآله وسلم do anything, which had displeased Allah Almighty. The errors of the Prophets are the bounties of Allah Almighty. The reprimand of the Lord on them is out of love and not anger.

4. And the Hereafter is better [4] for you than the preceding one.

وَلَلْاٰخِرَةُ خَيْرٌ لَّكَ مِنَ الْاُوْلٰى ۝٤

4. The life in the *BARZAKH* (life after the world and resurrection) is better for the Holy Prophet صلى الله عليه وآله وسلم than the worldly life because in it the Holy Prophet صلى الله عليه وآله وسلم at all times enjoys union with Allah Almighty and communication (Me'raaj) with his Creator. This helps to prove the issue of *HAYATUN NABI* i.e. the issue of the eternal life of the Messenger of Allah صلى الله عليه وآله وسلم . The soul of the Holy Prophet صلى الله عليه وآله وسلم is the noblest place in Barzakh and the most sacred place is the pure body and the blessed tomb of the Holy Prophet صلى الله عليه وآله وسلم which is more sacred than even the Great Throne and Paradise itself. Or, that his life Hereafter, which will commence after the Day of Judgement is more superior than his worldly life because his worldly life is revealed through what is said, while that life would be revealed through stately circumstances which

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none will be able to refute. The greatness of Hazrat Yusuf (On whom be peace) came to be appreciated in Egypt, but the greatness of the Holy Prophet صلی اللہ علیہ وآلہ وسلم in its true form will be revealed on the Day of Judgement. There he will be granted the lofty station, the major intercession, his testimony in favour of all the Prophets, the Fountain of Kauthar, the permission for intercession, etc. Or, every latter moment is superior to the former moments because at every moment his status would be made loftier and his moon would remain on the highest elevation. This blessed verse could also mean that through his intercession and means the hereafter of the people will be better than their worldly life. One who cuts his links with the Holy Prophet صلی اللہ علیہ وآلہ وسلم would be disgraced in the Hereafter.

5. And soon your Lord shall give so much that you (O beloved Prophet) shall be well pleased [5]

وَ لَسَوْفَ يُعْطِيْكَ رَبُّكَ فَتَرْضٰى ۝۵

5. It means Allah Almighty will grant him such abundance in this world that he will make the Holy Prophet صلی اللہ علیہ وآلہ وسلم very happy. Thus, Allah Almighty grants him countless miracles in the world so much so that he is the very embodiment of miracles. He spread his religion from East to West i.e. to the four corners of the world. He granted him a huge progeny and the biggest Ummah (followers). Provided him with every kind of knowledge of the past and the future, He raised and elevated his remembrance, He made the Holy Prophet's صلی اللہ علیہ وآلہ وسلم recognition in the grave as the criterion for the person's success in the test of the grave, until the Day of Judgement angels, human beings and jinns would be extending salutation to him at his Sacred Tomb, granted him bounties like general intercession of the sinful believers in the Hereafter, the Lofty Station, medium of forgiveness, the Fountain of Kauthar, etc. At the revelation of this verse the Holy Prophet صلی اللہ علیہ وآلہ وسلم said: "*By Allah! I will not be pleased i.e. be happy until such time that the last follower of mine is not out of Hell.*" It should be remembered that here not only the granting of Prophethood, revelation, being beloved of Allah Almighty are denoted as these are already received before the revelation of Surah Al-Dhuha, and not just the Fountain of Kauthar and the abundance of good, the abundant world, because these have already been granted. Says Allah almighty: "*O Beloved! Undoubtedly, We have bestowed upon you abundance of good*" (S107:V1), but it denotes bounties and favours besides these which are beyond our conjecture and imagination. From this verse emerge a few issues:

1. All the Prophets seek the love of Allah Almighty, and the desire to please Him, but our Beloved Prophet صلی اللہ علیہ وآلہ وسلم is the Beloved and object of pleasure of Allah Almighty as He seeks to please him. For this reason many laws of Islam had been revealed for the purpose of pleasing the Holy Prophet صلی اللہ علیہ وآلہ وسلم e.g. the changing of the Qibla, freeing the prisoners of war by receiving ransom from them, etc.
2. The parents of the Holy Prophet صلی اللہ علیہ وآلہ وسلم are inmates of Paradise because no person can ever be pleased to see their parents in Hell and Allah Almighty will do everything to please His Beloved Prophet صلی اللہ علیہ وآلہ وسلم (*Tafseer Roohul Bayaan*). Thus, Allah Almighty will never send them into Hell, in order to cause grief to His Beloved.
3. Allah Almighty will most certainly grant Paradise to the beloved devotees of the Holy Prophet صلی اللہ علیہ وآلہ وسلم as in it lies his pleasure and approval.

6.Did he not find you O Muhammad an orphan, so he gave you shelter [6]

اَلَمْ يَجِدْكَ يَتِيْمًا فَاٰوٰى ۝۶

6. In that when the blessed pregnancy was two months his beloved father Hazrat Abdullah died in Madina Shareef. He never left behind any wealth nor home or any property for him.

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His grandfather Hazrat Abdul Muttalib and his mother Bibi Amina took care of him. When he was four or six years old his mother Bibi Amina died at a place called Abwa. At the age of eight his grandfather Hazrat Abdul Muttalib too passed away after requesting his son Abu Talib, the beloved uncle of the Holy Prophet صلى الله عليه وآله وسلم to take care of his nephew. Hazrat Abu Talib rendered exemplary service in the Holy Prophet's صلى الله عليه وآله وسلم upbringing. This blessed verse means that it is We who placed in the hearts of Abdul Muttalib and Abu Talib love for you through which they took care of you with such love. This caring in reality was from Us. It could also mean that when We found you as a matchless pearl, totally unparalleled and unique We granted you a place in Our special proximity and took care of you in the midst of your enemies. Then We bestowed upon you Prophethood and granted you Our closeness (Khazainul Irfaan, Khazain, Tafseer Azizi. etc).

7. He found you deeply immersed [7] in His love, so He guided you

وَوَجَدَكَ ضَآلًّا فَهَدٰى ۝

7. In Arabic there are five meanings for the *DWAAL*:
1. An infidel and one who is gone astray e.g. "*Not of those who have earned Your anger and nor of those who have gone astray*"(S1:V7).
2. Unaware, stranger, e.g. (Hazrat Musa said): "*I did do it when I was unaware*"(S26:V20).
3. Infatuated: The sons said: "*By Allah, you are infatuated with the same old love*" (S12:V95).
4. Lost in one's own thoughts: "Water is lost in the milk."
5. Symbol of identification, e.g. a tall tree, a high building, which serves as a guidance for a traveller.

Here, the first meaning cannot be applied because Allah Almighty says: "*Your companion neither went astray, nor was he misled*" (S53:V2). The infidels of Makkah, too, had called the Holy Prophet صلى الله عليه وآله وسلم a poet, a magician and mad but none of them called him a person gone astray, or a sinner.

The second meaning too does not fit here, because prior to Prophethood, the Holy Prophet صلى الله عليه وآله وسلم was not unaware in matters of beliefs nor of good deeds. In the state of I'tikaaf and worship, the first revelation was received; on the way to Me'raaj the Holy Prophet صلى الله عليه وآله وسلم led the prophets and angels in Salaah at Baitul Muqaddas (Jerusalem), although the Imam as a rule should be more learned than the followers. According to the Islamic scholars the fourth meaning is applicable here i.e. the Holy Prophet صلى الله عليه وآله وسلم was surrounded by the infidels but Allah Almighty kept him firmly on guidance. Or, he is that symbol of guidance, which is fully visible to the entire world to obtain guidance. Thus, the object of guidance is not the Holy Prophet صلى الله عليه وآله وسلم but the entire creation. According to the Sufi sages by DWAAL is meant attraction or absorption while guidance means cordial relation. Cordial relation is superior to absorption. Hazrat Musa's falling unconscious at seeing the resplendent vision of Allah Almighty was linked with absorption. "*And Musa fell down unconscious*"(S7:V143). But on the night of Me'raaj the Holy Prophet's صلى الله عليه وآله وسلم seeing the Beauteous Vision of Allah Almighty with his naked eye and smiling is under cordial relation (*SULOOK*). "*The eye deviated not, nor crossed the limit*"(S53:V17). It means when Allah Almighty found you down in His love, He granted you the status *SULOOK* (cordiality).

8. And He found you needy so he enriched [8] you

وَوَجَدَكَ عَآئِلًا فَاَغْنٰى ۝

8. It means Allah Almighty did not create you in the aristocratic and wealthy family but in the family of the poor and in the state of poverty so that no-one could say the advent of Islam was

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from wealth and government of the time. Thereafter he made you generous through the wealth of Bibi Khadijah, Hazrat Abu Bakr Siddique and Hazrat Uthman e Ghani (May Allah be pleased with them) just like the fortunate father becomes wealthy through the wealth of his son, and the king through the wealth of his subjects. Thus, in status the Holy Prophet صلی اللہ علیہ وآلہ وسلم is most elevated. From this we learn that Bibi Khadijah and Hazrat Siddique Akbar are very fortunate and very wealthy, because Allah Almighty had made them wealthy for His Beloved Prophet صلی اللہ علیہ وآلہ وسلم . These blessed people were truly fortunate in that they had been given the opportunity to render this great service. We further learn that the disciple (mureed) student or son is fortunate whose wealth is spent on his Religious Guide (Peer) his teacher, his father. Or, that He made him rich by making him the owner of all the keys of the treasures of the earth. Not only that but made him the master of the heavens and the earth. Says Allah Almighty: "*O Beloved! Undoubtedly, We have bestowed upon you an abundance of good*" (S107:V1). Allah Almighty further says: "*Allah and His Messenger has enriched them out of His Grace*"(S9:V74). The Holy Prophet صلی اللہ علیہ وآلہ وسلم says: "*I have been given the keys of the treasures of the earth*". He further says: "*If I so desire mountains of gold will walk with me.*" In short, no wealthy person like the Holy Prophet صلی اللہ علیہ وآلہ وسلم is ever born or will ever be born. He who is made wealthy by Allah Almighty, there is no limit to his wealth. Allah Almighty has called all the kings of the world as; "*You are poor and needy*"(S47:V38). Or, it could mean that Allah Almighty had provided the Holy Prophet صلی اللہ علیہ وآلہ وسلم with a richness of the heart so that in lofty vision gold was worthless like a small potsherd. On whomever the Holy Prophet صلی اللہ علیہ وآلہ وسلم places his blessed sight he

Becomes rich "*When We found you to be a family man we made you wealthy so that you would be able to gaze, he makes him wealthy as is mentioned in Ahadith. It is stated in Bukhari Shareef; take care of your family.*" The word AYAAL is derived from AOL and not from EELAH. The entire creation is the Holy Prophet's صلی اللہ علیہ وآلہ وسلم AYAAL (family) and are being provided from the court of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . It should be remembered that in community of Prophets four had been very wealthy namely Hazrat Ebrahim, Hazrat Sulaiman, Hazrat Dawood and Hazrat Yusuf (On them be peace) and the rest were poor. Because our Holy Prophet صلی اللہ علیہ وآلہ وسلم is the collective possessor of qualities of all the Prophets, he was poor as well as wealthy. O My Beloved, since you yourself had been an orphan, you are fully aware of the pain and dejection suffered by orphans. It should be remembered that the meaning of QAHR (Anger) means excess, unlawful pressure, severity and cruelty. The first meaning is appropriate. Through this meaning Allah Almighty is called QAHHAAR or QAHIR. The last meaning is contemptible. In lawful pressure and unlawful severity all types of excess are included. To devour the wealth of the orphans unlawfully, to scold and chide the orphans, to beat them up in a cruel way, etc. are all forbidden. The infidels of Arabia would overpower the wealth of the orphans and deprive them of it, or like the Muslims of India deprive the minor children of their legacy from their ancestral property. The jurists have stated that if the deceased has left behind minor children then it is totally forbidden to spend from the joint wealth on the Khatam, Fateha, even the Kafan (shroud) of the deceased, the upper sheet and Musalla which are given in charity on behalf of the deceased because in this wealth is the right of the orphans.

9. So do not place any pressure on an orphan [9]

فَاَمَّا الْيَتِيْمَ فَلَا تَقْهَرْ ۝۹

9. It should be remembered that the seeker of wealth goes to the door of the wealthy while the seeker of excellence goes to the door of the person of excellence. The seeker of wealth at the door of the Sheikh, the seeker of medicine goes to the door of the doctor and the seeker of

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justice goes to the door of the ruler. But, the door of the Holy Prophet صلى الله عليه وآله وسلم is that door where every seeker finds his desires fulfilled because here the seeker is not confined. All these other doors are shut after the death of these providers but the door of the Holy Prophet صلى الله عليه وآله وسلم will remain open for all seekers at all times, because even on the Day of Judgement everybody would be begging for intercession of the Holy Prophet صلى الله عليه وآله وسلم . Here, there is no restriction of time as well. Just as a kind father becomes happy at seeing the doors of his son open to the poor and needy. Allah Almighty too is happy to see that there should be a multitude of beggars at the door of His Beloved. From the word "*seeker*" emerge a few issues:

1. It is permissible to seek all types of worldly and religious bounties from the Holy Prophet صلى الله عليه وآله وسلم e.g. O Prophet! Grant me Paradise, children, faith, safety from Hell, etc. because Allah Almighty has declared the world as the seeker from the Holy Prophet صلى الله عليه وآله وسلم.For this reason the Noble Companions had sought cure, Paradise, children from the Holy Prophet صلى الله عليه وآله وسلم . Animals too had lodged their complaints and sought his help.

2. That Allah Almighty had filled the treasures of the Holy Prophet صلى الله عليه وآله وسلم; otherwise He would not have sent the seekers there. Says Allah Almighty: "*And if when they do injustice unto their souls, then O Beloved! They should come to you and then beg forgiveness of Allah and the Messenger*" (S4:V164). At the depot, first the sugar and other provisions are provided by the state then ration seekers are sent there.

3. It is permissible to seek from the Holy Prophet صلى الله عليه وآله وسلم from every place. Presenting oneself for this purpose in Madina Shareef is not a condition or restriction.

4. That the teacher should scold or chide the students, the Sheikh should not chide the true sincere disciple, the wealthy should not chide the beggar as all these are seekers. Sometimes a pious person appears in the guise of a beggar who comes to our door to test us.

10. And do not scold the needy [10]

وَ اَمَّا السَّآىِٕلَ فَلَا تَنْهَرْ ﴿۱۰﴾

10. It should be remembered that Allah Almighty has bestowed three types of bounties upon His Beloved Prophet صلى الله عليه وآله وسلم :

1. Visible bounties about whose general declaration he is commanded e.g. Prophethood, intercession, etc. because people's faith is dependent on their acceptance.

2. Concealed bounties about which permission is given for its specific revelation, through the recognition of which people obtain the mystical knowledge of Allah Almighty.

3. Exclusive bounty which is the special bounty of Allah Almighty and there is absolutely no permission for its revelation. It is from Divine mysteries. Says Allah Almighty: "*Now He revealed to His bondsman whatever He revealed*"(S53:V10). In this verse the first two bounties are denoted. Since whatever Allah Almighty has bestowed upon the Holy Prophet صلى الله عليه وآله وسلم , He has bestowed out of His Bounty. Therefore he has bounty or a gift.

11. And publicize well the Bounty of your Lord. [11]

وَ اَمَّا بِنِعْمَةِ رَبِّكَ فَحَدِّثْ ﴿۱۱﴾ ع ۱۱/۱۸

11. Verbally, by deed and by condition, in all three ways express gratitude to Allah Almighty for the bounties bestowed upon you. These are ways of showing gratitude to Allah Almighty on which people's faith and intimate knowledge of Allah Almighty is dependent. From this, emerge a few issues:

1. The believers should adopt Islamic appearance and character because in it is the bounty of Allah Almighty i.e. one's practical expression of Islam. Since the mosque is superior to the Hindu temple and the Christian church, then those who frequent the mosque should be superior to those who attend the

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temples, i.e. Hindus, and churches, i.e.

ایاتها ۸ ۹۴ سُوْرَةُ اَلَمْ نَشْرَحْ مَكِّيَّةٌ ۱۲ رکوعہا ۱

SURAH ALAM-NASHRAH: (The Expanding)
(MAKKAN) Revealed Before Hijrah

1 Section : 8 Verses 27 Words , 103 Letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

Reason for its Revelation

The Holy Prophet صلى الله عليه وآله وسلم had asked Allah Almighty: "O Lord, You have bestowed the robe of honour upon Hazrat Adam (On whom be peace) and granted the Tauraat to Hazrat Musa (On whom be peace). But what have you granted me?" In response to this question, the above Surah was revealed (*Tafseer Roohul Bayaan*).

SECTION 1:

1. Have We expanded your bosom [1] for you ?

اَلَمْ نَشْرَحْ لَكَ صَدْرَكَ ۙ﴿۱﴾

1. By "extended your breast" is meant either the chest is to be slit, or is to be opened or to be broadened. In the first meaning is denoted then it should be remembered the Holy Prophet's صلى الله عليه وآله وسلم blessed chest had been opened three to four times and his blessed heart had been purified: Firstly, at the place of his foster mother, Bibi Halima so that there would be no inclination in the heart for play and games; then at the beginning of his youth so that during this period he would not be affected by negligence of youth; then just before granting of Prophethood so that the heart would be able to bear the burden of Prophethood and then on the Night of Me'raaj so as to endure the sights of the angelic world and absorb the Vision of Allah Almighty. This is outward Christians. opening of the chest. If by it is meant to open, then it should be remembered that the heart has two doors: one is towards the heart, the other is towards the soul. The first is broad, the second is narrow. What is said by Allah Almighty is We have opened the door of your heart, which is towards the soul so that now, no mischief of the baser-self or Shaitaan can ever come in it. Thus, the Holy Prophet صلى الله عليه وآله وسلم is completely innocent. If it is to denote the third meaning then it would mean We have broadened the blessed heart of the Holy Prophet صلى الله عليه وآله وسلم to such an extent that it has room to store all knowledge of the Unseen, Divine Mysteries and Mystical knowledge of Allah Almighty. The link with the world does not make him negligent and

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forgetful about Allah Almighty and the link with his Creator does not make him negligent of the world. You would be able to take care of the entire universe closely. Observe, even today millions of salutations, Daroods and deeds of the followers are being presented to him every moment. Everyone is blessed with a reply, intercessions are continuously taking place, etc. The noble Sufis say that the chest of the Holy Prophet صلى الله عليه وآله وسلم is an open door of Divine treasures. Whoever would receive anything would be receiving from the Holy Prophet صلى الله عليه وآله وسلم and whoever would reach Allah Almighty would be reaching only through the medium of the Holy Prophet صلى الله عليه وآله وسلم . This is the function of the door. Or, that his blessed chest is an open mirror without any covers which are reflecting the knower of the Unseen and testimonies. In this verse there is a hint towards the above. Or, here extend means victory. From it, emerge a few issues:

1. That the Holy Prophet صلى الله عليه وآله وسلم is innocent as is understood from the first explanation of the word "*to extend*".
2. That the Holy Prophet صلى الله عليه وآله وسلم has been given knowledge of the unseen as is understood from the commentary of "to extend" as provided by the noble Sufis.
3. This opening of the heart is a great bounty from Allah Almighty, for this reason Hazrat Musa (On whom be peace) had prayed for it: "*O Lord! Open my heart for me*" (S20:V25).
4. The Holy Prophet صلى الله عليه وآله وسلم is the Beloved of Allah Almighty that without asking Allah Almighty provided him with this bounty. Hearts of others are purified of good deeds or through the company of the pious, but Allah Almighty purified the heart of the Holy Prophet صلى الله عليه وآله وسلم directly. Just as when the reflection of the sun falls on a clear mirror it performs the function of the sun, similarly when Allah Almighty purified the blessed heart of the Holy Prophet صلى الله عليه وآله وسلم and placed in it His Divine refulgence, Divine bounties and favours began to emerge from him. The mirror is not the sun but performs the function of the sun. Likewise, the Holy Prophet is not Allah Almighty but performs the works of Allah Almighty.

وَ وَضَعْنَا عَنْكَ وِزْرَكَ ۙ﴿۲﴾

الَّذِیْۤ اَنْقَضَ ظَهْرَكَ ۙ﴿۳﴾

2. And removed your burden from you

3. Which had broken [2] your back

2. The Holy Prophet صلى الله عليه وآله وسلم would feel hurt at seeing the degeneration of the infidels of Makkah. But Allah Almighty had promised him that from these very Arabs He would, through the medium of His Beloved Prophet صلى الله عليه وآله وسلم produce such pearls of such splendour through whom the world would be brightened until the Day of Judgement. Or, that the desecration of the Holy Ka'bah would cause great pain to the Holy Prophet صلى الله عليه وآله وسلم . Allah Almighty informed him that through his medium Allah Almighty will soon transform the Holy Ka'bah from the house of idols into the House of Allah. The transformation of the degenerate Arabs and the Holy Ka'bah are the means of revealing your great status. The brilliance of the sun is appreciated through darkness. Or seeing the evil deeds of the followers until the Day of Judgement, his pure heart was feeling the grief. Allah Almighty comforted him by bestowing upon him intercession. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is fully aware of the conditions of his followers. Otherwise, this would not have grieved him. Because during that period every Noble Companion was pious. The great Sufis say that by "burden" is meant of Prophethood, of intercession, of propagation, the distribution of Divine bounties, the burden of responsibilities of the propagation and elucidation of the Holy QUR'AAN, which was heavy on the Holy Prophet صلى الله عليه وآله وسلم . And by removing this burden is meant

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that Allah Almighty had provided him with such devoted and faithful Companions who had eased his burden in carrying out all these duties. Thus, this verse is the Na'at of the Holy Prophet صلى الله عليه وآله وسلم and the Manqabat of the Noble Companions. It should be remembered, that responsibilities are a burden for the people of faith and for the faithless and traitors it is a provision for pleasure. On closer review of this burden Hazrat Musa (On whom be peace) had said: "*O Lord! Open my heart for me*"(S20:V25). Hazrat Sulaiman (On whom be peace) had said: "*O My Lord! Forgive me and bestow upon me a kingdom which may not suit to anyone else*"(S38:V35). Hazrat Yusuf (On whom be peace) during the period of famine would eat only a few morsels of food. Hazrat Umar(May Allah be pleased with him) during his period of caliphate had given up eating food cooked with butter. Thus, the expression of burden by the Holy Prophet صلى الله عليه وآله وسلم is the reflection of his trustworthiness and not his insult. Or, it could mean that the Holy Prophet صلى الله عليه وآله وسلم had feared that after him Islam and the Holy Qur'aan would perish. To allay this fear Allah Almighty had promised him that until the Day of Judgement there would be saints and scholars from his followers who would be the protectors of the Religion. Due to this, his fears had been removed. This tells us that the Holy Prophet's صلى الله عليه وآله وسلم Noble Companions and the religious scholars assist him so much in his father. It is for this reason Allah Almighty took the work of compilation of the Holy QUR'AAN, the Hadith and formulation of different branches of religious knowledge from these pious sages. Or, it could mean, that the responsibilities of Prophethood had caused the Holy Prophet صلى الله عليه وآله وسلم inner hardship. Allah Almighty removed this burden by granting him inner contentment, courage, boldness, fortitude, spaciousness of the heart, etc. It should be remembered that the inner contentment is of three types: God-given (WAHBI), self-acquired (KASBI), and granted (ATAAI). The God-given contentment is given to the Prophets and some special saints directly by Allah Almighty. It is obtained through some incantations (Zikr) good deeds and through fear of Allah Almighty: "*Behold! In the remembrance of Allah alone there is the satisfaction of hearts*" (S13:V28). The granted contentment and boldness is obtained through the company. Eleven-year-old boys had killed the mighty Abu Jahl. The magicians of the Pharaoh told him with utter disdain: "*Do whatever you have to do*"(S20:V72). This was obtained through the blessed company of the Holy Prophet صلى الله عليه وآله وسلم . The contentment of the heart proves beneficial at the time of death, in the grave and the Day of resurrection. This is a great bounty from Allah Almighty. May we all be recipients of it.

4. And We have exalted high your remembrance [3]

وَرَفَعْنَا لَكَ ذِكْرَكَ ۝٤

3. This is done through several ways:
1. From the noble Prophets, by making them declare faith in the Holy Prophet (Peace be upon him) and by taking covenant from them of their service for him.
2. Everyone's remembrance is restricted to the earth but your remembrance has been made on the earth, on the Divine Throne, in the heavens.
3. Joined your name with My name in the Kalimah, in the Azaan, in Salaah, in the Khutbah. Every place the other Prophets have been called by their names but you have been addressed with excellent titles. Affairs, like the competent son assists his

4. I declared your remembrance the appendix of My Remembrance i.e, omitting your remembrance from the remembrance of Allah Almighty will not be beneficial.
5. I have made your remembrance a continuous thing in all places for all times. Every market is closed at some time or the other, but your market will never close.

It should be remembered that "*We have raised*" is in the Past Tense from which we learn that the remembrance of the Holy Prophet صلى الله عليه وآله وسلم is raised and elevated from

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eternity. Then, since it has been raised by Allah Almighty none can stop it, just as no one can extinguish the light of the moon and the sun as Allah Almighty has illuminated them, likewise your remembrance too cannot be lowered by anyone. Also, others gain greatness through wealth and kingdom, etc. but you have been granted loftiness directly from Allah Almighty. It should be remembered that we experience three different stages in our lives:

1. Period prior to coming into the world.
2. The period of coming and staying in the world.
3. Period after departure from the world. We become totally non-entity in the first and third periods but in the second stage we earn some name. But the Holy Prophet صلى الله عليه وآله وسلم is renowned in all three periods. And why should he not be? Because he is the Model of Personality of Allah Almighty. A model can never be concealed. Thus, "*We have elevated*" is not restricted to time but is for all times.

5. Surely with hardship there is ease [4]

فَاِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿۵﴾

4. This verse is either the Na'at in praise of the Holy Prophet صلى الله عليه وآله وسلم i.e. O Beloved! Those hardships, which you are experiencing, shortage of provisions and abundance in responsibilities will find ease in the near future. It should be remembered that to place hardships on the Holy Prophet صلى الله عليه وآله وسلم was also to reveal his lofty status so that all the opposition could be defeated, the sun of the Holy Prophet صلى الله عليه وآله وسلم shine brightly at which a spontaneous utterance emanates on the tongue: "O Beloved Mustapha, millions of salutations at your lofty dignity." Or to comfort and to reassure the Ummah in the future so that they do not become grieved at any hardship by making the blessed incidents of the Holy Prophet صلى الله عليه وآله وسلم a light for their path. Or, that in this verse there is a discussion of the law of nature. In it two laws have been stated:

1. In the world you will always experience poverty and hardships.
2. With every hardship there is ease, and with every poverty there will be easy circumstances. In such a case this verse will mean either actual companionship i.e. in every hardship there is ease; in intense heat there is curative measure for thousands of illnesses, and is beneficial for harvest; unseasonal rain is a treatment for many illnesses and a means of cooling the grain to make them edible. Or, it is a cure for flu, common cold and mental illnesses. It is a protection against diarrhoea and fever. In every injection of the physician there is cure. In bitter medicine there is wisdom. Allah Almighty is indeed the greatest of judges. Or, by "with" is meant metaphorical companionship i.e. after every hardship there is ease, like it is said that after Friday is Saturday. This law is in force on every creation found between the heavens and the earth. After darkness there is light; after severe heat there is cold; after winter there is spring. Similarly, if Allah Almighty wills, after loss there is profit, after sickness there is cure, after defeat there is victory, after weeping there is laughter, after worship there is acceptance, after repentance there is forgiveness, after separation there is union, after love there is beloved. Thus, turn to Allah Almighty with hope, because hope is an excellent form of worship. It should be remembered that hardship is like that cauldron or furnace, which purifies impure iron, and transforms pure iron into valuable pieces, and smelted gold into gold jewellery, preparing it for the union with the beloved. In a like manner, hardship purifies a person from the impurity of sin, increases the status of the pious and strengthens the closeness of the beloved.

6.Undoubtedly there is ease after hardship [5]

اِنَّ مَعَ الْعُسْرِ يُسْرًا ۙ﴿۶﴾

5. In this verse the repetition is either for the purpose of emphasis, or it is used to hint towards a special bounty as at both places. *EASE* is used as a proper noun and

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HARDSHIP is used as common noun so that one should know that after one hardship there is double ease, either in the world, or one in the world and the other at the time of death, or in the grave or at the time of resurrection, because Allah Almighty will grant ease for the patient believers at these places. Remember, when a common noun is used then the other common noun preceding it becomes unrelated e.g. one person comes to me and another person says: This will mean the person who comes is different to the person who says, i.e. the two are not one and the same person.

7. So when you are free after prayer, then strive hard in invocation

فَإِذَا فَرَغْتَ فَانْصَبْ ۝٧

6. Because the dua offered after Salaah is more acceptable, specially after Tahajjud Salaah. Or, it could mean that when you are free after propagation, then try to do other work because it is prohibited to remain idle.

8. And attend to your Lord alone [7].

وَإِلَىٰ رَبِّكَ فَارْغَبْ ۝٨

7. In that the hand should be in service and the heart should be fixed towards the Beloved. Or, do not even desire Paradise in compensation for your worship. Remain only to seek the pleasure of your Lord. Or, do not put your heart in the material things of the world because it is transitory. Remain attached to your Lord Who is eternal. If the ship is at sea there is salvation but if the sea gets into the ship there is destruction. Let the heart be in the world, but do not allow the world to get into the heart. The heart is the residence of the beloved. It should be remembered that there are two specific signs of claiming love for Allah Almighty:

1. To have love for those beloved to Him as well as things beloved to Him.
2. Not to be displeased with Him under any condition.

ایاتها ۸ ۹۵ سُوْرَةُ التِّيْنِ مَكِّيَّةٌ ۲۸ رکوعہا ۱

SURAH AT-TEEN (THE FIG)

(MAKKAN) Revealed before Hijrah

1 Section: 8 Verses 34 Words 105 letters

In the Name of Allah, the Most Affectionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

وَالتِّيْنِ وَ الزَّيْتُوْنِ ۝١

1. (I swear) by the fig and the olive [1].

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1. The reason for taking an oath on fig and olive is because both outer and inner qualities are stored in them. Thus, the fig is a food as well as fruit and an excellent medicine. It does not contain any excrement or waste material. The smoke from it's wood kills mosquitoes and insects. The life span of an olive tree is three thousand years. It is found in dry mountains and is not dependent on anyone for its growth and water. It is a wild plant. Its oil provides very clear light. It is also eaten in place of curry. Also, Hazrat Adam and Bibi Hawa(May Allah be pleased with them) had come into the world from Paradise covered in the leaves of this tree and fed the earthly buck with them. As a result of which the buck got it's beauty and musk (Tafseer Roohul Mu'ani). The first time Allah Almighty spoke to Hazrat Musa (On whom be peace) was perhaps through the fig tree: Says Allah Almighty: "*Out of the tree, O Moosa, I am Allah, the Lord of the entire world*" (S28:V30). The fig is the tree under which Hazrat Isa (On whom be peace) was born. From this we learn that any tree which is linked with beloved servants of Allah Almighty are worthy of respect because Allah Almighty has taken an oath on it. Some devotees respect even the jungles that belong to the pious, the basis for which is this verse. Allah Almighty had told this to Hazrat Musa (On whom be peace): "*Verily I am your Lord, then take off your shoes. Undoubtedly, you are in the sacred valley of Tuwa*"(S20:V12) i.e. "*O Musa take off your shoes, for you are in a blessed jungle.*" The true devotees say that by fig is meant the pure words of the Holy Prophet صلى الله عليه وآله وسلم , which are sweet, beneficial and eternally useful, while by olive is meant the blessed thoughts of the Holy Prophet صلى الله عليه وآله وسلم , which are eternally profitable. Or, by fig is meant Hazrat Abu Bakr Siddique who is an embodiment of mercy, while olive denotes Hazrat Umar Farooq whose Caliphate was extremely beneficial to Islam. Or, by fig is meant Shariah (Islamic Law) and olive would denote Tareeqat (the mystical way of life).

2.And by Mount Sinai [2].

وَ طُوْرِ سِيْنِيْنَ ۙ﴿۲﴾

2. TUR is a mountain and SINAI a lush green jungle. Mount Sinai is the name of the mountain on which Hazrat Musa (On whom be peace) spoke to Allah Almighty. This mountain and jungle are both linked to Hazrat Musa therefore their loftiness and sacredness is being expressed here. It should be remembered that Hazrat Musa (On whom be peace) was a seeker while the Tauraat was the object of desire. For this reason he went to Mount Sinai to bring this Book. On the other hand, the Holy Prophet صلى الله عليه وآله وسلم is the object of desire and the Holy Qur'aan is the seeker. Therefore, the Holy Qur'aan came to the Holy Prophet صلى الله عليه وآله وسلم . When the Holy Prophet صلى الله عليه وآله وسلم was in Makkah then those verses revealed in it became known as Makkan. When the Holy Prophet(Peace be upon him) became Madinite, the verses revealed there too became Madinite. Every street and alley of Makkah and Madina are Mount Sinai. The true devotees say that the blessed chest of the Holy Prophet صلى الله عليه وآله وسلم or the treasure house of bounties like Mount Sinai wherein every moment there is refulgence of Allah Almighty. It is this very blessed chest which is the treasury of truth and mystical knowledge. Or, it refers to Hazrat Uthman e Ghani who, too, is Mount Sinai because he is the compiler of the Holy Qur'aan. Through his efforts and medium people had heard the Qur'aan. His hand is the Hand of Allah Almighty because at Hudaibiyya the Holy Prophet صلى الله عليه وآله وسلم had declared his blessed hand as Uthman's hand, for the hand of the Holy Prophet صلى الله عليه وآله وسلم has declared the Holy Qur'aan as Hand of Allah.

3.And by the secure city [3] (Makkah).

وَ هٰذَا الْبَلَدِ الْاَمِيْنِ ۙ﴿۳﴾

3. Of the sacred city of Makkah because things like figs etc. were not found in Makkah. Holy Makkah was in front, there the pronoun "*this*" is not used but it is used here. In

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common cities needs of specific areas become fulfilled. Currency and people of all countries are found here. Therefore it is a large city. By "AMIEN" is meant peaceful or safe, as here not only human beings but also hunting animals, wild plants and trees are safe. Or, it could mean full of trust because here the Holy Prophet صلى الله عليه وآله وسلم lived in it in the capacity of trust for some time, thereafter he went to establish the city of Madina. By calling it security there is a hint towards it that due to the Holy Prophet صلى الله عليه وآله وسلم Makkah became worthy of taking oath on it. Also, besides the Holy Prophet صلى الله عليه وآله وسلم other sacred places like the Holy Ka'bah, Arafaat, Mina, etc. are all found in it. It should be remembered that in the Holy City of Makkah the Holy Prophet صلى الله عليه وآله وسلم spoke to Allah Almighty by receiving the Holy Qur'aan, was blessed with Me'raaj, in the same way as Hazrat Musa spoke to Allah Almighty at Mount Sinai. For this reason Makkah is mentioned after Mount Sinai. According to the way of life of the Sufi sages the city of peace and security is the blessed and pure heart of the Holy Prophet صلى الله عليه وآله وسلم which draws devotees to the vision of the beloved where everybody's needs are being fulfilled, where every type of bounties of Allah Almighty are obtained provided the person brings the currency of devotion and love. Or, by it is meant Hazrat Alli Murtaza who is the gate to the city of knowledge through whom the saints will receive the wares of sainthood until the Day of Judgement. It should be remembered that a thing is manufactured in the factories of nature but they are obtained from the market places.

4. Undoubtedly [4], We have created man in the best nature [5].

لَقَدْ خَلَقْنَا الْاِنْسَانَ فِيْٓ اَحْسَنِ تَقْوِيْمٍ ۝٤

4. The polytheists regard human being as the lowest in the entire creation, hence they worship stones, seas, moon, sun, etc. The monotheists were of the opinion that the jinns and angels are superior to human beings because jinns are greater in strength and the angels in the worship of Allah Almighty. It is for this reason that Allah Almighty has stressed the superiority of human beings through six ways: four oaths and through the letter LAAM and use of undoubtedly. If the human can understand his own status he will neither indulge in the worship of idols nor in committing sins, because the possessor of lofty being should also do deeds which are lofty. The Prophets of Allah Almighty came for the purpose of acquainting the human being of his true status. This is the very meaning of: "He who has understood himself has understood his Lord."

5. The meaning of the word TAQWEEM is physical appearance as well as stature and formation. Here, both meanings are correct. Allah Almighty has created the human being with His own Hand of power. That is why he is called BASHAR (human being) i.e. a being created through the Hand of Allah Almighty. The word MUBASHIRAT (copulation) is made from growth. Also, before creating him He declared about his greatness and vicegerency by preparing the angels for his prostration. Then He granted him a unique appearance or form: a straight stature and a beautiful face so much so that even the jinns and angels adore him. In fact, even the Beloved of Allah the Holy Prophet too was created in human form. He was provided with hands to eat so that he does not have to bow before it but bow before Allah Almighty alone. He provided him every limb in correct proportion i.e. neither is his nose as long as the trunk of the elephant nor concealed like that of birds, etc. He provided him with such a body through which he could perform standing in Salaah (QIYAAM), bowing (RUKU), prostration (SAJDAH), sitting between prostration (QA'DAH) and all other forms of worship. This is not found in the other creation. For this reason when Hazrat Jibraeel (On whom be peace) would come to

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present Salaah to the Holy Prophet صلى الله عليه وآله وسلم he would appear in human form because it was not possible to perform Salaah in the form of Jibraeel. When a human being sits he becomes Muhammad: the head becomes MEEM, the shoulder the letter HA, the waist the letter MEEM and the knees the letter DAL. If the word TAQWEEM were to mean physical stature then it would mean that Allah Almighty has created the human being with appropriate limbs because his limbs perform those deeds which are not performed by the limbs of animals. Through his eyes he can see and make signs and weeps to seek forgiveness for his sins. He can use the tongue to taste, to speak; his heart is the abode of the beloved. In it are four places of anger, haste, suspicion and thinking on which the intellect rules. The ministers of the intellect are the soul and the heart. For the guidance of the intellect He has provided the light of Shariah. The beloveds of Allah Almighty say that Allah Almighty has created assembly of man from the good and the evil. Just like you will find in a home a toilet as well as a bedroom, similarly among human beings you will find the likes of the Pharaoh and Hazrat Musa (On whom be peace). This is the finest or fairest stature of the assembly of man. Just as the toilet is not like the bedroom, although both are constructed from bricks and lime, likewise the non-Prophets are not like the Prophets, although their limbs maybe the same.

5. Then We left Him to go to the lowest of the low [6].

ثُمَّ رَدَدْنٰهُ اَسْفَلَ سٰفِلِيْنَ ۙ﴿۵﴾

6. It means, since the human being did appreciate the above-mentioned bounties and adopted infidelity and evil deeds, We made him worse than animals, and lower than any insects and filth, by declaring his abode to be Hell. This tells us that an infidel is worse than an animal. For this reason there was place for the animals in the ark of Hazrat Nuh (On whom be peace) but not for the infidels. It could also mean that in old age man has been reduced lower than children and demented persons by snatching his beauty, intelligence and strength which were once provided to him. This tells us that these things do not belong to us but to Allah Almighty. From "but those" we learn that the true believer is spared from the nervousness and ludicrity of old age.

6. Except those who believe and do righteous deeds [7], for them there is endless reward [8].

اِلَّا الَّذِيْنَ اٰمَنُوْا وَ عَمِلُوا الصّٰلِحٰتِ فَلَهُمْ اَجْرٌ غَيْرُ مَمْنُوْنٍ ؕ﴿۶﴾

7. From this emerge a few issues:
1. That faith precedes deeds. With faith no good is correct.
2. Good deeds should be performed at all times, do not let it suffice by doing it once.
3. Perform all types of good deeds, do not leave any by regarding it to be trivial, because Allah Almighty has made faith to precede deed and declared the verb "did" in the Past Continuous Tense. Pious deeds are presented in the plural. It should be remembered that the minor children of the believers would benefit from the pious deeds of their parents. Similarly, sinners like us would be forgiven through the medium of some pious persons.

This verse is not against the concept of ESAALE SAWAAB- i.e. conveying the rewards of your good deeds to the departed souls. The conveyed deed is by law the deed for him whom it is conveyed to.

8. It means eternal, in that the pious servants receive so many rewards in their old age, sickness, travelling like those he had been doing in his youth, good health and dwelling. And after his death his angels appointing for writing his deeds engage in worship at his grave until the Day of Judgement which would continue to accrue to the inmate of the grave (*Tafseer Azizi, Roohul Mu'ani*).

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فَمَا يُكَذِّبُكَ بَعْدُ بِالدِّيْنِ ۝٧

7. What then now causes you to deny the judgement [9]?

9. It means O infidels, how can you reject the Day of Judgement after seeing your own ups and downs? That Lord Who could bring you into existence from nothingness surely he has the power to do this again. Or, O Beloved! Who is there now who can believe your Religion after seeing so many proofs (Roohul Mu'ani)? From it we learn that to ponder over Divine proofs is an act of worship. Because the infidels would accept the Holy Prophet as trustworthy and truthful in worldly matters only, had remained rejectors of his faith. For this reason mention has been made here of religion.

اَلَيْسَ اللّٰهُ بِاَحْكَمِ الْحٰكِمِيْنَ ۝٨

8. Is not Allah the Greatest of all rulers [10]?

10. He most certainly is. From it emerge two issues:

1. Allah Almighty has appointed some of His pious servants as rulers. The king of the country is outwardly a ruler while Prophets and Saints are rulers inwardly. Our Beloved Prophet صلى الله عليه وآله وسلم is the ruler of both the physical and celestial worlds as is being understood from the plural form of rulers.

2. Besides Allah Almighty none is Greatest of all rulers, because the Greatest Ruler is He whose rule should be from eternity and remain till eternity, whose kingdom should be over the entire creation, from whose sovereignty none can escape even after his death, in whose dominion no unjust decisions and rulings can ever take place, from whose rule no one can ever escape. These attributes are not found in any dominion besides that of Allah Almighty. Our Holy Prophet صلى الله عليه وآله وسلم is the highest reflection of the sovereignty of Allah Almighty. For greater details refer to the book: *SULTANAT E MUSTAPHA.*

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اياتها ١٩ ٩٦ سُوْرَةُ الْعَلَقِ مَكِّيَّةٌ ١ ركوعها ١

SURAH AL-ALAQ (THE CLOT OF BLOOD)

(MAKKAN) Revealed Before Hijrah

1 Section: 19 Verses 92 Words, 280 letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Read [1] in the name [2] of your Lord Who has created.

اِقْرَاْ بِاسْمِ رَبِّكَ الَّذِىْ خَلَقَ ۚ ①

1. **Reason for its Revelation:**
Just before the advent of Prophethood the Holy Prophet صلى الله عليه وآله وسلم experienced true dreams for six months. Thereafter he sat in seclusion in the Cave of Hira in the Mountain of Light in total worship of Allah Almighty. On Monday, 17 Ramadaan at the time of early dawn, Hazrat Jibraeel Ameen appeared before the Holy Prophet صلى الله عليه وآله وسلم and said: "*Read!* The reply was: "*I am not from those who can recite.*" After three such requests and replies, Hazrat Jibraeel (On whom be peace) held the Holy Prophet صلى الله عليه وآله وسلم tightly by his chest and after which the first five verses of Surah Al-Alaq were recited by the Archangel (Tafseer Roohul Bayaan). From this emerge a few benefits:

1. In the *CHILLAH* (seclusion for mystic communion) of the pious there is definite forsaking and relinquishing of the world and the animal desires. Allah Almighty granted the Holy Qur'aan to the Holy Prophet صلى الله عليه وآله وسلم and the Tauraat to Hazrat Musa (On whom be peace) after they had undertaken seclusions i.e. *Chillah.*

2. Placing attention on someone by another person, granting him blessings and bounties by embracing him is correct and justifiable, because Hazrat Jibraeel (On whom be peace) held the Holy Prophet صلى الله عليه وآله وسلم tightly to his chest in order to bestow upon him Divine bounties.

3. Prior to Prophethood the Holy Prophet صلى الله عليه وآله وسلم was already an *ARIF* (possessing intimate knowledge of Allah Almighty), an *ABID* (devoted worshipper of Allah Almighty) and a *ZAHID* (an ascetic). Therefore the Holy Qur`aan had said: "*Guidance to mankind*" or "*guidance to the God-fearing.*" It did not say, We are the guide of the Holy Prophet. While going on the journey of Me'raaj, he led the Prophets in Salaah although Salaah was only officially given to him as a gift at the completion of Me'raaj at the Throne of Allah Almighty.

4. The Holy Prophet صلى الله عليه وآله وسلم was fully acquainted with Hazrat Jibraeel prior to this event. Thus, when he appeared before him the Holy Prophet صلى الله عليه وآله وسلم showed no sign of fear for him nor asked him for his identity. If the Holy Prophet صلى الله عليه وآله وسلم had no knowledge about Hazrat Jibraeel then he would have had doubts about these verses being Divine words. This is not just against the lofty status of Prophethood, but against the lofty status of faith as well.

2. There could be two meanings given to this verse:

1. Recite the name of your Lord, i.e. recite it. Then a few benefits would emerge from it:

1.1. Zikrullah is superior to other acts of worship because Allah Almighty first gave a

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command regarding it.

1.2. For conducting Zikrullah, seeking the permission of the pious is beneficial. Without this permission Zikrullah will not generate the desired effect. Observe, the Holy Prophet صلى الله عليه وآله وسلم had been engaging in Zikrullah prior to the event, but today Allah Almighty through Divine inspiration and out of His passionate desire of Love gave the Holy Prophet صلى الله عليه وآله وسلم explicit and clear permission for His Zikr, so that in future its effects would become visible, and until the Day of Judgement Muslims would engage in it directly or indirectly without the permission of the Holy Prophet صلى الله عليه وآله وسلم . The Noble Companions would engage in it directly, while the rest of the believers engage in it indirectly. Observe, if electrical wiring is installed in the house, but permission has not been granted for connection, it will not give light. The Holy Qur'aan and all other forms of Zikr are the spiritual bulbs and electrical fans, but they will only provide benefit if connection has been obtained from the Holy Prophet صلى الله عليه وآله وسلم .

1.3. Like other pious deeds, Zikrullah too is an act of worship. Just as the patient is made to eat some medicines and apply some, and some in the form of advice. To show greenery to the patient and to give him good news are means of providing him with cure. From it those people should take a lesson who declare Zikrullah as a useless and unbeneficial activity.

2. O My Beloved! Read in the name of your Lord, and engage in the recitation of the Holy Qur'aan. From this we learn that before commencing with the recitation of the Holy Qur'aan first read *TA-AWWUZ* and *TASMIYYA* i.e. *AAOOZOO* and *BISMILLAH*. It is reported in the Hadith that any good deed, which is commenced without reading TASMIYA, is defective. It should be remembered that rainwater is full of blessings through which the crop grows in abundance as well. Says Allah Almighty: "*And We sent down out of heaven blessed water*" (S50:V9). Likewise, there are great blessings in the existence of the saints and friends of Allah Almighty. Prophet Isa (On whom be peace) had said: "And He made me blessed"(S19:V31). There is a great blessing in the name of Allah Almighty. He says: "*Greatly blessed is the name of your Lord, Majestic and Venerable*"(S55:V78). It is through blessings of Allah's name that the Ark of Nuh (On whom be peace) safely reached the shore. Because the letter of Hazrat Sulaiman (On whom be peace) to Bilqees commenced with *BISMILLAH*, Allah Almighty granted him the control of Yemen.

2.Who has created man [3] from the blood clot [4].

خَلَقَ الْاِنْسَانَ مِنْ عَلَقٍ ۚ﴿٢﴾

3. All the people, or you, O Chief of the universe, who is the object of creation, and of whose creation the Hand of the Creator is proud.

4. In that He created from the sand nourishment, from nourishment blood, from blood sperm and from sperm a piece of meat. From it He structured the human body. Thus, there is no inconsistency in the verses. It should be remembered that the law of creation is being mentioned from which Hazrat Adam (On whom be peace) and Hazrat Isa (On whom be peace) are excluded because the creation reflects the power of Allah Almighty. Or, it could mean that blood is being produced from nourishment throughout the life. From blood, flesh is produced which helps in the growth of the body. In this Hazrat Adam and Hazrat Isa (On them be peace) are included. In this verse it is being hinted that just as Allah Almighty, by means of the soul creates a lofty and pure human being from insignificant and impure blood, likewise, O My Beloved! Through your medium I will produce from the present degenerate people of Makkah people of such moral loftiness and purity from whom will be flowing fountains of *Shariah* and *Tareeqat* (mystical knowledge).

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اِقْرَاْ وَرَبُّكَ الْاَكْرَمُ ۙ﴿۳﴾

3. Read [5], for your Lord is the most Generous [6].

5. This order of reciting it twice is either for emphasis, or that by first recitation was meant recitation in Salaah while by this is meant recitation other than in Salaah. Or, by this was meant recitation for rewards while here it means recitation for the purpose of teaching it to the people. Or, there was meant recitation from time to time, and here is meant recitation at all times. It should be remembered that our recitation is only for obtaining rewards while the recitation of the Holy Prophet صلى الله عليه وآله وسلم is both for the purpose of obtaining rewards as well as for teaching the Ummah. In every type of worship there will be this difference. The passengers travel in the ship to reach their destination while the captain's function is to ensure that they reach their destination safely.

6. Who provides the creation with countless bounties without any selfish motive or any distinction and without anything in exchange. Also, whoever gives anything to anyone in the world is also done through the compassionate order of Allah Almighty. In short, He is absolutely bountiful by Himself while others assume this quality through the favour of Allah Almighty.

الَّذِیْ عَلَّمَ بِالْقَلَمِ ۙ﴿۴﴾

4.Who teaches writing by pen [7].

7. The meaning of "*pen*" is to carve or to cut, cut the nails. Since a pen can be cut or carved from all sides, therefore it is a pen. Here pen denotes either all types of pens through which knowledge is written because pen is confined to knowledge. Through it inner thoughts and conditions of the past and present are revealed. Religious and worldly affairs are connected with it. Therefore mention has been made of it. From this we learn that knowledge and pen are great bounties of Allah Almighty. Writing is its specific favour. Pen is the most distinguished object, especially the pen of the Islamic scholars through which religious services can be rendered. To discard such pens and their sawdust obtained from sharpening them, at impure places is forbidden. It should be remembered that first Hazrat Adam (On whom be peace) wrote on leaves, thereafter Hazrat Idris (On whom be peace) wrote on potsherds. Then Hazrat Yusuf (On whom be peace) wrote on paper. The invention of Hazrat Yusuf's (On whom be peace) paper is still to be found (*Tafseer Roohul Bayaan*). Or, by pen is meant that pen which has recorded the entire events of the world on the Divine Tablet. It means Allah Almighty taught his angels, Prophets and Saints all the knowledge of the past, present and future. This tells us that the Prophets possess more knowledge than the entire creation because Allah Almighty has taught them in omnipresent schools the knowledge contained in the Divine Tablet. Only the eminent student is taught the superior and great book in the great school by an eminent teacher. Or, by pen is meant that pen of the angels who are scribes of fate with which he writes the fate of the baby, which is still in the womb of the mother. It means by means of this pen Allah Almighty has acquainted the angels and certain special servants of His with the fate of people. The author of Tafseer Roohul Bayaan has said that the Holy Prophet is the pen of Allah Almighty through which the creation has obtained their knowledge, and whatever has emanated from his blessed lips is permanent and unchangeable.

عَلَّمَ الْاِنْسَانَ مَا لَمْ یَعْلَمْ ؕ﴿۵﴾

5. He taught man what he knew not [8].

8. It means He taught the first man, Hazrat Adam (On whom be peace) the names of all the things. Or, the very life of humanity, Hazrat Muhammad صلى الله عليه وآله وسلم was granted every branch of knowledge of the present, past and future, in fact every type of knowledge of

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the Holy Qur'aan, not through any school or teacher, but directly through Him (*Tafseer Khazain and Mualimul Tanzil*). Or, taught man knowledge entirely, or to some of medicine, to some of science, to some of religion, etc. some through the teacher, some through experience, some through inspiration. Or, He granted His beloved servants knowledge of His Personality and Attributes which continue to reach from person to person whose book is the blessed countenance of the Sheikh (the spiritual guide) and the gaze of the Guide is the means of obtaining it.

6. Indeed man is rebellious [9].

كَلَّآ اِنَّ الْاِنْسَانَ لَيَطْغٰٓى ۙ﴿٦﴾

9. It should be remembered that in the Madinite verses the word *KALLA* (Yes), did not appear. Also, in the first fifteen Paras there is no *KALLA* (*Tafseer Azizi*). Here, the word "*man*" denotes infidel or negligent person and not the Prophets, the Saints and the pious. The word *YATGHA* (to transgress) is derived from *TAGHA* (transgression) meaning to exceed the limits. Just as the water of the sea is beneficial as long as it is within its limits. The rivers and brooks appear from it, fields of crops are irrigated through it. But as soon as it exceeds its limits, it becomes destructive: settlements and villages are sunk, likewise man becomes the noblest creation as long as he is within his limits but as soon as he exceeds the limits of humanity he becomes worse than Shaitaan. Just as nature has stipulated medical limits i.e. that those who break these limits will become ill or die, in the same manner Allah Almighty has established limits of Shariah: the one who breaks the limits of beliefs becomes an infidel, the one who breaks the limits of deeds becomes a sinner and an evil person. Freedom is good, but unrestricted freedom is harmful. Islamic law has stipulated restrictions in matters concerning our life, death, eating, drinking, walking, sleeping, wakeful state, etc.

7.As he considers himself independent [10].

اَنْ رَّاٰهُ اسْتَغْنٰى ؕ﴿٧﴾

10. It means, that person who regards himself as independent of Allah Almighty, the Prophets, the Saints, the Islamic scholars, indeed becomes rebellious, while those who regard themselves as obedient devotees of these eminent personalities will never exceed his limits. Such persons never become rebellious. The actual reason for infidelity and transgression is the dispension from Prophets and Saints. He who becomes independent from these pious sages becomes independent from Allah Almighty as well. Otherwise, those infidels regarding whom this verse was revealed were not regarding themselves in matters of conduct independent of Allah Almighty. It should be remembered in contrast to other creation, man is much more helpless. Animals are in need of food alone while man is in need of food, shelter, clothing, etc. Also, animals only eat green, etc. but in the nourishment of man there are hundreds of differences. The diseases of animals are few and their treatment is easy but the diseases of man are numerous and their treatment is difficult. These many needs are there because he should not become rebellious by regarding himself independent.

From this verse emerge a few benefits:

1. Just as the earth is never independent of the sky, it is always needy of rain and sometimes of sunshine, sometimes of wind and at times of good weather; in the same manner we can never become independent of the Holy Prophet صلى الله عليه وآله وسلم . The infidel is dependent for his Kalimah, for our success in the test of the grave, on the Day of Judgement for the intercession; we are totally dependent on the Holy Prophet صلى الله عليه وآله وسلم .
2. To be independent from the fellowmen for the worldly needs is a good thing while remaining dependent on Allah Almighty and His Beloved Prophet صلى الله عليه وآله وسلم is a cause of pride.
3. The act of self-reflection is not just an act of worship but it can be sinful and at times an act

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of infidelity. To reflect on one's sins and on the mercies of Allah Almighty is an act of worship, to ponder over Divine attributes in oneself is an act of mystical experience. To become independent of Allah Almighty after seeing evil in oneself is transgression.

4. Knowledge is superior to wealth. Allah Almighty, here, has described the evil of wealth and superiority of knowledge.

8.Indeed to your Lord is your return [11].

إِنَّ إِلَىٰ رَبِّكَ الرُّجْعَىٰ ۝٨

11. It means for every king and beggar, in every worldly condition, then at their time of death, then in the grave, then on the Day of Judgement, they have to turn to Allah Almighty, and they will have to turn to Him. Then how does he become independent of Allah Almighty? For the wealthy to regard himself independent of Allah Almighty is a great folly. The great Sufis say that some turn to Allah Almighty with joy, some with displeasure. The first turning is a means of obtaining reward. Turning to Allah Almighty in accordance of Islamic law is an act of worship; otherwise creational (*TAKWEENI*) turning is affected by the infidels as well. Or, the meaning of the verse could be O independent transgressor, do not become despondent of the Mercy of Allah Almighty. You have an opportunity at all times to turn to your Lord for repentance. So repent. It should be remembered that repentance from infidelity could only be affected prior to the pangs of death, while repentance from sins can be affected at the time of death.

9.Have you seen him who prohibits?

10.(Allah's) devotee when he offers Salaah [12].

أَرَءَيْتَ الَّذِى يَنْهَىٰ ۝٩
عَبْدًا إِذَا صَلَّىٰ ۝١٠

12. Reason for its Revelation

This verse was revealed concerning Abu Jahl. He had stopped the Holy Prophet صلى الله عليه وآله وسلم from offering Salaah in the Sacred Mosque of Allah and had told his friends that if he ever sees the Holy Prophet صلى الله عليه وآله وسلم performing Salaah here he would crush his neck (Allah forbid). While the Holy Prophet صلى الله عليه وآله وسلم was offering his Salaah there, these reprobates came there with this evil intention but soon fled backward. When people asked them what had happened, they replied that between them and the Holy Prophet صلى الله عليه وآله وسلم there is a trench of fire and dangerous birds. The Holy Prophet صلى الله عليه وآله وسلم said that had Abu Jahl come near to him the angels would have cut him to shreds. In these verses "he who forbids" refers to Abu Jahl and "b*ondsman*" denotes the Holy Prophet صلى الله عليه وآله وسلم because through Salaah one expresses his servitude. Also, until the servant is in the service of his master then his opposition is the opposition of the state. It is for this reason that the word "*bondsman*" is being used here. Thus, this verse expresses the highest greatness of the Holy Prophet صلى الله عليه وآله وسلم and the severest anger at Abu Jahl. From this, emerge a few issues:

1. This verse was revealed after the command for Salaah; i.e. after the occurrence of Me'raaj that is, thirteen years after the previous verses because it is quite apparent by Salaah is meant the Salaah prescribed by Shariah, which became obligatory on the night of Me'raaj.
2. When the idols had been in the Holy Ka'bah the Holy Prophet صلى الله عليه وآله وسلم was performing Salaah at this very building and performed Salaah facing it. Thus, even if forbidden things are found on the mazaars of the Saints, these places would remain sacred.
3. To stop the believers from performing their Salaah is the work of Abu Jahl.

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Religious Issue:

It is permissible to stop a person from Salaah under some circumstances: Namaaz offered during undesirable times, Salaah in a usurped place, the husband can stop the wife from offering Tahajjud and Nafl Salaah, the master can stop the servant, and the employer can stop the specific person from offering Nawafil when this would hinder their service. But the jurists have stated that the one who commences to offer Salaah during undesirable times, then don't stop him from his Salaah, but instead explain to him the true issue afterwards in order not to come to adversely affected by this verse.

4. Stopping a Muslim from entering the Mosque is like stopping his Salaah. Because Abu Jahl had stopped the Holy Prophet صلى الله عليه وآله وسلم from entering the Haram Shareef, and not from Salaah itself, yet Allah Almighty had declared this as stopping from Salaah.

Religious Issue:

A few of the people can be stopped from entering the mosque: a child who has not reached the age of intelligence; a mentally disturbed person who has no control over urination and stool; one from whose mouth emanates the odour of raw garlic, onions and tobacco; one who has sores on the body giving off a bad odour; that irreligious person whose coming to the mosque can cause mischief. Observe, after the conquest of Makkah, the Holy Prophet صلى الله عليه وآله وسلم had stopped the polytheists from performing Tawaaf and Hajj. In fact he had given the order to expel the Jews and the Christians out of the Arab peninsula.

11.Have you seen he is on guidance?

أَرَءَيْتَ إِن كَانَ عَلَى الْهُدَىٰٓ ﴿١١﴾

12.Or instructs others to piety [13]

أَوْ أَمَرَ بِالتَّقْوَىٰ ﴿١٢﴾

13. It means, O My Beloved! Observe. Or, O reciters of the Holy Qur'aan! Ponder that had Abu Jahl been on the path of guidance, or had he counselled others to accept guidance, what would have been his status? He would have been a believer, he would, after seeing the Holy Prophet صلى الله عليه وآله وسلم in a state of faith have been a Noble Companion, being a relative of the Holy Prophet صلى الله عليه وآله وسلم he would have been dear to Allah Almighty. As he was residing in the Sacred Haram, he would have obtained hundred thousand rewards for one pious deed. As he was the leader of the people, people under him would have accepted Islam and the rewards for all of them would have been received by him. It should be remembered that the word guidance has many meanings. This is just like the one who is guided and the one opposing him, its meanings too are similar. Here, the meaning of transgressor is opponent. Thus, by it is meant humility and softness of the heart. These qualities are great bounties from Allah Almighty. Harvest fields and gardens are grown in soft grounds and not in rocky land. Where something is to be sown that ground is made softer through ploughing. The heart in which Allah Almighty sows the seed of faith and mystical knowledge grants it softness and humility. From this, emerge a few issues:

1. To ponder over the transgression, mystical knowledge and faith of the previous people is indeed an act of worship, as it is a means of obtaining guidance. Meelad Shareef, Urs of the pious Saints, lend themselves to providing guidance.

2. The lofty status that could have been obtained by those who had lived in the times of the Holy Prophet صلى الله عليه وآله وسلم by means of their faith cannot be obtained by those after it. Now nobody can become a Companion of the Holy Prophet صلى الله عليه وآله وسلم

3. He is indeed a terrible wretch who Allah Almighty has provided with a good opportunity and does not obtain benefit from it.

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13.Will you see, if he belied and turned back then what would be his condition [14]?

اَرَءَيْتَ اِنْ كَذَّبَ وَتَوَلّٰى ﴿١٣﴾

14. It means even though Abu Jahl's death was bent on falsifying the Holy Prophet صلى الله عليه وآله وسلم and remaining totally disobedient, it will prove detrimental to him because just as those who had the good fortune of seeing the Holy Prophet صلى الله عليه وآله وسلم are superior in faith than the other believers, likewise those who had remained infidels after seeing the Holy Prophet صلى الله عليه وآله وسلم are worse than the other infidels. The criminal committing crime in a court before the Magistrate is a big criminal because he had committed a crime as well as is in contempt of the court and that of the Magistrate. It should be remembered that Abu Jahl had been belying the Holy Prophet صلى الله عليه وآله وسلم as well as being disobedient to him. Then to state "if he belied" is for the end of infidelity or to cause fear and threat. From this verse emerge a few issues:

1. The obedience of the Holy Prophet صلى الله عليه وآله وسلم is obligatory upon the infidels as well and they would be punished for disobeying him because here with "**if he belied**," "*what would be his condition*" is added as well.
2. The sinful and evil Muslim, too, is entitled to punishment because Allah Almighty had made "*what would be his condition*" as a means of punishment.

14.Did you not know that Allah is seeing? [15]

اَلَمْ يَعْلَمْ بِاَنَّ اللّٰهَ يَرٰى ﴿١٤﴾

15. And when the ruler is Omniscient and All-Knowing, Supremely Wise and All-Powerful, then how will it be that He will not grant bounty to the obedient and punishment to the treacherous. If only man can think about it, he will never become bold to commit a sin.

15.Yes, if he desisted not, We will surely drag him by catching his forelock hairs

16.The forelock, due to sinfulness and falsifying [16].

كَلَّا لَئِنْ لَّمْ يَنْتَهِ ۙ لَنَسْفَعًا بِالنَّاصِيَةِ ﴿١٥﴾

نَاصِيَةٍ كَاذِبَةٍ خَاطِئَةٍ ﴿١٦﴾

16. It means that if Abu Jahl does not refrain from causing harm to the Holy Prophet صلى الله عليه وآله وسلم then We will be dragging him by his hair on the Day of Judgement from the grave to the Field of Accountability or from this field upto Hell or after his death at the Battle of Badr. Thus, at the termination of the Battle of Badr, Hazrat Abdullah ibn Masood cut the head of Abu Jahl and made holes in his nose and ears and placing a string in them tied the locks of the forehead with a string and dragged it like a dead dog before the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Roohul Bayaan, Tafseer Azizi*). Since the forehead is the noblest limb of the human body- arrogance and pride, humility and modesty are found in it, hence arrogance is called rebellion and haughtiness. Thus, forehead is mentioned here specifically. From this verse emerge a few issues:

1. Causing harm to the Holy Prophet صلى الله عليه وآله وسلم is the worst form of sin because Allah Almighty has not mentioned this disgrace and abjectness as a punishment of any other sin, and had said here that if Abu Jahl does not refrain from causing harm to the Holy Prophet صلى الله عليه وآله وسلم he would be inflicted with this punishment i.e. if he refrains and he still remains an infidel he would not be given this punishment.

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2. Allah Almighty Himself takes revenge on behalf of His beloved servants.
3. Allah Almighty links the deeds of His some specific servants towards Him. Observe, dragging with the hair of the forehead is either the work of the angels or that of Hazrat Abdullah ibn Masood, the Noble Companion, yet Allah Almighty had said: "*We will be dragging it*"(Praise be to Allah Almighty).

17.Then let him call his associates.

فَلْيَدْعُ نَادِيَهٗ ﴿١٧﴾

18. We shall just call our guards [17].

سَنَدْعُ الزَّبَانِيَةَ ﴿١٨﴾

17. **Reason for its Revelation:**
When Abu Jahl had stopped the Holy Prophet صلى الله عليه وآله وسلم from offering Salaah in the Holy Ka'bah the Messenger of Allah صلى الله عليه وآله وسلم scolded him. At this Abu Jahl said: "Don't you know me? I am the most influential person in the whole of Makkah. If I so wish I can fill the jungle full of young men to oppose you." In response to this, this verse was revealed (Tafseer Khazain, etc.). In it is said that he can call upon his associates and We will call upon Our ZABANIYAH angels. ZABANIYA is made from ZABAN, which means to catch, to arrest. It is that group of angels who would be catching the infidels and taking them from the field of resurrection and throw them into Hell (Tafseer Azizi, Roohul Mu'ani, etc). From it emerge a few issues:
1. The Holy Prophet صلى الله عليه وآله وسلم is so dear to Allah Almighty that his enemy is the enemy of Allah Almighty. Observe, when Abu Jahl had opposed the Holy Prophet صلى الله عليه وآله وسلم he did not say that I will bring my group of Companions against you, instead Allah Almighty had said that We will call upon our ZABANIYAH angels.
2. All the angels are servants of the Holy Prophet صلى الله عليه وآله وسلم because these angels form the reserve force of Allah Almighty, which was ready to come to serve the Holy Prophet صلى الله عليه وآله وسلم only to reveal the lofty status of the Messenger of Allah صلى الله عليه وآله وسلم . Otherwise, just one angel is sufficient to destroy the infidels.
3. Every command is not for the purpose of obligation. Observe, here "Now let him call his associates" is a command but not for the purpose of obligation, but for the expression of wrath.

19. Indeed, do not obey him but prostrate and draw near to Me. (One who recites or listens to the recitation of this verse is duty bound to offer Sajdah Tilawat) [18].

كَلَّا ۖ لَا تُطِعْهُ وَاسْجُدْ وَاقْتَرِبْ ﴿١٩﴾ ع

18. It should be remembered that there are many types of SAJDAS-Prostrations. The prostration of worship is SAJDAH of Salaah, Prostration of gratitude, Prostration of recitation of the Holy Qur'aan, SAJDAH E SAHU-Prostration to correct error in Salaah, SAJDAH of Dua (Prayer), etc. Here, Prostration of worship is denoted i.e. O My Beloved! Do not pay any attention to the nonsense spoken by Abu Jahl but continue to offer your Salaah in the Sacred Haram. We are your Protector and your Helper. Or, it could denote Prostration of gratitude i.e. Express gratitude in the form of SAJDAH that We are your Protector and Our angels are your servants. From this emerge a few issues:
1. That SAJDAH (Prostration) is an excellent act of worship by means of which the servant places his forehead on the ground to express his humility, and verbally acknowledge the greatness of Allah Almighty. For this reason there are two SAJDAHS (Prostrations) in every

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raka'at, while QIYAAM (standing upright) in Salaah, and RUKU (to bend /bow), is one each.

2. The worships of the Holy Prophet صلى الله عليه وآله وسلم were not for the purpose of forgiveness of evil deeds but for gaining the nearness of Allah Almighty.

اياتها ٥ ٩٧ سُوْرَةُ الْقَدْرِ مَكِّيَّةٌ ٢٥ ركوعها ١

SURAH AL-QADR (THE BLESSED)

(MAKKAN) Revealed Before Hijrah

1 Section: 5 Verses 30 Words , 112 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Undoubtedly, We revealed [1] it (Qur'aan) in the Night of Power.

اِنَّآ اَنْزَلْنٰهُ فِيْ لَيْلَةِ الْقَدْرِ ۝١

1. **Reason for its Revelation:**
Once the Holy Prophet صلى الله عليه وآله وسلم told his Noble Companions that Shamsoon, an Israelite observed for a thousand months, i.e. eighty-three years and four months continuous fast and stood in worship during these nights. Hearing this, one Companion asked: "There can be none among us like him. On the Day of Judgement he would be superior to us?" At that point in time, this Surah was revealed in which it is declared that We have revealed the Qur'aan from the DIVINE TABLET (LOHE MAHFOOZ) to the BAITUL IZZAT of the first heaven on the Night of Power. Then any believer who worships Allah Almighty during this night shall be granted the reward of worship in excess of a thousand months. From this emerge a few issues:

1. The works of the servants of Allah Almighty are His works. Observe, the revelation of the Holy Qur'aan is the work of the angels but Allah Almighty says: "We have revealed it."

2. The date on which any great work had taken place will remain virtuous until the Day of Judgement. Observe, the Night of Power was the night on which the Holy Qur'aan was once revealed as a result of which it will be observed as a great night until the Day of Judgement. Thus, the night of the blessed birth of the Holy

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Prophet صلى الله عليه وآله وسلم or the Night of Me'raaj, etc. are virtuous for all times.

3. Night is superior to day. Observe, Me'raaj took place during the night.The revelation of the Qur'aan, creation of the angels, laying gardens in Paradise, collection of the ingredients for the creation of Hazrat Adam (On whom be peace) took place during the Night of Power (Tafseer Azizi). The time for the acceptance of dua is during every latter part of the night, but during the day it is only on a Friday.

2. And what will tell you what the Night of Power is?

وَ مَآ اَدْرٰىكَ مَا لَيْلَةُ الْقَدْرِ ۝٢

3.The Night of Power is better [2] than a thousand months.

لَيْلَةُ الْقَدْرِ ۙ خَيْرٌ مِّنْ اَلْفِ شَهْرٍ ۝٣

2. It means O believer! What do you know what type of night is the Night of Qadr? It cannot be described in its actual state. Or, O My Beloved! You did not understand the Night of Qadr out of your personal conjecture but you came to know of its lofty status and power through the revelation. In short, this does not necessarily mean that the Holy Prophet صلى الله عليه وآله وسلم is not fully aware of the virtues of the Night of Power.By Qadr is meant Honour: "*And they esteemed not Allah as was due to Him*"(S39:V67).Or, Estimation: "And We do not send it down but with a known measure" (S15:V21).Or, to straiten: "*But when He tries him and straitens his livelihood*" (S89:V16).This night is called the Night of Power because it is the night of great honour. Or,in it the entire year's list of the things to happen and their measurement are distributed to the angels,and all kinds of angels are informed of the measurements and estimates of their deeds.Or, in this night so many angels descend upon the earth that it becomes straitened and too small.Probably this night is the 27th night of Ramadaan because here the verse "The Night of Power" is mentioned at three places.Since LAILATUL QADR consists of nine letters so 9x3=27. Furthermore,this Surah contains thirty words and the word "it" is the 27th word. It therefore means the complete Night of Power, from sunset until dawn. This night is absolutely greater than these thousand months, which are bereft of the Night of Qadr. Thus, there is no objection that can be raised against this verse. Since the Holy Prophet صلى الله عليه وآله وسلم had mentioned thousand months concerning the worship of the Israelite Shamsoon, Allah Almighty too had mentioned about him, and not about centuries and years. Here, a thousand months refers to a long period. In Arabic there is no counting in excess of thousand, therefore thousand has been mentioned. It should be remembered by "better" is meant either the nearness or high esteem of the night or that the worship of this night is better in reward than a thousand months. From this verse emerge two benefits:

1. The connection with sacred things is extremely beneficial as the excellence of the Night of Power is due to its connection with the Holy Qur'aan. The dog of the Companions of the Cave gained eternal respect due to its link with these pious sages.

2. The Holy Qur'aan is superior to all the other heavenly revealed books because the date of revelation of Tauraat and Injeel did not receive this greatness.

4. The Angels and the Spirit (Jibraeel) descend [3] in it by the Command of their Lord, for every affair.

تَنَزَّلُ الْمَلٰٓئِكَةُ وَ الرُّوْحُ فِيْهَا بِاِذْنِ رَبِّهِمْ ۚ مِنْ كُلِّ اَمْرٍ ۝٤ ۙ

3. It means that during the Night of Qadr from the time of sunset until dawn all the favourite angels, or the countless worshipping angels of Sidrah and Hazrat Jibraeel -Roohul Ameen, or

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the Spirit of Allah, Hazrat Isa (On whom be peace), or the soul of Muhammad or the special spiritual groups of angels, or that angel called Rooh who speaks countless languages, through which he recites the praises of Allah Almighty in various languages and on this night offers prayer of forgiveness in every language for the believers and who specially descends in mosques and the homes of believers and those engaged in the worship of Allah Almighty in this night(Tafseer Roohul Mu'ani, etc) so that instead of engaging themselves in worship at Sidrah tonight, they join the believers in the worship on earth and repeat Ameen at the duas of the Muslims. In addition, that these angels could obtain bounties from the pious believers, and that they could obtain the bounties of this night (Tafseer Azizi).

From this verse emerge a few issues:

1. The earth is superior to heaven because the favourite angels on this night descend on the earth to obtain the nearness of Allah Almighty. Observe, Hazrat Jibraeel (On whom be peace) would go to Madina Munawwarah to offer prayers (Hadith Shareef).
2. In the proximity of the pious, prayers and worships have a greater chance of acceptance as these angels come here at the graves of Prophets and Saints to offer their worship. When the Israelites decided to repent, they were ordered to go to Jerusalem to offer their prostration, and to seek repentance there, as it will be accepted (Holy Qur'aan).
3. The Night of Power, etc. and the bounties of these exalted times descend on the earth in abundance and the angels come here to obtain these.
4. Some angels only remain in the heavens, some only on earth, but some come in the heavens and the earth day and night, some angels are those who descend on the earth during the Night of Qadr.
5. Although the entire night of Qadr is superior in excellence but its latter part is greater in excellence because during that time all the angels assemble together, although they descend prior to this.
6. Although Hazrat Isa (On whom be peace) is in the fourth heaven and the blessed soul of the Holy Prophet صلى الله عليه وآله وسلم is at the lofty place called ILLEYEEN, but they are observing the entire world from there, but on sacred times like the Night of Qadr they come to the earth to observe the affairs of the entire world as is understood from the commentary of the Rooh (soul) as provided in No's 4 and 5.

5.It is all-peaceful until the rising of the dawn [4].

سَلٰمٌ ۛ هِيَ حَتّٰى مَطْلَعِ الْفَجْرِ ۝٥ ع

4. It means that during the entire night, the Night of Qadr is protected from the Shaitaans, the calamities and Divine punishments in comparison to other nights. In the early parts of these nights the jinns and Shaitaans spread on the earth, in the middle portion there is negligence and in the last portion there is mercy. From this we learn that due to the blessings of the existence of the pious sages there is protection from punishment and the removal of the Shaitaans. Hence, on the Night of Qadr due to the blessings of the angels and the sacred souls there is peace. All this takes place until the break of dawn.

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أياتها ٨ ٩٨ سُوْرَةُ الْبَيِّنَةِ مَدَنِيَّةٌ ١٠٠ ركوعها ١

SURAH AL-BAYYINAH (THE CLEAR PROOF)

(MAKKAN) Revealed Before Hijrah

1 Section: 8 Verses 94 Words, 399 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

لَمْ يَكُنِ الَّذِيْنَ كَفَرُوْا مِنْ اَهْلِ الْكِتٰبِ وَ الْمُشْرِكِيْنَ مُنْفَكِّيْنَ حَتّٰى تَاْتِيَهُمُ الْبَيِّنَةُ ۙ﴿۱﴾

1. The infidels among the people of the Book and the polytheists would not change their religion [1] until clear proof [2] is conveyed to them.

1. It means the Christians and Jews of Arabia and the polytheists were so staunch in their infidelity and obduracy that under no circumstances were they prepared to give up their religion. Firstly, the people of Arabia were very stonehearted and rebellious. Secondly, in this region no Prophet had come from Hazrat Ismail (On whom be peace) until the advent of the Holy Prophet صلى الله عليه وآله وسلم, which had helped to increase their ignorance. From this verse emerge two issues:

1. Although both the People of the Book and the polytheists are all infidels, but because the People of the Book have a link with some Prophet their laws are lenient. Observe, here the People of the Book are mentioned first, animals slaughtered by them and their women are lawful. If they accept faith, they will receive double rewards. Hence, if the link to a Prophet can provide the infidels with so many benefits, then any Muslim who can create a special link with the Holy Prophet صلى الله عليه وآله وسلم, what can we say about him?

2. The Holy Prophet صلى الله عليه وآله وسلم had reformed such a nation whose reformation apparently seemed impossible.

3. To act upon the heavenly revealed books prior to their annulment was a means of guidance but after their annulment it became heresy, just like the old prescribed medicine now becomes harmful for the patient.

2. By "*clear proof*" is meant the Holy Prophet صلى الله عليه وآله وسلم because he is the proof of the Oneness of Allah Almighty, of every religious tenet and of his own blessed personality i.e. O My Beloved! The people of Arabia were waiting for their guidance for you. Or, O My Beloved! In this region nobody could have provided guidance besides you. If any awe-inspiring and wrathful Prophet had been sent here, he would have destroyed them out of despondency, by cursing them and made the region totally desolate like what had happened to Thamud and Aad. But you O My Beloved! Have made them believers and your Companions and provided grandeur to the cities of Makkah and Madina. It should be remembered proof is that through which one can prove one's claim, while clear proof is that one against which there can be no criticism or arguments, like sunshine is for the sun, or smoke is for fire, or a state witness among the witnesses. Since the Holy Prophet صلى الله عليه وآله وسلم is the embodiment of miracles, then him remaining pure and truthful in a place like Arabia without being tutored by anyone, being all-knowing and omniscient about defection and testimony, Divinity of Allah Almighty, are themselves clear proofs about the Holy Prophet's صلى الله عليه وآله وسلم prophethood. For this reason the Holy Prophet صلى الله عليه وآله وسلم has been called Proof.

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2. By a Messenger [3] of Allah reciting pure Scripture [4].

رَسُوْلٌ مِّنَ اللّٰهِ يَتْلُوْا صُحُفًا مُّطَهَّرَةً ۙ﴿۲﴾

3. The Holy Prophet صلى الله عليه وآله وسلم . Here, it is not being said to whom is the Prophet sent. This tells us that the Holy Prophet صلى الله عليه وآله وسلم is the Prophet for the entire creation of Allah Almighty. The prophet and the attorney both do different works, but the attorney does so on his own responsibility while the Prophet does so at the responsibility of the sender because the speeds and deeds of the Prophet are not his own but that of the sender. Every word and deed of the Holy Prophet صلى الله عليه وآله وسلم , in fact, his every expression is from Allah Almighty, because he is Allah's Prophet and a Prophet under every condition. Thus, raising objection against the Holy Prophet صلى الله عليه وآله وسلم is equal to raising objection against Allah Almighty. The praise of the Holy Prophet صلى الله عليه وآله وسلم is indeed praise of Allah Almighty. It should be remembered that the *TANWEEN* on *RASOOL* i.e. *RASOOLUN* is one of respect i.e. dignified Prophet who is a Prophet from eternity. He was already a Prophet while Hazrat Adam (On whom be peace) was still between water and dust i.e. still assuming the nature of man. He will be a Prophet for eternity. A man after death is out of the kingdom of the king but he still remains the follower of the Holy Prophet صلى الله عليه وآله وسلم even after his death. That is why the follower is made to identify the Holy Prophet صلى الله عليه وآله وسلم in the grave. Prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم these questions were not asked in the grave. He is a Prophet under all circumstances, in a state of sleep and wakefulness, being in motion, etc. For this reason emulating every habit of the Holy Prophet صلى الله عليه وآله وسلم is an act of worship for us. He is a Prophet unto everybody, so much so, that on the Day of Judgement the Prophets who had been making their followers to recite their Kalimah would now be reciting the Kalimah of the Holy Prophet صلى الله عليه وآله وسلم . Through "From Allah" is told that his Prophethood is not through your votes and support, that you may make him to retire or remove him, but he is a Prophet from Allah Almighty. Just as you cannot extinguish the light of the moon and the sun, likewise you cannot diminish his greatness.

4. It means, the Holy Qur'aan, which is the collection of all the previous revealed books, and is pure from interpolation i.e. it has been revealed from a pure place through the pure angels to a pure Prophet. It will remain for eternity on pure tongues, in pure hearts and in the pure hands. Also, it is protected from any addition or alteration. It should be remembered that the recitation of the Holy Prophet صلى الله عليه وآله وسلم is a miracle as he read and taught it to others without anyone's tutorship, understood and made others to understand it. Our recitation is not a miracle because we are taught its recitation, its laws of recitation, its laws and mystical meanings from qualified Huffaaz and scholars of the Holy Qur'aan. Also, it is through the Holy Prophet صلى الله عليه وآله وسلم that the angels received the heavenly Qur'aan.

3. Therein are eternally booked true Commands [5].

فِيْهَا كُتُبٌ قَيِّمَةٌ ؕ﴿۳﴾

5. So that all the previous and future incidents, commandments and mysteries, which are found in, the Holy QUR'AAN are all perfect and beyond any change.

4. But the people of the Book become divided after clear proof had come to them [6].

وَ مَا تَفَرَّقَ الَّذِيْنَ اُوْتُوا الْكِتٰبَ اِلَّا مِنْۢ بَعْدِ مَا جَآءَتْهُمُ الْبَيِّنَةُ ؕ﴿۴﴾

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6. It means prior to the advent of the Holy Prophet صلى الله عليه وآله وسلم all the People of the Book were unanimous that they would believe in the coming of the Holy Prophet صلى الله عليه وآله وسلم. But when the Holy Prophet صلى الله عليه وآله وسلم came into the world, some believed in him and others rejected him.
From this emerge a few benefits:
1. Those from the People of the Book had received only the words of the Book and their meanings did not obtain faith, but those who obtained the light of the book and its mystical meanings received faith. This is the very condition of the Holy Qur'aan that it's mere recitation and superficial meanings will not provide faith. Even the Aryans and Christians too, read this. Likewise, the mere observation of the Holy Prophet's صلى الله عليه وآله وسلم human form will not provide anyone with faith.

5. And they were only commanded to worship Allah, being exclusively one sided, and should establish Salaah and give Zakaat [7]. And this is the Right Religion [8].

7. It means the People of the Book were given some orders through the Holy Prophet صلى الله عليه وآله وسلم which were found in the old and new Testaments as well i.e. in Tauraat and Injeel. Like to worship Allah Almighty, acquire and keep good beliefs and to remain aloof from the irreligious people, the firm commitment to uphold the institution of Salaah and Zakaat, although there is a difference in their fulfillment, but the principle is the same. Then why do the People of the Book still flee and flare up with the Holy Prophet صلى الله عليه وآله وسلم It should be remembered that having pure Islamic beliefs, sincerity in the observance of religion and inner disgust for the infidels, adopting difference in the outer appearance, character and practices is an act of purity. To perform the Salaah regularly, punctually and correctly with the presence of heart and mind, to establish Salaah as an institution, doing all those deeds which will gain the pleasure of Allah Almighty are acts of worship, although Salaah and Zakaat are

His human form was seen by the devil and by Abu Jahl. But only those who behold his illuminating form become people of faith.
2. Some people of the Book had acquired the knowledge of the book while others had received it through Divine inspiration. Those who only had its superficial knowledge remained infidels while those with Divinely inspired knowledge, accepted faith. The tillage field does not fulfill its needs through the water of the well, until it does not rain.
3. The sin of the scholar is severer than the sin of the ignorant person. Observe, here Allah Almighty has specifically censured the People of the Book, although similar is the condition of the polytheists as well.
4. Not everyone can receive beneficence from the Prophet. Some remain bereft as well. The bat cannot obtain light from the sun.

وَمَآ اُمِرُوْٓا اِلَّا لِيَعْبُدُوا اللّٰهَ مُخْلِصِيْنَ
لَهُ الدِّيْنَ ۙ حُنَفَآءَ وَ يُقِيْمُوا الصَّلٰوةَ وَ
يُؤْتُوا الزَّكٰوةَ وَ ذٰلِكَ دِيْنُ الْقَيِّمَةِ ۝٥

included in it, but because of their importance they have been mentioned separately.
8. Which is still continuing from the time of Hazrat Adam (On whom be peace) upto now. From this verse emerge two issues:
1. The infidels are duty-bound to different acts of worship as well i.e. after accepting Islam they should perform their Salaah and give their Zakaat as is being understood from "*they were commanded*".
2. That beliefs and deeds are both important in religion, because Allah Almighty has declared sincerity, Salaah, etc. as right faith. It should be remembered that some Jews and Christians had abandoned true acts of worship and had adopted monastic life, forsaking the world, like the present day mendicants and religious charlatans who are perpetually under the influence of hemp and marijuana and had expressed the thought that there is no need for good deeds, and like the Marjiyya and Rafzis of today. The view of both groups has been

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refuted in this verse.

6.Undoubtedly, all the infidels among the people of the Book and the polytheists [9] are in the fire of hell [10], to remain therein forever. They are the worst [11] of creatures.

إِنَّ الَّذِينَ كَفَرُوا مِنْ أَهْلِ الْكِتٰبِ وَالْمُشْرِكِينَ فِي نَارِ جَهَنَّمَ خٰلِدِينَ فِيهَا ۭ أُولٰٓئِكَ هُمْ شَرُّ الْبَرِيَّةِ ۝٦

9. It means the polytheists and the People of the Book; both are equal in the actual infidelity. Hence, in the actual punishment i.e. eternal stay in Hell, too both will be equal. Although because of the difference in the nature of infidelity there will be a difference in punishment. Thus, some will be in the highest region of Hell receiving lighter punishment while others will be in the bottom region of Hell receiving severe punishment. Thus, there can be no objection raised at the verse. It should be observed that the People of the Book were proud of their knowledge and being from the household of the Prophets, while the polytheists took pride in being of service to the Ka'bah and being from the progeny of Hazrat Ebrahim (On whom be peace). In this verse there is a repudiation of both their views. From this we learn that the punishment of every type of infidelity is the eternal abode in Hell. The one who rejects Allah Almighty is the rejecter of the Prophet, the rejecter of the Holy Qur'aan and the enemy of the Noble Companions and the household members of the Holy Prophet صلى الله عليه وآله وسلم . They are all equal in punishment. However, knowledge and family lineage are beneficial for the believers, but they would be useless to the infidels.

10. It should be remembered that although the entry of the infidels into Hell would be only after the Day of Judgement, but because this is a certainty, or because infidelity is the certain cause of this entry, entry into infidelity is like entry into Hell, therefore it has been stated here that they are in the fire of Hell. It should also be remembered that some of the infidels would be kept separately from Hell like Hazrat Abu Talib, and some will be in the cooler regions of Hell, but since most of the infidels would be in the fire, hence both these groups would be punished in the fire. In the cooler region fire is at a distance, which would provide coolness. Thus, it has been declared for the infidels that they are in the fire i.e. the punishment of all the infidels is fire, some are punished near the fire and some are punished away from the fire.

11. It means all the People of the Book, despite being scholars or from the progeny of the Prophets, and the polytheists despite rendering service to the sacred Ka'bah or being from the progeny of Hazrat Ebrahim (On whom be peace) are worse than the entire creation, its dogs and pigs and the impurities, etc. because Hell is for them. It is they on whom is the curse of Allah Almighty and His entire creation. There was no place for them in the Ark of Hazrat Nuh (On whom be peace), although all the animals were given refuge in it. This is because they are the traitors of the Divine State. No other creation is a traitor. It should be remembered that by creation is meant the creation of that period. Shaitaan and the Pharaoh are from the earlier creation while Dajjal is from the later creation. Thus, the meaning of the verse is crystal clear. From this verse it is understood that Mirzais, Shias, Wahabis, and apostates are not Sayyeds because Sayyeds are leaders while these people are the worst creation. Also, Sayyeds are bound for respect while these are duty-bound for contempt.

7. Verily, those who believe and do righteous deeds, they are the best [12] creatures.

إِنَّ الَّذِينَ اٰمَنُوا وَعَمِلُوا الصّٰلِحٰتِ ۙ أُولٰٓئِكَ هُمْ خَيْرُ الْبَرِيَّةِ ۝٧

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12. It means those people who adhered strictly to the laws of Islam in the world and did all types of good deeds according to their power are superior to the entire creation, angels, jinns, etc. because paradise is created for them. The Beauteous Vision of Allah Almighty is for them. Angels carrying the Throne of Allah Almighty are offering prayers for them. It is for them that the heavens and the earth weep after their death. It should be remembered that all the deeds, which are good will, please Allah Almighty. The sacrifice of sleep by the Companion of the Cave i.e. Hazrat Abu Bakr on the Holy Prophet صلى الله عليه وآله وسلم , the sacrifice of Hazrat Alli Murtaza of his Asr Salaah at Khaibar and Abu Umayyah Zamri's discarding the word Kufr from his mouth are all examples of pious deeds. On the other hand recitation of the Kalimah by the hypocrites and their construction of Masjide Daraar are examples of evil deeds. From this emerge a few issues:

1. Ordinary believers are better than ordinary angels and special believers are superior to special angels.
2. The deeds of man are better than the deeds of all other creation, because Paradise is only for man.
3. No pious believer is mean. He is the noblest of the creation. Likewise no infidel is noble.

8. Their reward is with their Lord, which are Paradises of eternity beneath which streams flow, wherein they will remain forever [13]. Allah is well pleased with them, and they are well pleased with Him [14]. This is for him who fears his Lord [15].

جَزَآؤُهُمْ عِنْدَ رَبِّهِمْ جَنّٰتُ عَدْنٍ تَجْرِیْ مِنْ تَحْتِهَا الْاَنْهٰرُ خٰلِدِیْنَ فِیْهَآ اَبَدًا ؕ رَضِیَ اللّٰهُ عَنْهُمْ وَ رَضُوْا عَنْهُ ؕ ذٰلِكَ لِمَنْ خَشِیَ رَبَّهٗ ۠ ﴿۸﴾

13. From this verse emerge a few issues:
1. The worldly bounties are no reward for the pious. It is a form of allowance or fringe benefit, as is being understood from "*by their Lord.*" In the world calamities, too, would come.
2. The bounties of the Hereafter are in exchange of faith and good deeds. If you want to reap good then sow good, as is understood from "*their reward.*"
3. The world is a stage, while Paradise is the actual abode as is understood from "*habitation*". By habitation is meant the actual abode. It is for this reason that the mine is called the quarry, as it is the actual place of minerals.
4. After entry into Paradise for the purpose of reward, there will be no exit from it nor will death take place as is understood from "*abiding therein*". Hazrat Adam's (On whom be peace) first stay in paradise and the Holy Prophet's صلى الله عليه وآله وسلم therein on the Night of Me'raaj was not for the purpose of reward. Therefore they had come back from it.

14. This proclamation would either be made after arriving in Paradise that O inmates of Paradise, We are pleased with you, and will never be displeased with you. The ecstatic joy that this proclamation will provide for the inmates of Paradise is beyond description. In short, it should be remembered that pleasure is not opposite to wrath but it means happiness whose revelation would specially be made in Paradise. Otherwise, even in the world Allah Almighty was never displeased with them, nor were they displeased with Him.
From this emerge two issues:
1. The pleasure of Allah Almighty would be His greatest bounty of Paradise. For a lover there is no greater bounty than the pleasure of his beloved. For this reason it has been mentioned separately with greater emphasis. It is to gain this pleasure that Hazrat Khaleeluliah Ebrahim (On whom be peace) offered the sacrifice of his son and Hazrat Imam Husain (May Allah be pleased with him) sacrificed his blessed life and that of his kith and kin. It is for this pleasure that the Muslim soldiers strive to gain martyrdom.

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2. The pleasure of Allah Almighty and His Beauteous Vision will not be obtained in exchange of any good deeds but it is the special favour of Allah Almighty. Or, that they are pleased with Allah Almighty and He is pleased with them in the world. The signs of Allah Almighty's pleasures are the following: that a person receives guidance to do good deeds; the hearts of the creation turn towards Him and they remember Him well among themselves; the angels too love such persons. The signs of man's pleasure for Allah Almighty means that he is totally pleased with Allah Almighty during bereavement and happiness, during prosperity and adversity i.e. he is pleased with his Lord under all conditions. He carries out all his severe religious commands with absolute joy. When the patient is pleased with the doctor, then he will be pleased with his bitter medicine and surgical procedures. Only some fortunate people obtain this favour.

15. It means pleasure is for fortunate people whose hearts are filled with the fear of Allah Almighty. It should be remembered that fear can be for harm like the snake is afraid of the scorpion, and it can be of oppression like the fear of an oppressive ruler. The result of this is hatred. Fear can be out of love like the awe in the court of a benevolent king, or the fear in the heart of a child for a compassionate father. The outcome of this is obedience. Fear of Allah Almighty should be of this type. This type of fear is in proportion to one's faith; the more complete the faith, the greater will be the fear of Allah Almighty. He in whose heart will be the fear of Allah Almighty, that heart will be bereft of the fear of the creation. In fact, the creation will fear him. From this verse we learn that one can say RADIYALLAHU ANHU (May Allah be pleased with him) with the name of every Saint and pious sage. This word is not restricted to the Noble Companions only. "Who fears" is of general nature.

اٰیاتها ٨ ٩٩ سُوْرَةُ الزِّلْزَالِ مَدَنِيَّةٌ ٩٣ رکوعها ١

SURAH AL-ZILZAAL (THE EARTHQUAKE)

(MAKKAN) Revealed Before Hijrah

1 Section: 8 Verses 35 Words , 139 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1.When the earth is violently shaken by its full shaking.

اِذَا زُلْزِلَتِ الْاَرْضُ زِلْزَالَهَا ۙ﴿۱﴾

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وَ اَخْرَجَتِ الْاَرْضُ اَثْقَالَهَا ۙ﴿۲﴾

2. And the earth throws out its burden [1].

AIN (two burdens). You should rèmember this as well that sometimes the tremor of the earth is to reveal the greatness of something e.g. at the time of the blessed birth of the Holy Prophet صلى الله عليه وآله وسلم tremor was felt in the palace of Emperor Khosroes (Kisra). Sometimes it takes place for the purpose of mercy e.g. during the Holy Prophet's صلى الله عليه وآله وسلم journey to Syria a tremor was felt at the monastery of Baheera. Sometimes it is for the punishment e.g. the common earthquakes. This earthquake of the Day of Judgement will be a form of mercy for the Muslims and a source of punishment for the infidels.

1. This verse has two explanations:

1. Near the time of the Day of Judgement there will be earthquakes experienced by the earth in general, by means of which the earth will split asunder and expel out of it its treasures, gold and silver mines, etc. In this case weight will denote these buried treasures, etc.

2. On the Day of Judgement, due to the blow of the second Trumpet there will be a severe earthquake in the earth. It will burst open and throw out the corpses of man and jinn buried in it. It should be remembered that man and jinn in their lifetime are a burden on the earth and after their burial are burden of the earth. It is for this reason that they are called THAQAL-

وَ قَالَ الْاِنْسَانُ مَالَهَا ۚ﴿۳﴾

3. And man will say: "What has happened to it [2]?

astonishment. It should be remembered that after emerging out of the graves people would be uttering some words, which has been mentioned at different places in the Holy Qur'aan. For example, the infidels would be saying: "*Ah! Woe to us Who has awakened us from sleeping*" (S36:V51). The believers would be saying: "*This is what the Most Affectionate had promised and the Messengers told the truth*"(S36:V51) etc. But when moving to the Field of Accountability all will be silent. "*And you will not hear but a very low sound*"(S20:V108). Thus, there is no inconsistency in the verses.

2. It means at the time of this earthquake, those who would be present would exclaim out of astonishment that "what has happened to the earth?" Such general earthquakes had never taken place before. If this earthquake had taken place through the force of lava or sulphuric acid then the entire earth would be affected by it, but some specific places would have experienced it. In short, all principles of philosophy would come to an end. Or, the earthquake after the sounding of the second trumpet when people would be resurrected will see the signs and cracks caused by the earthquake; they would say this out of total

يَوْمَئِذٍ تُحَدِّثُ اَخْبَارَهَا ۙ﴿۴﴾

4. That day it will narrate all its news [3].

etc. are able to produce sound, then if tomorrow, on the Day of Judgement, the speaking of the earth should not pose any problem. It should be remembered that on the Day of Judgement there would be seven types of witnesses: the earth, the heaven, time, our own limbs, angels recording our deeds, our record of deeds and Allah Almighty (*Tafseer Roohul Bayaan).*

3. It means every nook and cranny of the earth will testify about those good and evil deeds of the people, which were committed on it. For this reason there is a command that give Azaan in a high-pitched voice, make some zikr loudly so that the furthest portions of the earth would be able to testify for your good deeds. When today, due to the wonder of the scientific inventions satellite photos, radio, telephone,

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5. For your Lord shall Command it to do so [4].

بِاَنَّ رَبَّكَ اَوْحٰى لَهَا ۝٥

4. The testimony of the earth against the infidels will neither be out of enmity, because like the mother the earth is the origin of man. A mother cannot be the enemy of her children, nor will it be out of impurity of the soul because the earth is pure from the soul and all sensual impurities. But this will be purely through Divine Command. Hence it will be totally true and accurate. It should be remembered just as the earth has the capacity to absorb water, etc. in it, likewise it has the ability to capture our words and deeds. Today it is absorbing everything. On the Day of Judgement it would be narrating everything. The procedure is the same as when recording sound i.e. sound is first absorbed in the machine and when it is needed it is released by pressing the play button. Further, the earth is able to absorb auspiciousness as well as wretchedness by means of which places of the pious servant become blessed and the places of the reprobates becomes inauspicious. The Holy Prophet صلى الله عليه وآله وسلم had forbidden his followers to stop at the territory of the Thamud. The ground of the two Harams i.e. Makkah and Madina will always remain blessed until the Day of Judgement. Today, Science has proven that every sound from the beginning of time has been captured in the air, while effort is being made to listen to the sound and voices of the previous people. Thus, if the earth can keep our deeds, our conversations, our auspiciousness and ill fortunes and tomorrow narrate them. On the Day of Judgement this should not cause any astonishment.

6.On that day mankind will return in groups, so that they may be shown their deeds [6].

يَوْمَئِذٍ يَّصْدُرُ النَّاسُ اَشْتَاتًا ۙ لِّيُرَوْا اَعْمَالَهُمْ ۝٦

5. On the Day of Judgement dead bodies would be resurrected from their graves and would be walking to the Place of Accountability in different conditions. Some will be moving swiftly on conveyances, some will be moving on foot, some will be moving flat-faced, some will be blind, some will be seeing, some will be black, some will be white. Or, after giving account some will be walking from the right side of the Divine Throne to Paradise and others from the left side into Hell. From this we learn that on the Day of Judgement the inmates of Paradise and of Hell would be identified. If anyone now says that the Holy Prophet صلى الله عليه وآله وسلم would not be able to identify them, he is rejecting verses of this nature. Today the state only appoints those doctors as civil surgeons who can identify the ill and diagnose their illnesses. For the purpose of such diagnoses hundreds of instruments had been invented. Then, has Allah Almighty placed the major intercession in the hands of a person who is unable to identify who is entitled for it, or not entitled for it? Will the Holy Prophet صلى الله عليه وآله وسلم be saying to his followers that he does not know who they are, believers or infidels? This will certainly not be the case.

6. The meaning of this verse is either that whatever little good a believer would be doing he will see the reward of it, and any infidel who would be doing little bit of evil, he will be serving the punishment for it. Thus, this is the commentary of "in different ways." Since the sins of the believers are forgivable due to the mercy and grace of Allah Almighty while the good deeds of the infidels would be seized, therefore mention is not made of both of them. Or, it could mean that every believer and the infidel will see their good and evil deeds in their books of record: the believer with the forgiveness of the sins and the infidel with the seizure of his good deeds. Thus, this verse is neither against intercession or forgiveness nor against the verses relating to seizure. Here, remember a few things:

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1. By the pronoun "*MUN*"(who) are meant only those persons whose deeds are suitable for reward and punishment. Animals, jinns and angels are excluded from it because in "people will return", mention is being made of human beings only. Also, that the deeds of angels and animals are not suitable for reward and punishment. Although there is punishment for the jinns on committing sins, but there is no Paradise for their good deeds.

2. There are several ways of doing good and evil deeds: he should do them himself, have them done by proxy by someone, and introduce a practice so that others may put them into practice.

3. "*Khair*" are all those permissible deeds, which are done with good intentions. "*Shar*" are all those forbidden deeds or those lawful deeds done with evil intentions. Thus, this verse is the embodiment of the Holy QUR'AAN.

7. Then whosoever has done a good deed of an atom's weight shall see it.

فَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ خَيْرًا يَّرَهٗ ۝٧

8. And whosoever has done an evil deed of an atom's weight shall see it .

وَمَنْ يَّعْمَلْ مِثْقَالَ ذَرَّةٍ شَرًّا يَّرَهٗ ۝٨

سُوْرَةُ الْعٰدِيٰتِ مَكِّيَّةٌ ۱۴ ۱۰۰

اٰیاتها ۱۱ رکوعها ۱

SURAH AL-ADIYAAT (THOSE THAT RUN)

(MAKKAN) Revealed Before Hijrah

1 Section: 11 Verses 40 Words , 163 letters

I begin in the Name of Allah, the Most Compassionate, the Merciful [1].

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. (I swear) by (horses) who run snortingly (in war).

وَالْعٰدِيٰتِ ضَبْحًا ۝١

1. The word Adiyaat is derived from ADOO and it means to run, to exceed the limit. It is for this reason that an enemy is called ADOO as he has exceeded the limit of love. It means oath on those horses of the Muslim soldiers who during Holy War come out of their boundary and enter the boundaries and borders of the infidels. From this emerge a few issues:

1. That Surah Adiyaat, in all probability, is Madinite because prior to Hijrah there was

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neither Holy War nor horses of the Muslim soldiers. If it was Makkan, then it will be said that in it there is a prophecy of the future.

2. The status of a Muslim soldier is very lofty, because Allah Almighty had taken an oath on their horses, in fact on the breath of these horses and their hooves, etc.

3. When the horse of an Islamic soldier takes the soldier on its back, it has increased its own dignity. Thus, on the night of Hijrah when Hazrat Abu Bakr Siddique placed the Holy Prophet صلى الله عليه وآله وسلم on his shoulders; when Hazrat Alli Murtaza made the Holy Prophet صلى الله عليه وآله وسلم to sleep on his lap at a place called Sahba; when Hazrat Aisha Siddiqah had placed the blessed head of the Holy Prophet صلى الله عليه وآله وسلم on her chest at the time of his demise; and Hazrat Amina and Bibi Halima Saadia who fed the Holy Prophet صلى الله عليه وآله وسلم in their laps. What would be the lofty dignity of these?

4. Since the breath of the horse of an Islamic soldier is so blessed, that oath is taken on it then the breath of the one who remembers Allah Almighty, too, is blessed through which there is cure of the ills of people. In the life of the Noble Sufis the meaning of this verse could also be Oath is on that Godly Group who have come out of the sensual and devilish boundaries and entered the boundaries of the Most Compassionate through offering Zikrullah.

2. Bringing out sparks from stones striking their hooves [2].

فَالْمُوْرِيٰتِ قَدْحًا ۙ﴿۲﴾

2. It means when those horses walk on a rocky ground a spark emanates from their hooves.This is so beloved to Allah Almighty that it is mentioned in the oath.This tells us that even the distant contact with the beloveds of Allah Almighty is a means of gaining respect. According to the Sufi practice, a person who is stonehearted too will have a glowing heart if he maintains contact with the pious servants of Allah Almighty.

3. And making raid at dawn [3].

فَالْمُغِيْرٰتِ صُبْحًا ۙ﴿۳﴾

3. In that after travelling the entire night they attack the infidels in the darkness. This tells us that Jihad in the early hours of the morning is full of blessings. In fact, every deed whether religious or worldly, done in the morning is full of Divine grace.

4. Thereby raising dust clouds [4].

فَاَثَرْنَ بِهٖ نَقْعًا ۙ﴿۴﴾

4. This tells us that the dust raised during Holy War, too, is beloved to Allah Almighty as it is the dust of the Path of Allah.The tears shed out of fear of Allah and fighting in His Path are an excellent form of extinguishing the fire of Hell.

5. And penetrating in the middle of the forces [5] (of enemy).

فَوَسَطْنَ بِهٖ جَمْعًا ۙ﴿۵﴾

5. It means those horses of the Muslim soldiers in this attack rush into the infidel forces without any fear. This penetration of theirs, too, is beloved to Allah Almighty. Likewise, that believer who being trapped by the evil people remains steadfast on his faith is accepted in the court of Allah Almighty.

6. Undoubtedly, man is ungrateful [6] to the Lord.

اِنَّ الْاِنْسَانَ لِرَبِّهٖ لَكَنُوْدٌ ۚ﴿۶﴾

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6. Here, person suggests a negligent person or an infidel and not Prophets and Saints. Says Allah Almighty: "*Are there very few in My bondsmen that are thankful?*"(S34:V13) And regarding the Prophets it is said: "*Most certainly he was a thankful servant*"(S17:V3). What it means is that some out of ingratitude to Allah Almighty do not believe in Allah Almighty like the atheists and after believing in Allah Almighty regard His bounties to belong to someone else, like the polytheists, while some regard bounties as a creation of their own excellence and some do not ponder over these bounties as to why they have received these and what is the way of expressing gratitude for them. It should be remembered that in the entire creation most favours have been bestowed on man. It is him who is made the noblest creation. It is he who is made the master over all the creation who renders service to him. Prophets and Saints are born from man. The most ungrateful, too, is man. It is he who laid false claims to divinity and Prophethood. It is man who had opposed the Prophets. Gratitude can be of the heart, of the tongue as well as of practice. Practical gratitude is of many kinds. All types of worship and service to mankind are kinds of practical gratitude. Similarly, ingratitude too is of the heart, verbal, practical, etc. Practical ingratitude is of many types. Of these some forms of ingratitude is infidelity, some are transgression. Ingratitude of the heart is one of the worst forms of diseases whose physicians are the grateful persons. To be in their company, to study their books and about their conditions, and to look at those below you in the world, to think about those above in religion, and to think that the bounties of Allah Almighty are not our possessions but a trust from Allah Almighty and to abuse as a breach of trust, etc. are the remedies of this disease.

7. And certainly he is a witness [7].

وَ اِنَّهٗ عَلٰى ذٰلِكَ لَشَهِيْدٌ ۚ﴿۷﴾

7. The personal pronoun in "*undoubtedly he*" either returns to Allah Almighty or towards man (*Tafseer Baidawi, Khazain, etc.*). Allah Almighty Himself is the witness over the ingratitude of man, as He is observing every movement of man. Or, that man himself is the witness against his ingratitude as tomorrow, on the Day of Judgement all his limbs would be testifying about his deeds. Or, that even today man is the witness over his ingratitude because after committing a sin his own heart censures him and he tries to hide those from the people. Or, that man taunts others at these defects of theirs, which are found in him i.e.. he is testifying against himself by calling the names of others (*Tafseer Azizi*).

8.And surely he is passionate for the love of wealth [8].

وَ اِنَّهٗ لِحُبِّ الْخَيْرِ لَشَدِيْدٌ ۠﴿۸﴾

8. It means callous man has become hard-hearted due to his love for material wealth because love of wealth is the cause of hard-heartedness just as love of the Holy Prophet صلى الله عليه وآله وسلم is the means of being softhearted. Observe! Yazid, Pharaoh, Shaddaad, were more hard-hearted than the animals simply because of their love for the worldly things. Or, a negligent man is hard-hearted because of his love for wealth, but he is softhearted if he is religiously inclined. It is for this reason that generally people bear difficulties for the sake of the world, which they will never bear for the sake of religion. It should be remembered that the love for the world is of four types: Love of faith i.e. love for wealth for Hajj, etc. love for sensual desire like having love for wealth for personal comforts, love for transgression i.e. love for accumulation and hoarding of wealth; Satanic love i.e. love for wealth for the purpose of sin and rebellion. Here, the latter two types are denoted: The first type of love is acts of worship. Hazrat Sulaiman (On whom be peace) had said: "*Most certainly I have loved the love for these*" (S38:V32). The Holy Prophet صلى الله عليه وآله وسلم loved the horses of the Muslim soldiers. Since wealth is the

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means of achieving much good, hence it has been called as obtainer of good. Near the pious Sufis that love for a bounty, which saturates the heart is evil in which there is no place for the love of the Bestower of the bounty. The very thing is denoted here. In the deepest recesses of the heart there should be love for the beloved only, without any place for any foreign being. Other types of love are outside the heart. As long as the ship is in the water it is safe but if the water enters the ship it will sink.

9. Does such one know not when those in the graves [9] would be raised again?

اَفَلَا يَعْلَمُ اِذَا بُعْثِرَ مَا فِي الْقُبُوْرِ ۙ﴿۹﴾

9. This question is for negation i.e. although man knows about the Day of Judgement, but he never prepares for it. A believer is aware of it and believes in it. An infidel is aware of it though he does not believe in it. Because the infidels were aware that the Holy Prophet صلى الله عليه وآله وسلم was truthful, but due to jealousy they had rejected his Prophethood. Because animals too would be resurrected on the Day of Judgement and their number is larger than the human beings. Also, at the time of resurrection man will be dumb like the animals, hence the pronoun "those" has been used here. By graves is meant the world of Barzakh (partition). Thus, there can be no objection raised at the verse.

10.And what is in their breasts [10] is brought out.

وَ حُصِّلَ مَا فِي الصُّدُوْرِ ۙ﴿۱۰﴾

10. In that inner faith, infidelity, hypocrisy, love or enmity for the Holy Prophet صلى الله عليه وآله وسلم would all be revealed on the faces. At the time of seeking intercession from the Holy Prophet صلى الله عليه وآله وسلم and seeing him at his lofty station (Maqaame Mahmood) the faces of the believers would be shining brightly. From this we learn that on the Day of Judgement the believers would be distinguished from the infidels. Or, in that infidelity and belief will appear in different forms before the infidels and believers. Or, in that the writings of infidelity and faith would be before them. It should be remembered that there is no recording of involuntary lurking fears and evil suggestion of the heart nor is there punishment and reward for them. But for intentions, etc. with one's power there is a record as well as reward and punishment for them. There will be forms for them. Thus, there is no objection that can be raised about the verse.

11. Certainly on that day their Lord will be fully aware of them [11].

اِنَّ رَبَّهُمْ بِهِمْ يَوْمَئِذٍ لَّخَبِيْرٌ ﴿۱۱﴾ ع ۱۱ ۲۵

11. Although this is known to Allah Almighty from eternity, but their disclosure will only be on the Day of Judgement that His servants would be rewarded or punished. Those people who had rejected in this world would be accepting it there. Thus, the disclosure of the secrets of the heart is not for the knowledge of Allah Almighty but for revealing these to His servants.

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اياتها ١١ ١٠١ سُوْرَةُ الْقَارِعَةِ مَكِّيَّةٌ ٣٠ ركوعها ١

SURAH AL-QARIAH (THE FRIGHTENING CALAMITY)

(MAKKAN) Revealed Before Hijrah

1 Section 11 Verses , 36 Words 152 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

اَلْقَارِعَةُ ۙ﴿١﴾

1. The dreadful calamity.

مَا الْقَارِعَةُ ۚ﴿٢﴾

2. What is that dreadful calamity [1]?

1. It means the Day of Judgement when the hearts of all the human beings would be jolted due to its dread and terrors. One name of Judgement Day is "Frightening Calamity." It should be remembered that the Prophets and Saints would be protected from the grief of Judgement Day. Says Allah Almighty: "*The Great Terror shall not grieve them*"(S21:V103). But common as well as the specific people will experience this dread and terror. It is in this terror that people would be forgetting the beloved intercessor and go to the threshold of other Noble Prophets. In fact, even the Prophets themselves would not be able to give the whereabouts of the Holy Prophet yet everyone knew in the world that the blessed Prophet صلى الله عليه وآله وسلم of Allah is the intercessor of sinners. This is the meaning of the Frightening Calamity.

وَمَآ اَدْرٰىكَ مَا الْقَارِعَةُ ؕ﴿٣﴾

3. And what do you know what this dreadful calamity [2] is?

2. In it the address is made to the believers reciting the Holy Qur'aan, i.e. O believer! Although the Holy Qur'aan and the Possessor of the Holy Qur'aan have described every angle of the dread of Judgement Day, you will not be able to have full knowledge of it in the true sense of the word. This you will only have after seeing it. Thus, prepare yourself for that day. If this is addressed to the Holy Prophet صلى الله عليه وآله وسلم then it would mean that O My Beloved! The terror and dread of Judgement Day is such that even you would not be able to perceive it by means of your intelligence and assumption, although your intelligence and understanding is greater than the entire creation. You have got its knowledge through Divine revelation and manifestation. Thus, this verse in no way negates the knowledge of the Holy Prophet صلى الله عليه وآله وسلم because he had witnessed the signs of Judgement Day, the Judgement Day itself, in fact Hell, Paradise and the punishment and rewards of these places during the night of Me'raaj, etc.

يَوْمَ يَكُوْنُ النَّاسُ كَالْفَرَاشِ الْمَبْثُوْثِ ۙ﴿٤﴾

4. The day when mankind shall be like scattered moths [3].

3. It means at the time of the first Trumpet of Judgement Day people would be running helter-skelter in all directions out of total fear in such a manner like how the crowded moths are dispersed, when the light of the lamp is extinguished. Under this aspect, the meaning of the next verse is clear. The running of the people to seek refuge and the flying of the

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mountains broken into particles will take place at the time of the first Trumpet. Or, that at the time of the second Trumpet people after resurrection would be running to the Field of Accountability in every direction in such a manner like how the moths fly in all directions of the burning lamp. Under this circumstance the discussion, which follows, mentions the condition of the first Trumpet. It should be remembered that although the jinns and animals too would be resurrected on Judgement Day, but because the actual purpose is the resurrection of human beings, mention is being made of that. Here, the word human being includes all human beings, whether big or small, good or evil. Since this resurrection and assembling would be taking place in a short time after which silence will prevail upon everyone, no one would be able to display any pride and superiority. Hence, they have been compared to moths.

5. And the mountains become like cotton wool [4].

وَتَكُوْنُ الْجِبَالُ كَالْعِهْنِ الْمَنْفُوْشِ ۝٥

4. It means that due to the frightening and pulsating sound of the First Trumpet the colourful mountains would be reduced to tiny particles and flying in the air in such a manner like the particles of the colourful wool at the time of its combing.

6. And then as for him whose scales are heavy.

فَاَمَّا مَنْ ثَقُلَتْ مَوَازِيْنُهٗ ۝٦

7. He shall be given a pleasant [5] life.

فَهُوَ فِيْ عِيْشَةٍ رَّاضِيَةٍ ۝٧

5. It means on the Day of Judgement the one whose good deeds would be heavy on the scale will be enjoying eternally the pure pleasures of Paradise. Here, keep in mind the following issues:

1. That the weighing of deeds on the Day of Judgement is a certainty.
2. This weighing is for human beings only, that there is Paradise and Hell for jinns but there is no weighing of deeds for the angels and animals, as there is no Paradise or Hell for them. Although there is Hell for infidel jinns but there is no Paradise for believing jinns. Hence, there is no weighing of deeds for them.
3. Weighing will only be of those, which have already been entered in the record of deeds. Thus, the deeds of minor children and the demented people will not be weighed. Likewise, there is no weight for the love of Allah Almighty and the Holy Prophet صلى الله عليه وآله وسلم , as this is not written.
4. There the weight of deeds is not dependent on approximates but is based on sincerity and love. A single Sajdah of the Holy Prophet صلى الله عليه وآله وسلم is far superior than the worship of the entire creation.
5. There will be no weighing for the sinless and beloved servants of Allah Almighty as well as for those infidels who will not be in possession of pious deeds because this weighing is not done with weights but between pious and evil deeds. Says Allah Almighty: "*And We shall not establish any weight for them*"(S18:V105). Weighing is for sinners like us as well as those infidels who will have visible good deeds but they will be without any weight.

8. And for him whose scale is light [6].

وَاَمَّا مَنْ خَفَّتْ مَوَازِيْنُهٗ ۝٨

6. There the weighing is for the purpose of justice and not for bounty. Those on whom there will be the mercy and bounty of Allah Almighty will enter Paradise without any weighing or any accountability. The buyers are given the commodity by weighing but the beggars are given alms without measuring or weighing. The beloved guests are fed at the

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banquet without any measurement and weighing.

9. His abode shall be the bottomless pit [7].

فَأُمُّهُۥ هَاوِيَةٌ ۝٩

7. The good deeds of the believer will be heavy on the scale but light on himself. Therefore when he will walk towards Paradise with theses pious deeds he will be carrying no burden on him at all. In fact, he will be riding on some of these deeds like on his sacrificial animal. But the sins of the infidel would be heavy on the scale as well as full of weight on his shoulders. Observe, the one who sits in the pond of the water does not feel the weight of the water, but when you fill the water-skin you will feel its weight.

10. And what do you understand what that (bottomless pit) is?

وَمَآ أَدْرَىٰكَ مَا هِيَهْ ۝١٠

11. It is a blazing fire.

نَارٌ حَامِيَةٌۢ ۝١١

ایاتها ۸ ۱۰۲ سُوْرَةُ التَّكَاثُرِ مَكِّيَّةٌ ۱۶ رکوعها ۱

SURAH AT-TAKATHUR (PILING UP WEALTH)

(MAKKAN) Revealed Before Hijrah

1 Section : 8 Verses 28 Words 120 Letters

I begin in the Name of Allah, the Most Compassionate, Most Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. The piling up of more wealth [1] has diverted [2] you away from Allah.

اَلْهٰىكُمُ التَّكَاثُرُ ۝١

Reason for its Revelation:
Once there was a debate between Bani Abd Manaf and Bani Saham regarding family superiority. Each one claimed that they were

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greater in wealth, profession, hospitality, and dignity and number than the other. The numerical superiority of the Abd Manaf turned to be greater at which Bani Saham said calculate this by adding the living and the dead persons. If our deceased are added to our living we will be higher in number than you. Saying this they both went to the cemetery and pointing towards the graves began to say that so and so was of such great status. In response to it, this verse was revealed (Tafseer Azizi, Roohul Bayaan).

1. Discussion of death, the worry about the grave through the fear of the Hereafter. Or, due to the obedience and devotion to Allah Almighty, or due to the remembrance of the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that any activity which makes you neglect Allah Almighty and His Beloved Rasool صلى الله عليه وآله وسلم is *LAHWA* (amusement). The word *ALHA* is derived from *LAHWA* meaning heedless.

2. Takathur is derived from abundance and its meaning is to express abundance in opposition to one another or its desire. If it is expressed in the form of gratitude then it is an act of worship, but if done for the sake of arrogance i.e. to be boastful about it, then it is an act of sin, whether this pride is concerning knowledge, wealth, honour or good deeds. Greater desire for religion is an excellent thing but the covetous desire of the world is an act of evil, especially when it makes you negligent about Allah Almighty. Here, the word Takathur denotes this concept.

2.Till you reach the graves [3].

حَتّٰى زُرْتُمُ الْمَقَابِرَ ۝٢

3. It means you remain the victim of greed and lust or arrogance until your time of death. Since the grave, too, is man's one stage of the journey, but his final abode is Paradise or Hell, therefore "you saw" has been used here. The Holy Prophet صلى الله عليه وآله وسلم said that three things go with the deceased: Wealth, kith and kin and deeds. The first two return after his burial, but the deeds remain with him. Your own wealth is that which a person is able to eat and digest, wear it until it wears out or sends it ahead of him by giving charity. Or, the verse could mean that your extent of pride is such that you are boasting about your deceased predecessors. You visit their graves for this purpose. Thus, we learn that to visit the graves for the purpose of pride is prohibited. If this is done for the purpose of taking lessons from them like to serve as a reminder of your death, or for the purpose of conveying the rewards of your Quranic recitation for the inmates of the graves, or to derive blessings from the inmate of the grave, etc. is permissible. To undertake a journey to derive blessings from the inmate of the grave is permissible as well. That is why people travel to Madina Shareef, Baghdad Shareef, etc. Or, O infidels! You make mention about your deceased predecessors for the purpose of expressing pride as well. This tells us that to be boastful about having family links with village headmen and chiefs is forbidden. However, to be proud of having links with the religious and pious persons is acceptable. We are proud to be the followers of the Holy Prophet صلى الله عليه وآله وسلم and the devotees and disciples of Huzoor Ghause Paak.

3. Indeed soon you will come to know it [4].

كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٣

4. When punishments like famine, etc. will be inflicted upon you, or when believers would be given victory over you, then you will accept Islam at any event. It would be better for you if you can accept Islam willingly today so that you can be elevated to a great status. Or, accepting faith at the time of death on seeing the angels of punishment. But acceptance of that time will not help you in any way.

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ثُمَّ كَلَّا سَوْفَ تَعْلَمُوْنَ ۝٤

4. Again, without doubt, you will soon come to know it [5].

Hereafter (*Tafseer Roohul Bayaan*). It should be remembered that in comparison to *Barzakh* (stay in the grave), the world is a dream, while *Barzakh* is a dream in comparison with the Hereafter. To the believers in the world have convincing knowledge of the Hereafter, while in the grave he will have positive knowledge of it, while on Judgement Day he will have absolute knowledge of it. Thus, here the address could be to the negligent believer as well.

5. On reaching your graves, or on the Day of Judgement after you are resurrected and had seen the Divine punishment. But the acknowledgement and acceptance of that time will not benefit you in any way. Hazrat Alli Murtaza says that the revelation of this verse gave us the certainty about the punishment of the grave, because here in the first verse mention is being made of the punishment of the grave, while in the second verse mention is being made about the punishment of the

كَلَّا لَوْ تَعْلَمُوْنَ عِلْمَ الْيَقِيْنِ ۝٥

5. Yes, if you had known with knowledge of certainty, you would not have loved wealth [6].

accepting the sanctity of Makkah after hearing about it, then accepting it from a distant sight of it and then accepting it after entering the city and travelling in it. Our faith is thus based on convincing knowledge, while the belief of the Holy Prophet صلى الله عليه وآله وسلم is based on absolute knowledge; in fact it is of positive knowledge. The Noble Companions, in fact some special saints obtain positive knowledge in matters relating to faith. Though being in the world they see Paradise and Hell, in fact they even have the privilege of meeting the Holy Prophet صلى الله عليه وآله وسلم.

6. It means, O infidels! Had you accepted the punishment of the grave, the accountability for your deeds, the Day of Judgement, etc. in the world? Or, O negligent believers! Had you pondered over the acrimony or unpleasantness of death, the horrors of the grave, the occurrence of the Day of Judgement, etc. than the love of the world would not have made you neglect Allah Almighty. Thus, the function of "if" is concealed. It should be remembered that faith after hearing is convincing knowledge but faith after seeing is positive knowledge, while faith after it has manifested on you is absolute knowledge. A classical example of this is

لَتَرَوُنَّ الْجَحِيْمَ ۝٦

6.Certainly you will see Hell [7].

opened for all times in order to increase his despondency and grief. But those who are exempt from the accountability of the grave, there is no question of opening the window of Hell for them e.g. the Prophets, the Martyrs, the minor children of the believers, etc.

7. After his burial the believer is shown Hell in the grave but it is then quickly hidden from him. Then a window of Paradise is opened for him for all times in order to make him very happy. On the other hand the infidel is first shown Paradise in the grave and is quickly hidden away. Thereafter the window of Hell is

ثُمَّ لَتَرَوُنَّهَا عَيْنَ الْيَقِيْنِ ۝٧

7. Indeed you will see with sure vision [8].

the Heaven shall be brought near to the dutiful" (S26:V90). While the infidels would be seeing Hell from there and shivering and shaking like an aspen leaf. Says Allah Almighty: "And the Hell shall be made

8. At the Field of Accountability, from where the believers would be enjoying the sights of Paradise, where the blessed River of Kauthar would be reaching from which they would be drinking the water. Says Allah Almighty: "*And*

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apparent to those who have gone astray"(S26:V91). By this seeing all will have convincing knowledge and after reaching there they will have absolute knowledge. It should be remembered that some beloved servants of Allah Almighty see Paradise and Hell in the essential things or of pleasure and comfort. In world, like how the Holy Prophet صلى الله عليه وآله وسلم saw it in Salaatul Kusuf, or like Hazrat Talha. Hazrat Zaid and the martyrs of Badr who had seen Paradise in their earthly life.

8. Then on that day you shall be questioned [9] about the bounties (of Allah).

ثُمَّ لَتُسْـَٔلُنَّ يَوْمَئِذٍ عَنِ النَّعِيْمِ ۝٨ ع

9. It means O infidels! Or, O neglect person! Allah Almighty Himself or the angels would be asking you questions regarding the bounties and favours at the Field of Accountability or at the edge of Hell, that from where did you obtain these? On what did you spend these, what gratitude did you express for these? Here, keep some of these issues at the back of your mind:

1. After death there will be three stops and accountability at three places: in the grave regarding faith, on the Day of Judgement about faith and deeds and at the edge of Hell regarding the expression of thanks for the bounties and favours.

2. These questions would not be asked of some special servants of Allah Almighty e.g. the Prophets, some Saints of Allah Almighty, minor children, etc. Says Allah Almighty: "Then they shall enter the Paradise and they shall be provided therein without measure"(S40:V40).

3. The Prophets would be questioned about their followers i.e. how did they treat you like how the lover asks the beloved at the time of meeting enquires about the well-being of the beloved. Thus, it will be asked of Hazrat Isa (On whom be peace): "*Did you say to the people?*"(S5:V116). Or, that testimony would be taken from the Holy Prophet in favour of all the Prophets: "*O Beloved Muhammad! We will bring you as a witness and a guardian against all those*" (S4:V41).

4. This question will be regarding every bounty, physical or spiritual, be it from the fact, it will be regarding provision of the cold water, shelter of the trees and sleep of comfort as is stated in Hadith Shareef, and the application of favours.

5. Anything, which is provided without privilege or right, is a favour. Every bestowal of Allah Almighty is a favour and a bounty, whether it is physical or spiritual. This is of two types: that which is acquired and that which is bestowed. Those bounties which we have been acquired through our effort are acquired bounties, e.g. wealth, kingdom, etc. Those which are provided purely through the Grace of Allah Almighty are Divine bestowed, e.g. our limbs, the moon, the sun, etc. Regarding the acquired bounties there would be three questions: From where did you acquire them? How did you spend them? How did you express gratitude for them? While concerning the bestowed favours and bounties the last two questions would be asked.

6. It is stated in Tafseer Khazain, Azizi and Roohul Bayaan that in this verse *NAEEM* (favour) denote the person and personality of the Holy Prophet صلى الله عليه وآله وسلم . We would be questioned regarding the Holy Prophet صلى الله عليه وآله وسلم . Did you obey him or not? The Holy Prophet صلى الله عليه وآله وسلم is the origin of all the bounties. The one who succeeds is making him the object of his heart; all the bounties are mercies for him. He whose heart is bereft of the devotion of the Holy Prophet صلى الله عليه وآله وسلم all bounties are inconveniences for him. The wealth of Hazrat Uthman is one of mercy; the wealth of Abu Jahl is one of inconvenience and hardship.

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ایاتها ۳ ۱۰۳ سُوْرَةُ الْعَصْرِ مَكِّيَّةٌ ۱۳ رکوعها ۱

SURAH AL-ASR (THE TIME) (MAKKAN)

Revealed Before Hijrah 1 Section: 3 Verses 14 Words , 68 Lettres

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

وَ الْعَصْرِ ۙ﴿۱﴾

1. (I swear) by the time [1] (of My Beloved Prophet).

Reason for its Revelation:

Once Kara bin Umayyah said to Hazrat Abu Bakr Siddique that: "You had been a very astute businessman. But what loss have you incurred that after accepting Islam you have chosen the love of the poor for the friendship of the wealthy and accepted the worship of One Allah instead of the many duties. On hearing this Hazrat Abu Bakr Siddique replied: "A pious believer is never in the state of loss." In acknowledgement of the view of Hazrat Abu Bakr Siddique this verse was revealed (Tafseer Azizi). Thus, this Surah is about the virtues of Siddique Akbar (May Allah be pleased with him).

1. Asr is a name given to Salaatul Asr as well. This word denotes time, period i.e. Oath on Salaatul Asr, which is the middle prayer in the cycle of the five daily prayers in which the angels of day and night assemble. Or, oath on the time of Asr when the day's things travel and night falls. Or, oath of the absolute period and time, which brings to an end people's ages, bring about change in kingdoms, brings about change in the condition of the world. Or, the oath of that period and time in which the beloveds of Allah Almighty are separated from their Lord, in which the sinners are engaged in offering repentance, the evil doers are busy weeping for forgiveness and the pious are engaged in the worship of Allah Almighty. But the best translation is the oath of the period of the advent of the Holy Prophet صلى الله عليه وآله وسلم which is greater in excellence than every other period, in which the believers had been seen becoming Noble Companions through the blessed gaze of their beloved. Or, the oath of the period of Prophethood of the Holy Prophet صلى الله عليه وآله وسلم , which is, not only until the Day of Judgement but it is for eternity. Or, the oath of the period of blessings of the Holy Prophet صلى الله عليه وآله وسلم which is from eternity to eternity, because the Ummahs of the previous Prophets, too, received blessings from the Holy Prophet صلى الله عليه وآله وسلم . It is for this reason that the Holy Prophet's صلى الله عليه وآله وسلم appellation is "Mercy unto the worlds"(Tafseer Roohul Mu'ani, etc.). From this, emerge a few issues:

1. The Holy Prophet صلى الله عليه وآله وسلم is the greatest Beloved of Allah Almighty, that He has taken an oath of his period, his place and his age.
2. Any time or thing which becomes linked with the Holy Prophet is also beloved and exalted. Thus, the Noble Companions of the Holy Prophet صلى الله عليه وآله وسلم and his blessed household members are the beloveds of Allah Almighty.
3. The period of the Holy Prophet صلى الله عليه وآله وسلم is *KHAIRUL QUROON*- The Most Exalted Period. At that time bounties and blessings were countless. Any person who says that at that time just a handful of people

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accepted Islam, while today there are millions of believers, are in fact regarding the period of

2. Verily man is in a state of loss [2].

2. In that he is wasting his actual life's capital in infidelity, sin, negligence, seeking the world, sport and amusement. He does not make life the means of brightening his Hereafter. Man is the merchant and life is his shop and the deeds are the waves of trade. If they are good, their purchaser is Allah Almighty and Paradise is their price. Says Allah Almighty: "No doubt Allah has purchased from the believers their lives and their belongings"(S9:V111). If they are evil their purchaser is the devil and Hell is their price. Like the wares, so is the purchaser. At the alcohol shop the buyer is a drunkard,

3. Except those who believe [3] and do righteous deeds [4], and (those) who exhort one another to accept truth [5], (those who) counsel one another to be patient [6].

3. They are not in a state of loss but in gain. Says Allah Almighty: "Then those have two-fold increase"(S30:V39). Then as the faith is strong so will the gain be greater. Ask the Prince of Martyrs of Karbala about the taste of this gain, who sacrificed everything to gain everything. The Sufi sages say that at every breath of the negligent person his age is decreasing, just like the utensil having holes from which every drop flows and is being wasted and the utensil eventually becomes empty. Every breath of the pious believer is being accumulated in the Divine Treasury where it is increasing, like the drops of a distilled mixture from a distilling apparatus gather in a bottle to provide cure for the patients and are a means of gain for the herbalist. For this reason the martyrs on the conclusion of these breaths do not die, but acquire eternal life: "But they are alive, yes you are unaware"(S2:V154). The profit of life is worship; otherwise there will be disgrace. If the angels, jinns, etc. too are believers, yet here believers denote human beings, because the Holy Prophet صلى الله عليه وآله وسلم as the

إِنَّ الْإِنْسَانَ لَفِي خُسْرٍ ۝٢

while at the Tasbeeh and Musalla shop the buyer will be a performer of Salaah. Also, the profit and loss of a small capital will be small while that of the big capital will be big. The life of a human being is more valuable than the entire creation because by means of it he is able to earn Sainthood, nearness of Allah Almighty and Paradise. The lives of the angels, jinns and animals are not like that of the human beings. Thus, if man earns profit he will become *Ghaus* and *Qutub*. If he goes into loss he will be beaten up in Hell. Thus the verse is absolutely true; that man is in a state of loss.

إِلَّا الَّذِينَ آمَنُوا وَعَمِلُوا الصَّالِحَاتِ وَتَوَاصَوْا بِالْحَقِّ وَتَوَاصَوْا بِالصَّبْرِ ۝٣ ع

Paradise is the outcome of the faith of human beings.

4. From this emerge a few issues:

1. Faith is precedence over deeds. Without faith no deed is acceptable. The heart is the king and all the limbs are the subjects. If the king is defective the kingdom, too, is defective. If the heart harbours defective beliefs then the good deeds are useless.

2. No believer should be heedless of the good deeds. Only he will eat the fruit who will protect the branches joined to the roots.

3. The believer should perform all types of good deeds as is being known from the generality of pious deeds. It is important to remember that there are many outer and inner limbs and the function of each limb is separate. Each deed is of three types-permissible, rewardable and sinful. Do deeds that are permissible and rewardable, but refrain from deeds that are sinful.

4. Do good deeds at all times as can be seen from the application of "*They do*". This tells us that a farmer protects and takes care of the field

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until the harvest is cut. Just like that, the believer should do good deeds until the time of his death. He must protect this field from his enemy, the devil.

5. He had at all times commanded one another towards faith and good deeds. Or, until the time of death had counselled the people towards doing good deeds, like how Hazrat Ebrahim and Hazrat Yaqub (On them be peace) had counselled their children, and how our Holy Prophet until his last breath counselled his followers to establish Salaah and meting out good treatment to their slaves and servants. From this emerge a few issues:

1. First become pious then counsel others towards piety as can be understood from this narrational format.

2. At all times engage in propagational activities as is understood from the application of "they had counselled."

3. Every believer should become a preacher. One who knows any issue should explain it to the one who is unaware of it. Propagation is not the duty of the Islamic scholars alone as is understood by the generality of the subject of "*they had counselled*".

4. One should propagate under all conditions and at every opportunity and should not be restricted to functions and the stage.

5. Like the Salaah and Fasting, propagation, too, is important.

6. People in general should propagate with all their might verbally and sincerely, while the Ulama (Scholars) should do this verbally and through their writing to spread the laws of Allah Almighty, as is understood from the generality of "they had counselled."

6. The literal meaning of patience is to stop, cause to stop, but technically it is used to stop the baser-self from breaking the limits of religion. Hold the reigns of frenzied horses tightly so that they are able to move properly without plunging you in right and left pit. Likewise, straighten your baser-self by pulling it tightly with the reigns of Shariah. Stop the people from indulging in frivolous activities during joyous moments and when in fear. Do not become bored when performing your worships. Thus, there are three categories of patience, while this verse is all comprehensive.

اياتها ۹ ۱۰۴ سُوْرَةُ الْهُمَزَةِ مَكِّيَّةٌ ۳۲ ركوعها ۱

SURAH AL-HUMAZAH (THE SLANDERER)

(MAKKAN) Revealed Before Hijrah

1 Section: 9 Verses 30 Words , 130 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

وَيْلٌ لِّكُلِّ هُمَزَةٍ لُّمَزَةٍ ۙ﴿۱﴾

1. Woe [1] unto every slanderer, backbiter [2].

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Reason for its Revelation:
Akhnees bin Shareek, Waleed bin Mugheerah, Umayyah bin Khalaf, etc. were boastfully wagging their tongues about their wealth and saying words of taunting regarding the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions. This Surah was revealed regarding them (*Tafseer Azizi, etc.*).

1. In the world at the time of death, as well as in the grave and at the time of resurrection. The word *WAIL* means woe and remorse. It is also one region of Hell, which is very severe in heat. It tells us that slandering about the Holy Prophet صلى الله عليه وآله وسلم and His Noble Companions is the most heinous form of infidelity.

2. *HAMIZ* is the plural of *HUMAZAH* meaning slanderer and *LAMIZ* is the plural of *LUMAZAH* meaning backbiter. There are a few differences in these words. To speak evil in the presence of the person is *HUMAZAH* and to speak evil in his absence is *LUMAZAH*. To speak evil verbally is *HUMAZAH* while saying this by hinting is *LUMAZAH*. To speak evil of someone directly is *HUMAZAH* while talking ill of anything of his is *LUMAZAH*. To speak ill clearly is *HUMAZAH* while speaking ill symbolically or secretly is *LUMAZAH*. It should be remembered that there are three types of insulting the Holy Prophet صلى الله عليه وآله وسلم and all three are infidelity:

1. To insult in clear words like saying "*certainly you are a madman*"(S15:V6).
2. To say such words in the lofty status of the Holy Prophet صلى الله عليه وآله وسلم which could have an evil meaning like, *RAINA*, which the infidels would use to slight the dignity of the Holy Prophet صلى الله عليه وآله وسلم .
3. To praise the Holy Prophet صلى الله عليه وآله وسلم with evil intention for the purpose of deceiving like the utterance of the hypocrites to the Holy Prophet صلى الله عليه وآله وسلم that you are the Messenger of Allah. The first type is *HUMAZAH*, the other two are *LUMAZAH*. From this we understand the slightest insult of the Noble Companions and the sacred city of Madina is an act of infidelity. It should be remembered that Praising Allah Almighty is the practice of the Holy Prophet صلى الله عليه وآله وسلم while praising the Holy Prophet صلى الله عليه وآله وسلم i.e. Na'at Shareef is the practice of Allah Almighty while insulting the dignity of the Prophet is the practice of Shaitaan. All forms of worship will come to an end but the praises of the Holy Prophet صلى الله عليه وآله وسلم will continue in the grave and on the Day of Judgement. Allah Almighty is the object of Praise of the entire creation and the Holy Prophet صلى الله عليه وآله وسلم is the object of praise of the creation as well as object of praise of the Creator. For this reason his blessed name is *MUHAMMAD* i.e. one who is highly praised.

2. Who amasses wealth and counts it over and over [3].

الَّذِىْ جَمَعَ مَالًا وَّ عَدَّدَهٗ ۙ﴿۲﴾

3. To accumulate wealth, and keep it counted is under some conditions an evil act:
- To accumulate through unlawful means. Neither is the dua of the consumer of unlawful things accepted nor is there any pleasure in his worship.
- He cannot fulfill religious duties through such accumulated wealth.
- He will become so engrossed in the accumulation of such wealth that he will forget Allah Almighty.
- That he will regard this wealth as the remover of calamities without placing trust in Allah Almighty. Save the rain water according to the needs, let the rest flow. Likewise use the wealth to fulfill your needs. Give some in charity, which will be entered in your account of the Hereafter before you go there. The Sufi sages say that the earning of wealth by the infidel is a criminal act and his accumulation of it, too, is criminal. For the believer both these are acts of worship. The wedding food is for those who are connected with the groom. The presence of the strangers i.e. uninvited guests there is a criminal act as well as eating there. The world is the wedding guests; the Holy Prophet صلى الله عليه وآله وسلم is the groom. Believers are guests, the infidels are enemies.

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يَحْسَبُ اَنَّ مَالَهٗۤ اَخْلَدَهٗ ۚ﴿۳﴾

3. Who thinks wealth will remain with him forever [4].

perishable but that which is spent in the Path of Allah Almighty is eternal. Says Allah Almighty: "*And He increases charity*" (S2:V276). Likewise, that life which is given in the Path of Allah Almighty is immortal: "*But they are alive, but you are unaware*"(S2:V154).

4. It means he is so drunk in the love for wealth that he actually is under the impression that his wealth will remain with him eternally, and due to it he will remain safe from death and the causes of death. Otherwise, the polytheists of Arabia had not rejected death. It should be remembered that any wealth that is spent in the path of the sensual and devilish things is

كَلَّا لَيُنْۢبَذَنَّ فِى الْحُطَمَةِ ۖ﴿۴﴾

4. Never, he will surely be thrown in the crushing [5] fire.

2. In the Hereafter the reward and punishment will be in accordance with the deeds.

3. That oppressed person who is unable to take revenge, and then Allah Almighty takes revenge on his behalf. Because the beloved servants are unable to take revenge from these infidels, Allah Almighty will do so on their behalf.

4. The *Rafzis* cast aspersions on the Noble Companions by following the footsteps of Abu Jahl, Akhnees bin Shareek, etc. their punishment, too, would be like these wicked wretches.

5. It means the evil minded person will not be taken to Hell, will not be placed in it, but he will be flung into it with utter disgrace and he would be in that region of fire which not only burns the skin but burn the bones and ribs to tiny particles. But it will not cause the person to die. Because this wretch in the world was trying to lower the rank of those beloved to Allah Almighty, this is the punishment he will receive for it. From this, emerge a few issues:

1. These verses are regarding the infidels, because sinful believers will not be thumped and flung into Hell.

وَمَاۤ اَدْرٰىكَ مَا الْحُطَمَةُ ۭ﴿۵﴾

5. And what would make [6] you understand what the crushing fire is [7]?

6. O infidel! Because you did not understand the Holy Prophet صلى الله عليه وآله وسلم. The one who did not believe in him, he neither understood Allah Almighty nor recognized anything about faith. Abu Jahl, etc. had listened to the Holy Qur'aan, but he did not obtain faith because he did not believe in the Possessor of the Qur`aan. Or, those who recite the Holy Qur'aan, since you have seen the heat of the worldly fires, or that of the sun or of the fever, which are all material. But that fire is beyond the material. Thus, these people will not be able to provide accurate information about that fire of Hell. It should be remembered that here the Holy Prophet صلى الله عليه وآله وسلم is not being addressed, because the Messenger of Allah صلى الله عليه وآله وسلم on the night of *Me'raaj* had seen all the regions of Hell.

7. The fire of Hell is called the Fire of Allah Almighty because it is blazing beyond any natural causes. It is blazing directly at the command of Allah Almighty, like how Hazrat Isa (On whom be peace) is called the Spirit of Allah. Otherwise, all the fires belong to Allah Almighty. Just as the sun is full of light without any oil or lamp likewise that fire, too, is blazing without any means. From this we learn that Hell and all things linked with it have already been created. However, the criminals will only enter in it after the Day of Judgement.

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6. It is Allah's Fire kept ablaze.

نَارُ اللّٰهِ الْمُوْقَدَةُ ۙ﴿۶﴾

7. Which will mount over the hearts [8].

الَّتِیْ تَطَّلِعُ عَلَى الْاَفْـِٕدَةِ ؕ﴿۷﴾

8. It means the fire of Hell will burn the outer and inner part of the infidel, in fact up to his heart. The fire of the world does not burn the heart; before the fire can reach the heart the person dies. The heart cannot endure heat. In Hell the heart will burn, but life will not come out. This is because this heart was full of the enmity of the devotees of Allah Almighty, of infidelity and malice. From this we learn that the fire of Hell will not be able to burn the heart of the believer because in it was faith. In fact, even the forehead, which had touched the ground in prostration, too, would be protected. Sand does not eat the bodies of some beloved servants of Allah Almighty.

8. Undoubtedly, it will be closed [9] on them.

اِنَّهَا عَلَيْهِمْ مُّؤْصَدَةٌ ۙ﴿۸﴾

9. It means fire will be in their hearts. Neither will cold air reach through breathing, etc. nor will external cold, so that there would be no decrease in the heat, like how cold air, snow, etc. in the world helps to extinguish inner heat. Or, that after they are flung in the fire the doors would be closed. There will be neither ventilator nor any windows. It will shut like the furnace, and whose gas and heat will melt the iron. Because in their hearts was blazing the fire of malice for the Holy Prophet صلى الله عليه وآله وسلم in the world, there that fire would be blazing. It should be remembered that Allah Almighty has created person's inner fires in two types: the fire of malice, and the fire of love. The fire of malice destroys faith and worship, but the fire of love burns everything besides the beloved. In the sacrifice of Hazrat Ismail (On whom be peace) and the martyrdom at Karbala the fire of love was in sight. The reprobation of Shaitaan and the oppression of Yazid were due to the fire of malice.

9. In the long columns [10].

فِیْ عَمَدٍ مُّمَدَّدَةٍ ﴿۹﴾ ع ۱/۹/۲۹

10. It means these infidels would be locked in the dungeons of Hell, which would be further tightened with pillars of fiery iron to bind it completely. Or, that the infidels would be tightly bound with pillars of fire.

اياتها ۵ ۱۰۵ سُوْرَةُ الْفِيْلِ مَكِّيَّةٌ ۱۹ ركوعها ۱

SURAH AL-FEEL (THE ELEPHANT)

(MAKKAN) Revealed Before Hijrah

1 Section: 5Verses 20 Words , 96 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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SECTION 1

1. (O Beloved) Have you not seen how your Lord dealt with the companions of the elephant [1]?

اَلَمْ تَرَ كَيْفَ فَعَلَ رَبُّكَ بِاَصْحٰبِ الْفِيْلِ ۝١

It should be remembered that in the previous Surah, mentioned had been made of the punishment of the Hereafter of the enemies of the Holy Prophet صلى الله عليه وآله وسلم . But in this Surah mention is being made of the worldly punishment of the enemies of the Holy Ka'bah. Because the status of the Holy Prophet صلى الله عليه وآله وسلم is greater than that of the Sacred Ka'bah and the enemies of the Holy Prophet صلى الله عليه وآله وسلم are more entitled to punishment than the enemies of the Sacred Ka'bah, therefore mention had first been made about the enemies of the Holy Prophet صلى الله عليه وآله وسلم and now mention is being made about the enemies of the Ka'bah.

1. Abraha and his army with the elephants had come from Sana'a, the capital of Yemen, to Makkah Muazzamah to demolish the Sacred Ka'bah. This army camped at the Valley of Muhassar, three miles out of the holy city of Makkah and where it was destroyed through the stones of Ababeel.

INCIDENT:

The Emperor of Abyssinia had appointed Abraha bin Sabah Ashram as Governor of Yemen and sent him to Sana'a, its capital city. Abraha saw that the people of Yemen were sending their sacrificed offerings and gifts to the Sacred Ka'bah. This brought about malice in his heart. As an opposition to the Sacred Ka'bah, he had ordered the construction of a house out of marble, studded with jewels, in Sana'a. The name given to this house was *QALEES*. He ordered the people of Yemen to make its tawaaf, etc. Zubair bin Amro from Makkah, on finding an opportunity filled this *Qalees* with human excreta. Thereafter, a caravan travelling from *Makkah* made a bonfire near this house. A spark from this fire got into Qalees and burnt it. This infuriated Abraha so much that he set out with a huge army, which included twelve elephants, to destroy the Sacred Ka'bah in Makkah. This army stopped at the Valley of Muhassar, because his biggest elephant Mahmood would not go beyond this place. Among the things Abraha's soldiers had looted were the camels of Hazrat Abdul Muttalib. He went to Abraha, who had received him cordially. Hazrat Abdul Muttalib demanded that his camels be returned to him. Abraha was surprised to hear of this demand, as he had thought that Abdul Muttalib had come to plead for the safety of the Ka'bah. To this, Hazrat Abdul Muttalib replied: "The camels belong to me, therefore I demand their return. The Ka'bah belongs to Allah, surely He will protect it". At last, small birds of green colour appeared from the direction of Jeddah. Each bird carried three small stones of the size of a lentil, one in the beak and two in the two claws. With these stones, the entire army of Abraha with his elephants were all crushed to pulp. This incident took place on the 17th Muharram (Tafseer Roohul Bayaan, Tafseer Azizi, etc).

2. Did He not cause their device to fail [2]?

اَلَمْ يَجْعَلْ كَيْدَهُمْ فِيْ تَضْلِيْلٍ ۝٢

2. In spite of Abraha having a huge army and a great deal of equipment, some of the Arabs had joined him as well, viz. the people of Taif had shown Abraha the road to Makkah. The people of Makkah had gone out of the city, hiding in the caves, thus leaving the city and the Ka'bah unprotected. But, Allah Almighty saved both the city and the Ka'bah. Likewise, O My Beloved, even if you are alone and there are many Abrahas opposing you, Allah Almighty will protect you. That is the physical Ka'bah, but you are the spiritual Ka'bah; that is the Ka'bah of the Qur'aan but you are the Ka'bah of Faith; that is the Ka'bah of heads, but you

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are the Ka'bah of the hearts. It should be remembered that the clamour and agitation of falsehood is always loud, but it is short-lived. The life of the newspaper is one day, that of the railway timetable is six months. The life of the observatory and the calendar is one year, that of the university curriculum is usually three years. But, the life span of the Holy Qur'aan is eternity. The life of Abraha was short, but that of the Ka'bah is eternal. The lifespan of Abu Jahl is mortal, but that of the Holy Prophet صلى الله عليه وآله وسلم is immortal.

3. And He sent on them swarms of birds [3].

وَّ اَرۡسَلَ عَلَيۡهِمۡ طَيۡرًا اَبَابِيۡلَ ۙ﴿۳﴾

3. They came from the direction of the seaside of Jeddah in various groups. In the similar manner, at the time of Hijrah, Allah Almighty saved His Beloved Prophet صلى الله عليه وآله وسلم through the web of the spider and the eggs of the pigeon from the infidels.On the occasion of the Battle of the Trench, He uprooted the huge army of the infidels through a tornado, and on the Day of Badr He brought Abu Jahl to dust through two young boys. Likewise, Allah Almighty on many occasions safeguarded Islam from many enemies like Abraha, through ordinary means.

4. Striking them with stones of baked clay [4].

تَرۡمِيۡهِمۡ بِحِجَارَةٍ مِّنۡ سِجِّيۡلٍ ۙ﴿۴﴾

4. It means these swallow-type small birds were firing the stones at Abraha's soldiers with accurate aim, i.e. the stone that had the name of a particular soldier, was striking him. It was broken by crushing the head of the soldiers, piercing through their bodies, tearing through their bodies, tearing the elephants apart, and making a hole in the ground. From this we learn that these birds had full recognition of the stones as well as all the infidels as they were delivering each stone to the infidel whose name was on it, like a postman. Animals, too, have intelligence and the ability to differentiate between an infidel and a believer. The wisdom of Hazrat Sulaiman's (On whom be peace) ant and Hud-Hud, a bird from the woodpecker family, is mentioned in the Holy Qur'aan. The lion protected Hazrat Safeena, a devotee of the Holy Prophet صلى الله عليه وآله وسلم . We further learn that these birds were aware of the names written on the stones, and in such a huge crowd were able to sift out each infidel and were able to aim so accurately that every stone had fallen on the head of each infidel. From it, those people should take a lesson who reject the intercession of the Holy Prophet صلى الله عليه وآله وسلم on the ground that how will the Holy Prophet صلى الله عليه وآله وسلم be able to recognize his followers?

5. And thus made them like broken straw, eaten up [5] (as chaff).

فَجَعَلَهُمۡ كَعَصۡفٍ مَّاۡكُوۡلٍ ﴿۵﴾ ع ۱۵ ۳۰

5. It means, like the eaten straw dung or dung in the form of tiny particles which are useless and filthy. This is what happened to this army. According to the Sufi sages, the heart of the believer is like the Ka'bah and the baser self (Nafs-e-Ammarah) is like Abraha, evil friends and worldly arguments are the army and elephants of Abraha. The Holy Prophet صلى الله عليه وآله وسلم is the ocean of mercy from where the *Ababeel* (birds) of Divine guidance fly.The religiously prescribed worships are stones through which the Abraha of the baser self and his army are crushed and thereby the Ka'bah (heart) remains safe. From this Surah emerge a few benefits:

1. The Holy Prophet صلى الله عليه وآله وسلم has been observing the events of the world, prior to his blessed birth. The incident of the "Companions of the Elephant" had taken place prior to his blessed birth, yet the verb used here is "*Did you not see?*" i.e. you did see. Here, the signs and effects of the incidents are not

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intended, because these signs had been obliterated before the Holy Prophet صلی اللہ علیہ وآلہ وسلم had reached the age of discretion. Nor is it intended to hear the incident from the people because without a valid reason, mundane meaning is not purported. And since he was looking at the incidents prior to the birth, then after his passing on, too, he is seeing all the events.

2. The Holy Prophet صلی اللہ علیہ وآلہ وسلم saw these events in detail and not in an abridged form. For this reason "What he did" is not used here, but "how he dealt" is used.

3. Some miracles of the Holy Prophet صلی اللہ علیہ وآلہ وسلم had appeared prior to his blessed birth, of which "*Companions of the Elephants*" is one.

4. This event took place for the honour of the Holy Prophet صلی اللہ علیہ وآلہ وسلم . For this reason "Your Lord dealt" is used and not "*Allah dealt*"(*Tafseer Azizi*). Otherwise, the people of Qaramita and Mulahida and thereafter Yazid and Hajjaj, too, desecrated the honour of the Sacred Ka'bah, but no punishment was sent upon them (*Tafseer Roohul Bayaan*). Regarding the people of Aad, it is stated: "Have you not seen how your Lord dealt with the people of Aad?" and yet the people of Aad had been destroyed thousands of years prior to the Holy Prophet صلی اللہ علیہ وآلہ وسلم .

اٰیاتها ۴ ۱۰۶ سُوْرَةُ قُرَيْشٍ مَكِّيَّةٌ ۲۹ رکوعها ۱

SURAH AL-QURAISH (THE QURAISH)

(MAKKAN) Revealed Before Hijrah

1 Section : 4 Verses 17 Words , 73 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Because of the attachment of the Quraish [1].

لِاِيْلٰفِ قُرَيْشٍ ۙ﴿۱﴾

1. The children of Nadar bin Kanana are called Quraish. The following is the genealogy of the Holy Prophet صلی اللہ علیہ وآلہ وسلم : Muhammad son of Abdullah, son of Abdul Muttalib, son of Hashim, son of Abd Manaf, son of Qusay, son of Kilaab, son of Murra, son of Ka'b, son of Luway, son of Ghalib, son of Fahr, son of Malik, son of Nadar bin Kanana. Since the Quraish are from the progeny of Hazrat Ebrahim (On whom be peace), the inhabitants of the Haram, the servants of the Holy Ka'bah, administrators of *Zam-Zam* and in the end the compatriots of our Holy Prophet صلی اللہ علیہ وآلہ وسلم . Therefore they had enjoyed honour from earlier times, and they enjoy the same now as well. The word 'Quraish' is derived from *QARSH*, meaning to obtain mastery. It is for this reason that the sea

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animal, which devours all the other animals, is called Qarsh. No animal can devour it (*Tafseer Azizi, etc*).

2. (Allah) kept them attached in their journeys during winter and summer [2]

إِۦلَٰفِهِمْ رِحْلَةَ ٱلشِّتَآءِ وَٱلصَّيْفِ ۝٢

2. The holy city of Makkah is surrounded by mountains. It was a desert-like sandy territory where there was no growth of any type. The wealth obtained from the period of Hajj was not sufficient for the people for a year. Therefore, during the winter season they would send trade caravans to Yemen and during summer to Syria. These caravans were very dear to the Quraish and since they were possessors of the above-mentioned attributes, robbers did not attack them en route to those destinations. Wherever these caravans would stop, the others would treat them generously and shower gifts on them. Thus, due to these journeys, the Quraish had become accustomed to travelling, gain experience in it and had become aware of these countries. That is why by means of them, propagation of Islam and many victories were gained in these places and they had learnt the art of governorship. These journeys proved very favourable and blessed for them. For that reason, these journeys have been mentioned specifically.

3. So they should worship [3] the Lord of this House (the Ka'bah).

فَلْيَعْبُدُوا۟ رَبَّ هَٰذَا ٱلْبَيْتِ ۝٣

3. It means, O Quraish of Makkah! People render service to you because you are the servant of the Holy Ka'bah. Then it becomes your obligation to worship the Lord of the Ka'bah (Tafseer Azizi). From this we learn that the one whom Allah Almighty grants religious honour, he should serve the religion, as is the example of the Ulama, the religious guides, the Sayyeds, etc. Since they are enjoying the benefits of the name of the Holy Prophet صلى الله عليه وآله وسلم, they should be loyal to him as well. It should be remembered that this Surah is Makkan and was probably revealed before Me'raaj, when Salaah, Fasting, etc. had not been made obligatory. Here, worship signifies reciting the names of Allah Almighty and His Beloved Rasul, i.e. reciting the Kalimah. To see the blessed face of the Holy Prophet صلى الله عليه وآله وسلم with love, is the first act of worship of Islam and is superior to all other acts of worship. From this, emerge a few issues:

1. The infidels, too, are obligated to religious worship. They should accept Islam and perform these worships.
2. In the state of infidelity no pious act is a true act of worship, because the infidels of Makkah would perform Tawaaf, Hajj, and Umrah and render service to the pilgrims, but these have been declared as null and void.
3. The Sacred Ka'bah is the manifestation of Divine splendour.
4. Although Allah Almighty is the Lord of everyone, lofty and low, His Divinity should be linked with His lofty creation. You should therefore say: "O Lord of Mustapha, O Lord of the Sacred Ka'bah."
5. Although the Ka'bah is built like other homes, having been built of stones, wood, walls, roof, etc., it is not like them. Although the Holy Qur'aan is printed with ink on paper like other books, it is not like them. Likewise, although the Prophets eat and drink, they are totally different from us.

4. Who has fed them against hunger [4] and secured them from a big fear [5].

ٱلَّذِىٓ أَطْعَمَهُم مِّن جُوعٍ ۙ وَءَامَنَهُم مِّنْ خَوْفٍۢ ۝٤ ع ٤ ٢١

4. In that He provided them with sustenance in the mountainous, barren territory of Makkah,

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through the glory of the Ka'bah. Or, when the people of Makkah totally boycotted the believers, Allah Almighty stopped rainfall and import and export from them. But, when they ended the boycott, it began to rain again, import and export began once again and they found relief from hunger. From this we learn that in hunger, bread is a bounty from Allah Almighty, for which expressing of gratitude is obligatory. Or, that He granted the people of Makkah relief from spiritual hunger by blessing them with spiritual nourishment through the medium of the Holy Prophet صلى الله عليه وآله وسلم in the form of faith and acts of worship.

5. In that there is peace and security in the Haram Shareef. Or, that He had protected the people of Makkah from the fear of leprosy, i.e. this disease will never take place there. Furthermore, there is safety from all types of epidemics and plagues. Or, due to the blessing of the Haram, He safeguarded the people of Makkah from death and destruction, because everywhere in Arabia plundering and pilfering is rife. Or, that due to the blessings of the Prophet صلى الله عليه وآله وسلم, He granted them protection from the fears of the grave and the Hereafter. By accepting faith, they could enter Paradise. The city is on a straight path, which is the place of intercession.

اياتها ۷ ۱۰۷ سُوْرَةُ الْمَاعُوْنِ مَكِّيَّةٌ ۱۷ ركوعها ۱

SURAH AL-MA'OON (ARTICLES OF USE)

(MAKKAN) Revealed Before Hijrah

1Section: 7Verses 25 Words, 125 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Well, have you seen him who belies the Religion [1]?

اَرَءَيْتَ الَّذِىْ يُكَذِّبُ بِالدِّيْنِ ۝١

1. The first half of Surah Ma'oon is Makkan and was revealed regarding Abu Jahl or Aas bin Waa'il and the second half is Madinite, which was revealed regarding the hypocrites Abdullah bin Salool, etc.

Reason for its Revelation:

Whenever a wealthy person would be on his deathbed in the holy city of Makkah, Abu Jahl, etc. would go to him and say that leave your children and wealth with us so that they can be taken care of in a proper way. The dying person would do exactly that. After his death, these people would take full control of the wealth, but they would throw out the orphaned children of the deceased. Thus, one such oppressed orphan went to the Holy Prophet صلى الله عليه وآله وسلم to complain about his ill treatment. The Holy Prophet صلى الله عليه وآله وسلم went with him to these people and said: "Do you not fear Allah and the Last Day?" These people began to make fun of the Day of Judgement. The Holy Prophet صلى الله عليه وآله وسلم came back dejected. In response to it, the first part of this Surah was revealed.

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2. That is he who drives away the orphan [2].

فَذٰلِكَ الَّذِیْ یَدُعُّ الْیَتِیْمَ ۙ﴿۲﴾

2. By "religion" is meant Religion of Islam. Or, the Day of Judgement. By "belies" means belying verbally and practically, i.e. O My Beloved! Ponder over the evil-mindedness of Abu Jahl, etc. that they are belying a pure thing like the creed of Islam, or an apparent thing like the Day of Judgement; being rejectors of these verbally and in oppressing the orphans to belie it practically. Because infidelity is the worst of all sins, therefore mention is made of it.

3. And does not urge the feeding of the needy [3].

وَ لَا یَحُضُّ عَلٰی طَعَامِ الْمِسْكِیْنِ ؕ﴿۳﴾

3. In that he devours the wealth of the orphans and oppresses them. Had he remembered about his own helplessness on the Day of Judgement, and then he would not have oppressed the orphans and the helpless. From this, emerge two issues:

1. Oppressing the orphan is a sign of rejecting the Day of Judgement. Hence, this has been mentioned with it.
2. Even the infidels are duty-bound to social affairs. The Islamic head of state will force them to stay away from oppression, robbery, etc. and they would be punished for these criminal acts in the Hereafter as well.

4. So curse be to those offering Salaah [4].

فَوَیْلٌ لِّلْمُصَلِّیْنَ ۙ﴿۴﴾

4. It means neither does he give charity nor allows the people to do so. In fact, he stops them from giving. From this we understand that stopping people from giving charity through pretentious means is the practice of Abu Jahl and the likes of him. Wahabis should take a lesson from it, who stop people from holding Meelad Shareef and Giyarwee Shareef, stop the believers from giving charity on the occasion of Muharram, etc. yet they do not stop the people from gambling and drinking alcohol.

5. Who are neglectful of their Salaah [5].

الَّذِیْنَ هُمْ عَنْ صَلَاتِهِمْ سَاهُوْنَ ۙ﴿۵﴾

5. These verses were revealed in Madina Shareef, regarding the hypocrites like Abdullah bin Ubay, etc. who would sometimes perform Salaah with total lack of devotion and love, not out of belief, but in order to show the believers. *WAIL* is the name of a region in Hell. Depravity and woe, too, is called '*WAIL*'. Since these hypocrite worshippers were infidels as well as frauds, their punishment is severer than the known and open infidels. By worshippers (*Musallee)* is meant those worshippers who only pose as worshippers. It should be remembered that those essentials of Salaah, which are performed through our postures, and the correct conditions, are the postures of Salaah. Fear of Allah Almighty and humility, which are works of our heart and a condition for acceptance, is the very essence of Salaah. Without it, Salaah is of no avail. But this humility can be obtained through the powerhouse only. May Allah Almighty grant this to us. From this we learn that incorrect Salaah is the means of depravity of this world and the Hereafter. The correct Salaah of the believer rectifies the worshipper. Says Allah Almighty: "*Undoubtedly, prayer forbids one from indecency and evil*" (S29:V45). Thus, there is no inconsistency in the verses.

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6. Those who show 6 it (to others).

الَّذِيْنَ هُمْ يُرَآءُوْنَ ۙ﴿۶﴾

6. There are a few ways of forgetting Salaah. Not performing it sometimes, not performing it in congregation without any valid reason; not performing it regularly, not performing it in the mosque without any valid reason; not performing it on its prescribed time, not performing it in its correct manner; not performing it with devotion; not performing it with careful consideration and to perform it lazily and in an indifferent way. For this reason the jurists say that it is forbidden to perform Salaah by folding the sleeves, placing a handkerchief over the head or shoulder or leaving the shirt buttons open, as this is a sign of laziness and indifference. It should be remembered that Salaah is the worship of Allah Almighty, a pillar of Islam and a means of obtaining reward for its performer. It is linked in three ways; linked to Allah Almighty, to the subservience of Islam and to the person.

7. And refuse to give daily articles of use [7] (to the needy ones).

وَ يَمْنَعُوْنَ الْمَاعُوْنَ ﴿۷﴾

7. It means the hypocrites do not perform their acts of worship for the sole pleasure of Allah Almighty, but to show the people. That is why they will perform their Salaah in front of people, but not when they are alone. It should be remembered that in ostentation there are two things worth considering: To whom are you showing and the purpose for showing. To do good deeds in order to show the Holy Prophet صلى الله عليه وآله وسلم is not showing off. It is by pleasing the Holy Prophet صلى الله عليه وآله وسلم that good deeds are increasingly accepted. Says Allah Almighty: "*And regard what they spend as approaches to Allah and a means of taking blessings of the Messenger*"(S9:V99). It is further stated: "*Allah and His Messenger had a greater right, that they should please him*" (S9:V62). It is for this reason that the Noble Companions would perform their acts of worship with the intention of pleasing the Holy Prophet صلى الله عليه وآله وسلم . For further details on this, consult the books 'Shaane Habibur Rahman' and Sultanate Mustapha. Likewise, showing an action or a practice for the purpose of education is a form of propagation and not showing off. The Holy Prophet performed Tawaaf on a camel. To perform an action publicly for the purpose of creating a desire in others is inducement and not showing off. To perform a deed openly for the purpose of clearing an accusation is not showing off. Perform the obligatory duties openly, but the general optional acts should be done privately. However, to perform good deeds for show so that people may give him something or begin to respect him is showing off and a concealed polytheism. There are three types of *RIYA* (showing off): Showing off in the actual deed like performing Salaah in the presence of the people and not alone; showing off in the attribute of the deed, e.g. reciting melodiously in the presence of the people; but when alone, reciting the same in an ordinary way; showing off in intention, although he performs the Salaah in uniformity under all conditions, but loves its revelation. The instructions and laws of all three are different.

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اياتها ٣ ١٠٨ سُوْرَةُ الْكَوْثَرِ مَكِّيَّةٌ ١٥ ركوعها ١

SURAH AL-KAUTHAR (THE ABUNDANCE OF GOOD)

(MAKKAN) Revealed Before Hijrah

1Section: 3 Verses 10 Words, 42 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. (O Beloved Muhammad) Undoubtedly, We have bestowed upon you an abundance of good [1].

اِنَّآ اَعْطَيْنٰكَ الْكَوْثَرَ ۝١

Reason for its Revelation:
When the Holy Prophet's صلى الله عليه وآله وسلم son Hazrat Cassim died in Makkah and Hazrat Ebrahim died in Madina, infidels like Aas bin Waa'il, etc. said that the Holy Prophet صلى الله عليه وآله وسلم has now become issueless. After him his name will not be perpetuated, nor his religion. In order to repudiate their claim and to comfort the Holy Prophet صلى الله عليه وآله وسلم , this blessed Surah was revealed (*Tafseer Roohul Bayaan*, etc.).

1. This word "*Kauthar*" in terms of grammatical metre denotes exaggerated case and is formed from abundance. *KATHEER* indicates many, *AKHTAR* indicates the superlative form i.e. most. *KITHAAR* denotes very much and *KAUTHAR* means abundance of good which is beyond the intelligence and understanding of a person. By it is meant the Fountain of Kauthar, whose area is equal to a month's journey. It is flowing on rubies and pearls. At its edge there are countless tents of single pearl and rows of lush green trees. Its goblets are countless as the stars. Its one tributary is in the homes of the inmates of Paradise, while the second one would be at the Field of Accountability, from which the apostates would be barred. Or, it means the abundance of the Holy Prophet's صلى الله عليه وآله وسلم many children or countless followers, which have spread to every nook, and cranny of the world. Or, the Holy Prophet's صلى الله عليه وآله وسلم boundless knowledge and deeds, or the Holy Prophet's صلى الله عليه وآله وسلم countless virtues and attributes, or his Major Intercession, or it could mean the world of abundance (*Tafseer Azizi. etc.*). Hazrat Abdullah ibn Abbas (May Allah be pleased with him) said that by "Kauthar" is meant abundance of good. It includes the Fountain of Kauthar (*Bukhari Shareef*). Here, bear a few things in mind:

1. This topic has been commenced with *INNA* 'most certainly'; because the infidels of Makkah were rejectors of this possession of the Holy Prophet صلى الله عليه وآله وسلم , like how today some people of defective faith deny it, saying that the Holy Prophet صلى الله عليه وآله وسلم possesses nothing, so what will he give? Seek whatever you want from Allah Almighty.

2. Allah Almighty has granted everything to the Holy Prophet صلى الله عليه وآله وسلم and he has taken everything. All the Prophets and angels have obtained all the virtues from the Holy Prophet صلى الله عليه وآله وسلم . He says: "*Allah gives and I am the distributor of those bounties*". Another thing to remember is that it is Allah Almighty Himself Who has granted all the bounties to our Beloved Prophet صلى الله عليه وآله وسلم . The world has obtained these bounties from the Prophet of Allah صلى الله عليه وآله وسلم given to him.

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3. No one can seize anything from the Holy Prophet صلی اللہ علیہ وآلہ وسلم because this is the bestowal of Allah Almighty. Does anybody have the power to extinguish the light of the sun?
4. The Holy Prophet صلی اللہ علیہ وآلہ وسلم is the master of the entire world, because the world is less; while that which is given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم is tremendously abundant. The world is the smallest part of the possessions of the Holy Prophet صلی اللہ علیہ وآلہ وسلم.

2. So offer Salaah to your Lord and offer sacrifice [2].

فَصَلِّ لِرَبِّكَ وَانْحَرْ ۝٢

2. It means be regular with the five daily prayers, or in lieu of gratitude of this imperial gift, offer many *Nawafil* (voluntary) acts of worship. Or, offer the Salaah of Eid-ul-Adha after which offer your sacrifice. From this, emerge a few issues:
1. Regular performance of Salaah is the greatest gratitude for the bounties of Allah Almighty.
2. Sacrifice is a great Islamic custom. It is not acceptable to pay a price in its place.
3. Sacrifice is not specifically for the people of Makkah or the pilgrims, as has been understood. by some ignorant people, because the injunction regarding sacrifice is given to the Holy Prophet صلی اللہ علیہ وآلہ وسلم in Madina 4. This Surah is Madinite, because Qurbani became obligatory after Hijrah. Those who call it Makkan are of the opinion that by *NAHR* (sacrifice) is meant slaughtering in its totality, because the infidels slaughter their animals in the name of their idols. So, O believers! Sacrifice in the Name of your Lord. However, the first statement has greater strength.

3. Verily, your enemy is deprived of every good [3].

اِنَّ شَانِئَكَ هُوَ الْاَبْتَرُ ۝٣

3. In that he may not get the guidance to receive faith. In addition, he may neither receive guidance to do good deeds, nor receive Divine bounties, nor any other form of good. Nor will he obtain salvation in the Hereafter. Thus, Aas bin Waa'il had several children, but by granting them faith, Allah Almighty made him issueless. Even now, it is seen that those who had insulted the dignity of the Holy Prophet صلی اللہ علیہ وآلہ وسلم have usually died without a son.

اٰیاتها ٦ ۱۰۹ سُوْرَةُ الْكٰفِرُوْنَ مَكِّيَّةٌ ۱۸ رکوعها ۱

SURAH AL –KAFIROON (THE INFIDELS)

(MAKKAN) Revealed Before Hijrah

1Section: 6 Verses 26 Words , 94 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

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1. Reason for its Revelation:
Some leaders of the Quraish had come to the Holy Prophet صلى الله عليه وآله وسلم and said that accept some parts of our religion and we will accept some parts of your religion. Or, for one year you must worship our idols and for one year we will worship your Allah. In this way we will make peace between us. To this, the Holy Prophet صلى الله عليه وآله وسلم replied: "Allah Forbid! I can never commit polytheism". Hearing this, they said: "Why not kiss our idols out of respect? If you do this, we will accept you as a true Prophet. On that occasion, this Surah was revealed (*Tafseer Khazainul Irfaan, Tafseer Khazin, Azizi, etc.*). From this we learn that a religious truce with the infidels is not only totally forbidden, but that this would amount to infidelity. Furthermore, the respect of the big days of the infidels is infidelity. From this, those Muslims should take a lesson who lay wreaths at the tomb of Gandhi, or who participate in Hindu customs of Holi and Diwali by burning lights and throwing coloured powder, like the Hindus.

SECTION 1

1. Please declare (O beloved Muhammad) "O infidels" [2].

قُلْ يٰٓاَيُّهَا الْكٰفِرُوْنَ ۙ﴿۱﴾

2. By this is meant those infidels who had committed infidelity concerning the Knowledge of Allah Almighty and had been destined to die on infidelity, like Abu Jahl, Aas bin Waa'il, Umayyah bin Khalf, etc. as is understood from the subsequent subject. Thus, after the revelation of this Surah, the Holy Prophet صلى الله عليه وآله وسلم proceeded to the Haram Shareef, where there was a crowd of infidels. He made this proclamation and recited this Surah, which disheartened those people. Thereafter, they began to persecute the Holy Prophet صلى الله عليه وآله وسلم and his Noble Companions. From this, emerge a few issues:
1. In the heart of the believer there should be no fear for the infidel.
2. The infidels should not be remembered with good titles, without a religious reason.
3. To call an infidel an infidel is Islamic culture, because the Holy Prophet صلى الله عليه وآله وسلم did not address these wretches as brother or uncle, but addressed them as "*O infidels*".

2. "I do not worship that which you worship" [3].

لَآ اَعْبُدُ مَا تَعْبُدُوْنَ ۙ﴿۲﴾

3. It means that since I have never committed polytheism prior to Prophethood, then how is this possible that after the advent of my prophethood I should worship idols? It should be remembered that the infidels were also worshipping stones, trees, stars and photos of some pious persons as well as worshipping Allah Almighty. But, against the law of Islam, here, used that which rejected the worship of the first type of deity. From this we learn that hiding the truth (Taqiyya) is against the teachings of Islam, because even in such a helpless situation, the Holy Prophet صلى الله عليه وآله وسلم did not conceal his religion but, instead, proclaimed it openly. You should reveal your religion through word and deed.

3. "Nor do you worship that whom I worship"[4].

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ۚ﴿۳﴾

4. It means O Infidels! You are not the worshippers of Allah because you worship idols and this is not the worship of Allah Almighty. The worship of Allah is that which would be according to the teachings of the Holy Prophet صلى الله عليه وآله وسلم . Secondly, any person who omits the Sunnah of the Holy Prophet صلى الله عليه وآله وسلم and invents new acts of worship according to his own plan is not a saint, but a devil, like the present day hippie-idlers who omit Salaah and Fasting and yet people regard them as saints. Thirdly, those

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pious persons to whom forty day seclusions (Chillah) and acts of worship are linked which are contradictory to Shariah, are wrong, e.g. a certain pious person hung himself upside down in a well for twelve years, because such pious persons would never neglect Salaah and congregation of that period. Fourthly, any

4. " And I shall never worship what you worship" [5].

5. It means that even in my future days of life I will never indulge in polytheism. A person goes astray through four ways: 1) Due to unawareness of the true religion the Holy Prophet صلى الله عليه وآله وسلم was fully aware of it at birth. 2) Due to the misguidance of the baser self (Nafs e Ammarah) the Holy Prophet صلى الله عليه وآله وسلم had no baser self. 3) Due to the misguidance of the devil the Holy Prophet صلى الله عليه وآله وسلم is totally protected from the devil. 4) Due to evil company others are benefiting from the company of the Holy Prophet صلى الله عليه وآله وسلم because he is deeply hued in the colours

5. "And nor will you worship that whom I worship" [6].

6. It means that I am informing you that Allah Almighty, whom I worship, you will never worship. In fact, you will die an infidel and a transgressor. From this we learn that Allah Almighty has provided full knowledge to His

6. (Therefore) "To you your religion and for me my religion" [7].

7. It means, O Infidels! Infidelity, transgression, rebelliousness and faithlessness has become so intensely obligatory upon you like heat is to fire and excreta is to impurity, because infidelity can never be separated from you. While my faith, mystical knowledge and closeness to Allah Almighty has become so obligatory for me like light is to the sun, as these virtuous qualities can never be separated from me. Under this condition it is a prophecy

believer who may be a stranger to us is our brother, while an infidel, even if he is your own son, is nothing to us. Observe, here, peace and compromise was not made with the infidels because our and their object of worship is not the same.

وَلَآ اَنَا عَابِدٌ مَّا عَبَدْتُّمْ ۙ﴿۴﴾

of Allah Almighty. Hence, there is no question of misguidance here at all. From this emerge a few issues:

1. In worldly matters a person can adopt leniency, but in matters of religion he must be very strict, so that the infidels should become despondent (*Tafseer Roohul Bayaan*).
2. The Holy Prophet صلى الله عليه وآله وسلم was fully aware of his future that he would never indulge in infidelity, polytheism and transgression.
3. A believer should make the infidels despondent of him.

وَلَآ اَنْتُمْ عٰبِدُوْنَ مَآ اَعْبُدُ ؕ﴿۵﴾

Beloved Prophet صلى الله عليه وآله وسلم about the good and the bad end of every person, i.e. who will die on infidelity and who on faith. Here, the address is directed to those infidels who had been destined to die on infidelity.

لَكُمْ دِيْنُكُمْ وَلِيَ دِيْنِ ﴿۶﴾ ع

and the verse is firm and not abrogated. Or, it could mean, O Infidels! I have no connection with your infidelity. You are avowed infidels and have no connection with my Religion and faith. In this case, this verse is abrogated from verses of Jihad (Holy War), because although infidelity is not totally obliterated through holy war, its power is certainly broken. If anyone recites this Surah before sleeping will, if Allah wills, die on faith.

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اياتها ٣ ١١٠ سُوْرَةُ النَّصْرِ مَدَنِيَّةٌ ١١٤ ركوعها ١

SURAH AN-NASR (THE HELP)

(MAKKAN) Revealed Before Hijrah

1Section: 3Verses 17 Words , 77 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. When the help of Allah and victory [1] comes.

اِذَا جَآءَ نَصْرُ اللّٰهِ وَالْفَتْحُ ۙ﴿۱﴾

Another name for this Surah is Surah Al-Fatah (The Victory) and Surah Wida (*The Farewell*), because in it is hinted of the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم (*Tafseer Azizi*). This Surah was revealed before the Conquest of Makkah. Some scholars have said that this Surah was revealed on the occasion of the Farewell Pilgrimage, but the first view is more accurate (*Tafseer Roohul Mu'ani*). Two years after the revelation of this Surah, the Holy Prophet صلى الله عليه وآله وسلم departed from this mundane world (*Tafseer Khazin and Madarik*).

1. By "*help*" is meant the help of Allah Almighty, whether by means of the angels or through the aid of the Muslim fighters. And by "*victory*" is meant the Conquest of Makkah, which would become the means of other victories as well as, acceptance of Islam by the people of Arabia in general. Although the Conquest of Makkah was to be an event in the future, it was a certainty. The verb "*will come*' is used in the past tense.

2.And you see people entering the Religion of Allah in troops [2].

وَرَاَيْتَ النَّاسَ يَدْخُلُوْنَ فِيْ دِيْنِ اللّٰهِ اَفْوَاجًا ۙ﴿۲﴾

2. From it, emerge three issues:
1. That the number of the Noble Companions is not just five or seven, but thousands as Allah Almighty has described them as an "*army*".
2. The faith of those at the time of the Conquest of Makkah and thereafter, was accepted. In it, Abu Sufyaan, Amir Muawiyah, Hazrat Wahshi etc. are all included. All of them were of proper faith, as Allah Almighty has testified about their acceptance of faith.
3. These people remained firm on faith, even afterwards, because their acceptance of Religion is proven from this verse; while there is no proof from any source that they had renegaded from Islam. Furthermore, had these people been destined to become apostates, then Allah Almighty would not have described their faith in such glowing terms. From it, those Rafzis should take a lesson that say that besides five companions, the others all accepted Islam out of expediency and all became apostates after the worldly demise of the Holy Prophet صلى الله عليه وآله وسلم . It should be remembered that the number of the Noble Companions is one hundred and twenty-four thousand (124 000). The Companions of Badr are three hundred and thirteen and the Khulafa-e-Rashideen are four, just like the number of Prophets, the Messengers and the Apostles. Also, immediately after the conquest of Makkah, you will see that the people of Makkah will come to you from all directions to enter the Religion of Islam in troops. Prior to this, only one or two persons were accepting

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Islam. Thus, after the Conquest of Makkah Bani Asad, Bani Fazara, Bani Murra, Bani Kanana, Bani Bilal, Bani Tameem, the tribe of Abul Qais, people of Bani Tay, people from Yemen, Syria, Taif and all the people of Makkah came in large numbers and accepted Islam. From it, emerge a few issues:

1. Information of the unseen is given in this Surah, which reached fruition.
2. The Holy Prophet صلى الله عليه وآله وسلم had full knowledge about his blessed life, that it will not end before seeing the Conquest of Makkah and other such incidents. That is why the Holy Prophet صلى الله عليه وآله وسلم did not perform pilgrimage in the first year after the Conquest of Makkah, as he was absolutely certain about his life span.
3. The most virtuous thing in the period of the Holy Prophet صلى الله عليه وآله وسلم was that people could present themselves to the Holy Prophet صلى الله عليه وآله وسلم to accept Islam.

3. Then celebrate the praise [3] of your Lord and seek His forgiveness. Surely He is Most Relenting [4].

فَسَبِّحْ بِحَمْدِ رَبِّكَ وَاسْتَغْفِرْهُ ؕ اِنَّهٗ كَانَ تَوَّابًا ۝۳

3. It means O My Beloved! When you see these things happening, then engross yourself in the recitation of Tasbeeh (glorification) of Allah Almighty; Tahleel (verbal declaration) of the Unity of Allah Almighty and offering prayers of forgiveness for your followers, as henceforth your life would be nearing completion. These are the signs of the Holy Prophet's صلى الله عليه وآله وسلم worldly demise as the purpose of his advent had been completed. Why should you then be left in the world, which is a prison? You should be with your Lord Who loves you so dearly. A few issues emerge from it:

1. A person should decrease his contact with the world in his old age and increase his worship of Allah Almighty and be engrossed in religious practices. Prepare the necessities for the journey before the journey.
2. The Istighfaar (asking of forgiveness from Allah Almighty) of the Holy Prophet صلى الله عليه وآله وسلم is either to educate the Ummah, or is for the sinners of his Ummah. Otherwise, the Holy Prophet is totally free from sin.
4. Thereafter, the Holy Prophet صلى الله عليه وآله وسلم would recite the following in abundance: *SUBHANALLAH WA BIHAMDIHI ASTAGHFIRULLAH WA ATOOBOO ILAIH.* It is stated in some traditions that this Surah was revealed on the time of the Farewell Pilgrimage. After it was revealed: "*Today I have perfected your religion for you...*"(S5:V3). The Holy Prophet صلى الله عليه وآله وسلم remained in the world for eighty days, after its revelation. Thereafter, the verse: "*O Beloved Prophet! They ask you for a decree...*"(S4:V177) was revealed, after which the Holy Prophet صلى الله عليه وآله وسلم remained in the world for fifty days. After this, the verse: "*And fear the day in which you shall be made to return to Allah...*"(S2:V281) was revealed, after which the Holy Prophet صلى الله عليه وآله وسلم lived for seven days. In short, the traditions are different (*Tafseer Khazainul Irfaan*).

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اياتها ٥ ١١١ سُوْرَةُ اللَّهَبِ مَكِّيَّةٌ ٦ ركوعها ١

SURAH AL-LAHAB (THE FLAME)
(MAKKAN) Revealed Before Hijrah
1Section: 5 Verses 1 20 Words , 70 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

تَبَّتْ يَدَآ اَبِيْ لَهَبٍ وَّ تَبَّ ؕ ①

1. The hands of Abu Lahab [2] (the father of flame) have perished, and he too has perished [3].

Reason for its Revelation:
When the blessed verse "*And O Beloved! Warn your nearest kinsmen"*(S26:V214) was revealed, the Holy Prophet صلى الله عليه وآله وسلم went upon the Hill of Safa and called all his kinsmen to gather there and preached to them about the Oneness of Allah and Prophethood. On hearing it, Abu Lahab became infuriated and said: "May you perish! Did you assemble us here for this purpose? In reply to this wretch, this blessed Surah was revealed.

Benefits
From it, emerge a few issues:
1. The Holy Prophet صلى الله عليه وآله وسلم had replied to the slanderers of Allah Almighty and those who slandered the Holy Prophet صلى الله عليه وآله وسلم , Allah Almighty replied to them. Replying to the enemies of Allah Almighty is the blessed practice of the Holy Prophet صلى الله عليه وآله وسلم , while replying to the enemies of the Holy Prophet صلى الله عليه وآله وسلم is the practice of Allah Almighty.
2. The type of prattle, which the infidels made with the Holy Prophet صلى الله عليه وآله وسلم , Allah Almighty replied to them in the same manner. From it, one learns that the Holy Prophet صلى الله عليه وآله وسلم is the greatest Beloved of Allah Almighty.
3. The Holy Qur'aan has described the punishment of all the sinners in which the severest punishment is for the one who slanders the dignity of the Holy Prophet صلى الله عليه وآله وسلم. Regarding these wretches, the Holy Qur'aan has sometimes said *"Zaneem"(despised) while at other places has used the word "Ahtar"*(cut off from every good). Sometimes the Qur'aan has used: "Perished be the two hands", other times it describes this as: *"Allah will not grant them forgiveness"*(S63:V6). Such severe punishment has not been mentioned for any transgressor. Likewise, the types of bounties that have been granted for showing dignity for the Holy Prophet صلى الله عليه وآله وسلم have never been granted for any act of worship. Consult the book "Sultanate Mustapha" for further discussion.

مَآ اَغْنٰى عَنْهُ مَالُهٗ وَ مَا كَسَبَ ؕ ②

2. His wealth and what he earned did not profit him [4].

4. If persons of great nobility, dignity and genealogy and people of wealth have become disgraced and dishonoured because of their opposition and enmity of the Holy Prophet صلى الله عليه وآله وسلم , than what about those of lesser rank?
1. Abu Lahab's name was Abdul Uzza and was the son of Abdul Muttalib born from Bani bint

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Hajirah. He was the step-uncle of the Holy Prophet صلى الله عليه وآله وسلم because Hazrat Abdullah was from Faatimah bint Amro bin Aid, who was the second wife of Hazrat Abdul Muttalib. His filial appellation was Abu Lahab because he was very handsome and wealthy. The Holy Prophet's daughters, Ruqayyah and Umme Kulthum, were given in marriage to his sons, Utbah and Utaibah. After the revelation of this Surah, Abu Lahab had them divorced from his sons. Utbah was torn apart by a lion after smelling his face (Tafseer Azizi, Madarijun Nabuwah). By perishing of his two hands is meant the destruction of himself.

2. Although Abu Lahab's destruction took place a week after the Battle of Badr. By sickness of the black grain known in Arabic as Adsa. The people of Arabia would regard it as an infectious disease and would thereby safeguard themselves from it. For this reason the dead body of this reprobate remained untouched. Due to the bursting of the stomach, a terrible odour emanated from it. As a result of it, the dead body was thrown away by hiring manual labourers (Tafseer Baidawi). But since this destruction was a certainty, it is mentioned in the past. It should be remembered that 'perish' is a word of curse and 'perished' is its confirmation. Thus, it is not repetitive. In Allah Almighty's words, a curse is used for the expression of wrath.

3. Reason for its Revelation:

After listening to the two previous verses of this Surah, Abu Lahab said that in the words of Muhammad صلى الله عليه وآله وسلم , if punishment were to come to me, I will give my wealth and children in compensation for my life. At that point in time, this verse was revealed. By "his wealth" is meant wealth that he had inherited and by "that which he earned" is meant the wealth that he had earned with his own effort. Or, by "what he earned" refers to the status and dignity. In other words, the wealthy, the dignity and the children were unable to save Abu Lahab from the punishment of Allah Almighty, just as Qarun's wealth was unable to save him from Divine punishment.

3. Soon shall he enter into a blazing fire [5].

سَيَصْلٰى نَارًا ذَاتَ لَهَبٍ ۝٣

5. It means Abu Lahab, after death, will receive punishment of fire in the grave and after the Day of Judgement in Hell. From this we learn that Abu Lahab being an inmate of Hell is a certainty. But this does not necessarily mean that his faith becomes impossible by inference or intellect, so that he does not become duty-bound for faith, because infidelity is not a must for a person to be an inmate of Hell. Many sinful believers would be punished in Hell. Thus, there is no objection to be raised against the verse because, here, abridged faith is insufficient (Tafseer Roohul Bayaan).

4. And his wife [6] too, the carrier of firewood [7].

وَّامْرَاَتُهٗ ؕ حَمَّالَةَ الْحَطَبِ ۝٤

6. Umm Jameela bint Harb ibn Umayyah, i.e. the sister of Abu Sufyaan. Her name was Auraar and her appellation was Umm Jameela. She, too, will be sent into Hell because she is an obdurate enemy of the Holy Prophet صلى الله عليه وآله وسلم . She would carry a bundle of thorns from the jungle on her head and place them in the path of the Holy Prophet صلى الله عليه وآله وسلم , so that they could prick his sensitive feet and cause pain and hardship to the Messenger of Allah صلى الله عليه وآله وسلم .

From this we understand that the marriages of the polytheists among themselves are in order if they are not performed in accordance with Islamic laws. This can be seen from the fact that Allah Almighty had called Umm Jameela the wife of Abu Lahab. Thus, the children of the infidels are legitimate and would be entitled to inheritance.

7. It means Umm Jameela's enmity is so severe that in spite of being wealthy, she goes to the jungle herself and from there she makes a

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bundle of branches of thorny trees and carries it on her head, which she then places in the path of the Holy Prophet صلى الله عليه وآله وسلم . She does not enlist the help of her maids and servants for this work. It tells us that this, too, was a worldly punishment for this wicked lady, because any head on which there is the enmity of the Holy Prophet صلى الله عليه وآله وسلم on it there will be thorns in this world and thorns in the Hereafter. Today, those who harbour enmity for the Noble Companions are beating their chests under the pretext of mourning. Here, they are beating and in the Hereafter, too, they will be beating with the burning chains.

5. Around her neck shall be a rope of twisted fibre [8].

فِيْ جِيْدِهَا حَبْلٌ مِّنْ مَّسَدٍ ۝٥ ع

8. It means Umm Jameela, too, would die in the following manner: the rope of the bundle of thorns would fall in her neck, which would throttle her to death, i.e. she would hang herself. This is exactly what took place. Once, on a very hot day, while she was carrying this bundle she sat on a stone to rest. By the order of Allah Almighty an angel pulled her bundle down, as a result of which the bundle fell backwards and caused strangulation and her death in a disgraceful manner on the spot. Just as, today, some wicked religious charlatans die by beating themselves with knives and chains. This tells us that the enemy of the Holy Prophet صلى الله عليه وآله وسلم will not find peace in the world, nor in the grave and neither in the Hereafter.

اياتها ۴ ۱۱۲ سُوْرَةُ الْاِخْلَاصِ مَكِّيَّةٌ ۲۲ ركوعها ۱

SURAH AL-IKHLAAS (THE SINCERITY OF PURITY)

(MAKKAN) Revealed Before Hijrah

1Section: 4 Verses 15 Words, 47 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

1. Please declare [1]: "Allah is One [2], and the Only."

قُلْ هُوَ اللّٰهُ اَحَدٌ ۝١ ج

This Surah has twenty names, some of which are *Ikhlaas, Tanzeehah, Tajreef, Najaat*, etc. (*Tafseer Saawi*). There are many virtues of this Surah. Reciting it three times, gives the person the reward of reciting the entire Qur'aan. Any person, on entering his house, should extend greetings. If the house is empty, then he should extend greetings and salutations to the Holy Prophet صلى الله عليه وآله وسلم and recite this Surah once. Due to this, if Allah wills, he will be safeguarded from poverty and hunger (*Tafseer Saawi*). The recitation of this Surah is extremely beneficial.
Reason for its Revelation.

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The infidels of Arabia had been asking difficult questions from the Holy Prophet صلى الله عليه وآله وسلم concerning Allah Almighty, i.e. is Allah Almighty made of gold or silver? What does He eat and drink? What is His genealogy? In reply to all these questions, this blessed Surah was revealed (*Tafseer Khazainul Irfaan*).

1. To whom must it be said? Either to Us, as praise is Ours and Muhammad is your life; that We are the object of praise and you are the one who praises. You say and We will listen. Or, say to the infidels that they should accept Our Oneness through your blessed tongue. Or, say to the believers. Or, say to all mankind or to the entire creation, because you are the Prophet unto the entire creation.

2. In reality, because He has no parts, nor any partner or associate, nor His equal. It should be remembered that there were many types of infidels in Arabia: atheists, polytheists, those who rejected the attributes of Allah Almighty, those who believed that Allah Almighty had children etc. In this Surah there is a refutation of all of them. In Allah Almighty, there is a refutation of the atheists and in Oneness; there is the refutation of the polytheists in totality. In the verse that follows, there is a refutation of the remaining infidels.

2. "Allah is Independent [3] from every need."

اَللّٰهُ الصَّمَدُ ۚ﴿۲﴾

3. He is totally independent of everything: He does not eat, nor drink, nor is He dependent on anyone for anything. In it, there is a refutation for those people who were advocating that just one Allah cannot take care of such a huge universe. He has enlisted help from some of His servants. By accepting them as His servants, they were calling them "*Ilah*"(deity) or "*Shuraka*"(partners) and were worshipping.

For their refutation it has been said: "*And none is a supporter of Him because of weakness...*" (S17:V111). In Islam, the saints of Allah and the angels are maintaining the order of the world, but not due to the weakness of Allah Almighty, but in an honorary capacity, to reflect and reveal the grandeur of Allah Almighty.

3. "He begot none, nor was He begotten [4] (from anyone)."

لَمْ يَلِدْ ۙ وَلَمْ يُوْلَدْ ۙ﴿۳﴾

4. Because children are from the genus of the father, but Allah Almighty is free and pure from genus and resemblance. Also, anyone who is born from someone is created. Allah Almighty is from eternity to eternity. The need for children is for the perpetuation of breed and is in need of this. The One Who is from eternity, what need has He for breed. In it is the refutation of the polytheists, the Jews and the Christians. The polytheists believe in the angels as the daughters of Allah. The Jews had believed in Hazrat Uzair and the Christians had believed in Hazrat Isa as the sons of Allah Almighty.

4."And there is none equal to Him [5]."

وَلَمْ يَكُنْ لَّهٗ كُفُوًا اَحَدٌ ﴿۴﴾

5. Neither in the Personality, nor in His Attributes, because He is Self-existent and the Creator, while everything else is possible creation and created. His Attributes are personal, eternal and limitless. On the other hand, the attributes of the creation are bestowed, are created and are limited. From this we learn that to accept the Holy Prophet صلى الله عليه وآله وسلم as Knower of the Unseen and *HAAZIR* and *NAAZIR* (omnipresent) is not polytheism because in it there is no equality with Allah Almighty. This is like accepting man as *SAMEE* (one who can hear); *BASEER* (one who can see); *HAYY* (one who is alive) and *QADIR* (one who has power). It should be remembered that this Surah is regarding Oneness of Allah Almighty and His Praise, but by stating "say" it has provided the beautiful

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reflection of Na'at - Praise of the Holy Prophet صلى الله عليه وآله وسلم as in it there is a hint towards the fact that the believer is he who believes in all these Attributes of Allah Almighty through your teachings. By leaving you out and accepting everything else, there is no faith. If the currency notes do not have the government seal, they are useless on the market. Observe, Shaitaan is a monotheist but he is accursed because he rejected prophethood.

اياتها ٥ ١١٣ سُوْرَةُ الْفَلَقِ مَكِّيَّةٌ ٢٠ ركوعها ١

SURAH AL-FALAQ (THE DAYBREAK)

(MADANI) Revealed After Hijrah

1Section: 5 Verses 1 23 Words, 74 Letters

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

I begin in the Name of Allah, the Most Compassionate, the Merciful.

SECTION 1

قُلْ اَعُوْذُ بِرَبِّ الْفَلَقِ ۙ﴿۱﴾

1.Please declare: "I take refuge with the Lord of the Daybreak [2]."

Reason for its Revelation:

During the 7th Hijri, just after the Treaty of Hudaibiyya, the Jewish chiefs said to their fellow Jew, Lubaid bin Asim, that your daughters are incomparable in witchcraft. We want you to cast a magical spell on the Holy Prophet صلى الله عليه وآله وسلم . Lubaid, through the help of a Jewish servant, managed to obtain the teeth of a worn-out comb and a few blessed hair of the Holy Prophet صلى الله عليه وآله وسلم and made an effigy from a candle and pierced eleven needles in it. In one chord, he tied eleven knots. Placing all this in the effigy, he pressed it firmly under a stone in the water of the well of Rawaan. The effect of this on the thinking of the Holy Prophet صلى الله عليه وآله وسلم was that he had erred in some worldly matters. This effect remained for a period of six months. Thereafter, Hazrat Jibraeel Ameen came down with these two Surahs, *Al-Falaq* and *An-Naas*, in which there are eleven verses about this witchcraft and gave it to the Holy Prophet صلى الله عليه وآله وسلم . Hazrat Alli was sent to take out all these things, used for the witchcraft, from the bottom of the well. The Holy Prophet صلى الله عليه وآله وسلم recited these verses. At each verse, one knot became loose and in this way all the knots became loose and the Messenger of Allah صلى الله عليه وآله وسلم recovered from its effects. From it, emerge a few benefits:

1. Witchcraft and its evil effects are true.

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2. Witchcraft can affect the body of a Prophet, just like the effect of sword, arrow and spear on the Prophet is not against Prophethood. The magicians failed against Hazrat Musa (On whom be peace) because their magic was in opposition to Prophetic miracle. In fact, the effect of this witchcraft was felt on the thinking of Hazrat Musa, who began to imagine that these sticks and ropes were moving. Says Allah Almighty: "*They looked to him as though they were running by the strength of their magic*"(S20:V66). The similar effect took place on the thinking of the Holy Prophet صلى الله عليه وآله وسلم .

3. It is permissible to learn the duas to remove the effect of witchcraft, to wear Ta'weez and recite incantations to ward off such spells.

4. Allah Almighty protects the intellect of the Prophet from the evil effects of witchcraft, so that it does not become an obstacle to the propagation of Religion.

5. One should not throw ones hair and broken combs outside. Throw them in a safe place as many spells of witchcraft can be affected through them.

2. "From the mischief of all creatures [3] created by Him."

مِنْ شَرِّ مَا خَلَقَ ۝٢

2. It means that just as Allah Almighty removes the night through the morning, likewise, He grants cure to illnesses through prayers. It tells us that one offering dua should remember Him with His Attributes, in accordance with his needs.

3. Whether man, animals, jinn or inanimate creation. This is a very comprehensive dua.

3. "And from the evil of the darkness when it sets in [4]."

وَ مِنْ شَرِّ غَاسِقٍ اِذَا وَقَبَ ۝٣

4. It means that when the moon becomes black during the lunar eclipse, or it remains out of view at the end of the month, because these times are put into much use for witchcraft. From this we understand that some of the times are inauspicious and ominous. Seek the refuge of Allah Almighty from these. Says Allah Almighty: "*In the day there is ill-fortune*" (S54:V19).

4. "And from the evil of those women who blow on the knots [5]."

وَ مِنْ شَرِّ النَّفّٰثٰتِ فِي الْعُقَدِ ۝٤

5. It means the daughters of Lubaid who were practising witchcraft had blown on the blessed hair of the Holy Prophet صلى الله عليه وآله وسلم through a chord string and made eleven knots. From this we learn that if there is an effect in the blowing of the magician, then surely how much effect will there not be in the verses of Allah and His Blessed Names if they are recited and blown on a person? Thus, to recite the verses of the Holy QUR'AAN on the ill persons and blow on them and make them into charms, etc. and knotting them is permissible. The Holy Prophet صلى الله عليه وآله وسلم would blow on sick persons.

5. "And from the evil of the envier when he envies (me) [6]."

وَمِنْ شَرِّ حَاسِدٍ اِذَا حَسَدَ ۝٥

6. An envious person is he who desires the decline in the bounties of others while MANGHABAT is that person who desires for himself those bounties that are possessed by others. Envy is totally evil, while *Ghabata* is permissible in matters of religion. Envy is that first sin which took place in heaven by Shaitaan and by Qabeel on earth. Everyone is fully aware of their consequences. From this we learn that witchcraft and envy are two of the worst sins, because after mentioning the common sins, these two have been mentioned specifically

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آياتها ٦ ١١٤ سُوْرَةُ النَّاسِ مَكِّيَّةٌ ٢١ ركوعها ١

SURAH AN-NAAS (THE MANKIND)

(MADANI) Revealed After Hijrah

(1Section: 6 Verses) 1 20 Words, 79 Letters

I begin in the Name of Allah, the Most Compassionate, the Merciful.

بِسْمِ اللّٰهِ الرَّحْمٰنِ الرَّحِيْمِ

SECTION 1

قُلْ اَعُوْذُ بِرَبِّ النَّاسِ ۙ﴿١﴾

1. Please declare [1]: "I (Muhammad) seek refuge with the Lord [2] of mankind."

1. O My Beloved! Say it with your blessed tongue so that with the effect of the prayer, the favourable effect of your blessed tongue, too, can be brought together and through your permission the other believers can say it. Without the rifle, the bullet cannot fire.
Without the purity of the tongue, the dua can have no favourable effect. For your dua to produce a favourable effect first purify yourself. Or, let the pure and pious pray for you, or, take permission from them.
2. Allah Almighty is the Lord of the entire creation, but since the human being is the superior creation, mention has been made of him specifically. It should be remembered that Lord is He who is Self-existent and is Present everywhere, at all times, unselfishly. His protection is provided in the world of souls, in the world, in the grave and in the Hereafter. In short, everywhere. The Arabic word "Abb"(father) is that being who provides sustenance and protection for a short time, out of selfish motives. Thus, Allah Almighty is the Lord and not the father. Because a human being, in his childhood, obtains protection only, therefore, this characteristic or attribute is mentioned first.

مَلِكِ النَّاسِ ۙ﴿٢﴾

2."The King of mankind [3]."

3. The true Master and King of everybody. Because in his youth a person digresses from his path, out of frenzy and insensibility, he requires to be checked and placed under legal restrictions. For that reason, "God of all" is used here.

اِلٰهِ النَّاسِ ۙ﴿٣﴾

3."The God [4] of mankind."

4. The true object of worship and intent of every human being. Because a human being engages himself in worship of Allah in his old age, the Divinity and adoration of Allah Almighty is mentioned at the end.

مِنْ شَرِّ الْوَسْوَاسِ ۙ الْخَنَّاسِ ۙ﴿٤﴾

4. "From the evil of him who whispers evil designs in the hearts [5] and slinks away [6]."

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5. It means Shaitaan, who places evil thoughts in the hearts of man. Evil thoughts are called "Waswasa"(evil suggestion), while good thoughts are called "Ilhaam"(inspiration). Evil suggestion is from Shaitaan, at the time of which one should recite "La Haul"; while Ilhaam or inspiration comes from Allah Almighty through the angels, for which one should express gratitude to your Creator. When the baser self, Nafs e Ammarah, gets the better of the person he will be plagued by many evil thoughts and suggestions; while in the overwhelming of the contented self, Nafs-e -Mutmainnah, the person will experience much inspiration.

6. It means he does not mislead you through word and sound, but straight away exercises influence on your heart. He makes evil appear as good. He is your enemy, but comes in the garb of a friend. May Allah Almighty protect us from him. Then he puts evil suggestions in accordance with the quality of the person.

5. "Those who whisper in the hearts of mankind [7]."

الَّذِیْ یُوَسْوِسُ فِیْ صُدُوْرِ النَّاسِ ۙ﴿۵﴾

7. In that at the time of callousness and negligence, Shaitaan places many evil suggestions in the heart of people, while during the time of rememberance of Allah Almighty, Shaitaan is overpowered. However, even in this state, he does his work. He places such evil intentions in the heart when the person is in Salaah. It should be remembered that Shaitaan is that enemy of ours who remains concealed from us, i.e. he can see us, but we cannot see him. Thus, seek protection and refuge from the All-Powerful Lord Who sees him and he cannot see Him. Seek protection from the powerful enemy from the Powerful Lord.

6. "From among jinn and mankind [8]."

مِنَ الْجِنَّةِ وَ النَّاسِ ﴿۶﴾

8. This is the description of Shaitaan placing evil suggestions in the heart of man - that he is from the jinns as well as from man. Many, totally misguided, people will come to you in the guise of well-wishers. If you listen to just one word of theirs, they will try to influence you in the future. But, if you keep them far away from the beginning, they will remain aloof from you. Do not be heedless of them. There are many dacoits of the treasures of faith. When going to bed, the Holy Prophet صلى الله عليه وآله وسلم would recite both these Surahs, then blow it on his blessed hands and rub his hands over his entire body. Every Muslim should act upon this practice.

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INDEX

VOL.2

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ALLAH ALMIGHTY

S 20:V5	-	S 20: V 80	-	S 21:V25	-	S 21:V108
S 22: V 34	-	S 23: V116	-	S 24:V4	-	S 24:V39
S 25:V59	-	S 28: V 70	-	S 30:V17	-	S 30:V18
S 31:V25	-	S 32:V4	-	S 33:V1	-	S 33:V3
S 34:V1	-	S 34: V 23	-	S 35:V2	-	S 35:V3
S 35:V9	-	S 35: V 12	-	S 35:V13	-	S 35:V28
S 36:V33	-	S 36: V 34	-	S 36:V35	-	S 36:V36
S 36: V 37	-	S 36:V38	-	S 36:V39	-	S 36:V40
S 36:V41	-	S 36:V42	-	S 36:V43	-	S 36:V44
S 36:V71	-	S 36:V72	-	S 36:V73	-	S 36:V80
S 37:V4	-	S 37: V 5	-	S 37:V6	-	S 37:V182
S 38:V27	-	S 38:V66	-	S 39:V4	-	S 39:V5
S 39:V6	-	S 39:V21	-	S 39:V35	-	S 40:V3
S 40:V7	-	S 40: V 12	-	S 40:V13	-	S 40:V14
S 40:V61	-	S 40: V 62	-	S 40:V64	-	S 40:V65
S 40: V 80	-	S 40: V 81	-	S 41:V6	-	S 41:V9
S 41:V10	-	S 41: V11	-	S 41:V12	-	S 41:V37
S 41:V39	-	S 41: V 53	-	S 42:V9	-	S 42:V10
S 42: V 29	-	S 42:V32	-	S 42:V33	-	S 42:V34
S 43:V10	-	S 43: V 11	-	S 43:V12	-	S 43:V84
S 44:V8	-	S 45: V 3	-	S 45:V4	-	S 45:V5
S 45:V12	-	S 45: V 13	-	S 45:V22	-	S 45:V36
S 45: V 37	-	S 47:V19	-	S 50:V6	-	S 50:V7
S 50:V8	-	S 50:V9	-	S 50:V10	-	S 50:V11
S 50:V38	-	S 51:V47	-	S 51:V48	-	S 51:V49
S 55:V5	-	S 55:V6	-	S 55:V7	-	S 55:V10
S 55:V11	-	S 55: V 12	-	S 55:V19	-	S 55:V20
S 55:V22	-	S 55: V24	-	S 55:V26	-	S 55:V27

Marfat.com

S 55:V29	-	S 55: V36	-	S 56: V 57	-	S 56:V58	
S 56: V 59	-	S 56:V63	-	S 56:V64	-	S 56: V 69	
S 57: V 1	-	S 57:V64	-	S 57:V66	-	S 57:V67	
S 59: V22	-	S 59:V23	-	S 59:V24	-	S 61: V 1	
S 62: V 2	-	S 64: V 1	-	S 64: V6	-	S 64: V 13	
S 65: V 12	-	S 66: V71	-	S 66: V2	-	S 67:V1	
S 67: V 3	-	S 67:V4	-	S 67: V 5	-	S 67: V15	
S 67: V23	-	S 67:V24	-	S 73: V 9	-	S 77:V20	
S 77: V21	-	S 77:V22	-	S 77:V23	-	S 78:V6	
S 78: V 7	-	S 78:V8	-	S 78:V9	-	S 78:V10	
S78: V11	-	S 78:V12	-	S 78:V13	-	S 78:V14	
S 78: V15	-	S 78:V16	-	S 79:V29	-	S 79:V30	
S 79: V 31	-	S 79:V32	-	S 79:V33	-	S 80:V18	
S 80: V 19	-	S 80:V20	-	S 80:V21	-	S 80:V22	
S 80: V24	-	S 80:V25	-	S 80:V26	-	S 80:V27	
S 80: V28	-	S 80:V29	-	S 80:V30	-	S 80:V31	
S 80: V 32	-	S 88:V18	-	S 88:V19	-	S 88:V20	
S112: V1	-	S 112:V2	-	S 112:V3	-	S 112:V4	

KNOWLEDGE OF ALLAH

S 33: V 1	-	S 33:V2	-	S 33: V34	-	S 33:V40	
S 33:V51	-	S 33:V54	-	S 33:V55	-	S 33:V63	
S 34:V01	-	S 34:V02	-	S 34: V 03	-	S 34:V21	
S 34: V26	-	S 34:V48	-	S 34: V 50	-	S 35:V08	
S 35: V 11	-	S 35:V31	-	S 35: V 38	-	S 35:V44	
S 36: V 76	-	S 36:V79	-	S 39:V07	-	S 39:V46	
S 40:V19	-	S 40:V20	-	S 40:V56	-	S 41:V47	
S 42: V 11	-	S 42:V12	-	S 42:V24	-	S 42:V27	
S 43: V 84	-	S 43:V85	-	S 44:V06	-	S 48:V04	

Marfat.com

S 48:V11 - S 48: V 24 - S 48: V26 - S 49:V01
S 49: V 08 - S 49: V 18 - S 49:V19 - S 50:V16
S 50: V17 - S 50:V18 - S 50:V45 - S 53:V30
S 53:V32 - S 54:V52 - S 54:V53 - S 56:V85
S 57: V03 - S 57:V04 - S 57:V06 - S 57:V10
S 57: V40 - S 58:V01 - S 58:V6 - S 58:V07
S 58: V11 - S 58:V13 - S 59:V18 - S 59:V22
S 60:V3 - S 60: V10 - S 62:V07 - S 63:V11
S 64:V2 - S 64: V4 - S 64: V8 - S 64:V11
S 64:V18 - S 65: V12 - S 66: V2 - S 67:V13
S 67:V14 - S 67: V19 - S 68: V07 - S 76:V30
S 87:V07 - S 100: V11

CREATOR AND MASTER

S 34: V1 - S 35:V11 - S 36:V83 - S 39:V5
S 39: V6 - S 39:V44 - S 39:V46 - S 39:V62
S 39:V62 - S 39:V63 - S 40:V61 - S 42:V4
S 42: V11 - S 42:V12 - S 42:V49 - S 42:V53
S 43: V85 - S 44:V7 - S 44:V38 - S 44:V39
S 46: V3 - S 46:V67 - S 47:V14 - S 48:V4
S 48: V7 - S 50:V16 - S 50:V38 - S 50:V43
S 53:V25 - S 53:V31 - S 53:V45 - S 53:V46
S 54: V49 - S 54:V55 - S 55:V3 - S 56:V57
S 56: V58 - S 56:V59 - S 56:V60 - S 57:V2
S 57:V3 - S 57:V4 - S 57:V5 - S 59:V23
S 59:V24 - S 62: V1 - S 63:V7 - S 64:V1
S 64: V3 - S 65:V3 - S 65:V12 - S 67:V1
S 67: V3 - S 73:V9 - S 85:V13 - S 85:V16
S 87:V2 - S 87:V3 - S 87:V4 - S 87:V5
S 95: V8 - S 96:V1 - S 96:V4

Marfat.com

ALLAH IS ALL POWERFULL

S 29:V17	-	S 29:V19	-	S 29:V20	-	S 30:V5	
S 30:V11	-	S 30:V12	-	S 30:V13	-	S 30:V14	
S 30: V15	-	S 30:V16	-	S 30:V17	-	S 30:V18	
S 30: V19	-	S 30:V20	-	S 30:V21	-	S 30:V22	
S 30:V23	-	S 30:V24	-	S 30:V25	-	S 30:V26	
S 30: V27	-	S 31:V21	-	S 30:V37	-	S 30:V50	
S 30: V54	-	S 31:V18	-	S 31:V30	-	S 33:V27	
S 33:V37	-	S 33:V38	-	S 34:V1	-	S 34:V2	
S 34:V21	-	S 34: V23	-	S 34:V39	-	S 35:V1	
S 35:V16	-	S 39: V52	-	S 35:V16	-	S 35:V41	
S 35:V44	-	S 36: V12	-	S 36:V82	-	S 38:V85	
S 39: V5	-	S 39:V42	-	S 39:V52	-	S 39:V67	
S 40: V3	-	S 40:V15	-	S 40:V16	-	S 40:V68	
S 42: V9	-	S 42:V19	-	S 42:V24	-	S 42:V31	
S 42: V50	-	S 44:V8	-	S 46:V33	-	S 48:V14	
S 51:V58	-	S 53:V43	-	S 53:V47	-	S 53:V48	
S 53:V49	-	S 53:V50	-	S 53:V51	-	S 53:V52	
S 53: V54	-	S 54:V50	-	S 54:V55	-	S 57:V1	
S 57: V2	-	S 57:V6	-	S 57:V17	-	S 57:V25	
S 58:V21	-	S 59:V24	-	S 60:V7	-	S 61:V1	
S 61:V8	-	S 61:V9	-	S 62:V1	-	S 62:V3	
S 64: V1	-	S 64:V28	-	S 66:V8	-	S 67:V1	
S 70: V41							

MERCY AND FORGIVNESS OF ALLAH

S 25:V70	-	S 27:V73	-	S 29:V40	-	S 29:V21	
S 92:V12	-	S 30:V5	-	S 31:V6	-	S 30:V9	
S 30:V45	-	S 30:V47	-	S 31:V20	-	S 33:V5	

Marfat.com

S 33:V24	-	S 33:V45	-	S 33:V50	-	S 33:V59	
S 33:V73	-	S 34: V2	-	S 35:V28	-	S 35:V30	
S 35:V45	-	S 39: V53	-	S 39:V54	-	S 40:V3	
S 42: V5	-	S 42:V19	-	S 42:V23	-	S 42:V25	
S 42: V28	-	S 42:V30	-	S 43:V5	-	S 44:V42	
S 46: V8	-	S 48:V14	-	S 49:V5	-	S 49:V12	
S 52:V28	-	S 53:V22	-	S 55:V1	-	S 55:V3	
S 55: V13	-	S 55:V78	-	S 57:V9	-	S 57:V21	
S 57: V28	-	S 57:V29	-	S 58:V2	-	S 58:V12	
S 59:V22	-	S 60:V6	-	S 60:V7	-	S 60:V12	
S 62:V4	-	S 73:V20	-	S 74:V6	-	S 85:V14	
S 85:V15	-	S 92: V12					

WHOM ALLAH DOES NOT LOVE AND WHO IS DEVOID OF GUIDANCE

S 39:V3	-	S 39:V23	-	S 42:V8	-	S 40:V34	
S 42:V40	-	S 46:V10	-	S 57:V23	-	S 57:V24	
S 60:V8	-	S 61:V4	-	S 61:V5	-	S 61:V6	
S 62:V5	-	S 63:V6					

PROPHETHOOD OF HAZRAT MUHAMMAD ﷺ

S 22:V49	-	S 22: V67	-	S 22: V68	-	S 25:V1	
S 25:V7	-	S 25:V8	-	S 25:V9	-	S 25: V10	
S 25:V11	-	S 26: V214	-	S 29:V18	-	S 29: V48	
S 33:V1	-	S 33:V7	-	S 33:V38	-	S 33: V39	
S 34:V49	-	S 35: V33	-	S 36:V3	-	S 36: V4	
S 36:V6	-	S 37: V171	-	S 37:V172	-	S 37: V173	
S 41:V14	-	S 42: V13	-	S 42:V48	-	S 48: V51	
S 48:V29	-	S 51: V55	-	S 52:V29	-	S 53:V2	

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S 53: V3	-	S 57:V25	-	S 58:V21	-	S 61: V9	
S 62: V2	-	S 62: V9	-	S 69: V46	-	S 74: V2	
S 74: V3	-	S 74: V4	-	S 74: V5	-	S 74: V6	
S 74: V7	-	S 88:V21	-	S 88:V22			

MERCY AND THE MOST EXCELLENT CHARACTER OF HAZRAT MUHAMMAD ﷺ

S 33: V6	-	S 34: V47	-	S 35: V8	-	S 38: V86	
S 40:V55	-	S 40: V77	-	S 42: V15	-	S 43: V40	
S 43: V41	-	S 44:V12	-	S 47: V19	-	S 50: V39	
S 50: V40	-	S 52: V40	-	S 58: V1	-	S 60: V1	
S 60: V12	-	S 62: V3	-	S 65: V11	-	S 66: V9	
S 68: V4	-	S 70: V1	-	S 70: V5	-	S 73: V10	
S 73: V11	-	S 74: V48	-	S 80: V1	-	S 80: V2	
S 80: V3	-	S 80: V4	-	S 80: V5	-	S 80: V6	
S 80: V7	-	S 80: V8	-	S 80: V9	-	S 80: V10	
S 93: V5	-	S 105: V1	-	S 105: V2	-	S 105: V3	
S 105: V4	-	S 105: V5	-	S 106: V1	-	S 106: V2	
S 106: V3	-	S 106: V4	-	S 110: V3			

STATUS OF HAZRAT MUHAMMAD ﷺ

S 22: V15	-	S 23: V 52	-	S 22: V67	-	S 22: V78	
S 23: V58	-	S 23: V101	-	S 24: V26	-	S 24: V35	
S 24: V62	-	S 24: V63	-	S 25: V9	-	S 25: V10	
S 25: V31	-	S 25: V56	-	S 25: V57	-	S 26: V 62	
S 26: V215	-	S 26: V21	-	S 26: V218	-	S 26: V219	
S 29 V52	-	S 30: V2	-	S 30: V3	-	S 30: V4	
S 30: V5	-	S 30: V6	-	S 30: V52	-	S 33: V5	
S 33: V6	-	S 33: V7	-	S 33: V21	-	S 33: V37	

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S 33: V40	-	S 33: V46	-	S 33: V50	-	S 33: V51
S 33: V52	-	S 33: V53	-	S 33: V56	-	S 33: V57
S 34: V28	-	S 35: V24	-	S 36: V8	-	S 38: V1
S 38: V35	-	S 38: V39	-	S 38: V40	-	S 38: V65
S 39: V12	-	S 39: V36	-	S 42: V43	-	S 42: V52
S 42: V53	-	S 43: V43	-	S 43: V44	-	S 44: V3
S 43: V88	-	S 44: V37	-	S 46: V5	-	S 46: V6
S 46: V8	-	S 46: V9	-	S 46: V29	-	S 46: V30
S 46: V31	-	S 46: V32	-	S 46: V35	-	S 47: V19
S 48: V1	-	S 48: V2	-	S 48: V8	-	S 48: V9
S 48: V10	-	S 48: V18	-	S 48: V28	-	S 52: V48

KNOWLEDGE OF HAZRAT MUHAMMAD ﷺ

S 22: V5	-	S 24: V16	-	S 25: V29	-	S 27: V65
S 36: V69	-	S 36: V70	-	S 40: V78	-	S 46: V9
S 46: V29	-	S 47: V30	-	S 49: V2	-	S 49: V9
S 53: V4	-	S 54: V6	-	S 55: V4	-	S 55: V39
S 57: V12	-	S 62: V2	-	S 68: V2	-	S 72: V25
S 72: V26	-	S 81: V24	-	S 87: V6	-	S 87: V7
S 91: V12	-	S 94: V1	-	S 96: V5		

OBEDIENCE OF HAZRAT MUHAMMAD ﷺ

S 24: V51	-	S 24: V52	-	S 24: V54	-	S 25: V27
S 25: V28	-	S 25: V29	-	S 33: V21	-	S 33: V36
S 33: V71	-	S 45: V18	-	S 47: V33	-	S 48: V17
S 49: V1	-	S 49: V14	-	S 53: V4	-	S 55: V4
S 58: V13	-	S 58: V20	-	S 59: V7	-	S 74: V12
S 75: V16	-	S 75: V17	-	S 75: V18	-	S 75: V19

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HUMILITY OF HAZRAT MUHAMMAD ﷺ

S 28: V86 - S28: V88 - S 30: V52 - S 30: V53
S 33: V1 - S 33: V2 - S 33: V3 - S 33: V48
S 39: V30 - S 39: V66 - S 41: V6 - S 43: V43
S 45: V18 - S 46: V9 - S 47: V19 - S 52: V48
S 52: V49 - S 76: V24 - S 80: V1 - S 80: V2
S 80: V3 - S 80: V4 - S 80: V5 - S 80: V6
S 80: V7 - S 80: V8 - S 80: V9 - S 80:V10
S 108: V3 - S 110: V3

PROPHETS

PROPHET ADAM ﷺ

S 38: V72 - S 38: V73 - S 38: V74 - S 38: V75
S 38: V76 - S 38: V77 - S 38: V78 - S 38: V79
S 38: V76 - S 38: V77 - S 38: V78 - S 38: V79
S 38: V80 - S 38: V81 - S 38: V82 - S 38: V83
S 38: V84 - S 38: V85 - S 38: V86

PROPHET EBRAHIM ﷺ

S 22: V26 - S 22: V27 - S 22: V28 - S 26: V69
S 26: V70 - S 26: V71 - S 26: V72 - S 26: V73
S 26: V74 - S 26: V75 - S 26: V76 - S 26: V77
S 26: V78 - S 26: V79 - S 26: V80 - S 26: V81
S 26: V82 - S 26: V83 - S 26: V84 - S 26: V85
S 29: V16 - S 29: V17 - S 29: V24 - S 29: V26
S 29: V27 - S 37: V83 - S 37: V84 - S 37: V85
S 37: V88 - S 37: V89 - S 37: V90 - S 37: V91
S 37: V92 - S 37: V93 - S 37: V94 - S 37: V95
S 37: V96 - S 37: V97 - S 37: V98 - S 37: V99

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S 37: V100 - S 37: V101 - S 37: V102 - S 37: V103
S 37: V104 - S 37: V105 - S 37: V106 - S 37: V107
S 37: V108 - S 37: V109 - S 37: V110 - S 37: V111
S 37: V112 - S 38: V45 - S 38: V46 - S 38: V47
S 43: V26 - S 43: V27 - S 43: V28 - S 51: V24
S 51: V25 - S 51: V26 - S 51: V28 - S 51: V29
S 51: V30 - S 51: V31 - S 51: V32 - S 51: V33
S 51: V34 - S 51: V35 - S 51: V36 - S 51: V37
S 57: V26 - S 60: V4

PROPHET DAWOOD

S 27: V15 - S.27: V16 - S 34: V10 - S 34: V11
S 38: V17 - S 38: V18 - S 38: V19 - S 38: V20
S 38: V21 - S 38: V22 - S 38: V23 - S 38: V24
S 38: V25 - S 38: V26

PROPHET SHUAIB

S 26: V177 - S 26: V178 - S 26: V179 - S 26: V180
S 26: V181 - S 26: V182 - S 26: V183 - S 26: V184
S 26: V185 - S 26: V186 - S 26: V187 - S 26: V188
S 26: V189 - S 26: V190 - S 26: V191 - S 29: V37
S 29: V36

PROPHET SALEH

S 26: V141 - S 26: V142 - S 26: V143 - S 26: V144
S 26: V145 - S 26: V146 - S 26: V147 - S 26: V148
S 26: V149 - S 26: V150 - S 26: V151 - S 26: V152
S 26: V153 - S 26: V154 - S 26: V155 - S 26: V156
S 26:V157 - S 26: V158 - S 41: V17 - S 41: V18
S 51: V43 - S 51: V44 - S 51: V45 - S 54: V23
S 54: V24 - S 54: V25 - S 54: V26 - S 54: V27

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S 54: V28 - S 54: V29 - S 54: V30 - S 54: V31

S 54: V32 - S 69: V4 - S 69: V5 - S 89: V9

S 89: V11 - S 89: V12 - S 89: V13 - S 91: V11

S 91: V12 - S 91: V13 - S 91: V14 - S 91: V15

PROPHET LUT

S 26:V160 - S 26: V161 - S 26: V162 - S 26: V163

S 26: V164 - S 26: V165 - S 26: V166 - S 26: V167

S 26: V168 - S 26: V169 - S 26: V170 - S 26: V171

S 26:V172 - S 26: V173 - S 26: V174 - S 29: V28

S 29: V29 - S 29: V30 - S 29: V31 - S 29: V32

S 29: V33 - S 29: V34 - S 37: V133 - S 37: V134

S 37: V135 - S 37: V136 - S 37: V137 - S 37: V138

S 54: V33 - S 54: V34 - S 54: V35 - S 54: V37

S 54: V38 - S 54: V39 - S 66: V10

PROPHET MUSA

S 23: V45 - S 23: V45 - S 23: V47 - S 23: V48

S 25: V35 - S 25: V36 - S 26: V11 - S 26: V12

S 26: V13 - S 26: V14 - S 26: V15 - S 26: V16

S 26: V17 - S 26: V23 - S 26: V24 - S 26: V25

S 26: V26 - S 26: V27 - S 26: V28 - S 26: V29

S 26: V30 - S 26: V31 - S 26: V32 - S 26: V33

S 26: V34 - S 26: V35 - S 26: V36 - S 26: V37

S 26: V38 - S 26: V39 - S 26: V40 - S 26: V41

S 26: V42 - S 26: V43 - S 26: V44 - S 26: V45

S 26: V46 - S 26: V47 - S 26: V49 - S 26: V50

S 26: V51 - S 26: V52 - S 26: V53 - S 26: V54

S 26: V55 - S 26: V56 - S 26: V57 - S 26: V58

S 26: V59 - S 26: V60 - S 26: V61 - S 26: V62

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S 26: V65	-	S 26: V66	-	S 26: V67	-	S 26: V68	
S 27: V7	-	S 27: V8	-	S 27: V9	-	S 27: V10	
S 27: V11	-	S 27: V12	-	S 27: V13	-	S 28: V14	
S 28: V14	-	S 28: V15	-	S 28: V16	-	S 28: V17	
S 28: V18	-	S 28: V20	-	S 28: V21	-	S 28: V22	
S 28: V23	-	S 28: V24	-	S 28: V25	-	S 28: V26	
S 28: V27	-	S 28: V28	-	S 28: V29	-	S 28: V30	
S 28: V31	-	S 28: V32	-	S 28: V34	-	S 28: V35	
S 28: V36	-	S 28: V37	-	S 28: V38	-	S 28: V39	
S 28: V40	-	S 29: V39	-	S 29: V40	-	S 33: V19	
S 33: V69	-	S 37: V114	-	S 37: V115	-	S 37: V116	
S 37: V117	-	S 37: V118	-	S 37: V 119	-	S 37: V120	
S 37: V121	-	S 40: V23	-	S 40: V24	-	S 40: V25	
S 40: V26	-	S 40: V27	-	S 40: V28	-	S 40: V29	
S 40: V37	-	S 40: V38	-	S 40: V39	-	S 40: V40	
S 40: V41	-	S 40: V42	-	S 40: V43	-	S 40: V44	
S 40: V45	-	S 40: V46	-	S 41: V45	-	S 43: V49	
S 43: V51	-	S 43: V52	-	S 43: V53	-	S 43: V54	
S 43: V55	-	S 43: V56	-	S 44: V17	-	S 44: V18	
S 44: V19	-	S 44: V20	-	S 44: V21	-	S 44: V22	
S 44: V23	-	S 44: V24	-	S 44: V25	-	S 44: V26	
S 44: V27	-	S 44: V28	-	S 44: V29	-	S 44: V30	
S 44: V31	-	S 44: V32	-	S 44: V33	-	S 51: V38	
S 51: V39	-	S 51: V30	-	S 54: V41	-	S 54: V42	
S 61: V5	-	S 66: V11	-	S 79: V15	-	S 79: V16	
S 79: V17	-	S 79: V18	-	S 79: V19	-	S 79: V20	
S 79: V21	-	S 79: V22	-	S 79: V23	-	S 79: V24	
S 79: V25	-	S 79: V26	-	S 89: V10	-	S 89: V11	
S 89: V12	-	S 89: V13					

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PROPHET NUH

S 23: V24 - S 23: V25 - S 23: V27 - S 23: V29
S 25: V37 - S 26: V105 - S 26: V106 - S 26: V107
S 26: V108 - S 26: V109 - S 26: V110 - S 26: V111
S 26: V112 - S 26: V113 - S 26: V114 - S 26: V115
S 26: V116 - S 26: V117 - S 26: V118 - S 26: V119
S 26: V120 - S 29: V14 - S 29: V15 - S 37: V75
S 37: V76 - S 37: V77 - S 37: V78 - S 37: V79
S 37: V80 - S 37: V81 - S 51: V46 - S 54: V9
S 54: V10 - S 54: V11 - S 54: V12 - S 54: V13
S 54: V14 - S 57: V26 - S 66: V10 - S 71: V1
S 71: V2 - S 71: V3 - S 71: V4 - S 71: V5
S 71: V6 - S 71: V7 - S 71: V8 - S 71: V9
S 71: V10 - S 71: V11 - S 71: V12 - S 71: V13
S 71: V14 - S 71: V15 - S 71: V16 - S 71: V17
S 71: V18 - S 71: V19 - S 71: V20 - S 71: V22
S 71: V23 - S 71: V26 - S 71: V28

PROPHET HUD

S 26: V125 - S 26: V126 - S 26: V127 - S 26: V128
S 26: V129 - S 26: V130 - S 26: V131 - S 26: V132
S 26: V133 - S 26: V134 - S 26: V135 - S 26: V136
S 26: V137 - S 26: V138 - S 26: V139 - S 26: V140
S 41: V15 - S 41:V16 - S 46: V21 - S 46: V22
S 46: V23 - S 46: V24 - S 46: V25 - S 46: V26
S 51: V41 - S 51: V42 - S 54: V18 - S 54: V19
S 54: V20 - S 69: V4 - S 69: V6 - S 69: V7
S 69: V8 - S 89: V6 - S 89: V7 - S 89: V8

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PROPHET YUNUS(AS)

S 37: V139 - S 37: V140 - S 37: V142 - S 37: V 145
S 37: V146 - S 37: V147 - S 37: V148 - S 68: V48
S 68: V49 - S 68: V50

ISLAM

S 23: V53 - S 23: V71 - S 29: V8 - S 29: V46
S 30: V30 - S 30: V43 - S 39: V2 - S 39: V3
S 39: V22 - S 45: V18 - S 48: V28 - S 49: V10
S 49: V11 - S 49: V12 - S 49: V13 - S 49: V17
S 53: V38 - S 53: V39 - S 57: V8 - S 57: V16
S 57: V27 - S 61: V8 - S 66: V8 - S 70: V19
S 73: V8

ISLAMIC CHARACTER

S 53: V40 - S 53: V41 - S 54: V32 - S 58: V9
S 58: V10 - S 58: V11 - S 59: V9 - S 61: V1
S 61: V3 - S 64: V11 - S 64: V13 - S 64: V14
S 64: V16 - S 65: V3 - S 66: V6 - S 70: V20
S 70: V21 - S 70: V22 - S 70: V23 - S 70: V24
S 70: V25 - S 70: V26 - S 70: V27 - S 70: V28
S 70: V29 - S 70: V30 - S 70: V31 - S 70: V32
S 70: V33 - S 70: V34 - S 70: V35 - S 73: V7
S 73: V20 - S 74: V6 - S 90: V17 - S 92: V1
S 92: V2 - S 92: V3 - S 92: V4 - S 92: V5
S 92: V6 - S 92: V7 - S 92: V8 - S 92: V9
S 92: V10 - S 94: V7 - S 104: V1 - S 104: V2
S 104: V3

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MAN AND HIS EXCELLENCE IN THE LIGHT OF THE QUR'AAN

S 23: V12 - S 23: V13 - S 23: V14 - S 23:V115
S 29: V15 - S 33: V72 - S 35: V10 - S 38: V27
S 39: V07 - S 45: V12 - S 49: V13 - S 51: V54
S 55: V03 - S 55: V14 - S 64: V03 - S 76: V2
S 86: V5 - S 89: V15 - S 91: V1 - S 95: V5

COMMANDS AND PROHIBITIONS

S 22: V77 - S 23: V51 - S 23: V96 - S 24: V19
S 24: V21 - S 24: V22 - S 24: V32 - S 24: V33
S 29: V8 - S 29: V27 - S 29: V56 - S 30: V32
S 31: V6 - S 31: V12 - S 31: V13 - S 31: V14
S 31: V15 - S 31: V33 - S 33: V3 - S 33: V70
S 35: V5 - S 39: V2 - S 39: V10 - S 39: V11
S 39: V12 - S 39: V13 - S 39: V14 - S 42: V13
S 42: V14 - S 42: V47 - S 45: V14 - S 45: V181
S 45: V19 - S 46: V14 - S 46: V15 - S 46: V16
S 46: V35 - S 47: V38 - S 49: V9 - S 49: V10
S 49: V11 - S 49: V12 - S 51: V50 - S 51: V51
S 53: V32 - S 55: V8 - S 55: V9 - S 56: V74
S 56: V96 - S 57: V7 - S 57: V21 - S 57: V28
S 58: V9 - S 59: V18 - S 60: V1 - S 60: V13
S 61: V14 - S 62: V10 - S 63: V9 - S 63: V10
S 64: V12 - S 66: V6 - S 73: V8 - S 87: V1
S 106: V3 - S 106: V4

ISRAELITES

S 33: V69 - S 37: V115 - S 37: V116 - S 44: V17

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S 44: V18	-	S 44: V23	-	S 44: V24	-	S 44: V30	
S 44: V31	-	S 44: V32	-	S 44: V33	-	S 45: V16	
S 45: V17	-	S 59: V2	-	S 59: V13	-	S 59: V14	
S 61: V5	-	S 61: V6	-	S 62: V5	-	S 62: V6	
S 62: V7	-	S 98: V4	-	S 98: V5	-	S 98: V6	

FATE / DESTINY

S 22: V46	-	S 26: V4	-	S 27: V92	-	S 35: V8	
S 36: V7	-	S 36: V8	-	S 36: V9	-	S 36: V10	
S 45: V23	-	S 46: V8	-	S 46: V44	-	S 51: V9	
S 57: V22	-	S 57: V23	-	S 61: V5	-	S 63: V3	
S 64: V2	-	S 64: V6	-	S 64: V11	-	S 74: V31	
S 74: V56	-	S 76: V30	-	S 83: V14			

HOLY WAR

S 22: V 9	-	S 22: V39	-	S 22: V40	-	S 22: V78	
S 29: V6	-	S 33: V9	-	S 33: V10	-	S 33: V11	
S 33: V12	-	S 33: V13	-	S 33: V14	-	S 33: V15	
S 33: V16	-	S 33: V17	-	S 33: V18	-	S 33: V19	
S 33: V22	-	S 33: V23	-	S 33: V24	-	S 33: V25	
S 47: V7	-	S 47: V35	-	S 48: V16	-	S 48: V17	
S 57: V7	-	S 57: V25	-	S 59: V2	-	S 59: V4	
S 59: V5	-	S 59: V6	-	S 59: V7	-	S 59: V14	
S 61: V4	-	S 61: V10	-	S 61: V11	-	S 61: V12	
S 61: V13	-	S 66: V9	-	S 100: V1	-	S 100: V2	
S 100: V3	-	S 100: V4	-	S 100: V5			

SUPPLICATIONS

S 22: V36	-	S 23:.V29	-	S 23: V51	-	S 23: V97	

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S 23: V98 - S 23: V118 - S 25: V74 - S 26: V83
S 26: V84 - S 26: V85 - S 26: V86 - S 26: V87
S 26: V88 - S 27: V19 - S 27: V62 - S 28: V21
S 38: V35 - S 38: V69 - S 39: V42 - S 40: V60
S 43: V13 - S 43: V14 - S 46: V15 - S 51: V17
S 52: V49 - S 54: V55 - S 57: V3 - S 59: V10
S 60: V4 - S 60: V5 - S 65: V3 - S 66: V8
S 68: V51 - S 87: V14 - S 90: V8 - S 93: V11
S 113: V1 - S 113: V2 - S 113: V3 - S 113: V4
S 113: V5 - S 114: V1 - S 114: V2 - S 114: V3
S 114: V4 - S 114: V5 - S 114: V6

POLITICAL MATTERS

S 22: V40 - S 22: V41 - S 22: V60 - S 24: V50
S 26: V34 - S 26: V35 - S 26: V52 - S 26: V53
S 26: V54 - S 26: V55 - S 26: V56 - S 26: V57
S 26: V58 - S 26: V59 - S 26: V60 - S 26: V61
S 26: V62 - S 26: V63 - S 26: V64 - S 26: V65
S 26: V66 - S 26: V67 - S 26: V68 - S 26: V151
S 26: V152 - S 27: V20 - S 27: V34 - S 28: V17
S 28: V57 - S 30: V41 - S 33: V6 - S 33: V25
S 37: V115 - S 37: V116 - S 38: V26 - S 38: V28
S 40: V25 - S 40: V26 - S 42: V38 - S 43: V49
S 43: V51 - S 43: V52 - S 43: V53 - S 44: V17
S 44: V18 - S 44: V25 - S 44: V26 - S 44: V27
S 44: V28 - S 44: V29 - S 47: V22 - S 47: V35
S 47: V38 - S 48: V1 - S 49: V6 - S 49: V9
S 49: V10 - S 60: V1 - S 60: V2 - S 60: V8
S 60: V9 - S 110: V2

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POLYTHEISM

S 22: V30	-	S 22: V31	-	S 22: V73	-	S 23: V91	
S 25: V2	-	S 25: V55	-	S 29: V8	-	S 30: V28	
S 30: V40	-	S 31: V11	-	S 31: V13	-	S 31: V33	
S 34: V27	-	S 35: V13	-	S 35: V14	-	S 35: V40	
S 39: V29	-	S 39: V38	-	S 39: V40	-	S 39: V64	
S 39: V65	-	S 40: V66	-	S 42: V21	-	S 42: V22	
S 43: V9	-	S 43: V45	-	S 43: V81	-	S 43: V86	
S 43: V87	-	S 46: V4	-	S 46: V5	-	S 46: V6	
S 46: V8	-	S 51: V51	-	S 53: V19	-	S 53: V20	
S 53: V21	-	S 53: V22	-	S 53: V23	-	S 53: V32	
S 59: V23	-	S 72: V18	-	S 72: V20	-	S 72: V22	

SPECIALITIES OF SHARIAH

S 22: V78	-	S 22: V25	-	S 29: V45	-	S 30: V17	
S 30: V18	-	S 33: V5	-	S 33: V6	-	S 38: V44	
S 48: V29	-	S 53: V38	-	S 58: V5	-	S 58: V12	
S 65: V1	-	S 70: V19	-	S 70: V20	-	S 70: V21	
S 70: V22	-	S 70: V23	-	S 70: V24	-	S 70: V25	
S 70: V26	-	S 70: V27	-	S 70: V28	-	S 70: V29	
S 70: V30	-	S 70: V31	-	S 70: V32	-	S 70: V33	
S 70: V34	-	S 70: V35					

LAWS OF SHARIAH PILGRIMAGE

S 22: V25	-	S 22: V26	-	S 22: V27	-	S 22: V28	
S 22: V29	-	S 22:V32	-	S 22: V33	-	S 22: V36	
S 22: V37							

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SALAAH, ZAKAAT AND SADAQAH

S 29: V45	-	S 30: V17	-	S 30: V18	-	S 33: V33
S 34: V39	-	S 35: V29	-	S 36: V47	-	S 51: V19
S 57: V7	-	S 57: V11	-	S 57: V18	-	S 58: V13
S 62: V9	-	S 70: V23	-	S 70: V24	-	S 70: V25
S 76: V24	-	S 76: V25				

CRIME AND PUNISHMENT

S 23: V5	-	S 24: V02	-	S 24: V3	-	S 24: V04
S 24: V5	-	S 24: V6	-	S 24: V7	-	S 24: V8
S 24: V9	-	S 24: V22	-	S 24: V27	-	S 24: V30
S 24: V31	-	S 24: V33	-	S 24: V58	-	S 24: V60
S 24: V61	-	S 25: V72	-	S 60: V1		

SHAYTAAN

S 22: V3	-	S 22: V4	-	S 24: V21	-	S 26: V221
S 26: V222	-	S 26: V223	-	S 29: V38	-	S 34: V20
S 34: V21	-	S 35: V6	-	S 36: V60	-	S 36: V62
S 37: V6	-	S 37: V8	-	S 37: V9	-	S 37: V10
S 38: V74	-	S 38: V75	-	S 38: V76	-	S 38: V77
S 38: V78	-	S 38: V79	-	S 38: V80	-	S 38: V81
S 38: V82	-	S 38: V83	-	S 38: V84	-	S 38: V85
S 41: V25	-	S 43: V62	-	S 43: V36	-	S 43: V37
S 47: V25	-	S 59: V16				

FOLLOWERS OF HAZRAT MUHAMMAD ﷺ

S 22: V19	-	S 22: V58	-	S 22: V59	-	S 23: V101
S 24: V11	-	S 24: V12	-	S 24: V13	-	S 24: V14
S 24: V15	-	S 24: V16	-	S 24: V17	-	S 24: V18

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S 24: V19	-	S 24: V20	-	S 24: V22	-	S 24: V55	
S 28: V56	-	S 30: V4	-	S 30: V6	-	S 31: V15	
S 33: V5	-	S 33: V22	-	S 33: V23	-	S 33: V62	
S 40: V3	-	S 46: V39	-	S 47: V2	-	S 48: V4	
S 48: V5	-	S 48: V10	-	S 48: V18	-	S 48: V19	
S 48: V26	-	S 48: V29	-	S 49: V2	-	S 49: V5	
S 49: V7	-	S 49: V8	-	S 50: V4	-	S 56: V10	
S 56: V11	-	S 56: V12	-	S 56: V13	-	S 56: V14	
S 56: V15	-	S 56: V16	-	S 56: V17	-	S 56: V18	
S 56: V19	-	S 56: V20	-	S 56: V21	-	S 56: V22	
S 56: V23	-	S 56: V24	-	S 56: V25	-	S 56: V26	
S 56: V39	-	S 56: V75	-	S 57: V1	-	S 57: V10	
S 57: V11	-	S 58: V12	-	S 58: V22	-	S 59: V8	
S 59: V9	-	S 59: V10	-	S 62: V11	-	S 66: V2	
S 66: V4	-	S 66: V8	-	S 66: V11	-	S 66: V12	
S 92: V17	-	S 92: V18	-	S 92: V19	-	S 92: V20	
S 92: V21							

THE HOLY QUR'AAN

S 22: V57	-	S 25: V1	-	S 25: V4	-	S 25: V6	
S 25: V32	-	S 25: V33	-	S 26: V192	-	S 26: V193	
S 26: V194	-	S 26: V195	-	S 26: V210	-	S 26: V211	
S 26: V212	-	S 27: V1	-	S 27: V2	-	S 27: V6	
S 27: V75	-	S 27: V77	-	S 29: V45	-	S 29: V48	
S 29: V49	-	S 29: V51	-	S 30: V2	-	S 30: V3	
S 30: V4	-	S 30: V5	-	S 30: V6	-	S 30: V58	
S 31: V2	-	S 31: V3	-	S 32: V2	-	S 32: V3	
S 22: V57	-	S 25: V4	-	S 35: V31	-	S 35: V32	
S 36: V5	-	S 36: V6	-	S 36: V69	-	S 36: V70	

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S 38: V30	-	S 38: V49	-	S 38: V87	-	S 39: V1	
S 39: V2	-	S 39: V23	-	S 39: V27	-	S 39: V28	
S 39: V41	-	S 40: V2	-	S 41: V2	-	S 41: V3	
S 41: V4	-	S 41: V40	-	S 41: V42	-	S 41: V44	
S 42: V7	-	S 42: V17	-	S 43: V4	-	S 43: V31	
S 43: V32	-	S 43: V44	-	S 44: V2	-	S 44: V3	
S 44: V4	-	S 44: V5	-	S 45: V2	-	S 45: V20	
S 46: V2	-	S 46: V8	-	S 46: V12	-	S 46: V20	
S 52: V33	-	S 52: V34	-	S 54: V17	-	S 54: V22	
S 54: V32	-	S 54: V40	-	S 55: V2	-	S 56: V77	
S 56: V79	-	S 56: V80	-	S 57: V9	-	S 59: V21	
S 64: V8	-	S 68: V52	-	S 69: V41	-	S 69: V42	
S 69: V43	-	S 69: V45	-	S 69: V46	-	S 74: V54	
S 74: V55	-	S 75: V16	-	S 75: V17	-	S 75: V18	
S 75: V19	-	S 76: V23	-	S 76: V29	-	S 87: V19	
S 80: V11	-	S 80: V12	-	S 80: V13	-	S 80: V14	
S 80: V15	-	S 80: V16	-	S 81: V19	-	S 81: V21	
S 81: V27	-	S 81: V80	-	S 85: V21	-	S 85: V22	
S 86: V11	-	S 86: V12	-	S 86: V13	-	S 86: V14	
S 97: V1	-	S 97: V2	-	S 97: V3	-	S 97: V4	
S 97: V5							

DIVINE REVEALED BOOKS

S 28: V43	-	S 35: V25	-	S 40: V54	-	S 46: V12	
S 61: V6	-	S 87: V18	-	S 87: V19			

DAY OF JUDGEMENT

S 22: V1	-	S 22: V2	-	S 22: V5	-	S 22: V17	
S 22: V56	-	S 22: V57	-	S 23: V82	-	S 23: V83	

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S 25: V25	-	S 25: V26	-	S 25: V27	-	S 25: V28	
S 27: V68	-	S 27: V69	-	S 27: V71	-	S 27: V72	
S 30: V50	-	S 32: V5	-	S 32: V10	-	S 32: V25	
S 32: V28	-	S 33: V63	-	S 34: V3	-	S 34: V5	
S 34: V7	-	S 35: V9	-	S 36: V48	-	S 36: V49	
S 36: V50	-	S 36: V51	-	S 36: V52	-	S 36: V54	
S 36: V79	-	S 36: V80	-	S 36: V81	-	S 36: V82	
S 36: V83	-	S 39: V68	-	S 39: V69	-	S 39: V70	
S 40: V17	-	S 40: V18	-	S 40: V59	-	S 44: V34	
S 44: V35	-	S 44: V36	-	S 44: V40	-	S 44: V41	
S 45: V25	-	S 45: V26	-	S 45: V27	-	S 45: V28	
S 45: V29	-	S 45: V32	-	S 45: V34	-	S 47: V18	
S 50: V3	-	S 50: V4	-	S 50: V11	-	S 50: V20	
S 50: V21	-	S 50: V22	-	S 52: V9	-	S 52: V10	
S 52: V11	-	S 52: V12	-	S 54: V1	-	S 55: V37	
S 55: V39	-	S 55: V41	-	S 55: V42	-	S 55: V43	
S 55: V44	-	S 56: V1	-	S 56: V2	-	S 56: V3	
S 56: V4	-	S 56: V5	-	S 56: V6	-	S 56: V49	
S 56: V50	-	S 56: V61	-	S 56: V62	-	S 56: V63	
S 60: V3	-	S 64: V7	-	S 64: V9	-	S 67: V25	
S 67: V26	-	S 67: V27	-	S 69: V1	-	S 69: V2	
S 69: V3	-	S 69: V13	-	S 69: V14	-	S 69: V15	
S 69: V16	-	S 69: V17	-	S 70: V8	-	S 70: V9	
S 70: V10	-	S 70: V11	-	S 70: V12	-	S 70: V13	
S 70: V14	-	S 70: V15	-	S 70: V16	-	S 70: V17	
S 70: V18	-	S 74: V8	-	S 74: V9	-	S 74: V10	
S 74: V32	-	S 74: V33	-	S 74: V34	-	S 74: V35	
S 74: V36	-	S 75: V1	-	S 75: V2	-	S 75: V3	
S 75: V4	-	S 75: V5	-	S 75: V6	-	S 75: V7	

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S 75: V8	-	S 75: V9	-	S 75: V10	-	S 75: V11
S 75: V 12	-	S 75: V13	-	S 75: V14	-	S 75: V15
S 75: V22	-	S 75: V23	-	S 75: V24	-	S 75: V25
S 75: V37	-	S 75: V38	-	S 75: V39	-	S 75: V40
S 77: V1	-	S 77: V2	-	S 77: V3	-	S 77: V4
S 77: V5	-	S 77: V6	-	S 77: V7	-	S 77: V8
S 77: V9	-	S 77: V10	-	S 77: V11	-	S 77: V12
S 77: V13	-	S 77: V14	-	S 77: V15	-	S 77: V29
S 77: V30	-	S 77: V31	-	S 77: V32	-	S 77: V33
S 77: V35	-	S 77: V36	-	S 77: V37	-	S 77: V38
S 77: V39	-	S 78: V1	-	S 78: V2	-	S 78: V3
S 78: V4	-	S 78: V5	-	S 78: V6	-	S 78: V7
S 78: V8	-	S 78: V9	-	S 78: V10	-	S 78: V11
S 78: V12	-	S 78: V13	-	S 78: V14	-	S 78: V15
S 78: V16	-	S 78: V17	-	S 78: V18	-	S 78: V19
S 78: V20	-	S 78: V21	-	S 78: V22	-	S 78: V23
S 78: V24	-	S 78: V25	-	S 78: V26	-	S 79: V1
S 79: V2	-	S 79: V3	-	S 79: V4	-	S 79: V5
S 79: V10	-	S 79: V11	-	S 79: V12	-	S 79: V45
S 80: V33	-	S 80: V34	-	S 80: V35	-	S 80: V36
S 80: V37	-	S 80: V38	-	S 80: V39	-	S 80: V40
S 80: V41	-	S 80: V43	-	S 81: V1	-	S 81: V2
S 81: V3	-	S 81: V4	-	S 81: V5	-	S 81: V6
S 81: V8	-	S 82: V1	-	S 82: V2	-	S 82: V3
S 82: V4	-	S 82: V5	-	S 89: V1	-	S 89: V2
S 89: V3	-	S 89: V4	-	S 89: V5	-	S 89: V21
S 89: V22	-	S 89: V23	-	S 89: V24	-	S 99: V1
S 99: V2	-	S 99: V3	-	S 99: V4	-	S 99: V5
S 99: V6	-	S 99: V7	-	S 99: V8	-	S 101: V1

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S 101: V2 - S 101: V3 - S 101: V4 - S 101: V5
S 101: V6 - S 101: V7 - S 101: V8 - S 101: V9
S 107: V1 - S 107: V2 - S 107: V3 - S 107: V4
S 107: V5

BELIEVERS AND THE PIOUS

S 22: V14 - S 22: V23 - S 22: V24 - S 22: V34
S 22: V35 - S 22: V38 - S 22: V50 - S 23: V57
S 23: V58 - S 23: V59 - S 23: V60 - S 23: V61
S 23: V99 - S 24: V26 - S 24: V51 - S 25: V24
S 25: V63 - S 25: V64 - S 25: V65 - S 25: V67
S 25: V68 - S 25: V69 - S 25: V70 - S 26: V227
S 27: V89 - S 28: V54 - S 28: V55 - S 28: V67
S 28: V84 - S 29: V2 - S 29: V3 - S 29: V7
S 29: V9 - S 29: V44 - S 29: V58 - S 29: V59
S 30: V15 - S 30: V31 - S 30: V32 - S 30: V47
S 30: V52 - S 30: V53 - S 30: V60 - S 31: V4
S 31: V5 - S 31: V9 - S 31: V12 - S 31: V13
S 31: V16 - S 31: V17 - S 31: V22 - S 32: V16
S 32: V20 - S 32: V24 - S 33: V22 - S 33: V23
S 33: V24 - S 33: V35 - S 33: V41 - S 33: V42
S 33: V43 - S 33: V44 - S 33: V47 - S 34: V4
S 34: V23 - S 34: V37 - S 35: V29 - S 35: V30
S 35: V33 - S 35: V34 - S 35: V35 - S 36: V11
S 36: V20 - S 36: V21 - S 36: V22 - S 36: V23
S 36: V24 - S 36: V25 - S 36: V26 - S 36: V27
S 36: V55 - S 36: V56 - S 36: V57 - S 37: V40
S 37: V41 - S 37: V42 - S 37: V43 - S 37: V44
S 37: V45 - S 37: V46 - S 37: V47 - S 37: V48

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S 37: V49	-	S 37: V51	-	S 37: V52	-	S 37: V53	
S 37: V54	-	S 37: V55	-	S 37: V56	-	S 37: V57	
S 37: V58	-	S 37: V59	-	S 37: V60	-	S 37: V61	
S 38: V49	-	S 38: V50	-	S 38: V51	-	S 38: V52	
S 38: V53	-	S 38: V54	-	S 39: V9	-	S 39: V10	
S 39: V17	-	S 39: V18	-	S 39: V20	-	S 39: V23	
S 39: V33	-	S 39: V34	-	S 39: V35	-	S 39: V61	
S 39: V73	-	S 39: V74	-	S 40: V7	-	S 40: V8	
S 40: V9	-	S 41: V30	-	S 41: V31	-	S 41: V32	
S 41: V33	-	S 41: V34	-	S 41: V35	-	S 42: V18	
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S 42: V36	-	S 42: V37	-	S 42: V38	-	S 42: V39	
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S 43: V35	-	S 43: V67	-	S 43: V68	-	S 43: V69	
S 43: V70	-	S 43: V71	-	S 43: V72	-	S 43: V73	
S 44: V42	-	S 44: V51	-	S 44: V52	-	S 44: V53	
S 44: V54	-	S 44: V55	-	S 44: V56	-	S 44: V57	
S 45: V3	-	S 45: V4	-	S 45: V5	-	S 46: V13	
S 47: V11	-	S 47: V12	-	S 47: V15	-	S 47: V17	
S 47: V31	-	S 47: V35	-	S 48: V4	-	S 48: V10	
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S 50: V33	-	S 50: V35	-	S 51: V15	-	S 51: V16	
S 51: V17	-	S 51: V18	-	S 51: V19	-	S 51: V20	
S 51: V21	-	S 52: V17	-	S 52: V18	-	S 52: V19	
S 52: V20	-	S 52: V21	-	S 52: V22	-	S 52: V23	
S 52: V24	-	S 52: V25	-	S 52: V26	-	S 52: V27	
S 52: V28	-	S 54: V54	-	S 55: V46	-	S 55: V48	
S 55: V49	-	S 55: V50	-	S 55: V51	-	S 55: V52	
S 55: V53	-	S 55: V54	-	S 55: V55	-	S 55: V56	

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S 55: V57	-	S 55: V58	-	S 55: V59	-	S 55: V62	
S 55: V63	-	S 55: V64	-	S 55: V65	-	S 55: V66	
S 55: V67	-	S 55: V68	-	S 55: V69	-	S 55: V70	
S 55: V71	-	S 55: V72	-	S 55: V73	-	S 55: V74	
S 55: V75	-	S 55: V76	-	S 56: V8	-	S 56: V27	
S 56: V28	-	S 56: V29	-	S 56: V30	-	S 56: V31	
S 56: V32	-	S 56: V33	-	S 56: V34	-	S 56: V35	
S 56: V36	-	S 56: V37	-	S 56: V38	-	S 56: V88	
S 56: V89	-	S 56: V90	-	S 56: V91	-	S 57: V12	
S 57: V16	-	S 57: V19	-	S 58: V9	-	S 58: V11	
S 58: V22	-	S 59: V9	-	S 59: V18	-	S 59: V19	
S 59: V20	-	S 60: V1	-	S 60: V2	-	S 60: V3	
S 64: V9	-	S 64: V11	-	S 64: V13	-	S 64: V14	
S 64: V15	-	S 65: V2	-	S 65: V3	-	S 65: V4	
S 65: V5	-	S 65: V10	-	S 67: V12	-	S 68: V34	
S 68: V35	-	S 68: V36	-	S 69: V19	-	S 69: V20	
S 69: V21	-	S 69: V22	-	S 69: V23	-	S 69: V24	
S 70: V4	-	S 73: V8	-	S 76: V5	-	S 76: V6	
S 76: V7	-	S 76: V8	-	S 76: V9	-	S 76: V10	
S 76: V11	-	S 76: V12	-	S 76: V13	-	S 76: V14	
S 76: V15	-	S 76: V16	-	S 76: V17	-	S 76: V18	
S 76: V19	-	S 76: V20	-	S 76: V21	-	S 76: V22	
S 78: V5	-	S 78: V31	-	S 78: V32	-	S 78: V33	
S 79: V9	-	S 79: V40	-	S 79: V41	-	S 83: V18	
S 83: V19	-	S 83: V20	-	S 83: V22	-	S 83: V23	
S 83: V24	-	S 83: V25	-	S 83: V26	-	S 83: V27	
S 83: V28	-	S 84: V7	-	S 84: V8	-	S 84: V9	
S 84: V25	-	S 87: V14	-	S 87: V15	-	S 88: V8	
S 88: V9	-	S 88: V10	-	S 88: V11	-	S 88: V12	

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S 88: V13	-	S 88: V14	-	S 88: V15	-	S 88: V16
S 89: V27	-	S 89: V28	-	S 89: V29	-	S 89: V30
S 92: V17	-	S 92: V18	-	S 92: V19	-	S 92: V20
S 93: V11	-	S 95: V6	-	S 96: V7	-	S 96: V8

SOCIAL MATTERS

S 28: V76	-	S 30: V38	-	S 30: V39	-	S 30: V45
S 33: V19	-	S 34:V11	-	S 35: V12	-	S 36: V47
S 41: V10	-	S 42: V38	-	S 43: V35	-	S 44: V32
S 45: V34	-	S 45: V35	-	S 51: V19	-	S 55: V8
S 55: V9	-	S 55: V10	-	S 56: V45	-	S 57: V7
S 57: V11	-	S 57: V18	-	S 57: V20	-	S 58: V6
S 58: V7	-	S 59: V9	-	S 62: V10	-	S 64: V16
S 64: V70	-	S 69: V33	-	S 69: V34	-	S 73: V1
S 73: V3	-	S 73: V20	-	S 74: V42	-	S 74: V43
S 74: V44	-	S 83: V4	-	S 83: V5	-	S 83: V6
S 89: V17	-	S 89: V18	-	S 89: V19	-	S 89: V20
S 90: V12	-	S 90: V13	-	S 90: V14	-	S 90: V15
S 90: V16	-	S 99: V4	-	S 106: V1	-	S 106: V3
S 106: V4	-	S 107: V1	-	S 107: V2	-	S 107: V3
S 107: V4	-	S 107: V5	-	S 107: V6	-	S 107: V7

HYPOCRITE

S 24: V13	-	S 24: V14	-	S 24: V15	-	S 24: V16
S 24: V17	-	S 24: V18	-	S 24: V19	-	S 24: V20
S 29: V10	-	S 29: V11	-	S 33: V12	-	S 33: V13
S 33: V14	-	S 33: V15	-	S 33: V16	-	S 33: V17
S 33: V18	-	S 33: V19	-	S 33: V20	-	S 33: V60
S 33: V61	-	S 33: V62	-	S 47: V16	-	S 47: V20

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S 47: V21	-	S 47: V22	-	S 77: V26	-	S 77: V27	
S 77: V28	-	S 48: V6	-	S 48: V11	-	S 48: V12	
S 48: V50	-	S 48: V16	-	S 57: V13	-	S 57: V14	
S 57: V15	-	S 58: V7	-	S 58: V14	-	S 58: V15	
S 58: V16	-	S 58: V17	-	S 58: V19	-	S 59: V11	
S 59: V12	-	S 59: V16	-	S 59: V17	-	S 63: V1	
S 63: V2	-	S 63: V3	-	S 63: V4	-	S 63: V5	
S 63: V6	-	S 63: V7	-	S 63: V8			

THE FOLLOWING INDEX IS COMPILED BY THE AUTHOR OF NURUL IRFAAN MUFTI AHMED YAAR KHAN NAEEMI رحمۃ اللہ علیہ

FINALITY OF PROPHET HOOD

S 33: V40 - S 33: V45

HAZRAT MUHAMMAD ﷺ NABI OF ENTIRE CREATION

S 34: V28 - S 108: V1

HAZRAT MUHAMMAD ﷺ IS THE LIGHT (NUR)

S 33: V45 - S 24: V35 - S 61: V8

HAZRAT MUHAMMAD ﷺ REMEMBRANCE OF ALLAH

S 65: V10 - S 68: V52 - S 88: V21

HAZRAT MUHAMMAD ﷺ IS PROOF OF ALLAH

S 48: V28

HAZRAT MUHAMMAD ﷺ IS OMNIPRESENT

S 33: V6 - S 48: V8 - S 73: V15

Marfat.com

HAZRAT MUHAMMAD ﷺ IS GRANTED KNOWLEDGE OF THE UNSEEN

S 55: V102 - S 72: V26 - S 81: V24

HAZRAT MUHAMMAD'S ﷺ RESPECT IS IMAAN

S 24: V63 - S 33: V36 - S 33: V83

S 48: V9 - S 49: V1 - S 49: V2

TO INSULT THE HOLY PROPHET ﷺ IS KUFR

S 33: V57 - S 38: V77 - S 49: V2

PROPHETS ARE TRUTHFUL IN THEIR WORD

S 71: V26

THOSE WHO HAVE ATTACHMENT WITH THE HOLY PROPHET ﷺ ARE BEARERS OF EXCELLENCY

S 33: V32 - S 90: V1 - S 93: V102 - S 95:V3

ALLAH DESIRES THE PLEASURE OF THE HOLY PROPHET ﷺ

S 93: V5

VIRTUES OF THE COMPANIONS OF THE HOLY PROPHET ﷺ

S 33: V7 - S 34: V4 - S 48: V29 - S 49: V3

S 57: V10 - S 59: V8 - S 62: V3 - S 63: V7

S 89: V9 - S 98: V8

VIRTUES OF THE DESCENDENTS OF THE HOLY PROPHET ﷺ

S 33: V33 - S 33: V56 - S 37: V24 - S 42: V23

S 93: V5 - S 98: V6

Marfat.com

THE HOLY WIVES OF THE HOLY PROPHET ﷺ ARE FROM THE HOUSEHOLD OF THE PROPHET ﷺ

S 28: V29 - S 33: V33

VIRTUES OF HAZRAT ABUBAKAR SIDDIQ (MAY ALLAH BE PLEASED WITH HIM)

S 24: V22 - S 28: V60 - S 33: V43 - S 39: V18
S 39: V33 - S 46: V18 - S 48: V29 - S 49: V3
S 55: V46 - S 57: V10 - S 66: V4 - S 92:V1
S 92: V18

VIRTUES OF HAZRAT UMAR FAROOQ (MAY ALLAH BE PLEASED WITH HIM)

S 61: V13 - S 66: V5

VIRTUES OF HAZRAT UTHMAN GHANI (MAY ALLAH BE PLEASED WITH HIM)

S 33: V23 - S 39: V9 - S 57: V7 - S 87: V10

KHILAFAT OF HAZRAT ABU BAKAR SIDDIQ (MAY ALLAH BE PLEASED WITH HIM)

S 48: V16 - S 59: V8

VIRTUES OF HAZRAT ALI MURTAZA (MAY ALLAH BE PLEASED WITH HIM)

S 58: V12 - S 76: V7

VIRTUES OF HAZRAT AYESHA SIDDIQAH (MAY ALLAH BE PLEASED WITH HER)

S 24: V11 - S 24: V12 - S 24: V13 - S 24: V14
S 24: V15 - S 24: V16 - S 24: V17 - S 24: V18
S 24: V19 - S 24: V20 - S 33: V32

Marfat.com

MIRACLES OF THE SAINTS ARE TRUE

S 27: V40

RELICS OF THE PIOUS SERVANTS OF ALLAH PROVE BENEFICIAL

S 38: V42

HELPERS OF THE BELIEVERS ARE IN ABUNDANCE

S 66: V4

NO HELPERS FOR THE DISBELIEVERS

S 22: V71 - S 29: V22 - S 30: V29 - S 33: V17
S 33: V65 - S 40: V18 - S 40: V21 - S 42: V8
S 42: V43 - S 42: V44 - S 42: V46

THE DECEASED IS ABLE TO HEAR

S 43: V45

THE BELOVED SERVANTS OF THE ALLAH HELP AFTER THEIR DEMISE

S 34: V28 - S 48: V28 - S 51: V35

THE BELOVED SERVANTS DO HEAR FROM FOR, ARE ABLE TO SEE AND HELP

S 27: V19 - S 27: V40 - S 32: V11

TO ESTABLISH A PROCESS OF REMEMBRANCE

S 97: V1

RESPECT SACRED PLACES

S 90: V1 - S 90: V2 - S 95: V3

Marfat.com

IMITATION OF THE IMAMS IS A PROVEN REALITY

S 22: V78 - S 31: V15

THE PUNISHMENT OF THE GRAVE IS A REALITY

S 40: V46 - S 45: V10 - S 71: V25

SUBTERFUGE (TAQIYAH) IS FORBIDDEN

S 63: V2

TEMPORARY MARRIAGE IS FORBIDDEN

S 70: V31

PHYSICAL ASSENTION OF THE HOLY PROPHET ﷺ

S 33: V45 - S 53: V8 - S 53: V9

GAYISM IS FORBIDDEN

S 23: V7

THERE ARE FIVE DAILY SALAAH

S 30: V17

WE ARE ALL THE SERVANTS OF THE HOLY PROPHET ﷺ

S 33: V6 - S 33: V36

THE PUNISHMENT OF AN APOSTATE IS DEATH

S 48: V16

NEGATION ALSO REQUIRES PROOF

S 27: V64

Marfat.com

TRADITIONS OF THE HOLY PROPHET ﷺ IS REQUIRED

S 43: V52 - S 59: V7

TO CALL UNTO THE DECEASED

S 22: V27 - S 43: V45

THE COMING OF HAZRAT ISA عليه السلام IS SIGN OF QIYAMAT

S 43: V61

THE HOLY PROPHET IS PRESENT ﷺ IN THE HOMES OF THE BELIEVERS

S 24: V61

YAGUTH, YAHUQ WERE IDOLS LEADING PEOPLE ASTRAY, THESE WERE NOT THE PIOUS FRIENDS OF ALLAH

S 71: V23 - S 71: V24

SELF BEATING IS THE WAY OF NON-BELIEVERS

S 36: V52

THROUGH THE PIOUS, THE SINNER WILL BE SPARED

S 52: V21

THERE IS INTERCESSION FOR THE BELIEVERS

S 34: V23 - S 78: V38

ABD IN THE MEANING OF SERVANT

S 24: V32 - S 39: V53

NO INTERCESSION FOR THE NON-BELIEVERS

S 26: V100 - S 39: V43 - S 40: V18 - S 74: V98

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NON-BELIEVERS ARE DEAF, DUMB, BLIND AND DEAD

S 27: V80 - S 41: V44 - S 47: V23

MESSENGER AND QUR'AAN GIVE GUIDANCE

S 42: V52

ESAAL-E-SAWAAB IS A PROVEN FACT

S 51: V19 - S 52: V21

MESSENGERS ARE FREE FROM DEFECTS AND SINS

S 33: V21 - S 38: V83 - S 53: V2 - S 69: V44

BODILY WORSHIP CANNOT BE OFFERED ON BEHALF OF SOME ONE ELS

S 53: V39

WITHOUT BEING INFORMED BY ALLAH, NONE HAS KNOWLEDGE OF THE UNSEEN

S 27: V65 - S 31: V34 - S 46: V9

CELEBRATION OF MEELAAD IS THE WAY OF ALLAH

S 28: V7 - S 61: V6 - S 62: V2

KNOWLEDGE IS A GREAT BOUNTY FROM ALLAH

S 26: V197 - S 27: V16 - S 35: V28 - S 39: V9
S 42: V197 - S 55: V1 - S 55: V2

TO CALL THE MESSENGERS AS HUMAN BEINGS IS THE MANNER OF KUFFAR

S 23: V24 - S 23: V25 - S 36: V15 - S 64: V6

Marfat.com

BECAUSE OF THE PIOUS, THE SINNERS DO NOT RECEIVE CALAMATIES

S 22: V68 - S 48: V26 - S 51: V35 - S 66: V1

S 71: V27

PERMISSABILITY IS THE ORIGIN IN ALL MATTERS UNLESS PROVEN OTHERWSE

S 66: V1

DEATH IS THE MEANING OF THE REMOVAL OF THE SOUL FOR EVERYONE

S 39: V30 - S 55: V26

SOME GO ASTRAY EVEN THROUGH QUR'AAN

S 43: V52 - S 74: V21

HOLY PROPHETS ﷺ BESTOWS GUIDANCE

S 23: V73 - S 33: V46 - S 33: V52 - S 43: V52

S 43: V73

THE FRIENDS OF ALLAH, ARE ALIVE EVEN WHEN THE SOUL DEPARTS FROM THE BODY

S 32: V23 - S 33: V52 - S 34: V14 - S 41:V22

S 43: V45

BY THE SUPPLICATION OF THE PIOUS SERVANTS OF ALLAH, THE BARREN WOMEN AND ELDERLY WOMEN CAN BEAR CHILDREN

S 37: V100

TO BRING TOGETHER ALLAH AND HIS RASOOL IS IMAAN

S 33: V29 - S 33: V36 - S 33: V37 - S 33: V71

S 49: V1

Marfat.com

ON THE DAY OF JUD GEMENT, YOUR ACCOUNTABILITY WILL BE WITH RELIGIOUS LEADERS

S 48: V10 - S 48: V18 - S 60: V12

ﷺ IS ONLY USED FOR USED FOR PROPHETS

S 37: V79 - S 37: V109 - S 38: V181 - S 56: V91

ASSLAM O ALAIKAM IS FOR ALL BELIEVERS

S 39: V73

THINGS TO BE CAN BE DELEGATED TO SOME SERVANTS

S 38: V36 - S 79: V5

SHIA ARE NON-BELIEVERS AND MISCHIEF MAKERS

S 28: V4 - S 30: V31 - S 30: V32 - S 34: V54
S 35: V54 - S 37: V83 - S 55: V51 - S 54: V51

THE BELOVED SERVANTS OF ALLAH ARE THE OWNERS OF THE LAND OF ALLAH AND ARE ENTITLED TO USE AS DESIRED

S 34: V13 - S 38: V36 - S 108: V1

VELING IS IMPORTANT FOR THE WOMEN

S 24: V27 - S 24: V30 - S 24: V31 - S 24: V46
S 24: V59 - S 33: V32 - S 33: V33 - S 33: V53
S 33: V59 - S 55: V56 - S 55: V72 - S 65: V1

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رجسٹریشن سرٹیفکیٹ

محکمہ اوقاف حکومت پنجاب لاہور

رجسٹریشن نمبر ۹۳ تاریخ اجرائ۔ ۱۸ مارچ ۱۹۷۸ء

ترتیب نمبر۔ڈی۔یو۔اے۔ ۲(۱۴)الف،ر،ن،ک/ ۱۹۳

تصدیق کی جاتی ہے کہ میسرز ضیاء القرآن پبلی کیشنز گنج بخش روڈ، لاہور کو اشاعت قرآن پاک (طباعتی اغلاط سے مبرا) ایکٹ ایل آئی وی (۱۹۷۳ئ) کے تحت بطور ''ناشر قرآن'' رجسٹرڈ کرلیا ہے۔

دستخط ناظم اعلیٰ

محکمہ اوقاف پنجاب لاہور

عرض ناشر

اللہ رب العزت کی کرم نوازی سے ادارہ ضیاء القرآن پبلی کیشنز نے تھوڑے عرصہ میں قرآن پاک کی اشاعت میں جو اعلیٰ معیار قائم کیا ہے وہ ادارہ کے کارکنوں کی محنت شاقہ پر شاہد عادل ہے۔ ہماری ہر ممکنہ کوشش ہوتی ہے کہ قرآن پاک کی طباعت، کتابت وجلد بندی میں کسی قسم کی کوئی غلطی نہ ہو۔ پھر بھی اگر کوئی قاری اس میں غلطی پائے تو مہربانی فرما کر ادارہ کو مطلع فرمائے اور قرآن پاک کی درست اشاعت میں ادارہ کی مدد فرما کر ممنون فرمائے اور دارین کی نعمتیں حاصل کرے۔

محمد حفیظ البرکات شاہ

ضیاء القرآن پبلی کیشنز، لاہور

استدعا

قرآن پاک کے ہر قاری سے استدعا ہے تلاوت قرآن مجید کے بعد رب العالمین کے حضور دعا فرماتے وقت ادارہ ضیاء القرآن کے اراکین معاونین اور ان کے والدین کے لئے بھی مغفرت اور بخشش کی دعا فرمائیں اللہ تعالیٰ آپ کے درجات بلند فرمائے۔ آمین ثم آمین

طابع: جمال القرآن پرنٹرز، لاہور

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بِسْمِ اللّٰہِ الرَّحْمٰنِ الرَّحِیْمِ

اِنَّہٗ مِنْ سُلَیْمٰنَ وَاِنَّہٗ

مُحَمَّدٌ صلی اللہ علیہ وآلہ وسلم تعریف والا	اَحْمَدُ صلی اللہ علیہ وآلہ وسلم سب سے زیادہ حمد کرنیوالا	حَامِدٌ صلی اللہ علیہ وآلہ وسلم اللہ کی حمد کرنے والا	مَّحْمُوْدٌ صلی اللہ علیہ وآلہ وسلم جس کی تعریف سب کریں	قَاسِمٌ صلی اللہ علیہ وآلہ وسلم بانٹنے والا
عَاقِبٌ صلی اللہ علیہ وآلہ وسلم پیچھے آنے والا	فَاتِحٌ صلی اللہ علیہ وآلہ وسلم کھولنے والا	شَاهِدٌ صلی اللہ علیہ وآلہ وسلم گواہی دینے والا	حَاشِرٌ صلی اللہ علیہ وآلہ وسلم مردوں کو اٹھانیوالا	
رَّشِيْدٌ صلی اللہ علیہ وآلہ وسلم نیک	مَّشْهُوْدٌ صلی اللہ علیہ وآلہ وسلم گواہی دیا گیا	بَشِيْرٌ صلی اللہ علیہ وآلہ وسلم خوشخبری دینے والا	نَّذِيْرٌ صلی اللہ علیہ وآلہ وسلم ڈرانے والا	دَاعٍ صلی اللہ علیہ وآلہ وسلم بلانے والا
شَافٍ صلی اللہ علیہ وآلہ وسلم شفا دینے والا	هَادٍ صلی اللہ علیہ وآلہ وسلم ہادی	مَّهْدٍ صلی اللہ علیہ وآلہ وسلم راہ دکھانے والا	مَّاحٍ صلی اللہ علیہ وآلہ وسلم محو کرنے والا	
مُنْجٍ صلی اللہ علیہ وآلہ وسلم نجات والا	نَّاهٍ صلی اللہ علیہ وآلہ وسلم منع کرنیوالا	رَّسُوْلٌ صلی اللہ علیہ وآلہ وسلم اللہ کے فرستادہ	نَّبِيٌّ صلی اللہ علیہ وآلہ وسلم اللہ کے نبی	اُمِّيٌّ صلی اللہ علیہ وآلہ وسلم اُمی
تِهَامِيٌّ صلی اللہ علیہ وآلہ وسلم تہامی	هَاشِمِيٌّ صلی اللہ علیہ وآلہ وسلم ہاشمی	اَبْطَحِيٌّ صلی اللہ علیہ وآلہ وسلم ابطح والا	عَزِيْزٌ صلی اللہ علیہ وآلہ وسلم غالب	
حَرِيْصٌ عَلَيْكُمْ صلی اللہ علیہ وآلہ وسلم حرص کرنیوالا (لوگوں کے ایمان کے لیے)	رَءُوْفٌ صلی اللہ علیہ وآلہ وسلم نرم دل	رَّحِيْمٌ صلی اللہ علیہ وآلہ وسلم رحم والا	طٰهٰ صلی اللہ علیہ وآلہ وسلم چودھویں کا چاند	مُجْتَبًى صلی اللہ علیہ وآلہ وسلم برگزیدہ
طٰسٓ صلی اللہ علیہ وآلہ وسلم طس	مُرْتَضًى صلی اللہ علیہ وآلہ وسلم برگزیدہ	حٰمٓ صلی اللہ علیہ وآلہ وسلم حم	مُصْطَفًى صلی اللہ علیہ وآلہ وسلم چنا ہوا	
يٰسٓ صلی اللہ علیہ وآلہ وسلم یٰس	اُولٰى صلی اللہ علیہ وآلہ وسلم بہتر	مُزَّمِّلٌ صلی اللہ علیہ وآلہ وسلم کملی والا	وَلِيٌّ صلی اللہ علیہ وآلہ وسلم اللہ کے دوست	مُدَّثِّرٌ صلی اللہ علیہ وآلہ وسلم چادر اوڑھنے والا
مَتِيْنٌ صلی اللہ علیہ وآلہ وسلم مضبوط	مُّصَدِّقٌ صلی اللہ علیہ وآلہ وسلم سچ بولنے والا	طَيِّبٌ صلی اللہ علیہ وآلہ وسلم پاک	نَّاصِرٌ صلی اللہ علیہ وآلہ وسلم مدد دینے والا	
مَنْصُوْرٌ صلی اللہ علیہ وآلہ وسلم مدد دیا گیا	مِّصْبَاحٌ صلی اللہ علیہ وآلہ وسلم چراغ	اَمِرٌ صلی اللہ علیہ وآلہ وسلم حکم دینے والا	حِجَازِيٌّ صلی اللہ علیہ وآلہ وسلم حجاز والا	نَّزَارِيٌّ صلی اللہ علیہ وآلہ وسلم معز بن نزار کی اولاد سے

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لَآ اِلٰہَ اِلَّا اللّٰہُ مُحَمَّدٌ رَّسُوْلُ اللّٰہِ

قُرَشِیٌّ قریشی	مُضَرِیٌّ مضر والا	نَبِیُّ التَّوْبَۃِ در توبہ کھولنے والا نبی	حَافِظٌ یاد رکھنے والا	کَامِلٌ کامل (پورا)
صَادِقٌ سچا	اَمِیْنٌ امانت دار	عَبْدُاللّٰہِ اللہ کا بندہ	کَلِیْمُ اللّٰہِ اللہ سے کلام کرنیوالا	حَسِیْبٌ کافی
حَبِیْبُ اللّٰہِ اللہ کا دوست	نَجِیُّ اللّٰہِ اللہ کا راز دار	صَفِیُّ اللّٰہِ اللہ کا مخلص دوست	خَاتَمُ الْاَنْبِیَآءِ انبیاء کو ختم کرنیوالا	رَسُوْلُ الرَّحْمَۃِ مہربانی والا رسول
مُجِیْبٌ قبول کرنے والا	شَکُوْرٌ شکر گزار	مُقْتَصِدٌ میانہ روی سے چلنے والا	رَسُوْلُ الرَّاحَۃِ راحت والا رسول	حَقٌّ سچا
قَوِیٌّ طاقت والا	حَفِیٌّ خبر رکھنے والا	مَّاْمُوْنٌ امن والا	مَّعْلُوْمٌ علم والا	اَوَّلٌ اوّل
مُّبِیْنٌ ظاہر	مُّطِیْعٌ تابع دار	بَاطِنٌ پوشیدہ	نَبِیُّ الرَّحْمَۃِ مہربانی والا نبی	یَتِیْمٌ یتیم
اٰخِرٌ پیچھے	ظَاہِرٌ ظاہر	حَکِیْمٌ حکمت والا	خَاتَمُ الرُّسُلِ رسولوں کو ختم کرنیوالا	سَیِّدٌ سردار
سِرَاجٌ آفتاب نبوت کے	مُّنِیْرٌ روشن کرنیوالا	مُّحَرَّمٌ قابل عزت	مُّکَرَّمٌ عزت والا	مُّبَشِّرٌ خوشخبری سنانے والا
مُدَّثِّرٌ نصیحت کرنیوالا	مُطَہَّرٌ پاکیزہ	قَرِیْبٌ قریب	خَلِیْلٌ گہرا دوست	
مَدْعُوٌّ دعوت دیا ہوا	جَوَّادٌ سخی	خَاتِمٌ ختم کرنیوالا	عَادِلٌ عدل کرنیوالا	شَہِیْرٌ شہرت والا
شَہِیْدٌ گواہ		رَسُوْلُ الْمَلَاحِمِ جنگوں کے پیامبر		

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The Noblest

Al-Qur'ān

Translation
with
Commentary